The liuely Portrayture of the truely pious, & Learned, & Judicious Gentleman: Edward Leigh Esqȝ & M.r of Arts of Magdalen Hall in Oxford,

Ætatis Suæ 60 Ao Domin. 1662:

John Chantry: sculp:

The liuely Portrayture of the truely pious, & Learned, & Judicious Gentleman: Edward Leigh Esqȝ & M.r of Arts of Magdalen Hall in Oxford,

Ætatis Suæ 60 Ao Domin. 1662:

John Chantry: sculp:

Published

A SYSTEME OR Body of Divinity:

Consisting of TEN BOOKS.

Wherein the

FUNDAMENTALS

and main Grounds of

RELIGION

are OPENED;

The Contrary

ERROURS REFUTED;

Most of the

CONTROVERSIES

Between

Us, the PAPISTS, ARMINIANS and SOCINIANS

Discussed and handled;

SEVERAL

SCRIPTURES

Explained, and vindicated from corrupt Glosses.

A Work seasonable for these times, wherein so many Articles of our Faith are questioned, and so many gross Errours daily published.

The Second Edition corrected, and enlarged; there being about one hundred Sheets inserted throughout the whole Work, besides the ADDITIONS annexed by themselves at the End.

By EDWARD LEIGH *Esquire*, and Master of Arts of *Magdalen*-Hall in OXFORD.

Quisquis bonus verúsque Christianus est, Domini sui esse intelligat, ubicunque invenerit Veritatem. Aug. *de Doct. Christ. l. 2.*

LONDON,

Printed by *A. M.* for *William Lee* at the Signe of the Turks-head in Fleet-street over against Fetter-lane, M. DC. LXII.

A

SYSTEME

OF

Body of Divinity:

Consisting of Ten Books.

WHEREIN

THE FUNDAMENTALS

OF

RELIGION

ARE

Opened;

The Covenant

OF

WORKS

AND

GRACE

Unfolded and Vindicated;

All the

CONTROVERSIES

OF

Moment

Discussed and Solved;

The Practical Part

OF

SCRIPTURES

Explained and Improved.

By DAVID DICKSON, Professor of Divinity, and Master of Arts in the University of Glasgow.

A SYSTEME OR Body of Divinity:

Consisting of TEN BOOKS.

Wherein the

FUNDAMENTALS

and main Grounds of

RELIGION

are OPENED:

The Contrary

ERROURS

REFUTED:

Most of the

CONTROVERSIES

Between

US, the PAPISTS, ARMINIANS and SOCINIANS

Discussed and handled.

SEVERAL

SCRIPTURES

Explained and vindicated from corrupt Glosses.

A Work seasonable for these times, wherein so many Articles of our Faith are questioned, and so many gross Errours daily published.

The Second Edition, corrected and much enlarged throughout the whole Work; with other ADDITIONS also annexed.

By EDWARD LEIGH *Esquire*, and Master of Arts of *Magdalen*-Hall in OXFORD.

Quisquis bonus verúsque Christianus est, Domini sui esse intelligat, ubicunque invenerit Veritatem. August. *de Doctrina Christiana l. 2.*

LONDON,

Printed by *A. M.* for *William Lee* at the Signe of the Turks-head in Fleet-street over against Fetter-lane, M. DC. LXII.

A

SYSTEM

OR

Body of DIVINITY:

Containing the Sum of

FUNDAMENTALS

of the Christian Church or

RELIGION

Clearly

PROVED:

To all the Orthodox and Godly

Magiſtrates, Miniſters,

AND

PEOPLE of *ENGLAND*,

who are Lovers of Truth and Holineſſe.

I Am not ignorant that the *Socinians* make ſport in their Books with the Proteſtant Authors, becauſe they call themſelves the Orthodox, and ſay, We uſe that as a ſpell, thinking thereby to charm all diſſentiates. And ſome that plead for Univerſal Redemption, Apoſtaſie of the Saints, and ſuch corrupt Doctrines, ſeem to ſlight thoſe mormolukes of Arminianiſm, Pelagianiſm, Socinianiſm.

Yet there are thoſe who are Orthodox, whoſe judgement is ſound in matters of Faith, and there are alſo without queſtion many in theſe dayes, who are Hetrodox and unſound in the Faith, *We have no ſuch cuſtome, nor the Churches of Chriſt*, ſaith the Apoſtle, 1 *Cor.* 11. 16.

The concurrent judgment of the Reformed Churches is not to be ſlighted.

That ſaying of *Vincentius Lirinenſis* cap. 5. *in Commonit. adver-*

Ex uſu ſermonis in religione recepti, Orthodoxi illi dicuntur, qui nullam doctrinam ab Eccleſia damnatam atque rejectam amplexi ſunt. Amyraldi *Diſſertat. de Gratia univerſali.*

Quod per omnes Eccleſias receptum eſt, diſputando velle in controverſiam vocare eſt αιλουρείκον

Grotius *in loc. Orthodoxus is videlicet qui de rebus fidei rectam opinionem habet.* Druſ. *Spicileg. Nec etiam illi duntaxat Heterodoxi, vel non Orthodoxi vocari poſſunt, qui doctrinam aliquam ab Eccleſia apertè damnatam vel rejectam amplexi ſunt, ſed & qui vel erroneum dogma vel inutile tuentur, quod cum Scriptura non conſiſtit, aut ſibi non conſtat. Aliud etiam eſt ſimpliciter orthodoxum non eſſe, aliud talem non eſſe in loc vel illo capite.* Spanhem. *Exercitat. de Grat. univerſ. Annotat. in Sect.* 2. Truth is from God, *Pſal.* 31. 5. *Joh.* 14. 6. Errour from the Devil, *Joh* 8. 44. Truth is a conformity to the mind of God, revealed in his word, *Iſa.* 8. 20. *Joh.* 17. 17. Errour is a repugnancy to the Word of God, 2 *Pet.* 2. 16. Truth cleanſeth and purifieth; Errour defiles the ſoul, 1 *Tim.* 3. 17. Truth ſets it free, *Joh.* 8. 32. Errour inthrals it, 2 *Tim.* 2. 26.

ſus Hæreſes is worthy our ſerious conſideration, *Mos iſte ſemper in Eccleſia viguit, ut quò quiſque foret religioſior, eò promptius novellis adinventionibus contrairet.* That cuſtome (ſaith he) hath ſtill flouriſhed in the Church, that the more religious any one was, the more readily he would oppoſe new inventions.

Amicus Socrates, *amicus* Plato, *ſed magis amica veritas.*

Truth is precious and ſhould be maintained: Errour is dangerous and ſhould be oppoſed. *Buy the truth and ſell it not*, ſaith *Salomon*. *Jeruſalem* is called a *City of truth*, Zech. 8. 3. The Church is called *the pillar and ground of truth*, 1 Tim. 3. 15. Chriſt came into the world, *that he might bear witneſſe to the truth*, John 18. 27. The Prophet *Jeremy* complains, *That none were valiant for the truth.* *Contend earneſtly for the Faith, which was once delivered to the Saints.* *We can do nothing againſt the truth, but for the truth*, ſaith *Paul*. It is made a ſign of Chriſts ſheep, *John* 10. 4, 5. to take heed of errours and falſe teachers.

Jer. 9. 3.

Jude *v.* 3.

2 Cor. 13 8.

Nullus enim ſuavior animi cibus eſt, quam cognitio veritatis, cujus aſſerendæ atque illuſtrandæ ſeptem volumina diſtinavimus. Lactant. *de falſa religione*, lib. 1.

Our Magiſtrates ſhould do well to follow the examples of our King *Edward* the ſixth, and Queen *Elizabeth*; Two things in King *Edward*,

1. In his honouring the Word of God.
2. In his oppoſing of errour and falſe worſhip.

Accepi à fide dignißimis, cum illi ex conſuetudine oblati eſſent eo die quo coronabatur in regem, tres gladij, in ſignum quod eſſet trium potentiſſimorum Regnorum Angliæ, Franciæ & Hiberniæ *Monarcha: quod tandem dixerit, deeſſe adhuc unum, & cum interrogaſſent principes, quiſnam ille ſit: Reſpondit, eſſe ſacrorum Bibliorum volumen. Ille liber, inquit, Gladius Spiritus eſt, & gladijs his omnibus longe anteferendus.* Balæus *de Script. Brit. Cent.* 2.

When he was Crowned, they put into his hands three Swords: he anſwered, there was one yet wanting, the Word of God, the Sword of the Spirit, which was farre to be preferred before all thoſe. When he was preſſed by Biſhop *Ridley* and others to tolerate his Siſters Maſſe in her own Chappel, he would not (though importuned) yeeld thereunto, ſaying, He ſhould diſhonour God in it; and being much urged by them, he burſt out into tears, and they affirmed, *That he had more Divinity in his little fingers, then they in all their bodies.*

Speed *Chro.* c 24 *p.* 838.

Queen *Elizabeth* after her Coronation, when the Bible was preſented unto her at the little Conduit in *Cheapſide*, ſhe received the ſame with both her hands, and kiſſing it, laid it to her breſt, ſaying, *That the ſame had ever been her chiefeſt delight, and ſhould be the Rule by which ſhe meant to frame her Government.*

Fregevill a wiſe French Writer in his Apology for the general cauſe

cauſe of Reformation, obſerves two memorable things in Queen *Elizabeths* Government:

1. That under her firſt, Reformation had free and full courſe throughout *England.*

2. That ſhe was a favourer of the Clergy.

She once in her Progreſſe viſiting the County of *Suffolk*, all the Iuſtices of Peace in that County met her Majeſty, every one of them having his Miniſter next to his body, which the Queen took ſpecial notice of, and thereupon uttered this Speech, That ſhe had often demanded of her Privy Councel, why her County of *Suffolk* was better governed than any other County, and could never underſtand the reaſon thereof, but now ſhe her ſelf perceived the reaſon, It muſt needs be ſo (ſaid ſhe) where the Word and the Sword go together.

It is the Duty of the Magiſtrate not onely to regard that the life of his Subjects be civil and honeſt, but alſo that it be religious and godly. Therefore we are taught to pray for them, that we may *live under them a peaceable life, not only in all honeſty, but alſo in all godlineſſe*, or true worſhip of God, as the word uſed by the Apoſtle doth ſignifie. Therefore the King was commanded to *take a Copy of the whole Law*, and not of the ſecond Table only, implying that he ſhould look to the execution as well of the firſt Table as the ſecond.

Miniſters alſo ſhould appear for the truths of God, and be able (now if ever) to convince the gain-ſayers, *Tit.* 1. 9. The *Scripture is profitable for doctrine and for reproof*, 2 Tim. 3. 16. Shall we have the *Pelagian* Doctrine of *Free-will*, and the power of nature pleaded for; and our *Bertij* maintaining the *Apoſtaſie of Saints*, and ſhall we have no *Bradwardines* to write *de cauſa Dei*, nor *Auguſtines* de bono Perſeverantiæ?

I remember when the worthy Prolocutor of the Aſſembly with other Divines, brought in the Confeſſion of Faith into the Houſe of Commons, he ſaid, *They had been the longer, and had taken the more pains about it, that it might obviate the errours of the times.*

Baldazzar a Germane Divine, writing to *Oecolampadius*, ſaith, *Veniat verbum Dei & ſubmittemus, etiamſi nobis eſſent ſexcenta colla.*

Ego quidem ſine verbo re in Paradiſo optarim vivere, cum verbo etiam in inferno facile eſt vivere. Luth. *Tom.*

In Regum ſolenni & publica inauguratione, inter alias Ceremonias, quoque Liber legis in manus ipſis datus fuit, & ſub iſto ſymbolo veritatis *cœleſtis in eo comprehenſæ Protectio commendata,* 2 Reg. 11. 12. *ubi per* Teſtimonium, *tam Hebræorum, quam Chriſtianorum Interpretes, librum legis, intelligunt.* Buxt. *Epiſt.*

Dedicat. ad Anticritica. Is Chriſtianum verè jureque dicendus eſt, qui verbum Dei agnoſcit, reveretur, & amat. Alioqui de Chriſtiano nomine glietur quantum volet, tantum abeſt ut ſit Chriſtiana pietatis aut religionis cultor, ut ſit illius prophanator & planè impius. Cockburni *oratio de utilitate & excellentia verbi Dei.*

Sozomen relates a very remarkable ſtory * to this purpoſe. When the Synod of *Nice* was called againſt *Arius*, many of the wiſer

* *Hiſt. Eccleſ.* 18.

wiser *Heathens* came thither to hear the Disputation there. One Philosopher among the rest behaved himself very insolently and petulantly derided the Christian Ministers: an old plain Countrey-man (*ex illustrium confessorum numero*) being not able to brook his arrogancy, desired to dispute with him, and having at last gained liberty, he began thus, *Philosophe audito, UNUS EST DEUS COELI, TERRÆ*, &c. Hear Philosopher, (making a Confession of his Faith) there is one God, maker of Heaven and Earth, and all things Invisible, and then shew'd how Christ was born of a Virgin, and conversed here with men, and died for them, and should after come to judge men for all that they had done here on earth, and then concludes, That these * things are so without any other curious search, we certainly believe. Therefore do not spend your pains in vain in a curious refuting of these things, which are only rightly understood by faith, or in searching how they may be done or not. But if thou believest answer me some Questions: with which things the Philosopher being astonished, answered, I believe; and giving him thanks that he had overcome him, was not only of the same judgement with the old man, but also began to give councel to others (who were before enemies to the Christian Faith as well as himself) to assent to the Christian Doctrine, and added an Oth, that he was not only changed by a divine Deity, but also by a certain unexpressible force was converted to the Christian Religion.

* *Ista ita se habere, sine ulla alia curiosa indagatione pro certo credimus. Noli ergo in his quæ fide dum tenentur recte intelligunt curiose refutandis laborem frustra consumere, quærere-ve qui ista fieri aut non fieri possint.*

Quod si credis, mihi quædam scisciranti responde. Quibus obstupefactus Philosophus, Credo, inquit. Et gratijs illi actis, quod ipsum devicisset, non solum eadem cum sene ipse sentire, verum etiam consilium dare cœpit illis, qui perinde erga fidem Christianam atque ipse ante affecti erant, ut jam doctrinæ Christianæ assentirentur: atque jusjurandum adjecit, se non modo numine divino mutatum esse, sed etiam vi ac virtute quadam inexplicabili ad religionem Christianam conversum.

If *Zanchy* may be credited, the perseverance of Saints in the Faith, is a main part of the Gospel. *Vedelius* in his *Panacea Apostasia bono constantium & lapsorum præscripta, l. 1. c. 3.* shews, that an Apostate breaks all the ten Commmandments.

Doctrina Dei & quidem præcipua pars Evangelij fuit non tantum in dubium vocata, sed etiam damnata, doctrina nimirum de perseverantia Sanctorum in fide, ex qua pendet articulus de certitudine salutis nostræ per Christum. Hæc verò doctrina de perseverantia pendet à doctrina de immutabili sanctorum electione ac prædestinatione, sine qua doctrina articulus de gratuita per Christum justificatione, nullo modo consistere potest. Zanch. *discept. cum* Marbachio. *Tota hæc doctrina Christi est & Apostolorum, explicata ab* Augustino, *recepta ab Ecclesia Catholica renovata à* Luthero & Bucero *totius Germaniæ duobus luminibus.* Id. Ibid.

I wish

I wiſh that the Reformed Churches by their unhappy diviſions (fomented by the *Bouteſeus* of Chriſtendom, the *Jeſuites*) do not weaken themſelves, and accompliſh their enemies great deſign.

It is obſerved by *Chemnitius* *, that in the year 1540. the Ieſuites by the Interceſſion of Cardinal *Contarenus*, did obtain from *Paul* the III, that he would confirm that Order by his Pontificial Authority, who did ratifie it with this caution, that only threeſcore men ſhould be of that Society. But when afterward they obſerved that that Order was more active than others in upholding the tottering Church of *Rome*, he decreed in the year 1543, that this Society of the Ieſuites ſhould not be limited to any either terms of places, or number of perſons.

* *Anno* 1540 *intercedente Cardinali* Contareno *à* Paulo III. *petierunt, ut vita illud inſtitutum. Pontificia autoritate confirmaret: Qui addita hac cautione, illud ratum habuit, ne plures quam* 60 *viri, ad eam ſocietatem adſcriberentur. Sed cum poſtea animadverterent, illam vitæ rationem ad reſtituendam & reſarciendam nutantem & labaſcentem Pontificiam Eccleſiam præ cæteris ordinibus maximè idoneam eſſe,* 1543. *anno decrevit, ne ullis vel locorum terminis, vel perſonarum numero, ſocietas hæc Jeſu nomine inſignita circumſcriberetur.* Chemnit. *in exam. part.* 1. *Decret. Conc. Trid. Præf.*

It is alſo obſervable what *Campanella* laies down in his diſcourſe of the Spaniſh Monarchy; It is manifeſt (ſaith he) that the King of *Spain* if he could ſubdue *England* with the Low-countreys, would ſoon become Monarch of all *Europe*, and a great part of the world. Now nothing ſo much conduceth to overthrow the Engliſh, as a diſſenſion and diſcord ſtirred up amongſt them and the Dutch, and perpetually nouriſhed, which will ſoon (ſaith he) afford better occaſions. In *Chap.* 27. of the ſame Book he ſpeaks much to the ſame purpoſe.

Certò conſtat Regem Hiſpaniarum ſi ſolum Angliam cum Belgio domare poſſet, totius Europæ magnæque partis mundi Monarcham citò evaſurum. Jam verò ad evertendos Anglos nihil tam conducit, quam diſſenſio & diſcordia inter illos excitata, tum propetuoq; nutrita, quod citò occaſiones meliores ſuppeditabit. Campanellæ *de Monarch. Hiſp. Diſcur.* cap. 25. *Equidem nulla opportunior aut major potentia eſt ad opponendam claſſem Anglicam, quam potentia Hollandiæ & Zelandiæ. Nam hæ non ſolum navium numero, ſed etiam experientia maritima omnes alias multis paraſangis antecedunt, ut taceam jam de ferocia & divitijs gentium.* Campan. ib. cap. 27.

Parſons the Engliſh Ieſuite in his Memorial for Reformation, or a remembrance for them that ſhall live when Catholick Religion ſhall be reſtored unto *England*, would have the grand Charter burnt, the municipal Laws abrogated, and the Innes of Court converted to ſome other uſe; That for Lawyers. Then for Divines, The Colledges in both the Univerſities ſhould be only in the power of ſix men, who ſhould have all the Lands, Mannors, Lordſhips, Parſonages, *&c.* and what ever elſe be-

longed to Church or Cloiſter reſigned into their hands. That at the beginning no mans conſcience be preſſed for matters in Religon: then, that publick diſputations between Papiſts and Proteſtants be held in both the Univerſities. That for ſome years it will be more commodious for the publick, and more liberty for the Preachers, to have no Appropriation or Obligation to any particular Benefice, but *Itinerant, mitto cætera.* *M. Smiths* Preface to *Dailles* Apology for the Reformed Churches, tranſlated by him. He ſaith there he hath been told by the *London* Bookſellers, that at the leaſt thirty thouſand Popiſh Books have been Printed here within theſe three laſt years.

Shall the Ieſuitical and heretical party be ſo active for Popery, for errour, and ſhall not the Orthodox be as ſtudious to hold faſt and hold forth the Truth? Let Magiſtrates make the intereſt of Chriſt, *his Truths, his Worſhip, his People*, their great intereſt, let them diſcountenance groſſe errors and damnable hereſies. Let Miniſters preach down, pray down, live down thoſe abominable Doctrines now amongſt us Let all the People of God ſtudy Fundamentals, labour to be ſtabliſht in the Truth, and in their places oppoſe Falſhood, Libertiniſm and all horrid Blaſphemies, and pray earneſtly to God, that he would cauſe the falſe Prophets and the unclean Spirits to paſs out of the Land, *Zech.* 13. 2. and I ſhould yet hope (though our caſe be very ſad) that God would continue his Goſpel ſtill amongſt us in power and purity, though by our ſins we have forfeited ſo great a mercy; Which bleſſing that it may be vouchſafed unto us (though altogether unworthy) ſhall be the prayer of,

Your true Chriſtian Friend

and hearty well-wiſher

Edward Leigh.

To the Christian and Candid
READER.

READER.

DIvers have since the publishing of my Treatise of Divinity *(consisting of three Books) expresst their good esteem thereof, and withall have said, that if the like were done upon the whole* Body of Divinity, *it would be a very usefull and profitable Work: I have therefore inserted divers things into the former Treatises, and also enlarged them so far by the Addition of other Subjects, as to make a compleat* System *or* Body of Divinity.

I treat not here of the Covenant and Promises, Afflictions or Martyrdome, because I have in my Books of Divine Promises, *and* Saints Encouragements, *sufficiently discussed those several points.*

Divines go different wayes in their handling of positive Divinity, and give several Titles to their Books; Some call their Work, A System of Divinity; *Others,* [a] A Synopsis; *Others,* [b] A Syntagma; *Others,* [c] Common-places; *Some,* [d] The Marrow; *Some,* [e] The Body of Divinity; *Others,* [f] The Summe of Divinity.

There are Calvins *Institutions,* Bullingers *Decads,* Zanchies *Works,* Gerhards *Common-places,* Ursins *Summe of Divinity, and some others, that have more fully handled the Body of Divinity, but there are fewer of our English Writers (unlesse Mr.* Perkins *of old, and B.* Usher *lately) who have largely and fully written in English this way.*

Some reduce all the Principles of Religion into more, some to few Heads. Some refer all to those four Heads,

1. Quæ Credenda, *What things are to be believed in the* [g] *Creed.*
2. Quæ Facienda, *What things are to be done in the Commandments.*
3. Quæ Petenda, *What things are to be begged in the Lords Prayer.*
4. Quæ Recipienda, *What things are to be received in the Sacraments.*

Symbolum Apostolicum Sacramenta precatio Christi.
Verba decem: Hæc summam religionis habent.
Stradlingi Epigram. *l.*1. *p.*33.

The Creed, Commandments, the Lords Prayer, and the Sacraments.

Though I do not punctually observe that method, yet I handle all those four Subjects. I speak of God and his Attributes Almighty in the second Book, and handle all the Articles which concern Christ in the fifth Book, where I treat of the Recovery of man by Christ, and somewhat of the holy Ghost in the seventh

[a] *Synopsis purioris Theologiæ,* by the Dutch Divines.
[b] Polani *Syntagma.*
[c] Petri Mart. & Gerhard. *loc. communes.*
[d] Amesij *Medulla. Theol.*
[e] Chamieri *Corpus Theol.*
[f] Aquinas & Alexander *Alensis.*
[g] *Regula fidei una est sola immobilis & irreformabilis.* Tertul. *de Virg. vel. Oratio legitima & ordinaria, breviarium totius Evangelij complectens: qua Deus ipse, quod salus potuit, ut se vellet orari, docuit.* Tertul.

Book (where I handle the Benefits by Christ) in Sanctification of the Church and Communion of Saints. Of Forgiveneſſe of ſinnes in the fifth Petition of the Lords Prayer, and in the Doctrine of Juſtification. Of the Reſurrection of the Body, and Laſt Judgment, and Life Everlaſting, I treat in the laſt Book. I handle the Commandments in the ninth Book. The Lords Prayer and Sacraments among the Ordinances in the ſeventh Book. I ſhall now particularize the ſeveral Subjects of each Book according to the method I obſerve.

First, I treat of the Scriptures or Word of God, the Divine Authority of both the Old and New Teſtament: I maintain againſt the Antiſcripturiſts and ſuch as go about to take away all the Old Teſtament. It was neceſſary that God ſhould give us ſome outward ſignification of his will. All creatures have a rule without themſelves to guide them in their operations. The Scripture is the Rule of Faith and Life, Iſai. 8. 20. All extraordinary wayes of revelation are now ceaſed, we are to pray for a further Diſcovery of Gods mind in his Word, Epheſ. 1. 17. not to expect new Revelations ex parte Objecti, but ex parte Subjecti, a farther clearing of the Scriptures to us. Some ſay the Old Teſtament is a dead Letter *, ſo is the New without the Spirit; how can we convince the Jews but by the Old Teſtament? the ſame Spirit ſpake in both Teſtaments. Some turn the whole Word into Allegories; Others deny conſequences out of Scripture to be Scripture, nothing is Scripture (ſay they) but what is found there expreſly. What is neceſſarily inferred is Scripture as well as what is literally expreſt, Levit. 10. 1. The Apoſtle proves the Reſurrection by conſequence. Paul and Apollo Act. 17. 3. & 18. 28. proved to the Jews by the Scriptures that Jeſus was the Chriſt, although in thoſe Scriptures theſe very words are not found, but are deduced by a neceſſary conſequence.

* Si quis locus ipſis objiceretur, reſpondebant, nos literæ minimè obnoxios eſſe, ſed Spiritum qui vivificat, ſequi oportere. Calv. adverſus Libertinos, c. 3. Vide plura ibid.

Concerning Scripture we believe, That it was impoſſible for humane reaſon without the help of divine Revelation, to finde out thoſe ſupernatural truths which are neceſſary to ſalvation. 2. That to ſupply this defect of natural reaſon, God out of his abundant goodneſſe hath given us the holy Scriptures, which have their authority from the Revelation which is Divine, from the holy Ghoſt. 3. That this being the purpoſe of the holy Ghoſt it is blaſphemy to ſay he would not, or could not attain unto it. And that therefore the holy Scriptures do comprehend all neceſſary ſupernatural truths. 4. That the Scripture is more properly to be called a Rule of ſupernatural truths than a Judg. B. Bramhall in his Anſwer to Militiere his Epiſtle.

In the ſecond Book I treat of God, That place Exod. 34. 6, 7. is as full a deſcription of Gods Attributes, as any in all the Scripture. The Hebrew Doctors note, that there are thirteen Attributes, and but one that ſpeaks of Judgement (that he will puniſh the ſins of Fathers upon their Children) all the other twelve are meerly, wholly mercy, and his juſtice is mentioned to invite men to lay hold on mercy. All Principles, Rules and Motions to Duty are to be found in God, Gen. 17. 1. Joel 2. 13. The Heathens extolled the knowledg of a mans ſelf,

——E Cœlo deſcendit, γνῶθι σεαυτὸν. Juvenal. Satyr.

But Chriſtians muſt chiefly ſtudy to know God, 1 Chr. 28. 9. Jer. 9. 24. Joh. 17. 3. The underſtanding of the Angels is perfected by the Contemplation of the Excellencies that are in God. We ſhall not be properly Comprehenſores in Heaven (although the Schoolmen ſometimes ſay ſo) yet we ſhall know God in a far more perfect manner then in this life, 1 Cor. 9. 12. 2 Cor. 5. 7. If God were more known, he would be more loved, feared, honoured, truſted. God is primum verum

which

which ſatisfies the underſtanding, and Summum bonum *which ſatisfies the will.* Deo ſolo nos debemus frui, rebus alijs uti, *We ought to enjoy God alone, and uſe the world. We are ſaid to enjoy a thing, with which we are delighted for it ſelf, to uſe that which we refer to another thing. I will conclude this with that excellent ſpeech of* * Auguſtine, *concerning Gods knowledg,* Non enim more noſtro ille, vel quod futurum eſt, proſpicit, vel quod præſens eſt, aſpicit, vel quod præteritum eſt, reſpicit: ſed alio modo quodam à noſtrarum cogitationum conſuetudine longe alteque diverſo.

Aug. *de civ. Dei* l. 2. c. 25. Ludov. Viv. *in* Auguſt. *loco* ℞ *citato.*

* *De civit. Dei* lib. 11. cap. 21.

In the third Book I handle the Works of God. The ſerious conſidering of Gods Works is a great part of ſanctifying his Name. Beſides the natural there is a ſpiritual uſe to be made of all the creatures, Rev. 12.* 1. *The Sun points to Chriſt, the Moon to the World, the Stars to the Miniſters of the Goſpel. How frequently did our Saviour take occaſion from earthly things to teach men heavenly truths.*

Pſal. 136. 5.

* See D. *Arrowſmith* on that Text.

In the fourth Book I ſpeak of the Fall of Man, *and ſo of* Original and Actual ſins.

Some Divines hold that there are three parts of Original Sin:

1. *The guilt of* Adams *ſin.*
2. *The privation of original righteouſneſs.*
3. *The corruption of nature.*

Of the imputation of Adams *ſinne to us,* Gariſſe *is a learned and pious French Miniſter hath written a large Book. He ſhews there the conſent alſo of Reformed Churches therein, but how great an agreement there hath been of Churches and Eccleſiaſtical Writers, ancient and modern in this matter,* D. Andrew Rivet *hath taught in a peculiar Book publiſhed upon that Argument. Every man by nature hath likewiſe loſt the Image of God, and is born empty of Grace and Righteouſneſs, and wholly corrupt,* Rom. 3. 23, 24. *&* 5. 12. Rom. 1. 29, *to the end.* Eph. 2. 1. *&* 4. 25, *to the end.* & 5. 3, 4, 9. 2 Tim. 3. 2, *to the* 6.

See his 8, 9, 10, 11, 14, 15, 16, and 17. Chapters.

Some ſay we are dead, as we come out of the old Adams *hand, but through the undertaking of Jeſus Chriſt all men are reſtored unto a State of Grace and Favour, and that through common grace, they may believe if they will. But all unregenerate men are ſtill under the ſtate of death, and there is no ſuch intrinſecal power in them, this man is regenerated (ſay the* Arminians) *and not that, becauſe he hath better improved his abilities, but the work of Regeneration is an effect of ſpecial diſcriminating grace.*

Some of our Divines ſay, God hath left ſome few relicks of his Image in us ſince the Fall, to leave us without excuſe, and as a Monument of his Bounty, and in pity to humane Societies, ſome Knowledg and ſome reſtraint upon the Conſcience. Others diſlike this opinion, and ſay, That Righteouſneſs in Adam *was connatural, but conſiſted not in any natural Abilities, and that theſe remainders of Gods Image muſt be of the ſame kind with what is loſt, and ſo good in Gods account, and then man ſhall not be wholly fleſh, and ſo there will be ſomething for Grace to graff upon, which the* Arminians *lay hold on.*

Deus creavit hominem rectum, naturarum autor non utiq; vitiorum, ſed ſponte depravatus juſteque damnatur, depravatos, damnatoſque generavit. Omnes enim fuimus in illo uno, quando omnes ille unus corrupit, quia per fœminam lapſus eſt in peccatum, quæ de illo facta eſt ante peccatum. Auguſt. *de civ. Dei*, l. 13. c. 14.

In the fifth Book I ſpeak of Mans Recovery by Chriſt, *Phil.* 2. 6, to the 12. *Heb.* 9. 11, to the 15. *Heb.* 1. 3. Mark 10. 33, 34. *as he had the grace of Union and Unction, ſo we through him, when we are united to him, we* partake of his fulneſs, *Joh.* 1. 14. *By the firſt* Adam *we loſt Gods Image, Favour and Communion with him: By the ſecond* Adam *Gods Image is reſtored in us, we are reconciled to God, and have acceſs to him.*

1. *The reaſon why none can* lay any thing to the charge of Gods Elect, *is, Becauſe Chriſt* died for them, Rom. 8. 33, 34. *if therefore Chriſt died for all,*

none

none can lay any thing to the charge of a reprobate more than to the charge of Gods elect.

Doctor Twiſſe against Hord.

2. *Chriſt prayed only for thoſe who either did or ſhould believe in him, and for whom he prayed, for them only he ſanctified himſelf,* Joh.17.9,19. *that is, offered up himſelf in Sacrifice upon the Croſſe for them.*

3. *If he died for all from the beginning of the world, then he died for all thoſe that already were damned.*

4. *Then he hath merited ſalvation for all, and ſhall they then fail of ſalvation?*

In the ſixth Book I ſpeak of the Church and Antichriſt.

There is much ſpoken in theſe dayes of the admitting of Members, and of the free gathering of Churches, I would wiſh ſuch to weigh well what Mr. Baxter *hath in his* Chriſtian Concord, *p.* 34, to 41.

For the judgment of divers Reformed Divines holding the Pope to be Antichriſt, ſee Vigniers *Preface to that excellent Book of his, entituled,* Theatre De L'Antichriſt, *and M.* Prinns Canterburian *Doom,* p.277,278,279. *if that be true which I heard from the Profeſſour of Divinity in the Univerſity out of the Pulpit.* Bellarmine *ſaith,* That ſince that Doctrine prevailed amongſt us, that the Pope was Antichriſt, that they have been of the loſing hand: *I wonder then why ſome of our Divines ſhould ſpeak and write ſo warily that way.*

I might adde divers things to that I ſpeak there of the Jeſuites *and* Monks. *The* Dominicans *come nearer us than the* Franciſcans.

Friar Francis *is highly commended by the Papiſts for three notable acts:*

1. *For gathering Worms out of the way.*

2. *For calling all manner of beaſts, as Wolves and Aſſes his Brethren.*

3. *For taking lice off beggars, and putting them on himſelf; yea into his own boſom. See* Lewis Owens *running Regiſter, his unmasking of all Popiſh* Monks *and* Jeſuites, *and alſo his* Speculum Jeſuiticum.

In the ſeventh Book I ſpeak of Our Union with Chriſt, and the ſpecial Benefits by him, *Adoption,* Joh.1.12. *Juſtification,* Act.13.38,39. *Sanctification,* 1 Theſſ.4.1. Col.2.13. Rom.12.9, to the end. 1 Cor.13.4,5,6,7. Gal.5. 22,23,24. Eph.6.14, to 19. Phil.4.4, to 9.

Nam iſta colluvies ab aliis hæreticorum ſectis in eo differt quod non tantum certis in rebus erraverit, verum ſit immenſum quoddam ſtupendorum delirtorum mare: adeò ut vix unius Anabaptiſtæ caput reperiri poſſit, quod non ſit imbutum aliqua opinione diverſa à reliquis. Calv. *Inſtruct. adverſ. Anabaptiſtas.*

In the eighth of the Ordinances, *where I ſhew the need of them, for the bleſt Chriſtians here, and vindicate the ſeveral Ordinances. For that of Baptiſm, Why ſhould the Priviledg of Infants under the Goſpel be ſtraighter then it was under the Law? Or actual Faith be more required in all that are to be baptized, then it was in thoſe that were to be circumciſed, when Circumciſion as well as our Baptiſm was a Sacrament of Admiſſion into the Church, and a Sign and Seal of the righteouſneſſe of Faith,* Rom.4.11.

In the ninth Book I ſpeak of the Decalogue, *where I acknowledg I have received much help from a Manuſcript of M.* Wheatleys *for the four firſt Commandments, and of M.* Bals *for the firſt. See M.* Caudries *ſecond part of the Sabbath.*

In the laſt I treat of Glorification, *Mat.*25.46. 2 *Cor.*5.10.

See an excellent Sermon of M. Thomas Goodwins *of this Argument, ſtiled,* The Happineſſe of the Saints in Glory *on* Rom.8.18.

I have not only gone over the ſeveral Heads of Poſitive Divinity, but I have likewiſe handled many, if not moſt of the chief Controverſies betwixt Us *and the* Papiſts, *the* Arminians, Socinians, *and alſo diſcuſſed ſeveral things about* Church-government, *to make it more full, and generally uſefull to ſettle men in the main Truths.*

It

To the Reader.

It is reported of David Paræus, *That his last labour was bestowed in polishing the body of Christian Doctrine, collected by* Zachary Ursine, *and that he desired not to die; till he had finished that task; but when he had concluded it, he joyfully uttered these words,* Now, Lord, suffer thy servant to depart in peace, because I have done that which I desired. *I have cause to blesse God, as for that good esteem which my other Labours have generally found amongst both learned and pious Christians, so for inabling me to accomplish this great Work.*

Læti Compend. Hist. Univers. period. German. Art. 2. p. 536.

Some may perhaps blame me for gleaning some notions from such as I hear, as well as from the Authors I read.

To that I might say, Habes confitentem, sed non reum, *I know no such guilt in it, if I do make use sometimes of some special Observations I hear from the Pulpit, though I hear often the same things from several persons. Some hold that a mans Sermon is no longer his own when he hath preacht it, and I think the ears as well as the eyes are senses of Discipline. Besides many Divines and some Rabbies (though I had but harsh language from one Divine) have acknowledged themselves beholding to me for my Labours, therefore I hope none will grudge, if I do likewise benefit my self and also others by my Collections in that kind. I pray God to guide us all in the truth, and to preserve us from Apostasie in these declining dayes.*

Doctrina & sapientia percipi auribus solis potest, oculis solis non potest. Et hinc videtur natum, ut Auris Minervæ sacra esset. Ping. *Symb. Epist. Ep.* 38. I had this salutation from one judicious Divine, *Sir, You study to make us idle.*

Thy hearty Well-willer

EDWARD LEIGH.

IMPRIM-

Imprimatur

June 15th

1653. EDMUND CALAMY.

A Letter written to me by a learned Friend in the Univerſity, in the time of our late Troubles, concerning my Body of Divinity.

SIR,

I Have ſeriouſly read a good part of your Book, and am very well pleaſed both with the Matter and Method of it, and doubt not but it will be of exceeding great uſe for all that would be Proteſtants by Advice, and not by Chance; all that would examine, and be ſatisfied in the Grounds and Foundations of their Religion; indeed it will be for poore Divines (as I fear too many are like to be) rather a little Library, than a ſingle Book, ſeeing they may have in it ſo many and ſo pertinent Proofs and Quotations put orderly in a readineſſe for them.

Your faithfull Friend

and Servant

T. B.

IT being deſired by *William Lee* Bookſeller, that having ſo much Inlarged this Impreſſion, I ſhould Publiſh and Declare, that I ſhall Adde no more for the future to this preſent Work. I am willing to teſtifie ſo much, and have hereunto Subſcribed my Name

March 1662. *Edward Leigh.*

PROLEGOM-

PROLEGOMENA.

Hebrews VI. I.

THe Apoſtle chides the *Hebrews* in the former Chapter for their ignorance and uncapableneſſe of Divine Myſteries, from *verſ.* 11, to the end. He tells them they were dull of hearing, and that their ignorance was affected; they might for their time and means have been teachers, and yet now they muſt be taught; and (which is ſtrange) the very principles of the word of God. Here in the beginning of this Chapter he earneſtly exhorts them to increaſe both in knowledg and obedience.

1. God takes notice of the time of mens enjoying the Goſpel.
2. He expects proficiency according to this time.
3. Men that live under the Goſpel ought not only to be inſtructed, but teach others according to that condition wherein God hath ſet them, not by way of office.
4. Such muſt be firſt inſtructed themſelves in the principles of Religion. 5. There are principles of Religion, Fundamentals, ſuch Doctrines on which all godlineſs is built, 1 *Cor.* 3. 12. and all ſuperſtructions muſt agree thereto. 6. There is an order and method to be obſerved in bringing men to the knowledg of the Goſpel, *viz.* to inſtruct them in the principles firſt. 7. Thoſe that are not inſtructed in principles are not capable of higher doctrine. 8. Ignorance in principles is a juſt ground of reproof, and a great matter of reproach to thoſe that live under the Goſpel.

Leaving] The Apoſtle alludes to men running a race, they leave one place and go on forward; we muſt leave the principles of Religion, that is, not ſtick there, but paſſe on to a greater perfection. The Apoſtle hath reference to the Schools of the *Jews* where he was trained up; there were two ſorts of Schollers, 1. Punies or petties. 2. Proficients, Perfectiſts. Six principles are named, as ſo many Heads and Common-places of the ancient Catechiſm; not but that there were many other neceſſary principles; yet they might be reduced to theſe:

1. Two main duties, that is, 1. The Doctrine of Repentance from dead works, that every man is dead in ſin by nature, and therefore had need to repent. 2. The Doctrine of Faith in God, in him, as manifeſted in the Word, and revealed in Chriſt.

Mark 1. 15. This takes in the right knowledg of the Law, and ſin the tranſgreſſion of it, its nature and deſert, that one muſt mourn for it, and turn from it.

2. Two means, 1. The Doctrine of Baptiſms, by which in the Plural Number he means both the Sacraments; and alſo the inward Baptiſm of Chriſt, and that outward Baptiſm of *John*, that is to ſay, of the Miniſter, though ſome * referre it to the ſet times of Baptiſm. 2. The Im-

* *Apoſtolus Baptiſmorum meminit, quia ad ſtatas inter veteres Baptiſmi dies alludit. Paſcha nimirum & Pentecoſtes, ubi plures ſimul baptizari conſueverunt vel quia de plurium Baptiſmo ſimpliciter loquitur.* Spanhem.

See Dr *Gouge* on *Heb.* 6. 2. *Sect.* 11, & 12.

position or laying on of hands, that is by a Trope or borrowed ſpeech, the Miniſtry of the Church upon the which hands were laid, not the Sacrament of Confirmation, as *à Lapide* expounds it: So *Cartwright* in his Harmony. See M. *Gilleſpies Miſcel. cap.* 3. *pag.* 47, 48. and M. *Cartw.* Rejoynd, *p.* 278.

Unum eſt judicium irretractabile valens in perpetuum. Grot.

3. Two Benefits, Reſurrection of the dead, that the ſame numerical body ſhall ariſe again, that it dies not with the body; and eternal judgement, ſo called metonymically, becauſe in that Judgement ſentence ſhall be given concerning their eternal ſtate, either in weal or woe. *Vide* Grot. in *Matth.* 26. 45.

See Dr *Gouge* on this Text, and Mr *Foorths* Expoſit. of the Apoſt. Cat.

Not laying again the foundations] Three things are required in a foundation, 1. That it be the firſt thing in the building. 2. That it bear up all the other parts of the building. 3. That it be firm and immoveable. Simply and abſolutely in reſpect of all times, perſons, and things, Chriſt * only is the foundation upon which the ſpiritual building of the Church is raiſed.

* Dr *Field* of the Church, *lib.* 5. *cap.* 22. Iſa. 28. 16.

The firſt principles of heavenly Doctrine are named here a foundation, becauſe they are the firſt things which are known, before which nothing can be known, and becauſe upon the knowledge of theſe things all other parts of heavenly knowledge do depend. They muſt be ſo firmly laid and received at the firſt, as they ſhould never be queſtioned more, not that Miniſters may not Preach again of principles. Thoſe that deny Fundamentals muſt of neceſſity deſtroy Religion. Perfection is building on the old foundation. In no age ſince the Goſpel dawned in the world, were all fundamentals in Religion denied till now.

As a foundation is to the ſuperſtructure, ſo is catechizing to the ſublimer myſteries of our Religion; The laying of the foundation, is the work of a maſter-builder, 1 *Cor.* 3. 10.

* *Quod eſt ab ipſis poſitum & prædicatum.* Jun. *ad* Bellar. *cont.* 3. *l.* 3. *c.* 32.

The Apoſtles are the foundation of the Church, * *Eph.* 2. 20. *Rev.* 21. 14. in three reſpects,

1. Becauſe they were the firſt which founded Churches, and converted unbelievers to the faith.

The Prophets and Apoſtles are not *fundamenta fundantia*, but *fundata*, ſuch foundations as themſelves had a foundation, even the Lord Chriſt; the ground of a Chriſtians faith is, *Thus ſaith the Lord, thus it is written.*

2. Becauſe their doctrine which they received immediately from God by moſt undoubted revelation without mixture of errour or danger of being deceived, is the Rule of Faith to all after-comers.

3. Becauſe they were Heads, Guides, and Paſtors of the whole univerſal Church.

The Propoſition or Obſervation which ariſeth from theſe words thus opened, may be this,

The Obſervation.

The Principles and Foundations of Chriſtian Religion muſt be well laid.

Or thus:

Catechizing and inſtructing of the people in the Principles of Religion is a neceſſary Duty to be uſed.

The Apoſtle illuſtrates this by a compariſon, firſt, from Schools; ſecondly, from building, the foundation muſt be firſt laid.

The excellent definition of catechizing which the Apoſtle here gives, yields us two good proofs of its neceſſity.

2. It

1. It is the Doctrine of the beginning of Christ, by some rendred not unfitly for the sense, *which gives beginning in Christ.*

2. It is a foundation which bears up all the building (without this, preaching is to no purpose) which though it makes the least shew, yet it is of greatest use; it establisheth men, and keeps them free from wavering.

3. This course is most agreeable, 1. To Art; all Arts proceed from principles. Physicians have their principles, Lawyers their maxims, Philosophers their chief sentences. 2. To Nature, which first forms the vital parts, then the more remote. 3. It is suitable to reason. Principles are, 1. Easiest in themselves. 2. Facilitate other matters. 3. Are the most necessary Doctrines of all the rest, they bear up all the rest. 4. Are of continual and constant use; *Principia sunt minima quantitate, maxima virtute.*

Sermo qui rudes in Christo inchoat. Fundamenti vocabulum est metaphoricum, ab adificantibus sumptum, atque denotat illud totius structura firmamentum in imo positum, quo sustentatur adificium, quoque subducto corruit protinus, & in frusta dilabitur. Davenant. *adhort. ad pacem Eccles. c. 2. Extet communis formula catechismi in usum puerorum, & si qui erunt rudiores in populo: sic ipsa veritas illis familiaris redderur, ac simul eam ipsam discent ab impostoris & corruptelis discernere, quæ sensim apud cessantes irrepere solent. Planè enim tibi persuasum esse oportet, Ecclesiam Dei catechesi carere non posse,* &c. Calvinus *Epist. Protectori Anglia.*

See Dr. *Gouge* on *Heb.* 5. 12. *Sect.* 64. Reasons for the necessity of catechizing. And Mr. *Fords* little Treatise stiled the Necessity and Antiquity of catechizing. And *Bains* his *Institut. Doctrinæ Christianæ*, l. 1. c. 1, 2, 3, 4. And Mr. *Thomas Sparke* of the Necessity of Catechizing, before his Catechism; and Mr. *Croston* of catechizing.

4. Gods order and practice hath been still to lay principles; things might easily passe from one to another at first, they lived so long. *Cain* and *Abels* sacrificing is an evidence of catechising before the Flood; there was no Word written then, therefore it is like their Fathers taught them. It was practised by *Abraham*, Gen. 18. 19. the fruit of which observe in his sonne. *Gen.* 24. 63. and servant, *Gen.* 12. 26. God himself writes a Catechism for the *Jews*, describing a short compendium of Religion in the two Authentick Tables of the Law. *Hannah* delivered *Samuel* to *Eli* his Instructor so soon as he was weaned. *Jehoiada* taught the young King *Jehoash*. *David* and *Bathsheba* practised it, 2 *Chron.* 28. 8, 9. *Psalm* 34. 11. *Prov.* 4. 4. & 31. 1. and *Salomon* himself seems to give that precept out of the experience of his own most excellent education, *Teach a childe the trade of his way, and when he is old he shall not depart from it*; though himself scarce did so; and *Eccles.* 12. 23. he draws all which he had said in his whole Book to two heads, *Fear God and keep his Commandments.* Christ allowed of *Hosannah* sung by children. He begins with regeneration to *Nicodemus*, and he drew the whole Law into two heads, *Matth.* 22. 37. *John* and Christ preacht Faith and Repentance, and the Apostles [a] after them. *Theophilus* was catechized, *Luke* 1. 4. *Apollos*, Act. 18. 23. *Timothy*, 1 Tim. 3. 15. 2 *Tim.* 2. 2. The Apostle *Paul* 2 Tim. 1. 13. (of which see Mr. *Case* in his Introduction to the Morning Exercise at *Giles* in the Fields, and his conclusion,) commends to *Timothies* custody *a pattern of wholesome Doctrine*, which he cals a [b] *A form of Doctrine*, Rom. 6. 17. and *the Analogy*

1 Sam. 1. 25.

Prov. 22. 6. See Prov. 6. 22. Prov. 31. 26. which is meant chiefly of instructing her family. Matth. 22. 37. Matth. 3. 8. & 4. 17. Mark 1. 15.

[a] Act. 2. 5, 10, & 13. cap. and in their Epistles.

[b] Τύπος διδαχῆς, a word borrowed from the making of an impression by a stamp or seal.

Joh. 21. 15. Act. 20. 20. It is good to have the principles of the doctrines of faith and rules of life drawn to brief heads. It is usefull to draw Arts and Sciences plentifully laid out, into compendious heads, and some few general rules and principles. *Luther* profest he was still *Discipulus Catechismi*, that he studied the principles.

of Faith, Rom. 12.6. that is, certain plain rules, unto which all others must hold proportion.

The *Magdeburgenses* observe from *Heb.* 6. and other places, that there was *Catechismus ab Apostolis traditus*, that the Apostle drew the Doctrine of the Gospel into short heads for the instructing of the children of the Church. See Dr. *Gouge* on *Heb.* 5. *v.* 12. *Sect.* 64.

By having a model of Christianity,

1. A Christian comes to know where his work lies.

2. This is a great help to growth in grace, 2 *Pet.* 1. 5.

3. It is the way to become a wise, discerning Christian, *Heb.* 5. two last verses.

4. Without this, one cannot answer the end of his calling, *Col.* 1. 10.

5. Without this, one can never attain to the more excellent things in Christianity, in point of grace and comfort, *Phil.* 1. 9.

This Duty principally belongs to Ministers, their Office is set down under the name of catechizing, *Let him which is catechized make him that catechizeth partaker*, Gal. 6. 6. Ministers must plant and beget as well as increase and build up, feed the Lambs as well as the Sheep; they are compared to Nurses, wise Stewards, skilfull Builders; it must be performed by Housholders also, *Ephes.* 6. 4. God chargeth Parents to perform this Duty, *Deut.* 6. 6, 7. Rehearse them continually, whet them upon thy children, often go over the same thing, as a knife doth the whetstone. They are bound to bring up their children in the nurture and information of the Lord; Children were to be taught the meaning of the Passeover, *Exod.* 12. 16. Masters of Families also must instruct their servants which are ungrounded, as children. Christ instructed his Apostles, he taught them how to pray, he being the Master of the Family, and they his Family, as appeareth, because he did eat the Passeover together with them; and the Law appoints that every Family should celebrate that Feast together. The reason why God specifieth not this point in the Masters duty, is, because if it be performed by the Father, it shall be needlesse, seeing it is done to the Masters hand; but if the Father neglect it, surely the Master which succeeds in the Fathers room, and hath his Authority, must see it done. For as a Father in *Israel*, *Gen.* 17. 12, 13. was bound to see his own sonne circumcised, so he was bound to see his servant circumcised; and if to circumcise him, sure he must as well make him as his childe to know what Circumcision meaned. What Christ did as a Master of a Family, that must every Master of a family do, seeing we must be followers of Christ every one in his place; therefore every one must instruct his ignorant servants in the truths of Religion.

Psal. 78. 5. 1 Tim. 1. 5. The practice of this duty is represented in the whole Book of the *Proverbs*.

Erudiebantur pueri in veteri Testamento domi à parentibus, & in scholis à Prophetis, de præcipuis Doctrinæ propheticæ capitibus: nempe de Deo, de Lege, de promissione Evangelij, de usu sacramentorum & sacrificiorum, quod essent typi venturi Messiæ & beneficiorum ejus. Paræi Proleg. in Corpus Doct. Christ. Ursin. *Omnis Christi actio Christiani instructio.*

The *Jews* did use catechizing; *Cyprian* saith, *Optatus* exercised it at *Carthage*, and *Origen* at *Alexandria*; St. *Cyrill*, *Gregory Nyssen*, were Catechists. The eminent Fathers and *Paul* himself were Catechists in their respective times. See *L' Estrange* of the Liturgy, *chap.* 9. *Clemens Alexandrinus* had his *Pædagogus*, *Lactantius* and *Calvin* their Institutions, *Athanasius* his *Synopsis*, *Augustine* his *Enchiridion*, his Books *De Doctrinâ Christianâ*, and *De Catechizandis rudibus*.

Dr *Reynolds* called *Aquinas* his Sums, that absolute Body of Divinity. Dr *Twisse* Doubting conscience resolv. Prov. 22. 6.

Some

Some think it were requisite to have a Catechist in every great Parish, since all the burden now lies on the Minister, who is only able to Preach unto them.

Catechizing is *Institutio viva voce*, a kind of familiar conference. The Hebrew verb *Chanach* signifieth to instruct or train up even from childehood; and to initiate or dedicate, from which word holy *Henoch* [c] had his name, importing nurture in the fear of God. The Greek word χατηχέω signifieth to sound or re-sound as by an Eccho, and is applied even by Heathen Writers unto that kind of teaching which is by word of mouth, sounding in the ear of him that is taught, and especially unto the teaching of the first rudiments of any Science whatsoever. It signifieth any kind of vocal instruction, *Acts* 21.21, 24. *viz.* that whereby the principles of Christian Doctrine are made known unto the hearers, as *Luk.*1.4. *instructed* or catechized, *Gal.*6.6. *taught* or catechized. See *Act.*18.25. *Rom.*2.18, 1 *Cor.*14.19.

[c] *Chanoc.* Gen. 5.18. So the Hebrews interpret that Gen. 14.14. his *trained* or *instructed* servants, those which he taught in piety; the word comes from *Chanach*. Κατήχησις vox *Græca est, quam Latina Ecclesia pro suâ capit usurpare.* Martinius. *Eusebius* saith, one was set apart on purpose for this office in the Primitive Church, called the Catechist. *Hinc Catechumeni dicebantur qui Catechismum discebant, Catechistæ qui Catechismum docebant.* Dieterieus.

Catechizing what it is.

Catechizing is a plain and easie instructing of the ignorant in the grounds of Religion, or concerning the fundamental Principles, familiarly by Questions and Answers, and a spiritual applying the same for practice.

Catechesis est elementaris institutio Christiana Religionis vivâ voce tradita, & à discentibus repetita. Altingius. *Catechesis Christianæ religionis est, brevis, prospicua, & ad captum rudiorum accomodata doctrina Christianæ è scriptis Propheticis & Apostolicis collecta, & in certas quæstiones ac responsiones digesta explicatio & recitatio.* Paræi *Prolegom. in Corpus Doctrinæ Christianæ.* Ursin.

Whatever the catechizing in the Primitive Church was in private, for the publick it seems not to have been Dialogue-wise [d] by Question and Answer, but in a continued speech, with much plainnesse and familiarnesse.

[d] Mr *Pemble.*

Some say the form or method of instructing the ignorant by set Questions and Answers, is not unquestionably the best, and most to edification. See *Beams of Former Light, c.*5. *Sect.*5.

Catechizing differs from Preaching; Preaching is the dilating of one member of Religion into a just Treatise; Catechizing is a contracting of the whole into a summe; Preaching is to all sorts, catechizing to the young and rude. See Dr. *Gouge* on *Heb.*5.12. *Sect.*64.

Mr *Greenham.* At Sermons and Prayers, men may sleep or wander, but when one is asked a Question, he must discover what he is. *Herberts* Remains, Chap. 21.

Catechizing should be, 1. *Plain*; that none might excuse themselves; that the most illiterate might not say at the day of judgment, *O Lord, thy wayes were too hard for us.* 2. That the manner of the teaching might be suitable to the hearers. 3. That no Governours might pretend the difficulty of it.

It is to be performed either by the Minister in publick, or the Governours in private, or some able body in their place.

2. *Instructing*, which implieth that original ignorance and blindnes we were born with.

3. It is such an instructing which is by way of distilling things in a familiar manner; our Saviour did not give the people whole Loaves, but distributed them by pieces.

4. Such

Verba Scripturæ non ſunt verba legenda, ſed vivenda, ſaid Luther.

4. Such an inſtructing as acquaints them with the meaning of things, and ſpiritually applies the ſame for practice. It is not enough to ſay the Creed and Lords Prayer, but to underſtand the ſenſe, and apply it to practice.

5. An inſtruction by way of Queſtion and Anſwer, which is thereby made more plain and familiar.

The exerciſe of catechizing hath been proved to be moſt ancient, and very neceſſary and uſefull; and therefore it ſhould be alwayes continued in the Church.

Firſt, Becauſe there will alwayes be found Babes which ſtand in need of Milk, not being able to bear ſtrong meat.

Secondly, Becauſe as no building can ſtand without a foundation, and none can be expert in an Art except he learn the principles thereof: ſo none can have ſound knowledg in Divinity, except he be trained up in the grounds thereof.

The beſt way to perform this exerciſe, is

1. By ſhort Queſtions and Anſwers, the Miniſter demanding the Queſtion, the people anſwering.

2. It muſt be done purely, 2 *Cor.*2.4.

3. Plainly, 2 *Cor.*3.2. *Heb.*5.11.

4. Soundly, *Titus* 2.7.

5. Orderly.

6. Cheerfully and lovingly, 2 *Tim.*2.24. praiſing the forward, encouraging the willing, patiently bearing with all, admoniſhing ſuch as are unruly. *Piſcators Aphoriſmes* with his *Exegeſis*, and *Ameſius* his *Chriſtiana Catecheſios Sciagraphia* are uſefull this way, and *Nowels* Catechiſm in Latine, in Engliſh there are B. *Ushers*, M. *Bains*, M. *Cartwrights*, M. *Balls*, and M. *Crooks* Guide, and now the Aſſemblies. One ſpeaks of five hundred ſeveral Catechiſmes extant. Some have Compoſed Catechiſms, wherein the Anſwers were the very words of Scriptures. I cannot but commend that ſingular and invaluable, though low prized book, the Aſſemblies Confeſſion of Faith and larger Catechiſm, for in the Margin thereof are ſet down the choiceſt places of Scripture, for proof of the ſeverall truths therein ſpecified. Mr. *Whites* Power of Godlineſs, *l.*4.*c.*2.

Summam Chriſtiana fidei brevi libello complexus eſt Geneva Joan. Calvinus, *quam Itali, Galli, Belga, Scoti,* &c. *publicè in Eccleſiis ſuis interpretantur. Eandem, ſententiâ ubique ſervatâ, fuſius apud Anglos & luculentius expreſſit vir non vulgari doctrinâ & facundiâ præditus* Alexander Noellus. *Ad. Hamilton Apoſtata.* Smeton *Orthodox. Reſponſ.*

Some much eſteem of B. *Andrews* his, though Dr. *Heylin* in his *extraneus vapulans, c.* 4. ſaith, it was neither of his writing, nor approved of by him. *Hottinger* for the *Jews* in his *Jus Hebræorum* much commends the Catechiſm of *R. Levi*, both becauſe it was commended to him by *Conſtantine l' Empereur*, and alſo becauſe (ſaith he) *Nemo nobis præceptorum examen dederit tantâ brevitate accuratius.*

The Book ſtiled *Beams of Former Light*, commends catechizing in the Preface.

1. From the ſubject matter, it is converſant about ſuch truths, as are neceſſary to ſalvation.

2. From the manner, which is ſo to inſtruct, as to require a perſonal account of what is underſtood and remembred by them that are taught, yet in the Book, He diſlikes an impoſing upon Miniſters one Catechiſm to be held to. He commends the Aſſemblies ſhorter Catechiſm for its comprehenſiveneſſe and exactneſſe of order and expreſſion, yet would not have it impoſed, and *ch.* 5. he ſome way excepts againſt it. Catechizing is uſefull,

full, and the want of it prejudicial to the people, ſaith he in his Preface, and yet the whole Book oppoſeth the urging or impoſing of any Catechiſm, (even that of the Aſſemblies) and ſo of a Liturgy likewiſe, (the Lords Prayer it ſelf) by the Magiſtrate, ſo as to have a ſtated uſe. Magiſtrates ſhould be wary, and not over-rigorous in impoſing ſuch things, yet it will ſcarce be prudent to leave it to every Miniſters diſcretion, to catechize them which way they ſhall think fitteſt. If he be an *Anabaptiſt*, he ſhall have then liberty to inform his auditory of the unlawfullneſſe of Pœdobaptiſm; his great Argument is in the 9th Chapter, that Independency will be overthrown by it.

Here is a fault that both teachers and hearers muſt ſhare between them; Miniſters do not teach principles ſufficiently, happy is that man which can ſay with *Paul*, *I have kept back nothing that was profitable.* Conſectaries of Reproof.

Thoſe that know the truth, have need to be admoniſhed and further inſtructed, 1 *Joh.*2.21. *Rom.*15.14,15. 2 *Pet.*1.12,13.

Reaſons.

1. That they may increaſe in the knowledge and love of it, *Eſay* 11.9. *Dan.*11.4. *Hoſ.*6.3.

2. That they may practice thoſe truths they know.

3. That they may be eſtabliſhed in the truth, *Rom.*1.9. *Col.*2.17. 1 *Theſſ.* 3.2. 1 *Pet.*5.10.

2. Thoſe are too blame which will not be taught, children and ſervants which are ſtubborn and unwilling to be catechized; ſome ſay they are too old to learn; but are they too old to repent and be ſaved? Some ſay, they are paſt principles, they are not now to be grounded; but we may ſay with the Apoſtle, *Whereas they ought to be teachers, they had need themſelves to be taught.* Such people rebell againſt their Miniſter or Maſter, whoſe duty is to teach them, and God who commands it.

Let men be exhorted to practice this duty, Miniſters, Maſters, Parents; Schoolmaſters teach the *A, B, C,* and the Grammer, *Suffer little children to come unto me.* See the Exhortation to catechizing, by the Provincial Aſſembly at *London*, and the Neceſſity and Antiquity of catechizing: By Mr. *Ford.* 2. Of Exhortation.

Conſider,

1. Thou broughtſt thy children into the world blinde and deformed. See Gen.6.15. and 8. 21.

2. Thou canſt not elſe have comfort in thy children or ſervants; many are croſt in their family for want of this; and many at the gallows will cry out, If they had lived where they had been inſtructed, they had never died a dogs death. *Greenham* ſaith; Thy children ſhall follow thee, up and down in hell, and cry againſt thee for not teaching them. *He that will not provide for his family* (ſaith *Paul*) *is worſe then an Infidel*; and he that will not teach them is worſe than a Beaſt. The old Nightingale [f] teacheth the young to ſing, and the old Eagle her young ones to flie. Children ill brought up were devoured by Bears, to teach Parents [g], that ſince they have done leſſe than Bears, who ſhape their Whelps by much licking and ſmoothing them (though *Voſſius* * and Dr. *Brown* [h] deny this) they therefore by Bears were bereft of them. It is good therefore to ſeaſon

Young people have great temptations, 2 Tim.2.22. Their ſouls are precious.

[f] Ariſt. *de hiſt. animal.l.6.c.6.*

[g] *Cauſſins* Holy Court, eighth reaſon of his firſt book.

* *De Orig. & progreſſ. Idol.* l. 3. c. 54

[h] *Lib.*3. *c.*6. of his Enquiries. Prov. 22. 6. & 31. 1.

season our children [i] with wholesome truths betime; a vessel will long keep the savour of that with which it is at first seasoned, and the Devil will begin betime to sow his seed. Master *Bolton* upon his death-bed spake unto his Children thus, *I do believe* (saith he) *there is never a one of you will dare to meet me at the Tribunall of Christ in an unregenerate condition.*

[i] *Non minus placet Deo Hosanna puerorum, quam Hallelujah virorum.* The Holy Ghost hath composed *Psalms* according to the order of the *Hebrew Alphabet* (as 25, 34, 37, 119.) that Parents might teach their children the first elements of Religion as well as Learning. See Mr *Gataker* on *Psal.* 34. 11. & Menoch. *de Rep. Heb.* lib. 3. cap. 3. *In octonariis prolixioris omnium Psalmi, ad singulorum versuum initia recurrentes eadem litera, octonariis ipsis per ordinem alphabeti dispositis, sunt locali memoriæ ad sententias retinendas. Alphabetariis igitur, ut ita dicam, mysteriorum Christi, sic minutatim particulas rerum dispensari convenientissimum est.* Guil. Rivet. *vindic. Evangel. parte secunda*, cap. 8.

We have discharged our duty, our prayers and instructions may be as seed sown, and our reward shall not be only in Heaven, but in the doing of our duty, Psal. 19. 11.

It will be a great comfort to thee and benefit to them when they are instructed in the points of Religion; If thy children dye, yet thou mayest have great hope of them, when thou hast acquainted them with the principal grounds of Religion. The Papists in the Preface to the Catechism of the Councel of *Trent*, confess that all the ground we have got of them is by catechizing; *Infinitos libellos conscripserunt, qui cum pietatis speciem præ se ferrent, incredibile est, quàm facilè incautos simplicium animos receperint.* And let us look that we lose not our ground again for want of it. *Julian* himself could not devise a readier means to banish [k] Christian Religion, then by pulling down the Schools and places of educating children. *Egesippus* saith, That by virtue of catechizing there was never a Kingdom but received alteration in their Heathenish Religion, within forty years after Christs passion. See Mr. *Hales* his Letters from the Synod of *Dort*, p. 8, 9, 12, 13. The great advantage of such forms of Catechistical Doctrine, is that thereby a Minister of the Gospel may acquaint his people with more necessary and saving truths in a few moneths, than he can well Preach over in many years. Mr. *Case* on 2 *Tim.* 1. 13.

[k] Euseb. *Eccles. hist.* l. 10. c. 32.

The *Germanes* much used *Ursins* Catechism, which consisting of fifty two Questions, every Lords day one Question was explained.

See Mr *Pembles* Sermon of ignorance. Luke 1. 5.

All ignorant persons though they be grown in years must be willing to be instructed and catechized.

Ignorance in Principles is a great sin, See *Eph.* 4. 17. *Act. ult.* 27. 2 *Cor.* 4. 3, 4. 1 *Cor.* 15. 34.

1. The Lord appointed a Sacrifice for ignorance, *Heb.* 9. 7.

2. He requires repentance for it.

3. It is the original of all the errours in a mans life, both in doctrine and worship, 1 *Cor.* 15. 34. *Job.* 4. 22. such will be a prey to false teachers, *Col.* 2. 8.

4. The ground of all instability in the wayes of God, *Ephes.* 4. 14, 15. and of that *non*-proficiency that is in men, the way to damnation, *Acts* 4. 12.

Some make a difference between *ignoratio* and *ignorantia*, it is hard to do this in English, except the word unknowingnesse may be used. See Dr. *Gouge* on *Heb.* 3. *v.* 10. *Sect.* 111, 112.

Theophilus a Noble-man and of ripe years was catechized, as the Greek word shews; ignorance bringeth men to the very pit and gulph of destruction

ction, *Hoſ.*4.7. and *v.*14. 1 *Pet.*3.15. Chriſtians ſhould be ready to give an anſwer to every man which doth ask them a reaſon [1] of the hope which is in them; the foundation is that which is firſt and ſureſt laid, and hath an influence into all the building.

Jer.10.25. There is generally a great ignorance of Chriſt.

1. Few men ſeek after the knowledg of Chriſt, *John* 4.10. 2. Few believe in him, becauſe they know him not, *John* 12.38. 3. Men are eſtranged from him in their converſation, *Epheſ.*4.18. 4. They go on in their former luſts, 1 *Pet.*1.14. *Neſcientia dicit ſimplicem ſcientiæ negationem, hac in Angelis eſſe poteſt, ignorantia importat ſcientiæ privationem, dum ſcilicet alicui deeſt ſcientia eorum quæ aptus natus eſt ſcire.* Aquin. 1a, 2æ *Qu.*76. *Art.*2. *Vide plura ibid.* [1] Heb.5.13. One being examined, affirmed blindly, that none had died or ſhould die for him. Another, That the Sunne ſhining in the firmament was the Sonne of God that died for him. The *Muſcovites* being aſked eaſie Queſtions, will reply, that they could not give an anſwer unto it themſelves, but God and their great Duke knew all things.

Men ſhould do all upon trial and ſolid conviction, 1 *Theſ.*5.21. 1 *Joh.*4.1. The Papiſts would have the people take things upon truſt; they ſay, thoſe places concern the Doctors of the Church, not the people; but compare the 20, and 21. *verſ.* in the *Theſſalonians*, and 1. *verſ.* with 6. in *John*, and we ſhall ſee the contrary.

This trial is profitable:

Firſt, Becauſe truth then will have a greater force on the conſcience.

Secondly, This is the ground of conſtancy, 2 *Pet.*3.17.

Thirdly, Hereby we ſhall be able to maintain the truth, *Matthew* 11. 19.

The Scriptures are *fundamentum quo*, the fundamental writings which declare the ſalvation of Chriſtians, *John* 5.37. Chriſt *fundamentum quod*, the fundamental meanes and cauſe which hath purchaſed and doth give it, *John* 4.42. The [m] perſon we muſt build on is Chriſt, 1 *Cor.* 3. 11. He is called the *foundation of foundations*, Iſa.28. The doctrinal foundation is the written Word of God, which is not only the object and matter of our faith, but the rule and reaſon of it. Hold Chriſt as your Rock, build on him; the Scripture as your rule and the reaſon of your believing; this is general, there are ſome particulars.

[m] The Papiſts make the Pope their perſonal foundation.

Firſt, Some things are ſimply neceſſary; It were a notable worke for one to determine this, how much knowledge were required of all.

See Dr *Field* of the Church, *l.*3.*c.*4. and Mr *Rous* his catholick Charity, *ch.*10,11. Some diſlike the beginning

Secondly, Not abſolutely neceſſary. Some make the foundation too

of the *Athanaſian* Creed, *Whoſoever will be ſaved*, &c. Upon pain of damnation thou art bound to know the Articles of thy Faith, to know God in Chriſt, and the holy Catholick Church by the word of God written. The ten Commandments, to know what works thou ſhouldſt do, and what to leave undone. Chriſts prayer, which is an abridgment, epitome or compendious collection of all the Pſalms and prayers written in the holy Scripture. In which thou prayeſt for the remiſſion of ſinne, as well for thy ſelf, as for all others, deſireſt the grace of the holy Ghoſt to preſerve thee in vertue, and all others, giveſt thanks for the goodneſſe of God towards thee and all others. He that knoweth leſſe than this cannot be ſaved, and he that knows no more than this, if he follow his knowledge cannot be damned. B. *Hooper* on the Command. *Fundamentalem Articulum habendum ſentio, qui ex voluntate Dei revelantis ad ſalutem & æternam beatitudinem conſequendam eſt adeò ſcitu & creditu neceſſarius ut ex illius ignoratione, ac multo magis oppugnatione, æterna vita amittenda manifeſtum periculum incurratur.* Davenant. *de pace Eccleſiaſtica.* About fundamental points there may ſometimes ariſe ſuch diſputes as are no way fundamental. For inſtance, that God is one in Eſſence, and three in Perſons, diſtinguiſhed one from another: That the Son is begotten of the Father; That the holy Ghoſt is the Spirit of both Father and Son; That theſe three Perſons are coeternal and coequal: All theſe are reckoned in the number of Fundamentals. But thoſe School niceties touching the manner of the Sons generation, and the proceſſion of the holy Ghoſt, are not likewiſe fundamental and of equal neceſſity with the former. B. *Daven.* opin. of the fundam. points of Relig. Some things are neceſſary to be believed when they are known, only becauſe they are revealed, otherwiſe conducing little, or it may be nothing to ſalvation. Some other things are neceſſary to be believed, not only becauſe they are revealed, but becauſe belief of them is appointed by God a neceſſary means of ſalvation. Theſe are, thoſe are not eſſentials or fundamentals of ſaving faith. B. *Bramhals* Replicat. to the Biſhop of *Chalcedon*, ch.9.

narrow, ſome again too wide; ſome ſay, that if a man mean well, and go on according to the light he hath, though he know not Chriſt, he ſhall be ſaved: Others ſay, that all are bound to know diſtinctly the Articles of the Creed.

Certa ſemper ſunt in paucis, ſaith *Tertullian.* Certain and undoubted truths are not many, and they are ſuch as may be delivered in a few words. *In abſoluto ac facili ſtat æternitas.* Hilary.

Fundamental truths are all ſuch points of Doctrine which are ſo plainly delivered in Scripture, that whoſoever doth not know or follow them ſhall be damned; but he that doth know and follow theſe (though erring in other things) ſhall be ſaved.

All the principles of Religion are plain and eaſie, delivered clearly in

1. Scripture, they are to be a Rule to judge of other Doctrines.

2. They are very few (ſay ſome) reduced to two heads, by *John* Baptiſt, *Mark* 1.15. and by *Paul*, 2 Tim. 1.13.

3. In all principles neceſſary to ſalvation, there hath been agreement among all the Churches of Chriſt, *Eph.* 4.5. though they may differ in ſuperſtructures. *Quod ubique, quod ſemper, quod ab omnibus creditur Catholicum eſt.* Vincent. Lyrin.

Mr *Perkins* reduceth the Fundamentals to ſix Principles.

Piſcator alſo in his *Prolegomena* to his *Expoſitio capitum Catecheſeos Religionis Chriſtianæ*, makes ſix Heads of Catechiſm, The Apoſtles Creed, the Decalogue, the Inſtitution of Baptiſm, the Inſtitution of the Lords Supper, the Lords Prayer, the Power of the Keys.

Mr *Dickſon* in his *Therapeutica Sacra, l.* 1. *c.* 9. makes ſeven Articles or Heads of Doctrine.

Quemadmodum flumen illud, quod Paradiſum irrigavit; ſic Eccleſia Doctrina in quatuor capita dividitur: nempe Symbolum Apoſtolicum Decalogum, orationem Dominicam & Sacramenta. Clavis Fidei per Doctorem Ellis.

It is the maſterpiece of all the Divines of Chriſtendome, to ſay, what is Fundamental in Chriſtianity, and what is not. M. *Thorndikes* Principles of Chriſtian Truth, *chap.* 2. See more there.

Theſe Fundamentals (ſaid a Reverend Divine now with God) are twelve; three concerning God, three concerning Man; three concerning the Redeemer; three concerning the means of attaining good by this Redeemer.

Concerning God.

1. There is one God, which is an Infinite, Perfect, and Spiritual Eſſence.

That the Doctrine of the Trinity is a fundamental and neceſſary to ſalvation. *Vide* Voet. *Theſ.* p. 471, &c.

2. This one God is diſtinguiſhed into three Perſons or manners of ſubſiſtence after an incomprehenſible way, which we believe, but cannot perfectly underſtand. The Father begetting, the Son begotten, and the holy Ghoſt proceeding.

3. This one God, the Father, Son and holy Ghoſt, is the Maker, Preſerver and Governour of all things, by his Wiſdom, Power, Juſtice, Providence.

Concerning Man.

1. That he was made by God of a viſible body, and an immortal and ſpiritual ſoul, both ſo perfect and good in their kinds, that he was perfectly able to have attained eternal life for himſelf, which was provided as a reward of his obedience.

2. That

2. That being thus made he yeelded to the temptations of the Devil, and did voluntarily ſin againſt God in eating of the Tree forbidden, and ſo became a child of wrath and heir of curſing, an enemy to God, and ſlave to the Devil, utterly unable to eſcape eternal death, which was provided as a recompence of his diſobedience.

3. That he doth propagate this his ſinfulneſſe and miſery to all his poſterity.

Concerning Chriſt.

1. That he is perfect God, and perfect Man, the ſecond Perſon in the Trinity, who took the Nature of man from the Virgin *Mary*, and united it to himſelf in one perſonal Subſiſtence, by an incomprehenſible Union.

2. That in mans Nature he did die and ſuffer in his Life and Death, ſufficient to ſatisfie Gods Juſtice, which man had offended, and to deſerve for mankind Remiſſion of ſins, and Life everlaſting; and that in the ſame Nature he Roſe again from the Dead, and ſhall alſo Raiſe up all men to receive Judgement from him at the laſt Day, according to their Deeds.

3. That he is the onely ſufficient and perfect Redeemer, and no other merit muſt be added unto this, either in whole or part.

Laſtly, Concerning the Means of applying the Redeemer, they are three:

1. That all men ſhall not be ſaved by Chriſt, but onely thoſe that are brought to ſuch a ſight and feeling of their own ſinfulneſſe and miſery, that with ſorrow of heart they do bewail their ſinnes, and renouncing all merits of their own, or any creature, caſt themſelves upon the mercies of God, and the onely merits of Jeſus Chriſt, which to do is to repent and believe, and in this hope live holily all the remainder of their life.

2. That no man is able thus to ſee his ſins by his own power, renounce himſelf, and reſt upon Chriſt, but God muſt work it in whom he pleaſeth by the cooperation of his Spirit regenerating and renewing them.

3. That for the working of this Faith and Repentance, and direction of them in a holy life, he hath left in writing by the Prophets and Apoſtles infallibly guided to all truth by his Spirit, all things neceſſary to be done or believed to ſalvation, and hath continued theſe writings to his people in all ages.

Mr *Warre* in his learned Sermon on *Rom.* 14.19. gives ſix characters to diſcover Fundamentals. He ſaith there, The denial of Doctrinal Fundamentals, infers the immediate, certain and utter ruine of practical Fundimentals. *Paul* gives us an inſtance 1 *Cor.* 15. in the Article of the Reſurrection; upon the denial of that one Article, ſee what follows, *Our Preaching is in vain, your Faith is vain, your Hope is vain, your Repentance is vain, your Obedience to Chriſt, and Suffering for Chriſt, is all in vain.*

Obſerve thoſe places, *Acts* 15.11. 1 *Tim.* 1.15. Let a man hold this, that *Articuli cognitu & creditu neceſſarij ad ſalutem*, Such Articles as are neceſſary to know and believe to ſalvation, are not ſuch truths as are meerly ſpeculative, but ſuch only as have a neceſſary influence upon practice, and not all thoſe neither, but ſuch as have neceſſary influence upon the act and function of Chriſtian life. *Principia Theologica*, or *Fundamentalia dogmata & fundamenta ſalutis*, are not the ſame, but differ formally, though ſome of them may be materially coincident. Mr *Mede* in a Letter to Mr *Hartlib.*

there was nothing but death in the world till Christ came, and that he is come to save sinners, *John* 17.3.

As there are in points of faith, *Fundamental Articles*, so there are in

Secondly, There are practical places, 1 *Cor.*6.9. *Tit.*3.8. Let us
1. See our selves dead without Christ, and wholly trust in him.
2. Let us be exemplary in our lives and conversations.

points of practice, *Fundamental Duties.* Dr *Reynolds* on Hosea 14.2,3.

There are other Fundamentals which are only comparatively necessary; that is expected from one man which is not expected from another; and more from those that live in the Church. Have these six Principles of the Apostle not only in your heads, but hearts.

The foundations of Religion must First, Be held with great certainty.

1. That a man is dead in himself.
2. That his remedy lies out of himself.
3. Know the Doctrine of the Sacraments.
4. The Word of God.
5. Have some apprehension of the life to come, 1. That there is a passage from death to life. 2. That there is a fixed and irrevokable estate after this life.

1. Speculative foundations, John 17.3. We must hold one God in three Persons, Christ the Mediator.

6. Hold the Doctrine of Faith so, that Christ may live in you, and you be delivered up into that forme of Doctrine, lay hold on life eternal.

2. Practical, John 16.8. We must be convinced of the sinne of Nature, the righteousnesse of Christ, and the necessity of a holy life, and suspect those opinions, which advance Nature, depresse Christ, decry good works. Secondly, We must be earnest about the particular explication of these truths, 1 *Cor.*5.6. Errour in matter of Justification is dangerous.

He that holdeth fast the Essentials of Religion by a practical belief, shall be saved by it, though he hold any opinions which consequentially subvert the truth, and doth not understand that they do subvert it. The *Lutherans* maintain, *That Christ hath a true Humane Nature*, and yet some of them say, *That it is every where.* Though this be contrary to the former by consequence, yet I am bound to judge that they take Christ to be true man still, because indeed they do so, not seeing the contradiction. M. *Baxters True Catholick.*

Secondly, There are some particular principles. There is a natural light and supernatural. The light of Nature teacheth some principles: *That, you must do as you would be done by*, that *no man hates his own flesh*, that *one must provide for his family*, that *there is a God*, and *one God*, that *he is to be honoured and reverenced above all.*

2. Supernatural, Let all our actions be done, 1. In Love. 2. In Humility. 3. In Faith. 4. In God. This the Gospel teacheth.

Corollaries. Shew your selves Christians in power; go beyond the Heathen in practising the good rules of Nature.

1. Be carefull to make a wise choice of principles; one false principle admitted, will let in many errours, and erroneous principles will lead men into erroneous practices.

2. Labour to act your principles, if you captivate the light, God will put it out.

3. Be sure you work according to your principles; we pity another in an errour when he follows his principles.

Here

PROLEGOMENA.

Here is an Apology for those Teachers which tread in *Pauls* steps, are carefull to lay the foundation well. It was the Observation of our most judicious King JAMES, *That the cause why so many fell to Popery, and other errors, was their ungroundedness in points of Catechism.*

How many wanton opinions are broached in these dayes? I wish I might not justly call them Fundamentall [n] errours. Some deny the Scriptures, some the Divinity of Christ, some the Immortality of the Soul.

[n] *Hæresis est pertinax defensio erroris in fide opinionem aliquam pugnantem cum fundamento ejus ponentis.* Voet. *Hæreticus non est, nisi qui in verbum fidei peccat.* Luther. *in Epist.* Galat. c. 1. v. 8. Hæreticum *tota Ecclesia Christiana inde ab initio in hunc usque diem vocavit eum, qui hæresiarcham aliquem sequutus, negat doctrinam aliquam fundamentalem & ad salutem necessariam, inter Christianos controversam.* Vedel. *de Arcan.* Armin. *l.* 1. *cap.* 1. *Vide plura ibid.* There are damnable heresies, 2 *Pet.* 2. 1. and errours that are capital, *Not holding the head*, Col. 2. 19. and such *as destroy the faith*, 2 Tim. 2. 18. *Digniores sunt hujus generis scriptiones, quæ* Vulcano *tradantur: quam quæ à viris pijs & bonis legantur, aut ab eruditis refutentur. Quid enim agas cum negantibus prima fidei principia? Cum rejicientibus omnia Ecclesiæ symbola? Cum omnia Oecumenica Concilia conspuentibus? Cum denique omnes in universum Patres totámque Ecclesiam Catholicam, tanquam Antichristi mancipia superbè damnantibus.* Zanch. *Epist. ad* Sturmium.

Errours are either [o] *Contra*, against the foundation, which subvert the foundation, as that of the Papists who deny the all-sufficiency of Christs once suffering.

2. *Circa* about the foundation, which pervert the foundation, as the *Lutherans* opinion of the ubiquity of Christs body.

3. *Citra* meerly without; these divert the foundation, as in the controversies of Church-Goverument, whether it be social or solitary; this strikes not at the foundation. *Laurentius* saith, the Apostle 1 *Cor.* 3. 11, 12, 13, 14, 15. speaks not of heretical Teachers, and those which erre in Fundamentals, but of those which erre in lighter matters, because he saith of both, they build upon one and the same Foundation, Christ. See M. *Burgess* of Justific. *p.* 80.

[o] *Vide* Alingii *loc. com. part.* 2. *pag.* 262. & Zanch. *Misc. de Magist. Non omnis error est hæresis, sed illa tantum quæ est contra fundamentum aut in fundamento fidei, & pertinaciter defenditur.* Voet. Some errours do not touch the foundation, others do *concutere*, and others do *evertere*. We hold the *Lutherans* to be true Churches, agreeing with us in fundamental points of faith, and likewise in being free from Idolatry; for albeit they have Images in their Churches, which we conceive to be a very dangerous thing, yet they do not worship them; and although they hold real presence in the Sacrament, yet they do not adore it. Dr *Twiss* in his doubting conscience resolved. My Lord *Faulkland* in his Reply to him that answered him about the Roman Infallibility, pag. 220, to 231. seems to hold the negative.

We should contend for a known Fundamental necessary truth, *Jude vers.* 3. *The common faith*; not every opinion entertained on probable ground.

It is a great Question in Divinity,

An Magistratui Christiano liceat capitales pœnas de Hæreticis sumere? Whether Hereticks are to be punished by the Christian Magistrate with death?

The Papists say, *Hæretici qua Hæretici comburendi*, That Hereticks for Heresie sake, though they do not trouble the State, ought to be put to death. Bellar. *Tom.* 2. *l.* 3. *c.* 21. T. Aquin. *part.* 2. *Quæst. undecima, Articulo tertio.* Alfonsus De Castro *De Justa hæreticorum Punitione, l.* 2. *c.* 12.

Luther doth not approve of the capitall punishment of Hereticks, especially for the pernicious sequell of it among the Papists against the Protestants. He thinks it better that they be banished. The present *Lutherans* hold the same almost concerning that Question. *Meisner*

Vide Gerhard. *loc. commun. de Magistratu.*

ner P doth distinguish between *Hæreticus simplex*, and *Hæreticus seditiosus ac blasphemus*; these last he saith may be punished with capital punishments.

P Part. 3. Philos. Sob. Sect. 2. Quæst. 6.

The *Socinians* (being themselves the worst of Hereticks) would have no outward forcible restraining of any errour, though never so grosse and pernicious.

You must not look (say the *Socinians*) into the Old Testament for a rule of proceeding against false Prophets and Seducers: Nor (saith *Calvin* and *Catharinus*) can you find in the New Testament any precept for the punishment of Thieves, Traitors, Adulterers, Witches, Murtherers, and the like, and yet they may, or at least some of them be capitally punisht.

Zanch. Tom. 2. Misc. in cap. de Magistratu. *Aretius* hath written the History of

For the Protestants, hear what *Zanchy* saith, *Omnes fere ex nostratibus hujus sunt sententiæ, quod hæretici sint gladio puniendi.* *Beza* hath written a peculiar Tract, *De Hæreticis à Magistratu puniendis.* *Calvin* also hath written *Aureum librum*, (as *Beza* cals it) of this very Argument.

Valentinus Gentilis put to death at *Bern*. There was a Statute against *Lollards* in *England*, and *Hugonots* in *France*.

We do deservedly condemn the cruelty of *Turks* and *Papists*, which go about by force alone to establish their superstitions. The Church of *Rome* and the Pope will judge what Heresie is, and who is an Heretick, and they appropriate to themselves the name of Catholicks, and all such as dissent from them must presently be pronounced Hereticks.

The Pope and Canonists hold him to be an Heretick, *Qui non in omnibus ac singulis Papæ decretis obtemperat.* He that readeth the Bible in his Mother-tongue, will be esteemed an Heretick with them. *Virgilius* a *Germane* Bishop and a Mathematician, was sent for to *Rome* by the Pope, and condemned of Heresie, because he held that there were Antipodes.

Hæreticus ego tibi, & tu mihi.

Because Heresie is not easily defined (as *Augustine* saith) and because saith should be perswaded not compelled, We conceive that all fair means should be first used to convince men of their errors, and discover the danger of them; Therefore we will premise some things concerning the nature and danger of Heresie, before we speak particularly of the punishment of Hereticks.

See Statut. 1 c. of Qu. Eliz. chap. 1.

The word Heresie signifies *Choise*, and therefore the signification of it is sometimes indifferent, importing no more than a way of professing and living which a man voluntarily chooseth, *Act.* 26. 5. But because it is too ordinary, for men of their own choice, to depart from the Rule, to which they are or ought to stand obliged; thence the word is for the most part used to signifie the free choice of a rule of living, contrary to that rule which they stood obliged to before, *Tit.* 3. 10, 11. 1 *Pet.* 2. 1. M. *Thorndikes* Princip. of Christian Truth, *ch.* 25.

Proprie Hæretici vocantur qui ea pertinaciter rejiciunt, quæ in sacris Scripturis docentur.

Chillingworth thus defines Heresie: *It is* (saith he) *an obstinate defence of any errour against any necessary Article of the Christian faith.* Two things

Daven. *de judice controv. Hæresis est error pugnans cum fundamento religionis Christianæ, isque pertinax.* Alting. *Tom.* 2. *Probl. Theol.* part. 2. *Prob.* 14. Heresie is an errour in the foundation of Christian Religion, taught and defended with obstinacy. *Perk.* on Gal. 5. 20. See more there.

must

must concur (say some) to constitute an Heretick. 1. *Error in fide*, 1 Tim. 1.19. 2. *Pertinacia*, Tit.3.10.

Errare possum, Hæreticus esse nolo.

See M. *Vines* on 1 *Pet.*2.1. *p.*46,47. *Neque vero alia magis ratione desinimus, quam si* veterum *trium Symbolorum, vel si* veterum *quatuor Generalium Conciliorum ulli contraveniat. Episc.* And. Tort. *Tort.*

Dr *Field* [q] thus describes the nature of Heresie. Heresie is not every errour, but errour in matter of Faith, nor every errour in matter of Faith; (for neither *Jews* nor *Pagans* are said to be Hereticks, though they erre most damnably in those things which every one that will be saved must believe; and with all the malice, fury and rage that can be imagined, impugn the Christian Faith and Verity) but it is the errour of such as by some kind of profession have been Christians; so that only such as by profession being Christians, depart from the truth of Christian Religion, are named Hereticks.

[q] *Lib.*3. of the Church, ch.3. See Dr *Prideaux* his Sermon on 1 *Cor.* 11.19. *Vide* Grotium in *Tit.* 3.11. αἱρετος & αἱρετικὸς dicuntur ab αἱρεῖσθαι, *eligere, præferre, est enim hæresis privata aliqua opinio, quam quis pro dogmate Christiano, & fide Catholica sibi amplectendam eligit, eamque pertinaciter defendit.* Gerhard. *loc. commun. de Mimsterio Ecclesiastico, cap.* 8. *Ut quis sit propriè dictus hæreticus, requiritur,* 1. *Ut sit persona in* Ecclesiam visibilem *per Baptismi Sacramentum recepta,* 1 Cor. 11.9. Acts 20 13. 2. *Ut erret* in fide, *sive errorem illum nouiter introducat, sive ab alio acceptum amplectatur (quamvis illud hæresiarcha hoc vero hæretici proprium videri possit.)* 3. *Ut error directè in* ipsum fidei fundamentum *impingat.* 4. *Ut errori coniuncta sit* malitia ac pertinacia, *per quam etiam aliquoties admonitus nihilominus obstinatè errorem suum defendat.* 5. *Ut* dissensiones *& scandala in* Ecclesia excitet, *ejusque unitatem scindat. Id. ibid. Hæresis consideratur vel in doctrina, vel in persona; hæresis doctrina, est quando id ipsum quod proponitur est contra fidem Catholicam & Orthodoxam. Hæresis autem persona, quum quis hæresin doctrina ita proponit ut asserat etiam convictus.* Cham. *de Oec. Pontif. l.*6.

Secondly, For the danger of Heresie. Heresie is a fruit of the flesh, *Gal.* 5.20. *An Heretick after the first and second time reject*, Tit.3.10. Heresie or false doctrine is in Scripture compared to [r] *Leaven*, and to a *Gangrene*, for the spreading and infectious nature of it. The Heresie of *Arius* [s] was more dangerous to the Church, than the Sword of all the persecuting Emperors. It is compared to a Land-floud, *Rev.*12. because it did overcome all presently.

Errours are practical or doctrinal only; fundamental, or circa-fundamental, or neither of the two.

[r] See Mr *Clarks* Sermons on Matth 8.13.

and Mr *Cranfords Hæreseomachia* on 2 Tim.2.17. [s] *Arius in Alexandria una scintilla fuit. Sed quoniam non statim oppressus est totum orbem ejus flamma populata est.* Aquin *Errores qui non refelluntur probari videntur, & eo magis in crescit authoritas, quo lenius & mitius cum iisdem agitur, gangræna enim sunt, quæ irritant, non curant, blandiora remedia.* Brightm. *in cap* 3. Apoc v 2.

We need not to ask whether he joyn obstinacy to his errour (saith [t] Dr *Field*) which erreth in those things which every one is bound particularly to believe, because such things do essentially and directly concern the matter of our salvation, and he is without any further enquiry to be pronounced an Heretick, and the very errour it self is damnable; as if a man (saith he) shall deny Christ to be the Son of God, coessential, coequal and coeternal with his Father; or that we have remission of sins by the effusion of his bloud.

[t] *Ubi supra.*

They therefore who first hold pestilent Heresies; and secondly, who when before they professed the Christian Religion, and held the truth, have yet made a defection from the same, to such Heresies; and thirdly, who labour to infect others; and fourthly, being convicted do yet obstinately persevere in them, and in the manner before-mentioned; such are and ought (say

Cum agitaretur de ista quæstione (An morte multandi & cogendi hæretici) in Synodo quæ-

dam Londini, *& perrogarentur singulorum sententiæ, surrexit, quidam senex Theologus, atqui hoc planum esse asserit ex ipso Apostolo.* (say some worthy Protestants) to be punished by the Christian Magistrate with death.

Hæreticum hominem post unam aut alteram admonitionem devita. *Devita inquit, ergò manifestum est hæreticos istos homines post unam aut alteram admonitionem è vita tollendos.* Erasm. *Annot. in Tit.* 3. *Vel sola modestia potuisset vitam redimere,* said *Calvin* of *Servetus in opusc. Me haud pœnitet ejus libelli authorem fuisse in quo veram de puniendis à magistratu civili hæreticis sententiam ita ex verbo Dei asservi, ut ne nunc quidem vel tu,* Castellio, *vel tui similes eam refellere possitis.* Bezæ *Resp. ad Cast. p.*14. *Vide etiam ibid. p.*32,33. *Et* Voet. *Sel. Disputat. Theol. partem tertiam. De errore & hæres. partem octavam. pag.*604, &c.

They reason thus from the Office of the Magistrate. Every Magistrate may and ought to punish offenders; and the more pernicious the offenders are, the more hainous ought the punishment to be.

Here the Spirit of God sets forth,
1. The office of a Magistrate, *to bear the sword.*
2. The end, which is double; 1. *The Minister of God for thy good,* in general. 2. To *execute wrath on him that doth evil.*

That the Magistrate is both *custos ac vindex utriusque tabulæ,* is the opinion of all the Fathers Greek and Latine, and of all orthodox Divines, as *Sibrandus Lubbertus* shews, *Respons. ad pietat. Grotij.* These two Scriptures do plainly evince it, *For he is the Minister of God to thee for good: but if thou do what is evil, be afraid, for he beareth not the sword in vain, for he is the Minister of God, a revenger, to execute wrath upon him that doth evil,* Rom. 13.4. *&* 1 Tim. 2.2. *For Kings and all that are in Authority, that we may lead a quiet and peaceable life in all godlinesse and honesty,* and are urged by *Calvin, Beza,* and divers others, to this very purpose. For if (saith *Beza*) the Magistrate have not power over Hereticks, one of these two things must necessarily follow, either that Hereticks do not do ill, or that what *Paul* speaks in general, must be restrained to a certain kind of evil deeds, *viz.* to corporal sins. *Ubi lex non distinguit nec nos distinguere debemus.*

God never committed to any that charge of the body only, and not proportionably the charge of the soul, as to Masters, Parents, Heirs, Judg. 7. 10.

It was written upon the Sword of *Charles* the Great, *Decem præceptorum Custos* Carolus, *Charles* Keeper of the ten Commandments.

From 1 *Tim.* 2. 2. both *Melanchthon* and *Beza* collect, that the Magistrate is constituted by God, not onely a preserver of the second Table, but also and especially of pure Religion, and the external Discipline of it, and so a punisher also of the offences [u] against it. *Godlinesse and honesty* makes Kings Guardians of both Tables, as well of the first which containeth the worship of God, as of the second which is the fountain of publick honesty. Dr *Hampton* on *Luk.* 22.24,25. *Vide Episc.* Roffens. *de potestate Papæ in rebus temporal. lib.* 2. *cap.* 14. *pag.*460. That Magistrate which takes care only of honesty, doth but one and the least part of his duty. See 2 *Chron.* 17.7,8,9.

[u] Magistrates in the Scripture (in the Hebrew) are called *Masters of restraint. Qui non vetat peccare cum potest jubet.* Senec.

For the enforcing of this Argument from these two Scriptures, these Reasons may be added:

1. The sins against the first Table *(Cæteris paribus)* are greater than those against the second Table, and the Magistrate is more to respect the glory of God than the peace of the Commonwealth.

Non rationibus sed gladiis sua visum est Impostori stabilire dogmata. Erpenij Historia Josephi. The *Turks* whip men for speaking against God, and kill them for speaking against *Mahomet*, saying, *God can revenge himself*, Mahomet *cannot.*

Heresies and corruptions in judgment are held by a Reverend Divine [x] to be worse than corruptions in manners; his reason is taken out of *Lev.* 13.44. one that was leprous in his head was utterly unclean. There was a special dishonour put on him that had the leprosie in his head; compare *v.*45, there, with *Mic.* 3.7.

[x] Mr *Hildersam* on Psal. 51.7. Lect. 146.

2. Errors

2. Errors and Hereſies are called in Scripture *Evil deeds*, 2 Joh. v, 10, 11, and Hereticks *Evil doers*, Phil. 3. 2.

As all blaſphemous hereticks, Lev. 24. 16 ſo ſeducing hereticks are to be put to death.

Divines generally hold, that ſuch who erre blaſphemouſly are to be put to death, ſuch as *Arius*, and *Servetus* in *France*.

That which *Ferom* wrote to *Auguſtine*, *Quod ſignum majoris gloriæ eſt, omnes Hæretici te deteſtantur*, may be applied to thoſe of our times, who have been Champions for the truth, ſuch evil doers will malign them; but if they mannage well ſo good a cauſe, it will bear them out.

The whole 13 Chapter of *Deuteronomy* is ſpent about the ſeducing of falſe prophets.

Ferom was famous for confuting the Hereſies of his times, for writing againſt *Helvidius*, *Jovinian*, *Vigilantius*, the *Luciferians* and *Pelagians*. *Origen* ſhews great learning in writing againſt *Celſus*. *Baſil* oppoſing *Eunomius*. *Cyprians* writings againſt *Novatus*, and *Hilaries* againſt *Conſtantius*, deſerves praiſe. *Auſtin* wrote excellently againſt *Pelagius* and *Gaudentius* the Arians, Manichees. *Quis unquam* (ſaith one) *in Eccleſia paulo eruditior, poſt ortam novam hæreſin reticuit? Ea demum vera militia Chriſtiana eſt, hæreſes expugnare.*

Are not *Moſes* moral Laws of perpetual equity, and therefore to be obſerved in all ages? Is blaſphemy more tolerable in the New Teſtament? Mr *Cotton* on Rev. 16. third Vial. We are not obliged (ſaith *Beza*) to the judicial Laws, as they were given by *Moſes* to one people, yet ſo farre we are bound to obſerve them, as they comprehend that general equity which ought to prevail every where. By the judicial Laws of the Jews the falſe prophets and Idolaters were to be put to death, *Deut.* 13. 8, 9. & 17. 5, 6. where there is a moral equity in the precept, it is perpetual.

THE

THE CONTENTS.

Book I. Of the Scriptures.

Chap. Pag.

1. Of Divinity in general. 1,to 6
2. Of the Divine Authority of the Scriptures. 6,to 37
3. Of the Books of Scripture. 37,to 51
4. Of the New Testament. 51,to 65
5. Of the Books called Apocrypha. 65, to 70
6. Of the Authentical Edition of the Scriptures. 70,to 74
7. Of the Seventy, Syriack, Arabick and Latine translation. 74,to 94
8. The end of the Scripture. 94,to 96
9. Of the Properties of the Scripture, 96,to 125
10. Of the Interpretation of Scripture. 125,to 143

Book II. Of God.

Chap. Pag.

1. That there is a God. 144,to 158
2. What God is. 158,to 163
3. That God is a Spirit, Simple, Living, Immortal. 163,to 170
4. That God is Infinite, Omnipresent, Eternal. 170,to 179
5. That God is Immutable. 179,to 182
6. That God is Great in his Nature, Works, Authority, a necessary Essence, Independent, wholly One. 182, to 191
7. Of Gods Understanding, that he is Omniscient, and of his Will. 191,to 200
8. Of Gods Affections, his Love, Hatred. 200,to 205
9. Of the Affections of Anger and Clemency given to God metaphorically. 205, to 208
10. Of Gods Virtues, particularly of his Goodnesse. 208,to 211
11. Of Gods Grace and Mercy. 211, to 219
12. Of Gods Justice, Truth, Faithfulnesse. 219,to 229
13. Of Gods Patience, Long-suffering, Holinesse, Kindnesse. 229,to 236
14. Of Gods Power. 236,to 239
15. Of Gods Glory and Blessednes. 239, to 259
16. Of the Trinity or Distinction of Persons in the Divine Essence. 259,to 267

Book III. Of Gods Works.

Chap. Pag.

1. Of Gods Decree, and especially of Predestination, and the parts thereof, Election and Reprobation. 268, to 280
2. The Execution of Gods Decree. 280 to 290
3. Of the Creation of the Heavens, the Angels, the Elements, Light, Day and Night. 290,to 302
4. Of some of the Meteors, but especially of the Clouds, the Rain, the Sea, the Rivers, Grasse, Herbs and Trees. 302,to 321
5. Of the Sun, Moon and Stars. 321, to 325
6. Of the Fishes, Fowls, Beasts. 325, to 335
7. Of the Angels good and bad 335, to 359
8. Of Man. 359,to 369
9. Of Gods Providence. 369,to 379

Book IV. Of the Fall of Man. Of Sinne Original and Actual.

Chap. Pag.

1. Of the Fall of Man. 379,to 385
2. What original Corruption is. 385, to 393
3. Of the propagation of original sinne, and conclusions from it. 393,to 395
4. Of actual sin. 395,to 400
5. Of the evil of sin. 400,to 404
6. Of the degrees of sin. 404,to 409
7. That all sins are mortal. 409,to 411
8. Of

The Contents.

Chap. Pag.

8. *Of the cause of sin.* 411, to 414
9. *Of the communicating with other mens sins.* 414, to 415
10. *Of the punishment of sin.* 415, to 418
11. *Signs of a Christian in regard of sin, and that great corruptions may be found in true Christians.* 418, to 421
12. *Two Questions resolved about sin.* 421, to 423
13. *Of the Saints care to preserve themselves from sinne, and especially their own iniquities.* 423, to 426
14. *Of the cause of forbearing sin, of abhorring it, and of small sins.* 426, to 427
15. *Of some particular sins, and especially of Ambition, Apostasie, Backsliding, Blasphemy, Boasting, Bribery.* 427, to 439
16. *Of carnal confidence, Covetousnes, Cruelty, Cursing.* 439, to 446
17. *Of Deceit, Distrust, Divination, Division, Drunkennesse.* 446, to 451
18. *Of Envy, Error, Flattery, Gluttony* 451, to 455
19. *Of Heresie, Hypocrisie, Idlenesse, Impenitence, Injustice, Intemperance.* 455, to 461
20. *Of Lying, Malice, Murmuring, Oppression.* 461, to 464
21. *Of Perjury, Polygamy, Pride.* 464, to 469
22. *Of Railing, Rebellion, Revenge, Scandal, Schism.* 469, to 476
23. *Of Sedition, Self-love, Self-seeking, Slander.* 476, to 480
24. *Of Tale-bearing, Vain-glory, Violence, Unbelief, Unkindnesse, Unsetlednesse, Unthankfulnesse, Usury.* 480, to 488
25. *Of Witchcraft.* 488, to 489
26. *Of Errour and Heresie.* 489, to 519

BOOK V. Of Mans Recovery by CHRIST.

Chap. Pag.

1. *Of the Apostles Creed.* 519, to 546
2. *Of Christ.* I. *His Person.* 546, to 556
3. *Of Christs being Man.* 556, to 566
4. *Of Christs Offices.* 566, to 592
5. *Of Christs double state of Humiliation and Exaltation.* 592, to 608
6. *Of Christs Exaltation.* 608, to 618

BOOK VI. Of the Church, the Spouse of Christ, and Antichrist the great enemy of Christ.

Chap. Pag.

1. *Of the Church of Christ.* 618, to 627
2. *Of Pastors.* 627, to 645
3. *Of Ecclesiastical Jurisdiction and Government, Councils, Antichrist, Jesuites, Monks.* 645, to 671

BOOK VII. Of our Union and Communion with Christ.

Chap. Pag.

1. *Of our Union with Christ.* 671, to 677
2. *Of Effectual Vocation.* 677, to 680
3. *Of Conversion and Free-will.* 680, to 691
4. *Of Saving Faith.* 691, to 706
5. *Of the Communion and Fellowship Believers have with Christ, and their Benefits by him, and specially of Adoption.* 706, to 709
6. *Of Justification.* 709, to 719
7. *Of the parts and terms of Justification, Remission of sins, and Imputation of Christs Righteousnesse.* 719, to 723
8. *Of the Imputation of Christs Righteousnesse.* 723, to 725
9. *Whether one may be certain of his Justification.* 725, to 730
10. *Whether Faith alone doth justifie.* 730, to 733
11. *Of Sanctification.* 733, to 741
12. *The parts of Sanctification are two Mortification and Vivification.* I. *Mortification.* 741, to 744
13. II. *Of Vivification.* 744, to 748
14. *The Sanctification of the whole Soul and Body.* 748, to 750
15. *Of the Sanctification of the Will.* 750, to 754
16. *Of the Sanctification of the Conscience.* 754, to 757
17. *Sanctification of the Memory.* 757 to 758
19. *Of the particular Affections.* 758, to 761
20. *Of the Simple Affections.* 761, to 763
21. I. *Of Love and Hatred.* 763, to 768.
22. II. *Desire*

The Contents.

Chap. Pag.

22. II. *Desire and Flight.* 768, to 771
23. III. *Joy and Sorrow.* 771, to 776
24. *Of Sorrow.* 776, to 781
25. *Of Hope and Fear.* I. *Of Hope.* 781 to 785
26. II. *Of Fear, and some mixed affections.* 785, to 788
27. *Of the sensitive Appetite.* 788, to 801
28. *Of the Sanctification of mans body, and all the external Actions.* 801, to 808

Some special Graces deciphered. 808, to 834

BOOK VIII. Of Ordinances, or Religious Duties.

Chap. Pag.

1. *Something general of the Ordinances.* 834, to 837
2. *Of ordinary religious Duties; first, Of Hearing the Word.* 837, to 839
3. *Of Singing Psalms.* 839, to 841
4. *Of Prayer.* 841, to 862
5. *The sorts and kinds of prayer.* 862, to 878
6. *Of the Lords Prayer.* 878, to 907
7. *Of the Sacraments.* 907, to 915
8. *Of Baptism.* 915, to 934

Chap. Pag.

9. *Of the Lords Supper.* 934, to 960
10. *Of the Masse and other things of the Lords Supper.* 960, to 1005
11. *Of extraordinary religious Duties, Fasting, Feasting and Vows.* I. *Of Fasting.* 1005, to 1009
12. II. *Holy Feasting, or religious Thanksgiving.* 1009, to 1011
13. *Of a Religious Vow.* 1011, to 1020

BOOK IX. Of the Moral Law.

Chap. Pag.

1. *Some things general of the Commandments.* 1020, to 1033

And the ten Commandments in so many Chapters following. 1033, to 1154

BOOK X. Of Glorification.

Chap. Pag.

1. *Of the General Resurrection.* 1154, to 1157
2. *Of the Last Judgement,* 1157, to 1165
3. *Of Hell or Damnation.* 1165, to 1171
4. *Of Everlasting Life.* 1171, to 1176

THE

THE FIRST BOOK. OF THE Scriptures.

Chap. I.

Of Divinity in General.

IN the Preface or Introduction to Divinity, six things are to be considered, 1. That there is Divinity. 2. What Divinity is. 3. How it is to be taught. 4. How it may be learnt. 5. Its opposites. 6. The Excellency of Divine Knowledg.

I. That there is *Divinity*. 1. That there is Divinity.

That is, a Revelation of Gods will made to men, is proved by these Arguments.

1. From the natural light of Conscience, in which (we being unwilling) many footsteps of heavenly Knowledg and the divine Will are imprinted. Rom. 1. 18, 19, 20. & 2. 14, 15.

2. From the supernatural light of Grace; for we know that all Divine Truths are fully revealed in Scripture.

3. From the nature of God himself, who being the chiefest good, and therefore most * Diffusive of himself, must needs communicate the Knowledg of himself to reasonable creatures for their Salvation, *Psal.* 119. 68.

* *Omne bonum est sui diffusivum, ergo maximè bonum est maximè sui diffusivum. Ut se habet simile, ad simile, ita se habet magis ad magis,* Locus topicus.

4. From the end of Creation; for God hath therefore made reasonable creatures, that he might be acknowledged and celebrated by them, both in this life, and that which is to come. The manner of his worship must therefore be revealed and appointed by himself.

5. From common Experience; for it was alwayes aknowledged among all Nations, that there was some Revelation of Gods will, which as their Divinity was esteemed holy and venerable; whence arose their Oracles and Sacrifices.

II. What *Divinity* is. 2. What Divinity is.

The Ambiguity of the Word is to be distinguished.

Theology, if thou look after the etymology of the word, is a *ſpeech of God:* and he is commonly called a *Theologer* or *Divine* who knoweth or profeſſeth the knowledge of Divine things. *Peter du Moulin.* Theology is ſo named from its end, God, as other arts are called humanity, becauſe man is the end of them.

Theology of *Divinity* is two-fold, either firſt, Archetypal, or *Divinity* in God, of God himſelf, by which God by one individual and immutable act knows himſelf in himſelf, and all other things out of himſelf, by himſelf. Or ſecond, Ectypal and communicated, expreſſed in us by Divine Revelation after the Patern and Idea which is in God, and this is called *Theologia de Deo*, Divinity concerning God, which is after to be defined. It is a Queſtion with the Schoolmen, Whether Divinity be Theoretical or Practical, *Utraque ſententia ſuos habet autores.* But it ſeems (ſaith *Wendeline*) rather to be practical, 1. Becauſe the Scripture, which is the fountain of true Divinity, exhorts rather to practice then ſpeculation. 1 *Tim.* 1. 5. 1 *Cor.* 8. 3. & 13. 2. *Jam.* 1. 22, 25. *Revel.* 22. 24. hence *John* ſo often exhorts to love in his firſt Epiſtle. 2. Becauſe the end of *Divinity*, to which we are directed by practical precepts, is the glorifying of God, and the eternal ſalvation of our ſouls and bodies, or bleſſed life, which are principally practical. *Wendeline* means (I conceive) that the bleſſed life in Heaven is ſpent practically, which yet ſeems to be otherwiſe. *Peter du Moulin* in his Oration in the praiſe of Divinity, thus determines the matter: That part of Theology which treateth of God and his Nature, of his Simplicity, Eternity, Infiniteneſſe, is altogether contemplative, for theſe things fall not within compaſſe of action: that part of it which treateth of our manners, and the well ordering of our lives, is meerly practick; for it is wholly referred unto action. Chriſtianity is not a bare profeſſion, or ſpeculative ſcience, but a work, a religion to live by, *John* 6. 29. *Matth.* 11. 12. *Tit.* 2. 14. Theology is more contemplative then practick, ſeeing contemplation is the ſcope of action; for by good works we aſpire unto the beatificall viſion of God. See *Petavius Prologomena*, to his firſt work of *Theologica dogmata*, c. 8. Divinity firſt dealeth with the underſtanding, yet chiefly and principally woeth the will, It teacheth truth, and preſſeth goodneſſe.

The whole doctrine of Religion is called Theology, that is, a Speech or doctrine concerning God: to ſignifie that without the true knowledg of God, there can be no true Religion, or right underſtanding of any thing. *Biſheld* on the Creed. *Rhetorica à* Demonſthene, *Phiſica à* Galeno, *ars Poetica ab* Homero, *Philoſophia ab* Ariſtotele, *Geometria ab Euclide*, *militia à* Vegetio, *Theologia ſolum à Deo immortali originem ſumpſit.* Petav. *Prolegom. ad Theol. Dog.*

Some thus diſtinguiſh,
Divinity is

2. What Divinity is. Tit. 1. 1. 1 Tim. 6. 3. Col. 1. 5. 2 Tim. 2. 18. *Theologia eſt doctrina de Deo ac rebus divinis.* Divinity is the knowledg of God.

1. Naturall, Θεολογία φύσικη, of the Deity and our duty to him, which is acquirable by the light of nature, we may know Gods exiſtence, unity, infiniteneſs, that he governes all, is the end to which all things ſhould tend, this is contained in the Law of nature, or dictates of right reaſon. The ſum of which is comprized in the Decalogue.

2. Supernaturall and revealed, this is only acquirable by the light of Scripture. Thus the Trinity of perſons in the unity of eſſence, the eternall generation of the Son, and proceſſion of the holy Ghoſt, the true order, and manner of the creation.

Theology amongſt the Heathens did anciently ſignifie the Doctrine touching the falſe worſhip of their gods; but ſince it is applied, as the word importeth, to ſignifie the Doctrine revealing the true and perfect way which leadeth unto bleſſedneſſe. It may briefly be defined, The knowledge of the truth which is according to godlineſs, teaching how we ought to know and obey God, that we may attain life everlaſting, and glorifie Gods name: or thus, *Divinity is a Doctrine revealed by God in his Word, which teacheth man how to know and worſhip God, ſo that he may live well here and happily hereafter.*

Melchior Canus in his Common-places, *l.* 1. *c.* 2. ſaith, whereas in all other Diſciplines reaſon holds the firſt place, authority the laſt, yet in Divinity, *Non tam rationis in diſputando, quàm authoritatis momenta quarenda ſunt.*

Theologia eſt integra & incorrupta doctrina ligis, & Evangeliſt, de vero Deo ejuſque voluntate, operibus & cultu à Deo patefacta, & comprehenſa libris Prophetarum & Apoſtolorum, & confirmata miraculis ac teſtimoniis divinis, per quam Spiritus Sanctus, eſt efficax in cordibus electorum, & colligit ſibi in genere humano aternam eccleſiam, à qua in hac & in futura vita celebretur. Paræi Prologom. in corpus Doct. Chriſt. Urſini. I ſhould rather call Divinity a Divine Life, than a Divine Science; it being ſomething rather to be underſtood by a ſpirituall ſenſation then by any verbal diſcription. *Smith's* way of attaining divine knowledg.

Divinity is the true wiſdome of divine things, divinely revealed to us to live well and bleſſedly, or, *for our eternall Salvation. Logica eſt ars benè diſſerendi, Rhetorica*

torica ars benè loquendi, Theologia ars benè vivendi. Logick is an art of diſputing well, Rhetorick of ſpeaking well, Divinity of living well, *Tit.* 2. 11, 12. *Jam.* 1. 26, 27. It is ſuch an art as teacheth a man by the knowledge of Gods will and aſſiſtance of his power to live to his glory. The beſt rules that the Ethicks, Politicks, Oeconomicks have, are fetcht out of Divinity. There is no true knowledg of Chriſt, but that which is practical, ſince every thing is then truly known, when it is known in the manner it is propounded to be known. But Chriſt is not propounded to us to be known theoretically but practically. *Theologia conſiſtit in bona conſciencia magis, quam in magna ſcientia.* Barnonis *præfat. ad prælect. in* Jonam.

It is diſputed, whether Theology be *Sapience* or *Science*. The *genus* of it is *Sapience* or *Wiſdom*, which agreeth firſt with Scripture, 1 *Cor.* 2. 6, 7. *Col.* 1. 19. & 2. 3. *Prov.* 2. 3. Secondly, with Reaſon; for, 1. *Wiſdome* is converſant about the higheſt things and moſt remote from ſenſes, ſo Divinity is converſant about the ſublimeſt myſteries of all. 2. *Wiſdom* hath a moſt certain knowledg, founded on moſt certain principles; there can be no knowledg more certain than that of faith which is proper to Divinity.

Theologia eſt ſcientia vel ſapientia rerum divinarum divinitus revelata ad Dei gloriam & rationalium Creaturarum ſalutem. Walæus *in loc. Commun.* *De genere Theologiæ eſt quæſtio: quod idem ab omnibus non aſſignatur.* Nam illis arridet *Scientia*, aliis *Sapientia*, aliis *Prudentia*. Litem hanc dirimere noſtri non eſt inſtituti: eth verè *ſcientem*, verè *ſapientem*, verè *prudentem* eum judicamus, qui verus & ſincerus eſt Theologus. *Wendelinus Chriſt. Theol. lib.* 1. *cap.* 1. *Quamvis ex eo genere ſcientiarum Theologia non ſit habenda, quarum uſum ac notitiam habuit* Ariſtoteles, *qui quid divina fides eſſet, ac revelatio; & quam ad aſſenſum certa, & immota, neſcivit; tamen alterius rationis ac formæ, quam quæ illi comperta fuit, eſt ſcientia, quæ & firmitatem habet majorem, cæteris omnibus; & ejus, quod ex principiis deducitur, poſitis, & conceſſis iis, parem prorſus cum illis evidentiam.* Petavii *Prolegom. in opus Theol. Dog.* c. 8. *vide plura* ibid.

The difference lurketh in the ſubject; *Wiſdom* or *Prudence* is either *Moral* or *Religious*; all wiſdom, whether moral and ethical, political or œconomical, is excluded in the definition; and this wiſdom is reſtrained to divine things, or all thoſe Offices of Piety in which we are obliged by God to our neighbour.

The third thing in the definition is the manner of knowing, which in Divinity is ſingular and different from all other arts, *viz.* by Divine Revelation.

Divinity as all other ſciences, conſiſteth of principles and concluſions; the principles of it are the Scriptures.

The fourth and laſt thing in the definition is the end of Divinity, which is, 1. Chiefeſt, The glory of God, 2. Next, A good and bleſſed life, or eternal ſalvation, begun in this life by the communication of Grace and Holineſs, but perfected in the life to come by the fruition of glory. This end hath divers names in Scripture, it is called, *The knowledge of God*, John 17. 3. *Partaking of the Divine Nature*, 2 Pet. 1. 4. *Likeneſs to God*, 1 John 3. 2. *Eternal Salvation*, the viſion and fruition of God, as the chiefeſt good.

The next end of Divinity in reſpect of man is eternal life or ſalvation, of which there are two degrees, 1. More imperfect, and begun in this life, which is called Conſolation, the chiefeſt joy and peace of Conſcience ariſing, 1. From a confidence of the pardon of ſins, and of freedom from the puniſhment of it. 2. From the beginning of our Sanctification and Conformity with God, with a hope and taſte of future perfection in both. 2. More Perfect and Conſummate after this life, ariſing from a full fruition of God, when the ſoul and body ſhall be perfectly united with God.

III. How *Divinity* is to be taught.

3. How Divinity is to be taught.

In the general it is to be handled Methodically. There is a great neceſſity of method in Divinity, that being uſefull both to enlighten the underſtanding with the clearneſs of truth, and to confirm the memory, that it may more faithfully retain things; therefore in Divinity there will be a ſpecial need of art and orderly diſpoſal of precepts, becauſe the mind is no where more obtuſe in conceiving, nor the memory more weak in retaining. There is a different way of handling Divinity, according to the ſeveral kinds of it. Divinity is threefold.

Methodica & compendiaria doctrinæ ſacræ tractatio origine divina eſt. *Brochmanni Syſtema Theol. Tom.* 1. *c.* 2. *Queſt.* 4.

1. *Succinct* and brief, when Divine Truth is ſummarily explained and confirmed by Reaſons, and this Divinity is called Catechetical, Syſtematical.

2. *Prolix* and large, when Theological matters are handled particularly and fully by Definitions, Diviſions, Arguments and Anſwers; this is called handling of Common-Places, Scholaſtical and Controverſal Divinity. See a defence of School-Divinity in *Petavius's* Prolegomena to his firſt *Tome* of his *Theologica dogmat.* c. 6. &

Hornbeck's Summa Controverſ. Relig. Diſſertat; De Controverſ. Theol. againſt *Brockmane*, blames the Papiſts that in their caſe-Divinity *dubias Conſcientias informaturi, frequentius Traditiones hominum, Concilia & Teſtimonia Patrum, jus utrumque, & ejus cenſus alia, quam Scripturas ſacras, fallere neſcias, adducant. Univerſa Theol. Syſtem.* c. 3. queſt. 1. S^r *Thomas Moore* ſaies of the *Caſuiſts*, their *bus ineſſe*, was not to keep men from ſinning, but to inform them *quam prope ad peccatum ſine peccato liceat accedere.* For practicall Divinity, we are not inferiour to any of the reformed Churches. *Supra omnes Nationes reformatas in ex colenda & perficienda theologia Practica, halcyoniis ſuis fruentes, ſudarunt Angli, imprimis jam inde à* Perkinſo *Practicorum Anglorum* Homero *uſque in hunc diem Voetii Select. Diſputat. Theol. Pars* 3. *de Theologia Practica.*

For the which purpoſe many Scholars of *Hungary, Tranſylvania, France*, high and low *Germany, Helvetia*, either at home or in *England*, (ſaith he there) learn the Engliſh tongue, and buy their Practicall Books. *Baylies* Practice of Piety is tranſlated into the *French, Dutch*, and *Germane* tongue, and is tranſlating into the *Hungarian. Dikes* deceitfullneſs of the heart, is alſo tranſlated into *French* and *Dutch.* My worthy Tutor M^r *Pemble* purpoſed to have put it into Latine. He ſaith there, *In libris Controverſiarum evolvendis, & precipuè in Scriptis hæreticorum multo cum judicio verſari oportet, ac prudentia.*

1. *Diſcenda eſt Theologia imprimis textualis*
2. *Syſtematica ſeu dogmatica.*
3. *Elenctica & problematica.*
Voetius *Bibl. Theol. l* 1. *c.6.*

3. *Textuel*, which conſiſts in a diligent Meditation of the Scriptures, the right underſtanding of which is the end of other inſtructions. This again is two-fold, either more Succinct and applied to the underſtanding of the Learned, as Commentaries of Divinity, or more Diffuſe and Popular, applied to the Capacity and Affections of the Vulgar, as Preaching, which is called patheticall Divinity, and is eſpecially uſefull to correct the manners of men and ſtir up their Affections.

IV. How *Divinity* is to be learned.

4. How Divinity is to be learned.
Job 28, 1, 2.
Matth. 7. 7.
John 20. 21.

There is need of a four-fold mind to the ſtudy of it:

1. Of a godly and heavenly mind, moſt ardent Prayers in our learning being frequently poured out to God, the fountain of light and wiſdome, that diſpelling the darkneſs of ignorance and errour he would deign to illuminate our minds with the clear knowledg of himſelf; we cannot acquire Divine Wiſdom (as we do the knowledg of other arts) by our own labour and induſtry; it is a praiſe to learn humane arts of our ſelves, here we muſt be taught of God.

2. Of a ſober mind, that we may not be too curious in ſearching out the profound Myſteries of Religion, as about the Trinity, Predeſtination; we muſt be wiſe to ſobriety, and not buſie our ſelves about perplexed and unprofitable Queſtions, being content to know ſuch things which are revealed to us for our Salvation.

Deut. 29.29.
Rom. 12. 3. & 6. 7.
2 Tim. 2. 23.
Matth. 11.27.
Prov. 2.2. & 8. 4,5. & 8.17.33.

3. Of a ſtudious and diligent mind; other arts are not wont to be gotten without labour; this being the Queen of arts, requires therefore much pains both for its difficulty and excellency.

4. Of an honeſt and good mind, *Luke* 8.40. We muſt learn, 1. With a deniall of our wit and carnal reaſon, not meaſuring the unſearchable wiſdom of God by our ſhallow capacities; 2. With deniall of our wicked affections, 1 *Pet.* 1.2,3. 3. With a firm purpoſe of Obedience, *Joh.* 7.17. *Pſal.* 50.23. *Prov.* 28.28.

To the accurate knowledg of Divinity (ſaith *Hottinger Theſ. Philolog.* l. 1. c. 2. Sect. 1.) natural gifts are required, age, wit, memory, and judgment.

V. The things contrary to *Divinity*, are

5. The oppoſites of Divinity.

1. Heatheniſm, being altogether ignorant of, and refuſing the true and ſaving knowledg of God.

2. Epicuriſm, ſcoffing at Divinity.

3. Hereſie, depraving and corrupting Divinity.

6. The excellency of Divinity.

VI. The excellency of Divine Knowledg, or the ſtudy of Divinity appeareth in theſe particulars:

[a] *Paul* calls it *The excellency of the knowledg of Chriſt.* Phil. 3.8. Pſal. 40.8.

1. In the ſubject Matter of it, which is Divine, either in its own Nature, as God and Chriſt, [a] *Pſal.* 70.7. *Joh.* 5.46. or in relation to him, as the Scripture, Sacraments. It is called *The wiſdome of God*, Prov. 2.10. & 3. 13. 1 Cor. 2.6,7. and *That wiſdom*

wiſdome which is from above, Jam. 3. 17. If to know the nature of an Herb, or the Sun and Stars, be excellent; how much more to know the Nature of God? *Ariſtotle* held it a great matter to know but a little concerning the firſt Mover and Intelligences. *Paul* deſired to *know nothing but Chriſt and him crucified*, 1 Cor. 2. 2. [b] that is, he profeſſed no other knowledg.

Si Chriſtum diſcis, ſatis eſt ſi cætera neſcis;
Si Chriſtum neſcis, nihil eſt ſi cætera diſcis.

This Legacy was alwaies renewed in all Dr *Harris* his *Wills*, Item, *I bequeath to all my Children, and their Childrens Children, to each of them a Bible, with this Inſcription, none but Chriſt.* Mr *Duports* uſual Symbole was, *Quid prodeſt eſſe peritum, & periturum?*

In this Myſtery of Chriſt God is revealed in the higheſt and moſt glorious way, 2 *Cor.* 4. 6. there is more wiſdome, holineſs, power, juſtice diſcovered in the Myſtery of the Goſpel, then was known before to men and Angels. *Oſtendunt Rambam in Geneſeos exordio & Gerundenſis, totam Sacram Scripturam nil aliud eſſe, quàm continuatum quoddam ſymbolum rerum & myſteriorum ſublimiſſimorum, quæ ſolis Doctoribus, & diu multumque in lege exercitatis, ut ſciant, convenit. Imò ipſam æternam Sapientiam Chriſtum Servatorem noſtrum hoc parabolico dicendi genere uſum teſtantur ea quæ apud Evangeliſtas haud infrequenter leguntur*, Athanaſ. *Kirch. Obeliſc. Pamphil.* l. 2. c. 5. See Dr *Sanderſons* learned Sermon on 1 *Tim.* 3. 16. Chriſt is the ſumme of all divine revealed truths, *Luk.* 24. 27. *Acts* 10. 43. Here is the only knowledg which is neceſſary to make the man of God perfect, *Col.* 2. 3.

The Metaphyſicks handle not things properly divinely revealed, but that which the Philoſophers by the light of nature judged to be Divine.

2. In the End; The principal and main end of Divinity is the glory of God, that is, the Celebration or ſetting forth of Gods infinite Excellency; the ſecondary end is mans bleſſedneſs, *John* 17. 3.

3. In the Certainty of it; Gods Word is ſaid to be ſure, and like Gold ſeven times refined *, there is no droſs of falſhood in it. The Academicks thought every thing ſo uncertain, that they doubted of all things.

4. In the Cauſe of it; Theſe truths are ſuch as cannot be known, but by Gods revealing them to us, *All Scripture was given by Divine Inſpiration*: Fleſh and bloud hath not revealed this unto thee; a humane light is enough to know other things.

5. In the holineſs of it, *Pſal.* 19. 5. *By them thy ſervant is fore-warned*, 1 Tim. 3. 15. *The Word of God is able to make us wiſe to ſalvation, and to furniſh to every good work.* Chriſt makes this a cauſe of the errour and wickedneſs in mans life, that they do not read and underſtand the Scriptures.

6. In the Delight and Sweetneſſe of it: *Job* 23. 12. preferred the Word of God before his food; *David* before thouſaands of Gold and Silver, before the honey and the honey-comb, *Pſal.* 19. 10. & 119. 103. and when he ceaſeth to compare, he beginneth to admire; *Wonderfull are thy Teſtimonies. Archimedes* took great delight in the Mathematicks. *Auguſtine* refuſed to take delight in *Tullies Hortenſius*, becauſe the name of Jeſus Chriſt was not there, *Nomen Jeſu non erat ibi.* He ſaith in his Confeſſions, *Sacræ Scripturæ tuæ ſunt ſanctæ deliciæ meæ.*

7. In the Excellency of the Students of it; 1. The Saints of God in the Old Teſtament, the Patriarks and Prophets, 1 *Pet.* 1. 10, 11. 2. The Saints of God in the New Teſtament, *Mat.* 11. 25. *Col.* 1. 27. 3. It is the ſtudy of the Angels and Saints of God in heaven, 1 *Pet.* 1. 12. *Eph.* 3. 10. 1. The natural knowledge and enquiry of the Angels could never have diſcovered to them the Myſtery of Chriſt in the Goſpel. 2. They know it by the Church, that is (ſaith *Oecumenius*) by the ſeveral diſpenſations of God to his people under the Goſpel.

8. In that the Devil and Hereticks oppoſe it; The Papiſts would not have the Bible tranſlated, nor Divine Service performed in the vulgar tongue.

Chriſt is the principal ſubject of the whole Bible, being the end of the Law, and the ſubſtance of the Goſpel, M. *Perkins.* *Vide* Ferdin. *de eſcalante*, &c. *Clypeum Concionatorum verbi Dei* l. 4. c. 1, 2, 3, 4, 5, 6, 7. & 30, 31, 32, 33, 34, 35, 36, 37.

Quicquid eſt in ſuo genere ſingulare & eximium, id Divinum.

[b] Agreeable to which is the French Proverb, *Minſtre ne doit ſcavoir que ſa Bible*, a Miniſter muſt know nothing but his Bible.

* Pſal. 12. 6. *Mahomet* would have had others believe, that he learned the doctrine of his Alcoran from the holy Ghoſt, becauſe he cauſed a Pigeon to come to his Ear.

Origen ſaith of the devils, there is no greater torment to them, than to ſee men addicted to the Scriptures. *Num. hom.* 27. *in hoc eorum omnis flamma eſt, in hoc uruntur incendio.* We ſhould highly prize the Scripture.

1. Chriſt did ſo, *Job.* 19. 28.

2. It is divinely inſpired, 2 *Tim.* 3. 16. *Scriptura tota quanta quanta eſt Θεόπνευστος à Scriptoribus ſacris non motu proprio exarata, ſed ex afflatu & inſtigatione Spiritus Sancti, quod ad res ſimul & verba*, Hornbecks *Prologom. ad lib. contrà Judæos.* 3. It is the ſword of the ſpirit, *Eph.* 6. 17. that is the engine and inſtrument by which it works. 4. Becauſe it is ſurer then an immediate revelation, 2 *Pet.* 1. 19. 5. God hath committed it to writing, that it may be a ſtanding rule of inſtruction and conſolation.

CHAP.

Chap. II.

Of the Divine Authority of the Scriptures.

In Theologia principium duplex, Eſſendi & Cognoſcendi, ſive quo quid eſt, aut cognoſcitur; illud conſtituit ſcibile & objectum, hoc dignit ſcientiam, & perficit ſubjectum: illud eſt Deus, hoc Dei ipſius verbum, videlicet ut in Sacra Scriptura expreſſum & ſignatum eſt. Hoornbeeckii *Antiſocinianiſmum l.* 1. c. 1. *controv.* 1. *Sect.* 1.

TWo things are to be conſidered in *Divinity*:
First, The Rule of it, the Scripture or Word of God.
Secondly, The Matter or Parts of it concerning God and man.

Principium eſſendi in Divinity is God the firſt Eſſence; *Principium cognoſcendi*, the Scripture, by which we know God, and all things concerning him. I ſhall handle both theſe principles, but begin with the Scripture, as many Syſtematical Writers do.

Of the Scriptures.

1. There may be a Revelation from God, the *Gentiles* looked upon their Oracles as anſwers of their Gods.
2. It is highly reaſonable that there ſhould be a revelation of Gods mind and will.
3. We ought to have good ſatisfaction for that which we entertain as a Divine Revelation, Mr *Jacomb* on 2 Tim. 3. 16. The truths of the Goſpell are ſupernaturall, and therefore it was neceſſary they ſhould be revealed before they could be known, *Matth.* 16. 17. 1 *Cor.* 2. 9, 10, 11. *Gal.* 1. 12. *Epheſ.* 3. 3. Becauſe, 1. All the truths of the Goſpell are matters of grace and favour. 2. They exceed the created reaſon of men and Angels, *Matth.* 11. 27. *Epheſ.* 3. 10. 1 *Pet.* 1. 11. 3. Illumination and elevation of the faculties of the ſoul, was neceſſary for the right reception of them, *Matth.* 13. 13. *Rom.* 21. 18. as appears by thoſe Scriptures which aſcribe the knowledg of theſe things to the ſpirit, *Deut.* 29. 4. *Luke* 24. 25. *Acts* 6. 4. 1 *John* 1. 20. & 5. 20. by prayers for the ſpirit, *Pſal.* 143. 8. *Epheſ* 1 17. *Col.* 1. 9. ſo the promiſes of Gods teaching, *John* 16. 45. Iſai. 30. 39. *Sine Deo, non cognoſcitur Deus*, by the diſproportion between naturall faculties, and ſupernaturall truths, *John.* 1. 54. 1. The Lord ſpeaks by an audible voice, *Exod.* 3. 4. 1. In a way of majeſty and terrour, *Deut.* 18. 15. *Pſal.* 29. 4. 2. By way of mildneſs, 1 *King.* 19. 12. 3. In his written word, internally, in a way of inſpiration to the Prophets and Apoſtles; ordinarly, in a way of gracious illumination. *Vide* Dr *Owen*, *Exercitat Pro. Sac. Script. Queſt.* 1. Heb. 5, 12. See Dr *Arrowſmith*'s Chain of Princip. *Aph.* 2d *Exercit.* 3d.

IT is neceſſary that the true Religion have a rule, whereby it may be ſquared, elſe there could be no certainty in it, but there would be as many Religions as men. It appears by the light of nature, the Heathen had known rules for their Rites, Ceremonies and Services; the *Turks* have their *Alcoran*, the *Jews* their *Talmud*, the *Papiſts* their *Decretals*, every Art hath its Rule; neither can any thing be a Duty which hath not a Rule.

There are three general Characters whereby we may know any Word to be the Word of God, and a Religion to be the true Religion; 1. That which doth moſt ſet forth the glory of God. 2. That which doth direct us to a rule which is a perfect rule of holineſs toward God, and righteouſneſs toward man. 3. That which ſhews a way ſutable to Gods glory and mens neceſſity, to reconcile us to God. The word of God ſets forth Gods glory in all the perfections, and is a compleat rule of holineſſe to God, and righteouſneſſe to men. All the wiſdom of the world cannot ſhew what is more ſuitable to the glory of God and the nature of man, to reconcile God and men, than for him that is God and man to do it.

God revealed himſelf divers wayes to the Fathers, *Heb.* 1. 1. The manner of revealing Gods will is three-fold, according to our three inſtruments of conceiving, *viz.* Underſtanding, Phantaſie and Senſes; to the underſtanding God revealed his Will by engraving it in the heart with his own finger, *Jer.* 31. 33. by Divine Inſpiration, 2 *Pet.* 1. 21. 2 *Chron.* 15. 1. *Heb.* 8. 11. *John* 14. 26. and by intellectual Viſions, *Numb.* 12. 6. To the phantaſie God revealed his Will by imaginary Viſions to Prophets awake, and by dreams to Prophets aſleep, *Gen.* 40. 8. & 41. 8, 9. *Acts* 26. 10. & 10. 3. *Numb.* 14. 4. To the Senſes God revealed his Will, and that either by Viſion to the Eye, or lively Voice to the Ear, *Gen.* 3. 9. & 4. 6. & 15. 4, 5. *Exod.* 20. 1, 2. & 3. 1, 2, 3. & 33. 17. And laſtly, by writing. This Revelation was, ſometimes immediate by God himſelf after an unſpeakeable manner, or by meanes, *viz.* Angels, Urim and Thummim, Prophets, Chriſt himſelf and his Apoſtles.

[c] The written Word for the Matter contained in it, is called *The word* [d] *of God*, Rom. 6. 6. Christ is the essentiall Word of God, the Scripture the written Word. For the manner of Record, *The* [e] *Scripture*, John 10. 35. 2 Tim. 3. 16. 1 Pet. 2. 6. or *Scriptures*, Matth. 22. 29. John 5. 39. & 10. 33. Rom. 15. 4. 2 Pet. 3. 16. By an *Antonomasie* or an excellency of phrase, [f] as the most worthy writings that ever saw the light; sometimes with an Epithete, *The holy Scriptures*, Rom. 1. 2. 2 Tim. 3. 15. *The Scriptures of the Prophets*, Rom. 16. 26.

Some think that *Enoch* the seventh from *Adam* wrote: but *Jude* 14. speaketh only of his prophesying, which might rather be by word of mouth then writing, because our Saviour citing Scripture, ever gives the first place to *Moses*; and undertaking by the Scriptures to prove himself to be the *Messiah*, that he ought to suffer, began at *Moses*, Luke 24. 27. No doubt if there had been any more ancient then *Moses*, our Saviour would have alledged it, because all the Scripture that was before him, was to give testimony of him.

The Author of the *Scriptures* was God [g] himself, they came from him in a speciall and peculiar manner, commonly called inspiration, which is an act of Gods Spirit immediately imprinting or infusing those notions into their brains, and those phrases and words by which the notions were uttered, 2 *Tim.* 3. 16. *All Scripture is given by Divine inspiration*, or by inspiration of God. *Prophecy came not of old time by the will of man, but holy men of God spake as they were moved*, or carried, *by the Holy Ghost*, 2 Pet. 1. 21. They did not write these things of their own heads, but the Spirit of God did move and work them to it, and in it. The word *inspirare* signifies *sufflare*, but it hath a larger signification in Scripture, for it notes there also *movere, excitare, & impellere*, in which large sense *Peter* used that Greek word, φερόμενοι, Ferdinando *De Escalante Clypeus Concionatorum verbi Dei*, l. 1. c. 11. 2 *Sam.* 23. 2. *The Spirit of the Lord spake by me.* that is, did immediately guide me, and tell me what matter to utter, and in what words, *Ille est artifex omnium Sermonum sacrorum*, Per. Mart. See *Smith's* Discourses of Prophesie, *c.* 13. *Stephen* saith, they resisted the Holy Ghost when they did disobey the Scriptures. [h] The Holy Ghost by the mouth of *David*, and the mouth of *Isaiah* spake, *Acts* 1. 16. &. 4. 25. & 28. 25.

[c] The Scripture is called *The word of God*, Ephes. 6. 1 Pet. 1. 15. *The counsel of God*, Act. 20. 27 *The Oracles of God*, Rom. 3. 2. *The Law of God*, Isai. 1. 2. *The mind of God*, Prov. 1. 23. [d] It is called *Word*, because by it Gods Will is manifested and made known, even as a man maketh known his mind and his will by his words. It is also said to be *The word of God*, in regard, 1. of the Author, which is God himself, 2 *Tim.* 3. 16. 2. Of the Matter, which is Gods Will, *Ephes.* 1. 9. 3. Of the End which is Gods glory, *Ephes.* 3. 10. 4. Of the Efficacy, which is Gods power, *Rom.* 1. 6. [e] So it is called the *Bible* or *Book* by an excellency, 'tis the only Book, as [f] Augustin. *de civit. Dei lib.* 15. *c.* 23. *Vox* Biblia *etsi origine Graca sit, ad omnes tamen linguas fere transivit usus ejus & latinis hodie Germanisque usitatissima est. Idem significat quod* libri *seu* libelli. *Raupius Prolegom. in Comment. Bib. Synopt. Vide* Hotting. *Thes. Philol.* l. 1. c. 2. §. 3. Scripture is taken, 1. Essentially, for the Doctrine contained in the Scripture. 2. Accidentally, as it is conveyed to us by writing. *Cur vero plurativo potius* Biblia, *quàm singulo dixerint* Biblium *causa non est alia, quàm quod sacrum illud volumen multos libros complecteretur, quorum singulis* Βιβλίω, *nomen competeret: quomodo legas Luca* 4. l. 17. Βιβλίον Εσαΐου, *nec omnem semper sacram Scripturam sic vocarunt sed quandoque sola Hagiographa ut videre est apud Epiphanium hæresi* 29. *quæ est Nazaræorum Vossi de vitiis Sermonis*, p. 1. c. 12. *Ita usus obtinuit ut sacra ista scripta, quibus tanquam tabulis perscripta est ac consignata Dei voluntas, nomine Scripturæ per antonomasiam intelligantur*, Beza *in* Joh. 20. 9. The Scriptures exceed all other writings in divers respects; 1. Because all these writings were inspired by the holy Ghost, so were no other writings. 2. They contain a platform of the wisdom that is in God himself. 3. Because they were penned by the greatest, wisest, holiest men, the Prophets, Apostles, Evangelists. 4. They are more perfect, pure and immutable then any mans writings, *Mat.* 5. 24. 2 *Tim.* 3. 17. 1 *Pet.* 1. 23. Mr *Bifield* on *Pet.* [g] The principal Author of all Scriptures is God the Father in his Son by the holy Ghost, *Hos.* 8. 12. 2 Pet. 1. The Father hath revealed, the Sonne confirmed, and the holy Ghost sealed them up in the hearts of the faithfull. Acts 7. 50. 1 Cor. 11. 23.

The Inscriptions of many Prophetical Books and Epistles Apostolical run thus, *The word of the Lord which came to Hosea, Amos, Joel. Paul, Peter, James a servant of God, and an Apostle of Christ.* The Proeme that is set before divers Prophecies is this, *Thus saith the Lord*; and the Prophets inculcate that speech, *The mouth of the Lord hath spoken it*; because they would take off the thoughts of the people from their own persons, and lift them up to consideration of God the chief Authour.

It is all one to say, *The Scripture saith*, Rom. 4. 3. & 10. 11. & 11. 2. Gal. 4. 30. 1 Tim. 5. 10 and *God saith*, [k] Rom. 9. 25. Heb. 4. 3. & 8. 5. & 13. 5. and the word *Scripture* is put for God speaking in the Scripture, *The Scripture saith to Pharaoh*, Rom. 9. 7. and

Exod. 4. 12. Deut. 18. 18. 2 Cor. 13. 3. John 1. 56. Heb. 1. 1. Eze. 12. 25, 28. Rom. 1. 2. Isa. 58. 14. *Evangelium dicitur* sermo Christi *Col.* 16. *Utroque re:*

Petu, & Authoris & materiæ, Davenantius. [k] Rainoldus *in Apologia Thesium de Sacra Script. & Eccles.*

9. 7. and *The Scripture hath ſhut up all men under ſin*, Gal. 3. 22. for which in another place *God hath ſhut up*, Rom. 11.32.

All other diſciplines were from God, and every truth (whoſoever ſpeaks it) is from the Holy Ghoſt; but the Scripture in a ſingular manner is attributed to the Holy Ghoſt; he immediately dictated it to the Holy men of God.

The efficient principall cauſe then of the Scripture was God; the ten Commandments (of which moſt of the reſt is an expoſition) were written after a ſecret and unutterable manner by God himſelf, therefore they are called the *writings of God*, [l] *Exod.* 32.16. Secondly, all the reſt which was written (though men were the inſtruments) was done by his appointment and aſſiſtance, *Exod.* 17. 14. *Iſa.* 8.1. *Jer.* 30.2. The Scripture is often attributed to the Holy Ghoſt as the Author, and no mention is made of the Pen-men, *Heb.* 10. 15. The Prophets and Apoſtles were the Pen-men of the Scripture, whoſe Calling, Sending, and Inſpiration was certainly Divine; for whatſoever they taught the Church of God, or left in writing, they learned not before in the Schools, 1 *Cor.* 2.13.

[l] *Tria concurrunt ut hoc dogma recipiam, Scripturam eſſe verbum Dei. Eſſe quoſdam libros Canonicos, & Divinos, atque hos ipſiſſimos eſſe quos in manibus habemus. Primum eſt Eccleſiæ traditio, quæ id affirmat, & ipſos libros mihi in manum tradit; ſecundum eſt ipſorum librorum divina materia, tertium eſt interna Spiritus efficacia.* Epiſc. Daven. *de Judic. controverſ. cap.* 6.

What the Divine Authority of the Scripture is.

The Divine Authority of the Word may be defined, a certain dignity and excellency of the Scripture above all other ſayings or writings whatſoever; whereby it is perfectly [m] true in word and ſenſe; it deſerves credit in all ſayings, narrations of things paſt, preſent and to come, threatnings and promiſes, and as ſuperiour doth bind to obedience, if it either forbid or comand any thing, 1 *Tim.* 1. 15. 2 *Pet.* 1.19. *John* 5.39. *Heb.* 6.18. *Rom.* 1.5. 2 *Cor.* 10.5,6. & 13.3. & 12.12. *Gal.* 1.1,12,13. though the things in mans judgement ſeem unlike or incredible, or the Commandments hard and fooliſh to the carnal mind.

[m] *Formale objectum fidei generaliter & abſolutè conſideratum eſt divina revelatio in tota ſua amplitudine accepta, ſeu divina authoritas cujuſlibet doctrinæ à Deo revelatæ, ſive ea ſcripta ſit, ſive non ſcripta. At formale objectum fidei illius qua creduntur ea quæ in Scriptura credenda proponuntur, eſt ipſius Scripturæ divina & canonica authoritas.* Baronius *adverſus Turnebullum.*

Hereticks have laboured to prove their corrupt and damnable opinions out of the Scripture, and have received ſome books, if not all as Divine. The Turks at this day ſo eſteem the five books of *Moſes*, as they will kiſſe ſuch patches of Paper as they find having any part thereof written in the ſame. *Ariſtæus* an Heathen, when he had determined to have diſputed againſt Scripture, confeſſeth that he was forbidden by God in a dream. *Plato* is termed *Moſes Atticus*, *Moſes* ſpeaking Greek.

The holy Scripture in it ſelf is Divine and Authentical, though no man in the world ſhould ſo acknowledge it; as the Sun in it ſelf were light, though all the men in the world were blind, and could not, or would not ſee it; but in reſpect of us it is Divine and Authentical, when it is acknowledged and eſteemed ſo to be.

The deſcription of the Scripture. Rom. 1. 28. 2 Pet. 3.15,16. 2 Pet. 1.20,21. * 2 Tim. 3.16. Rom. 15. 5.

*The Scripture is the word of God; written by holy men as they were inſpired * by the holy Ghoſt, divinely containing all Divine Truth neceſſary to ſalvation, for the edification and inſtruction of Gods Church thereunto, and for the glory of God.*

The holy Scriptures are that Divine inſtrument and meanes, by which we are taught to believe what we ought touching God, and our ſelves, and all creatures, and how to pleaſe God in all things unto eternall life, *Robinſ.* Eſſayes 8th Obſerv. Divines have given almoſt fourty ſeveral Arguments to prove the Scriptures to be the word of God.

Scriptura eſt verbum Dei ejuſdem voluntate à Prophetis, Evangeliſtis & Apoſtolis in literas redactum, doctrinam de eſſentia & volun-

That the Scriptures were from God, may appear by ſeveral Reaſons:

1. Intrinſecal, taken out of the Scriptures themſelves.
2. Extrinſecal acts of God and works of providence about them.

1. Intrinſecal. 1. From the excellency of the matter, which is heavenly, the divine and ſupernaturall matter contained in it. It telleth us of ſuch things as do far exceed the reach of mans reaſon, and which it was impoſſible for any man to counterfeit and feign, and which being told are ſo correſpondent to reaſon, that no man

can

can ſee juſt cauſe to call them into queſtion; as the Doctrine of Creation of all things in ſix daies; the Doctrine of the fall of our firſt Parents; the Story of the Delivering *Iſrael* out of *Egypt*, of the Delivering of the Law and ten Commandments; the Doctrine of the Incarnation of Chriſt Jeſus, of the Reſurrection of the dead, of the laſt Judgement, of the life to come, and of the Immortality of the ſoul. For though this laſt was taught alſo by Philoſophers, yet it is ſo doubtfully and unperfectly handled by them in compariſon of the delivering thereof in Scripture, that it is apparent, it was another Spirit which guided the teachers of it here, than they were guided withall. What Angel could ever have found out ſuch an admirable temper and mixture of Mercy and Juſtice together, as the Goſpel revealeth in the reconciliation of God with man? God hath declared himſelf to be moſt juſt, yet moſt mercifull, *Rom.* 3.24,25,26. Juſtice requires that there ſhould be no freeing of a guilty perſon without ſatisfaction; ſinne deſerved an infinite puniſhment, that ſatisfaction could not be made by man himſelf; mercy therefore provides a Saviour, which God beſtows on him, *verſ.* 25. God in giving and eſtabliſhing his Law, uſeth no other Preface, but *I am the Lord*, Exod.20. nor Concluſion, but *I the Lord have ſpoken it*; upon his abſolute authority without other reaſons to perſwade, commanding what is to be done, though it be contrary to our natures; forbidding what is to be left undone, though pleaſing to us; he promiſeth things incomprehenſible, requiring Faith; he relateth and teacheth things ſtrange, above likelihood, above mans capacity; and yet will have them to be believed, to be underſtood. There is nothing in the Law againſt reaſon or common equity. *Petrus Maffæus* a Jeſuite reports in his Hiſtory, that when his fellows came firſt to preach in the Eaſt-Indies, the Gentiles and Indies there hearing the ten Commandments, did much commend the equity of them. See Sr *Walter Rawleighs* Hiſtory. The *Lacedemonians* were permitted to ſteal, by their Laws, ſo they were not taken in the fact. Mahomet allured his followers with fair promiſes of ſecurity and carnall pleaſures. The firſt leſſon learnt in Chriſts-School is ſelf-denial, *Mark* 10.31.

2. It teacheth the Nature and Excellency of God, and the Works of God, more clearly and diſtinctly than any other writings, nay, than any without God could have contrived, *viz.* That there are three perſons and one God; that God is Infinite, Omniſcient, Omnipotent, moſt Holy; that he created all things, that he doth by a particular Providence rule all things; that he obſerves all mens actions, and will call them to account, and give every man according to his works; that he alone is to be worſhipped, and that he muſt be obeyed in his Word above all creatures.

tate Dei perfectè ac perſpicuè exponens, ut ex eo homines erudiantur ad vitam æternam. Gerh. *de Script. Sac. loc.* 1. *Scriptura eſt expreſſio quædam ſapientiæ Dei affiata è Sancto Spiritu piis hominibus, deinde monumentis literiſq; conſignata.* Pet. Martyr. *loc. commun. l.* 6. *Scriptura eſt inſtrumentum divinum quo Doctrina ſalutaris à Deo per Prophetas & Evangeliſtas tanquam Dei actuarios in libris Canonicis veteris & novi Teſtamenti eſt tradita.* Synop. *pur. Theol.* *Scriptura eſt inſtrumentum ſacrum, quo doctrina divina ac ſalutaris à Deo per Prophetas, Apoſtolos & Evangeliſtas fideliter, perſpicuè ac plenè in libris canonicis veteris ac novi Teſtamenti eſt tradita.* Walæus *loc. commun. Vide traitté de L'eſcriture Sainčte par Meſtrezat.*

c.9. 9. What power of humane underſtanding could have found out the incarnation of a God, that two Natures, a finite, and an infinite, could have been concentred into one Perſon, that a Virgin ſhould be a mother, that dead men ſhould live again? Dr *Taylor* on Rom.8.9.10. The Perſon and Offices of Jeſus Chriſt the Mediator are both altogether wonderful, *Iſa.*9.6. 1 *Tim* 2.5. & 3.16. God and man united in one Perſon, to unite God and man in one Covenant. The purity and integrity of the Law ſhew the Divinity of it, *Matth.*22.37. & 5.7. ch. *per tot.* and the ſublimity of evangecial myſteries, *Eph.*3.8,9,18.19. 1 *Cor.*2.7,9. *Rom.*11 33. It was utterly impoſſible that any wit of man, by the light of nature, or ſtrength of humane diſcourſe, ſhould have been able to have found out that way which Almighty God hath appointed for our ſalvation, if it had not pleaſed him to make it known to the world by ſupernaturall revelation. The wiſeſt Philoſophers and learnedeſt Rabbies, nor did, nor could ever have dreamed of any ſuch thing, till God revealed it to his Church by his Prophets and Apoſtles, *Col.* 1.26. 1 *Cor.*2.8,10. Dr *Sanderſon* on 1 Tim.3.16. *Vide* Bay. 1. *Inſtitut. Relig. Chriſt.* l. 1. c. 33. *Quot & quibus mediis Arti. culi Chriſtiana fidei credibiles reddantur.* In this Book we read more truths, and the ſame more clear concerning the eternall Deity, the nature and imployment of Angels, the nature, operations, and qualities of the immortal ſoul, than in any Book in the world. Mr *Lawſons* Body of Divinity, l. 1. c. 2. The Doctrine of the Scripture is wonderfull concerning God, *Pſal.* 139. 6. the creation of all things of nothing, and of mans body, *Pſal.* 139. 14. Gods providence, *Pſal.*40.5. the work of redemption, 1 *Tim.* 3.16. The Law is wonderfull, as a rule of life. 1. The precepts are pure, *Pſal.* 119.96. juſt, *Rom.*7.12. wiſe, *Deut.* 4.6. God and our neighbours are provided for, the ſanction it is eſtabliſht by everlaſting rewards and puniſhments, 2 *Cor.*9.17. 2. As a Covenant of works, The creature is miſerable unleſs God help him, *Rom.* 11.32. *Gal.* 3.22. The Goſpel is every way wonderfull. See Dr *Arrowſmiths* Chain of *Princip Aphor.*4. See Mr *Goodwin* in his divine Authority of the Scripture aſſerted, *p.* 64. brings ten Arguments, brought from the ſubject matter of the Scriptures, to prove their divine originall. The Doctrine of the Goſpel, *qua Evangelicall*, as it ſtands diſtinguiſht from the Law, is wholly myſterious and ſupernaturall, 2 *Cor.*6.8,9,10. Therefore it is often called a myſtery, *Rom.*16.25. 1 *Cor.*2.7,10. *Eph.*2.4. & 6.18. *Col.* 2. & 4.5. 1 *Tim.*3.9,16. See *Mat.* 16.19. It is above naturall reaſon, and againſt carnall reaſon, the perſon of Chriſt, *Col.* 2.9. his name is wonderfull, *Iſa.*9.6. and the internall operation of the word is wonderfull.

God (ſay Divines) hath three Schooles.

1. The Schoole of his Word, wherein things are clearly taught.
2. Of his Grace, wherein things are effectually taught.
3. Of Affliction, wherein things are experimentally taught.

Zanchy ſaith, There are three Glaſſes, in which God manifeſts himſelf to us.

1. The Glaſſe of the Creature.
2. The Glaſſe of the Holy Scripture.
3. Of Jeſus Chriſt; In that Glaſſe alone God is rightly known and perfectly ſhines.

3. It requireth the moſt exact and perfect goodneſs that can be, ſuch as no man could ever have conceited in his brain, and yet ſuch as being taught and revealed, the conformity of it to right reaſon will enforce any well-conſidering man to acknowledge it to be moſt true and needfull; for example, that a man muſt love God above all, and his neighbour as himſelf; that he muſt keep his thoughts free from all the leaſt taint of ſin, that he muſt lay up his treaſures in Heaven, not care for this life, and the things thereof, but all his ſtudy and labour muſt be to provide well for himſelf againſt the future life; that he muſt not at all truſt in himſelf, nor in any man, but only in God; and that he muſt do all he doth in Gods ſtrength; that he can deſerve nothing at Gods hand, but muſt look for all of free favour through the merits and interceſſion of another.

Triplex ratio eſt, qua nobis innoteſcat ſacrorum librorum authoritas. Prima Eccleſiæ teſtimonium, eos libros approbantis, recipientis & commendantis. Secunda interna Spiritus Sancti perſuaſio, eam ipſam authoritatem cordibus noſtris inſcribentis, eoque perſuadentis. Tertia ipſorum librorum ut ita dicam, genius! Summum gradum obtinet teſtimonium Spiritus, infimum vero teſtimonium Eccleſiæ. Chamierus *de Canone.* l.1.c.1.

John 7. 18. and 5. 41. and 8. 50, 54. All other writings teach a man to place felicity at beſt in himſelf and in his own virtue. Theſe lift up to God, and bid him place his felicity in him.

4. The end of the Scripture is Divine, *viz.* The glory of God, ſhining in every ſyllable thereof; and the ſalvation of man, not temporal, but eternal. Theſe writings lead a man wholly out of himſelf, and out of the whole world, and from and above all the creatures to the Creator alone, to give him the glory of all victories: therefore they are from him, and not from any creature; for he that is the Author of any writing will ſurely have moſt reſpect of himſelf in that writing. The Scriptures manifeſt Gods glory alone, *Jer.* 9.23,24. 1 *Cor.* 1.31. aſcribe infiniteneſs of being, and all perfections to him, *Nehem.*9.6. The Doctrines, Precepts, Prohibitions, and Narrations tend to the ſetting forth of his glory, and bring ſolid and eternal comfort and ſalvation to their ſouls which follow their direction. They *make us wiſe unto ſalvation*, 2 Tim.3.15,23. *ſhew the path of life*, Pſal.16.11. *Guide our feet into the way of peace*, Luk. 1.79. Chriſt, *John* 7. 18. proves that he came from God, becauſe he ſought not his own glory, but the glory of him that ſent him.

Philoſophers ſet their own names to the Books which they wrote againſt vain-glory, and therein ſought it themſelves. There are *Lumina orationis* in the Sermons of the Prophets which ſurpaſſe the eloquence of all the Heathen.

Stylus is an inſtrument with which they wrote, and was a ſharp pointed Iron; a word now ſignifying (the original, hence taken) the peculiar kind of phraſe which any man uſeth, as *negligens ſtylus* in *Quintilian*, and *exercitatus ſtylus*, in *Cicero*. Dr *Heylins extraneus vapulans*, out of his *Microcoſm.* ch. 2. *Stylus Scripturæ aliquando eſt exegematicus, quum ſolus Scriptor, aliquando dramaticus, quum alia perſona quam Scriptor: Sæpius mixtus, quum & Scriptor & alia perſonæ loquuntur, quæ varietas niſi prudenter diſcernatur, magna oritur obſcuritas,* Bilterf. *Diſput.at. De Divin. Script. Sac.emin.p.90. Eſt in Scripturæ ſtylo neſcio quid quod effari non poſſum, præſentiſcitur tamen ab iis, qui legunt, quo facile eum diſcernas à ſcriptis humanis.* Camero *Tom.*3.p.135.

5. Another reaſon is taken from the difference of theſe writings from all other whatſoever, in regard of their phraſe and manner of writing. There is a certain authoritative or God-like ſpeaking unto the creature from place to place. See the firſt Chapter of *Iſaiah*, and 53. and the eighth Chapter to the *Romans*. The Prophets and Apoſtles propound divine truths nakedly and without affectation, 1 *Cor.* 2.1. *Habent ſacræ Scripturæ, ſed non oſtendunt eloquentiam.* Auguſt. They expreſſe the things they handle with a comely gravity, the form of ſpeech is fitted both to the dignity of the ſpeaker, the nature of the thing revealed, and mans capacity, for whoſe ſake it was written. All other Writings uſe perſwaſive and flouriſhing ſpeeches, theſe command, and condemn all other Gods, all other Religions, all other Writings, and command theſe only to be had in requeſt and eſteem, and ac-

knowledged

knowledged as the will of God, without adding or diminiſhing, requiring every conſcience to be ſubject to them, and to prepare himſelf to obedience, without any further objecting or gain-ſaying, and to ſeek no further than to them for [a] direction. Both the Simplicity and majeſty of ſtile ſhew it to be from God; the wonderfull plainneſſe and yet glorious Majeſty; the Simplicity becauſe it is plain, in no wiſe deceitfull; and becauſe it deſcribes great matters in words familiar and obvious to the capacity of the Reader: the Majeſty, ſince it teacheth ſo perſpicuouſly the chiefeſt myſteries of Faith and divine Revelation which are above humane capacity. Whether we read *David*, *Iſaiah*, or others whoſe [b] ſtile is more ſweet, pleaſant and rhetorical; or *Amos*, *Zachary*, and *Jeremiah*, whoſe ſtile is more rude, every where the Majeſty of the Spirit is apparent. There is an Authority and Majeſty in them above all other Writings of other Authors; the Scriptures command all both King and People, *Jer.* 13. 18. 1 *Sam.* 12. *ult.* and bind the heart to its good abearing. *Jerome* could ſay, as oft as I read *Paul*, it ſeems to me that they are not words but thunders, which I hear. *Junius* reading the firſt Chapter of *John* was ſtricken with amazement by a kind of Divine and ſtupendious Authority, and ſo he was converted from Atheiſm, as himſelf ſaith in his life, *Divinitatem argumenti & authoritatem ſentio.* *Johannes Iſaac* [c] a Jew was converted by reading the 53. of *Iſaiah*. *Hackſpan* (*Tractat. de uſu Librorum Rabbinicorum*, c. 2. *Sect.* 3.) ſaith that *Gerſon* a Jew was converted, *è lectione ſcriptorum Apoſtolicorum, nullo præceptore alio.* Our Saviour ſpake, *As one having Authority, not as the Scribes*; ſo this book ſpeaks not as men; it ſimply affirms all things without proof; other Authors uſe many Arguments to confirm the truth of what they ſay. Therefore *Raimundus de* [d] *Sabunda* hence proves, That he who ſpeaketh in the Bible is of that Authority, that his bare word ought to be believed without any proof; whereas *Galen* Atheiſtically urgeth it the other [e] way. The *Socinians* reject all things in Religion which they cannot comprehend by reaſon, *Nihil credendum quod ratione capi nequeat.* They hold, That a man is not bound to believe any Article of Faith, nor any Interpretation of Scripture, except it agree with his reaſon; what is above reaſon cannot be comprehended by it. *Bernard* in 192 of his Epiſtles, ſpeaks of one *Petrus Abailardus* which vented the *Socinian* Doctrine in his time, *Chriſtiana fidei meritum vacuare nititur, dum totum, quod Deus eſt, humana ratione arbitratur poſſe comprehendere. Cum de Trinitate* (ſaith he) *loquitur, ſapit Arium, cùm de gratia Pelagium, cùm de perſona Chriſti Neſtorium*; He was a man of a fair carriage, profeſſing holineſſe, *converſatio mel, doctrina venenum.* But *Abailardus* denies this in his Works lately publiſhed. *Tertullian* called the Philoſophers (who followed reaſon) *Patriarchas hæreticorum, peſſimum eſt illud principium recta ratio, non poteſt ſtatuere de cultu divino.* There are theſe uſes of reaſon, 1. To prepare us that we ſhould hearken to the Word. 2. After we have believed it will help us to judg of things. 3. To prevent

There are ſome Doctrines of the Scripture, ſome Revelations in it, ſo ſublimely glorious, that at the firſt propoſal of them, nature ſtartles, ſhrinks, ſuch are the Doctrines of the Trinity, of the Incarnation of the Sonne of God, of the Reſurrection of the dead, of the new-birth. Dr *Owen* of the Divine original of Scripture.

Stylus prophæticus eſt ſtylus Poeticus.

Jeremy ſpeaketh in a prieſtly grave ſtile, *Eſay* in a lofty courtly ſtile, *Paul* is *argumentativè*, *John* ſeraphical. Dr *Harris* near his end, did eſpecially read the Book of the *Pſalms*, the Prophecy of *Iſaiah*, and St *Johns* Goſpel, where he took exceeding delight in the 10, 14, 15, 16, 17. Chapters of that Evangeliſt, and the 8th of the *Romans*. *Communis hoc ſemper mortalium omnium conſenſus habuit verſari quandam in rebus futurorum præſenſionem; eamque divinitatis eſſe propriam, unde apud Latinos ea res divinationis nomen invenit.* Petavius *de Angelis* l. 1. c. 9. *vide plura*, ibid. The ſpirit foretold ſuch things as art and nature could not foreſee. Prediction is, 1. Naturall as the foretelling of eclipſes by Aſtronomers, *Mat.* 16. 3. 2. Conjecturall, ſo wiſe men, ſee *Guicchardine* of *Savanarola*, 3. Diabolicall, of Heathenish Prophets, wiſards, as the Books of the *Sibyls* among the Romans. 4. Divine, which is properly Prophetical.

[a] *Auſtin* was ſo delighted with the Oratory of *Ambroſe*, that he contemned the Scripture as neither learned nor eloquent enough, yet afterward when he ſaw his own ſhallowneſs, he admired the profundity of Gods holy Oracles, and held the ſtile of them very venerable. *Totus ſermo è medio ſumptus eſt, vulgatus & uſitatus, & quamvis altiori & grandiſono genere uti poterat Chriſtus, tamen humili contentus eſt. Lege Geneſeos librum, quàm ſunt omnia ſubmiſſa. Equidem arbitror nullam linguam, adeo inaffectatam eſſe, adeò ſimplicem & familiarem. Hinc Dialogiſmis, narratiunculis, ſimilitudinibus plena ſunt omnia Biblia.* Humfredus *de Interpretatione linguarum*, l. 2 p. 268, 269. [b] *Licet tam verba quam res amanuenſibus ſuis Spiritus Sanctus dictavit, attemperavit tamen & ſe cujuſque amanuenſis ſtylo & cujuſq; ſæculi dialecto, unde alius eſt Jeſaias, alius Amoſ ſtylus, Aliqua alia* Job, Moſis, *alia* Davidis, *alia* Ezræi, Haggæi, Danielis, *&c. dialectus. Amama Anti-Barb Bibl.* l. 3. [c] *Hoc ego ingenuè profiteor, caput illud*, 53. *Iſa. ad fidem Chriſtianam me adduxiſſe.* Joh. Iſaac *contra Lindan. Auſtin* heard a ſupernatural voice, ſaying, *Tolle lege, tolle lege.* He firſt fell upon that place, *Rom.* 13. 12, 13. *Confeſ. l.* 8 c. 12. [d] *Scriptura ſimpliciter abſque probatione omnia dicit & affirmat; in aliis libris probantur omnia quæ ibi dicuntur per rationes & argumentationes. Biblia affirmant Deum creaſſe cœlum & terram: affirmat mundum habuiſſe principium, & nihil probat; hoc ſignificat illum qui loquitur in Bibliis & dicit iſta verba, eſſe tantæ Authoritatis, quod ei debet credi ſimplici verbo ſine aliquâ probatione.* Raimund. *de* Sabund. *in Theol. naturali.* [e] *Moſes multum dicit, ſed nihil probat.*

fanatick opinions, Myſteries of Religion are not repugnant to reaſon. 4. That we may draw neceſſary conſequences from truths revealed. * The Philoſopers called the Chriſtians by way of ſcorn *Credentes*. *Julian* derided the Chriſtian belief, becauſe it had no other proof, then *Thus ſaith the Lord*. There is an obedience of faith, *Rom.* 1.5.

6. Another Argument is taken from the experience of the truth of the Predictions and Prophecies thereof. For ſeeing it is generally confeſſed, that only the Divine Eſſence, can certainly foreſee things contingent wich are to come many ages after, and which depend upon no neceſſary cauſe in nature; *Iſai.* 41. 22,23. & 44.6. & 46. 10. and therefore in what writings we meet with ſuch things fore-told, and do find them fully and plainly accompliſht, theſe writings we muſt confeſs to have their birth from God. Now in the Scripture we have divers ſuch predictions. The two principal and cleareſt which are moſt obvious and evident, are, 1. The Converſion of the *Gentiles* to the God of *Iſrael*, by means of Chriſt. *Vide* Hornbeck *contra Judæos*, l. 3. c. 4. For that was fore-told exceeding often and plainly, *In him ſhall the Gentiles truſt, and he ſhall be a light to the Gentiles. Jacob* lying on his death-bed ſaid, *The obedience of the Gentiles ſhall be to him*; And *David, All the ends of the earth ſhall ſee the ſalvation of God*; and *Iſaiah, In him ſhall the Gentiles truſt*; and *Malachy, My name ſhall be great to the ends of the earth.* See *Iſa.* 49.6. & 60.3,5. Scarce one of the Prophets but have ſpoken of the converſion of the *Gentiles*. Now we ſee the *Gentiles* turned from their Idols a great number of them, and imbracing the God of the Jews, and the Scriptures of the Jews by means of Chriſt, whom they ſee and acknowledg to be the *Meſſias* fore-told to the Jews. Again, it was fore-told that Chriſt ſhould be a ſtone of offence to the Jews, that they ſhould reject him, and ſo be rejected by God from being a people. Do we not ſee that to be performed? The accompliſhment of theſe two main Prophecies ſo long before delivered to the world by the Pen-men of holy writ, ſhews manifeſtly, that they were moved by the holy Ghoſt.

Not to mention propheſies in the New Teſtament, whereof the principall magazine is the Apocalypſe, the Old contains very many predictions beyond the activity of humane fore-ſight. Dr *Arrowſmiths* Chain of Princip. Aphor. 2. 3. *exercit.*

* *Vide* Voet. *Theſ. de Ratione Humana in Rebus Fidei, & precipuè Vedel. Rationale Theol. lib.* 2. *cap.* 6. *& lib.* 3. *cap.* 17. *& per totum. Eſt Divinatio, ergo ſunt Dii.* Tully. All the world hath acknowledged Divinity in ſuch preſcience. The Larins made known their ſenſe of it to be ſuch in the name by which they called it, that is, *Divinatio*, Dr *Ingelo* on *Luk.* 16.29. See more there of the Authority of the Holy Scripture. The fore-telling of future things is an evident ſign of a *Divinity*, and for that cauſe this kind of prediction is called *Divination*; as if to tell what events are to happen, were a proper ſign of a Divinity or Deity; See Sr *Walter Rawleighs* Ghoſt, *l.* 1. *c.* 12. If there be a God, he ought to be worſhipped, and he cannot be worſhipped, unleſs he manifeſt himſelf unto us, as he hath done in the Scripture. *Vide* Kimedoneium *de Scripto Dei verb. l.* 2. *c.* 16. The Lord is therefore careſull to ſet a Star or *Selah* to the fulfilling of predictions, thirty times in the New Teſtament it is ſaid, *Then was fulfilled*, that which was fore-told by ſuch a Prophet. *Idoneum teſtimonium Divinitatis, veritas Divinationis*, Tertullianus *Apol. c.* 10. *Accedunt prædictionum ejuſmodi innumerabilia prorſus exempla, quæ quotidianus uſus ac communis hominum fama celebrat, futurorum ac plane liberorum eventuum, certe nullis habentium neceſſarias cauſas*, Petav. *dog. Theol. Tom.* 3. *De Angelis* l. 1. c. 9.

† Cyrus was propheſied of an hundred years before he was born. Iſa. 44.28. & 35 1. *Joſias* three hundred before his birth. 1 King. 13. 2.

That Promiſe, *Gen.* 3.15. was made 3948 years before it was fulfilled, † as *Scaliger* computes it. Chriſt proved himſelf to be the *Meſſiah* by his accompliſhing of the propheſies concerning him, *Luke* 24. 44. and the Apoſtles alſo *Acts* 10. 43. and 26. 22, 23. It was fore-told of Chriſt, that they ſhould caſt lots about his Garments, and that his bones ſhould not be broken. Look upon this in the inferiour cauſes, the ſouldiers that brake the other mens bones, and it ſeems to be a very hap and chance; yet there was a ſpecial ordering of this in Gods providence.

God told *Abraham*, his poſterity ſhould be as the Stars in Heaven, when he had no child, nor hope of a child, and that his poſterity ſhould ſojourn in a ſtrange land for 430 years, *Exod.* 12.31. The prediction of the four Monarchies in *Daniel*.

The predictions of Satan were doubtfull and ‖ ambiguous, but theſe * are diſtinct and plain; Satans predictions are of things which might be gathered by conjecture, for the moſt part falſe, though Satan cover his lying by likelihoods, but theſe are above the reach of Angels, moſt true and certain; Satans end was confirmation in ſin and Idolatry.

‖ The Oracles of the Gentiles needed *Delio natatore*, the ſwimmer *Apollo* to expound them. *Verba oraculorum fermè ambigua, & quæ facilè interpretationem ex qualicunque eventu acciperent.* Cicero *de Divinatione.* 2. Utrum eorum accidiſſet, inquit, verum oraculum fuiſſet. Grotius *de veritate Religionis Chriſtiana. l.* 4. * The predictions of the Prophets differ much from the deviliſh Prophecies of the Heathen.

7. The

7. The Commandements are, 1. Moſt righteous and equal; 2. Impartiall, they binde all men, and all in men, the affections, thoughts and conſciences, and that perpetually. The ſevereſt Law-givers never made Laws for the thoughts, becauſe they had no means to diſcover and controll them. *Cogitationis pœnam nemo patitur*: We ſay commonly, *Thoughts are free*; therefore it is the Word of God which ſearcheth the heart, *Exod.*20.17. True love to our ſelves is required, and we are to love our neighbour as our ſelves. The Laws of men do not binde the conſcience, at leaſt, primarily and immediately, *Conſcientia immediatè Deo tantùm ſubjicitur*. He only can command the conſcience, that knows it and can judge it.

Deu.17.15, 16 Pſalm 2. The Promiſes and Threatnings exceed the limits of any mortal power, to beſtow or inflict everlaſting life and death; and to aſſure the accompliſhment, this is the only reaſon, *The Lord hath ſpoken*, or, *The zeal of the Lord of hoſts will do it.*

Secondly, The threatnings are general, 1. In reſpect of Perſons. 2. In reſpect of things, *Deut.*28.59,60. and dreadfull; they threaten eternal miſery. 3. The Promiſes are comprehenſive bleſſings of all kindes, *Lev.*26. and ſtrange, *Exod.*34.24. of eternal life, *Mark* 10.29,30. 1 *Pet.* 1.4.

8. Another reaſon may be taken from the Antiquity [h] of the Scripture; many wonder at the Pyramids of *Ægypt*, being the moſt ancient ſtructure in the world. The Bible contains a continued Hiſtory from age to age, for the ſpace of four thouſand years before Chriſt, even from the beginning. No Writer of any humane Story can be proved to be more ancient than *Ezra* and *Nehemiah*, who wrote about the year of the world 3500. Amongſt the *Grecians* (ſome ſay) *Homer* is the moſt ancient Authour that is extant, who lived long after *Troy* was taken, for that was the ſubject of his Poem. Now thoſe times were not near ſo ancient as thoſe in which the Scripture was written. *Homer* was after *Moſes* [i] ſix hundred and odde years, ſaith *Peter du Moulin*. That which the *Ægyptians* brag of their Antiquity is fabulous; By their account they were ſix thouſand years before the Creation, unleſſe they account a moneth for a year, and then it maketh nothing againſt this Argument.

[h] *Primum quodque veriſſimum.* Tertul. The Jewiſh Nation was the moſt ancient of all; therefore the Scripture, which was delivered to them. *Cameron de verbo Dei.*

Pſa.119.52. 2 Pet,1.21. God himſelf firſt delivered the commanding word, *Of every tree thou ſhalt eat.* 2. The promiſing word after the fall, *The ſeed of the woman ſhall break the Serpents head.* *Adam* was a Miniſter of the word, and *Enoch* the ſeventh Patriarch, *Noah* a 120. years before the Floud; after the Floud, *Abraham*, *Iſaac*, and *Jacob*; then *Moſes* and the Prophets. *Neirembergius de Origine Sacræ Scripturæ*, l.4. c.3. & 4. diſcuſſeth thoſe two Queſtions, whether the tables of the Decalogue were the firſt Scripture? and whether *Moſes* or God wrote them? The word is ancient. 1. In its original, ſo eternal. 2. In reſpect of its manifeſtation, in that reſpect truth is ſaid to be the daughter of time. [i] Between *Orpheus* his writings, which was the Heathens ancienteſt Poet, and *Moſes*, are at leaſt five hundred years. B. *Andrews*. *Moſes antiquiſſimus & fideliſſimus Hiſtoricus. Erpenius. Vide* Voſſium *de Philologia. l.* 10. & Simſon *Paraſcev. ad Chron. Cathol.* c.1. *Nam cum tot ſæcula interceſſerint, neque addere quis unquam neque auferre aut permutare quid auſus eſt, ſed omnibus gentis noſtræ hominibus inſita hæc quodamodo atque ingenita fides eſt, credere hæc Dei eſſe conſulta, & his jugiter inhærere, ac pro ipſis (ſi ita res poposcerit) libenter & animam ponere.* Euſeb. *Eccleſ. Hiſt. l.*3. *Cenſeo igitur, & meum ſenſum congrua diſſertatione comprobabo, primam literarum inventionem & mirandum ſcripturæ artis uſum patefactum Moyſi, ut divinam doctrinam ſcriberet, atque ſacram Scripturam primum omnium librorum fuiſſe. Tunc enim orbis literarum uſum ignorabat. Hinc meritò libri ſacri appellantur Scripturæ. Siquidem in ipſis Scriptura cæpta eſt, hoc eſt, ſcribendi ars.* Neirembergius *de origine Sacræ Scripturæ, l.*1. c.10. *Vide plura ibid. &* c.11. & l.2. & 3.

Hiſtory is an uſefull and delightfull kinde of Inſtruction. Among Hiſtories none are comparable to the Hiſtories of ſacred Scripture: and that in their *Antiquity*, *Rarity*, *Variety*, *Brevity*, *Perſpicuity*, *Harmony* and *Verity*. Dr *Gouge* on *Exodus* 13.13. That Song of *Moſes*, Exo.15. was the firſt Song that ever was in the world. [k] *Orpheus*, *Muſæus* and *Linus*, the moſt ancient of the Poets were five hundred years after this time. The doctrine of the Goſpel is an ancient doctrine, firſt preacht to *Adam* and *Eve* in Paradiſe, *Gen*,3.15. after to *Abraham*, Gal.3.8. and the Prophets.

[k] M. *Burroughs* on Hoſea. *Hoc primum eſt omnium canticorum quæ fuiſſe unquam fabula, vel cantata, ſive in ſacris, ſive in exoticis literarum monumentis proditum ſit.* Simſ. *Chron. Cathol. par.*10. *Primum canticum, cujus meminit Scriptura, hoc eſt, quod antiquitate, ut excellentia eminet, ſupra omnia cantica aut hymnos, qui ab antiquitate ethnica nobis ſuerunt relicti, ut a Muſæo & Orpheo, ac ſimilibus alii.* Rivetus *in Exod.c.*15.

9. The Power and Efficacy of the Scripture upon the [l] ſouls of men, ſheweth it to be of God; and the wonderfull alteration that it makes in a man for God; when

Heb.4.12. Pſa.19.7. Luke 21.15.

[l] See the powerfull working of it in *Pharaoh*, *Felix*, thoſe in Acts 2.37. & 41. See Act. 5.6. 1 Cor.2.5. & 14.25 Iſa.11.6,7,8,9.

be

he doth entertain and beleeve it in his heart. 1. It discovereth to a man his deep corruptions, *Rom.*7.7. & 3.20. & 4.15. 2. It makes him more than a man in power to oppose, resist and fight against his own corruptions; it brings him into a wonderfull familiarity and acquaintance with God. It puts such a life and strength into him, that for Gods sake and his truth he can suffer all the hardest things in the world without almost complaining, yea, with wonderfull rejoycing, *Psal.* 119.92. The holy Ghost by means of this word works powerfully, [m] in changing and reforming a man, *Joh.*5.25, 1. It overmasters the soul. 2. It separates the heart from lusts, and the world. 3. Alters and changeth the customes of men. 4. It keeps the heart up against all the power of the devil.

m *Non movent sacra literæ, sed persuadent, sed cogunt, agitant, vim inferunt. Legis rudia verba & agrestia, sed viva, sed animata, flammea, aculeata, ad imum spiritum penetrantia, hominem totum prætestate Mirabili transformantia. Picus Mirandula ad Hermolaum Barbarum. Da mihi virum, qui sit iracundus, maledicus, effrænatus; paucissimis Dei verbis tam placidum, quam ovem, reddam.* Lactantius *de Falsa Sap. l.*3. *sect.*25. *vide plura ibid. Leguntur verba Piscatorum, & colla subduntur Oratorum.* Aug. *de verb. Dom. serm* 59. *Christiana doctrinæ vim & efficacitatem tum utriusque paginæ testamenti; tum sanctorum Patrum luculenta, crebraque testimonia celebrant, dum repentinam & admirabilem in hominibus vitiorum, ac voluptatum sordibus immersam mutationem animorum, illius opera factam prædicant, & accensum in illis virtutum omnium, imprimisque tolerantiæ & adversus carnis, ac peccati blanditias fortitudinis, constantiæque studium, ut ex sola morum, vitæque commutatione conjecturam caperent olim ethnici de Christiana religione, ab iis susceptæ, quos noverant, quosque caros, vel propinquos haberent; quod* Justinus Martyr, Tertullianus, Minutius Fœlix, Lactantius, *alique narrant.* Perav. *Theol. Dog. Tom.*4. *Pars altera. de Incarn. l.*12. *c.*6. The publike efficacy of the Gospel in the world appeared, 1. By silencing the Oracles. 2. by abolishing idols, *Isa.*2.18. *Zeph.*2.11. and overthrowing the kingdom of Satan. The power of it over the particular consciences of men, is 1. of authority in commanding, *Rom.*3 27. 1 *Tim* 4.11. judging, Joh. 12.48. 2. of activity and energy.

It reveals the deep mysteries of God, 1 *Cor.*2.2. It is compared to a sword. *Eph.* 6.17. to fire, to a hammer, *Isa.*23.29. called the *arm of the Lord*, *Isa.* 53.1. *the power of God to salvation*, Rom.1.16. 1 Cor.1.21. *a word of salvation. The word of life*, Phil.2.16. *the word of his grace*, Acts 18.3. & 20.32. *salvation it self*, Ephes. 1.13. Acts 28.28. This efficacy comes not from the word in the letter of it, but from divine institution, Gods blessing on it, and working with it, 2 *Cor.* 10.4. & 4.7. *Mark* ult. ult. It quickneth the dull, *Psa* 119.93,107. comforteth the feeble, *Rom.* 15.4. giveth light to the simple, *Psa.* 19.7. *Psa.*119.98,99,100. convinceth the obstinate, 1 *Cor.*12.3. & 14 24. reproveth errors, rebuketh vices, 2 *Tim.*3.16. is a discerner of the thoughts, 1 *Cor.* 14.24,25. and aweth the conscience, *James* 4.12.

n They did as it were *Transcribere animas*, publish their own faults. D. Preston.

The *Swenkfeldians*, *Enthusiasts*, *Libertines*, deny the efficacy of the Word, they say, that saving power is not to be had from the Scripture, but God himself alone: the Word alone doth it not, but as set on by the Spirit.

10. The Candour and Sincerity of the Pen-men or Amanuenses [n], respecting Gods glory only, and not their own; and in setting down not only the sinnes of others, but their own slips and infirmities, doth testifie that they were guided by the holy Ghost, *Moses* shews his disobedience, *Numb.* 11.11. *Jonah* his murmuring, *Jonah* 1.4. *Jeremiah* his fretting, *Jer.*20.14. *David* shames himself in his Preface to the 51 *Psalm.* St *Mark* wrote the Gospel out of *Peters* mouth, and yet the denial of *Peter* is more expresly laid down by the Evangelist Saint *Mark* than any other; and *Paul* sets down with his own Pen his own faults in a sharper manner than any other. *Matthew* [o] the Evangelist tels us of *Matthew* the Publican. The Pen-men of the holy Scripture were holy men, called, sent, inspired by the Spirit, which had denied the world with the lusts and affections thereof, and were wholly consumed with zeal for the glory of God, and salvation of men, 2 *Pet.*3.15. 2 *Tim.* 3.16. *Matth.*16.17. *Gal.*2.11,12. *Eph.*2.3,5. They learned not of men what they wrote; *Moses*, *David*, *Amos*, were Herdsmen; *Jeremiah* was almost a childe; *Peter*, *James*, and *John*, were in their ships; other Apostles were unlearned before their Calling, *Act.*4.13. *Moses* learned of the *Ægyptians*, and *Daniel* of the *Caldeans* humane Arts and Sciences; but they could not learn of them the knowledge of the true God, they themselves being ignorant and grosse Idolaters. Neither could they erre in that which they delivered, for by them the Spirit of Christ, and Christ himself did speak, 1 *Pet.*1.11. 2 *Pet.* 1.21. *Act.*28.25. 2 *Cor.*13.3. In their own judgement the most holy did erre, as 1 *Sam.*16.1. and *Nathan*, 2 Sam.6. which errour

o They dispraise all mankinde, abase man and make him the vilest of all creatures except the devils. 1 Tim 1.12. Revel 22.8. p Matth.9.9 The Writers of the Scriptures wrote them when the world bare greatest hatred against them, and yet never any durst write a book against *Moses* in his time, or against the Gospel in those daies. Act.4.13. Dan.1. Exo.5.2. Lev.18.3. Ezek.8.

errour is truly related in the Scripture, but when they ſpake according to the guidance of the Spirit, which did ever aſſiſt them in the penning of the Scripture, they could [p] not erre. *I have learned* (ſaith *Auguſtine* to *Jerome*) *to give this honour only to the Canonical Books, firmly to believe that no author of them erred in writing; from all others he expected proof from Scripture or Reaſon.*

p *Solis libris Canonicis debetur fides, Cæteris omnibus judicium.* Luther.

11. The wonderful Conſent, ſingular Harmony and Agreement [q] of the Scriptures (though the Authours thereof lived in ſeverall times, and at ſo great a diſtance, that there paſſed near two thouſand years between *Moſes* and *John the Divine* and Evangeliſt; and near fifteen hundred between *Moſes* and *Malachy*. *Accedit huc Prophetarum inter ipſos admirabilis conſenſus, quum inter Philoſophos mundi tam varia ſit opinionum pugna.* Eraſ. *Explanat. Symb. Apoſt.*) ſhews that they came not from men, but from God, *Luk.*1.70. *Act.*3.18. *Joh.*5.46. each part ſweetly agreeth with it ſelf, and with another, and with the whole, *Mat.* 17. *beg. Acts* 26.22. & 11.17. *Luke* 24.27,44. *John* 5 45. *Matth.*4.4. what was foretold in the Old is fulfilled in the New Teſtament. If there ſeem any contrariety either in numbring of years, circumſtance of time and place, or point of Doctrine, the fault is in our apprehenſion and ignorance, not in the thing it ſelf, and by a right interpretation may eaſily be cleared. See D. *Willet* on *Gen.*24.38.

q *Incredibilis quædam & planè divina conſpiratio, atque concordia tot virorum, qui diverſis locis, temporibus, linguis, occaſionibus ſacra volumina conſcripſerunt, ut non tam ipſi Scriptores diverſi, quam unius Scriptoris diverſi calami fuiſſe videantur.* Bellar. tom. 10. *de verbo Dei. l.*1.*c.*2. *Multa in ſacris literis, primâ ſpecie ἀναπορῶν, ſcrupulum lectoribus injiciunt, ad quæ ſi penitius attendas, & loca penetres, ne veſtigium quidem ſupererit τῆς ἀπορίας.* Petiti Var. *Lect. l.*1. *c.*1.

Doctor *Vane* in his loſt Sheep returned home, *Chap.*2. ſaith, Seeing no man is infallibly ſure that all the anſwers uſed to reconcile the ſeeming contradictions of Scripture, are true; no man can be aſſured by the evidence of the thing, that there is that perfect Harmony in the Scriptures, nor conſequently that they are thereby known to be the word of God. Moreover, if we were infallibly aſſured, that there were this perfect Harmony in the Scriptures, yet this to me ſeemed not a ſufficient proof that they are the Word, becauſe there is no reaſon forbids me to believe, that it may not be alſo found in the writings of ſome men; yea, I make no queſtion, but it is to be found, and that with leſſe ſeeming contradiction than is in the Scripture; yet no man accounts that this proves their writings to be the word of God. After he ſaith, We beleeve it to be harmonious, becauſe it is the Word of God, not to be the Word of God, becauſe it is harmonious, which we do not infallibly ſee. How well this agrees with what I have in the margent quoted out of *Bellarmine*, (who urgeth that as an argument to prove the Scripture to be from God) let the intelligent Reader judge. *Vid. Alberic. Gent. Ad.*1. *Mac. Diſput. c.*10.

Theſe conſiderations ſtrengthen this Argument:

1. The length of time in which this Writing continued, from *Moſes* until *John*, to whom was ſhewed the laſt authentical Revelation, which prevents all conceits of forgery, ſince they were not written in one, nor yet in many ages,

2. The multitude of Books that were written, and of Writers that were employed in the ſervice.

3. The Difference of place in [r] which they were written, which hinders the Writers conferring together.

Amicæ ſunt Scripturarum lites. The Socinians hold *Dari in Scriptura res leviores*, minoris & nullius momenti, *in quibus Scriptores ſacri facilè errare potuerint, & diſſidere inter ſe atque pugnare*; whom Hoornbeek. in his Anti-ſocinianiſmus confutes. *l.*1. *c.*1. *controv.*1. *Sect.*1. *& 2. &c.* This is one of the three hundred ſixty ſeven places, or as others reckon three hundred and ſeventy which are cited out of the Old Teſtament, in the New. D. *Prideaux* on Act. 23.5. See *Biſield* on 1 Pet.1.16. r *Ezechiel prophetans in Babylone concordat cum Jeremia prophetante in Judæa.* See D. *Hals* Paſſion-Sermon. *Et quia in lege exactiſſimæ veritatis, contradictorii nullus eſt locus, dedi huic operi nomen conciliatoris, ſeu de convenientia locorum S. Scripturæ, quæ pugnare inter ſe videntur Menaſſeh.* Ben Iſrael *Lectori.*

Objection 1. There are various readings, one Copy hath this, another that word.

Anſw. 1. The induſtry and care of the Jewiſh Writers in their *Maſorah* was wonderfull.

2. No man queſtions the Writings of any Poet or Oratour, whoſe name is prefixed

fixed to it, because in the Manuscripts there is variety of readings.

3. The various readings no where destroy the spiritual sense.

4. The Apostles cited Texts out of the Greek Translation, which varied from the Original Text, as *Hebr.*10.5. compared with *Psa.*40.6. shews

5. It were no insuperable labour by the most ancient Copies, to shew which should be the right reading.

*Object.*2. The seeming contrariety in one Scripture to another.

Answ. 1. Whatsoever contrarieties may *prima facie* appear, yet there is no reall contrariety, as may appear from the scope of the place, and other circumstances.

2. Those seeming repugnances are for the most part Genealogicall or Chronologicall, to exercise the parts of able men.

2. Arguments extrinsecal; acts of God; and works of his providence about the Scriptures. Numb.11.9. & 20.10. Mar.16.20. Conser with Heb.2.3. See D.*Gouge* on Heb.2.4. sect.30.34. & sect 36. of the difference betwixt the miracles under the Law and under the Gospel. It is above the power of art and nature to do such things. Christ spake as never man spake, and did as never man did, Joh.3.2. he rose after he had been dead three daies. Rom.1.4. Joh.3.2. & 2.23. & 10.37. Act.5.12. Joh.5.36. Heb.10.4.

*Object.*3. The dubious and uncertain reception of some Books in former times, which we now receive into the Canon.

Answer, Some of them were rejected by Hereticks, or else inconsiderably by some Orthodox, because some passages in them seemed to favour some Heresie.

Two other Arguments may evince this Truth, that the Scriptures were from God.

1. Miracles, both of

1. Confirmation, which the Lord shewed by *Moses*, Exod. 19.16. & 24.18. & 34.29. the Prophets, 1 *King.*17.24. Christ himself and the Apostles for the confirmation of their Doctrine, such as the devil was not able to resemble in shew. The raising of the dead, the standing still and going back of the sunne, the dividing of the Red Sea and the Rivers, the raining of manna in so great a quantity daily, as to suffice all the multitude in the wildernesse; the making of the barren fruitfull. *My works testifie of me* (saith Christ) and *Beleeve the works which I do, if you will not beleeve me.* See *Joh.*15.24.

2. Preservation of the Books of the Scripture from the fury of many wicked Tyrants which sought to suppresse and extinguish them, but could not. As God caused it to be written for the good of his people, so by Divine Providence he hath preserved the same whole and entire. Here we have three Arguments in one. 1. The hatred[t] of the Devil and his wicked Instruments against the Scripture more than other Books. Yet secondly, It was preserved maugre the fury, and the rage of *Diocletian*, *Julian* and other evil Tyrants. Thirdly, the miserable end of *Julian*, *Antiochus Epiphanes*, *Herod*, *Nero*, *Domitian* and *Diocletian*, and other Persecutors of this Doctrine. The Books of *Solomon*, which he wrote of naturall Philosophy and other knowledge, the profitablest Books that ever were, the Canon excepted, are perished[u], but those alone which pertain to godlinesse have been safely kept to posterity; which is the rather to be observed, since many more in the world affect the knowledge of natural things then godlinesse: and yet though carefull of keeping them, they have not been able to preserve them from perpetual forgetfulnesse; whereas on the other side, these holy Writings, hated of the most part, and carelessly regarded[x] of a number, have notwithstanding as full a remembrance as they

In caecitate & sarditate natis Christus videndi & audiendi usum, non quem amiserant, reddidit, sed largitus est omnino novum. Deambulavit super tumentes undas, ut nos super solidam terram: imperavit ventis, mari, tempestati, & paruerunt dicto. Expulit daemones ex humanis corporibus, abstulit lepram, roboravit membra, & compages humani corporis dissolutas, sanavit omne genus morborum, reddidit lucem & vitam mortuis. Lud. Viv. *de veritate Fidei Christ. l.2.c.12.* The Tyrant *Antiochus* commanded all the Bibles to be burnt that could be found, 1 *Macc.ab.*1.56. and *Diocletian* the like; so as they made fires of them in the midst of the streets, which *Eusebius* saw. *Hist. Eccl.l.8.c.1.* yet maugre their malice, some remained, and by Gods mercy were transmitted to posterity. M. *Philips* his Sermon on Mat.1.1. Deut. 31.24. Jer.36.23,27,28. & usr. t *Veritas odium parit. Tertullian* said, that Gospel must needs be good which *Nero* persecuted. *Qui enim scit illum, intelligere potest non nisi grande aliquod bonum à Nerone damnatum.* Tertul. Apologet. cap 5. A precious Gospel that was purchased by the bloud of Christ, and sealed with the bloud of Martyrs. u *Carrwright* in his Preface to the Confutation of the Rhem. Annotations on the New Testament. x Many delivered the Bible to the Emperour to be burned, whence the name of *Proditores & Traditores Bibliorum. Sanguis Martyrum semen Ecclesiæ. Fœcundi sunt Martyrum cineres. Vide* Lod.Viv. *de verit.1. Fid. l.2. cap.19. de verb.1.* People by seeing the sufferings of the Martyrs came more to look into and understand that profession than formerly, which made them patiently endure such torments.

had

had the first day the Lord gave them unto the Church. The Romane Empire for three hundred years set it self to persecute and extirpate this new Doctrine; and in all these troubles the Church grew and encreased mightily, *Act.*12.1. *Herod* killed *James* with the sword, yet *v.*24. the Word grew and multiplied. The Gospel at the first did spread like a Sun-beam, said *Eusebius*, it was propagated through all the Roman Empire within 30. years.

Calvin with all his Works since the time they were written, scarce made so many Protestants in *France*, as I have credibly heard it reported, that the Massacre made in one night. L. *Falk.* reply about the Infallibility of the Church of *Rome*.

The Scripture hath no considerable corruption, fuller evidence may be produced for it, than for any other book in the world.

1. The Copies were numerous which were dispersed.
2. In many languages.
3. In places of the remotest distance.
4. All Christians in those places held their Religion upon this Revelation.
5. Every Heretick, and men of all opinions alledged the same Scriptures.
6. No one Church could corrupt it in any material part, but all the Christians in the world would have discovered it, and cried it down.
7. It was the constant businesse of Ministers, (whereof then every Church had many) ordinarily to preach the same Doctrine and Scripture.
8. We have yet Copies of the Scripture extant, of very great Antiquity.
9. All the Writings of the Fathers in every Age since, are full of Citations of Scripture-passages, and all according to our present Scripture in the substance.
10. None of the enemies of Christianity, that in all ages have wrote against this, do deny these writings to be those which the Apostles wrote and delivered. Mr *Baxters* unreasonab. of Infidel. *p.* 29,30.

The Miracles wrought in the confirmation of Scripture differ much from the wonders wrought by the false Prophets, Antichrist and Satan himself, *Mat.*10.8.& 11.5. *Mat.*24.24. *Mark* 16 *ult. Acts* 2.22.&14.3. *Heb.*2.4. 2 *Thes.*2.11. *Apoc.*13.13,14. they are neither in number nor greatnesse comparable to these: 1. They differ in Substance, Divine Miracles are above the power of Nature, as dividing of the red Sea, the standing still of the Sun; the others seem wonderfull to those which are ignorant of the cause of them, but are not true Myracles, simply above the ordinary course of nature, but effected by the art and power of Satan or his instruments by natural causes, though unknown to men, and many times they are but vain delusions. 2. They differ in the end, those true miracles were wrought by the finger of God, for the promoting of his glory, and mans salvation; these to seal up falsehood and destroy men confirmed in Idolatry and Heathenism, 2 *Thes.*2.9. See *Deut.* 13. 1,2,3. Those were not done in a corner or secretly, but openly in the presence of great multitudes, [z] nay in the sight of the whole world; by the evidence of which an unknown Doctrine before contrary to the nature and affections of men was believed. *Bainham* said in the midst of the fire, *Ye Papists, Behold ye look for miracles, and here now ye may see a miracle: for in this fire I feel no more pain, than if I were in a bed of Down, but it is to me as sweet as a bed of Roses.* The miracles [a] done by our Saviour Christ and his Apostles, received Testimony of the bitterest enemies they had. The *Pagans* because they could by no reasons weaken the miracles done by Christ (the fame of which had fild the world) least being overcome with the force of truth, they should be compeld to yield and acknowledg Christ to be God, they

Miracula quæ sunt à Deo, multis notis distinguuntur à fictis miraculis dæmonum. Nam dæmon ut qui Deum odit, & nos à Deo vellet avertere, omnia quæcunque potest Divina æmulatur: Et tanto accuratius miracula, quod videt eam rem maximè ad potentiam Divinitatis accedere, quæ est supra naturam. Lod. Vid. *de verit. Fid Christ. l.*2. *c.*13. *Miracula hos habent notas rei ipsius, veritas, essentia, qualitas, modus actionis, causa efficiens, causa*

movens ante rem, finis. Ad hos tanquam ad lapides Lydios examinanda sunt miracula, tum Christi & sanctorum, nempè divina: tum ficta & diabolica. Idem. ibid. vide plura. [y] They are *Miranda non miracula.* A marvel or wonder is nature mightily improved; a miracle is nature totally cross'd, if not contradicted. If miracles be ceased, yet marvels will never cease. Dr *Halles* Select Thoughts. [z] There were six hundred thousand witnesses of the Seas rising up in wals. *Deut.* 4. 3. See *Matth.* 27. 45. [a] See Dr *Willet* on *Exod.* 7. 9. what a miracle is, and how true and false miracles differ: And Dr *Prideaux* on *Psal.*9.16. the distinction between miracles, signs, prodigies, and *Portenta*, out of *Aquinas*. *Christi miracula tanta & tam manifesta fuerunt orbi, ut nulla unquam gens fuerit, vel tam impudens, vel tam Christo inimica & infensa, ut ea sit negare ausa. Itaque Gentiles, Judæi, Agareni, omnes grandia & mirabilia esse edita opera confitentur, sed alii alios in causas referunt. Agareni Deum authorem illorum fatentur, Judæi & Gentiles dæmonem. Sed res ipsa clamat apertissimè, Deo authore atque approbatore illa omnia esse acta.* Lod. Vid. *de verit. Fid. Christ. l.*2. *c.*13.

blasphemously

blaſphemouſly ſaid, that what he wrought, was not done by divine power, but by Magick, and ſome of them proceeded ſo far, as to affirm, that Chriſt made Books of the ſecret arts, by which he wrought his miracles, and dedicated them to *Peter* and *Paul*, his beloved Diſciples. *Auſtin*, *De conſenſu Evangeliſt.* l. 1. c. 8, 9, 10, 14. and *Euſebius demonſtrat.* l. 3. c. 3. and 8. confute their madneſs.

The Papiſts call upon us to confirm our doctrine by miracles.

1. The truth of God may be preacht without miracles, *John* the Baptiſt wrought none.

2. Let them prove that true miracles have been wrought by them. See *Rivet*. Exod. 13. 13, 14. & 19. 20.

3. When a new doctrine was delivered, and a new ſtate of the Church eſtabliſhed, it was confirmed by miracles, *John* 5. 24. & 10. 38. *Mat.* 16. 20. *Acts* 14. 3. Now there is no farther need of them, our doctrine is old, and confirmed already by miracles of Chriſt and his Apoſtles.

Nobis donum miraculorum non eſt conceſſum, nec eccleſia poſtquam ſatis plantata, neceſſarium. Anti-Chriſtus novæ religionis ac fidei plantator, ſignis opus habet: nos qui recepta docemus, non item Oecolampadius & Zuing. Epiſt. l. 1.

Francis de Nevile the Popes Miſſionary converted Ch. 19. profeſſeth he never ſaw any miracle in any place whereſoever he was, and that he never met with any man for the ſpace of 30. years and more, that he lived in the Romiſh Church, who could aſſure him that he ſaw any, although he had been in a great number of Churches and places where the people ſaid many miracles were wrought, and where the Prieſts did keep many great Books ſtuffed with an infinite number of miracles. See more there.

2. The Teſtimony.

1. Of the Church and Saints of God in [b] all ages.
2. Of thoſe which were out of the Church.

1. Of the Church { Both Ancient and Judaical. / And the preſent Chriſtian Church.
2. Of the Members of the Church.

[b] when many agree in a thing, and they wiſe and learned men, and one generation after another, this is much. All thoſe generally which profeſſe Chriſtian Religion, conſent in this main truth.

To which teſtimony theſe things give weight.
1. To them were committed the Oracles of God, *Rom.* 3. 2.
2. They have conſtantly profeſſed the truth in great miſery, whereas by the only denying thereof they might have been partakers both of liberty and rule. 3. Notwithſtanding the High-Prieſts and others perſecuted the Prophets, while they lived, they yet received their writings, as Propheticall and Divine. [c] *Vide* Croii *obſervat. in novum Teſtamentum*, c. 15. By univerſal tradition we know much better that thoſe Books were written by Chriſts Diſciples (who are ſufficient witneſſes of what he taught) than the *Ariſtotelians* know that theſe are *Ariſtotles* works; or the *Academicks* knew *Plato's*; ſince Chriſtians have both kept them with more care, and in the acceptance of them uſed more caution, as thinking them ſo much more important. My L. *Falkl.* Reply concerning the infallibility of the Church of *Rome*, part 2.

1. The Church of the Jews profeſſed the Doctrine and received the Books of the Old Teſtament, and teſtified of them that they were Divine; which invincible conſtancy remaineth ſtill in the Jews of theſe daies, who (though they be bitter enemies to the Chriſtian Religion) do ſtifly maintain and preſerve the Canon of the Old Teſtament pure and uncorrupt, even in thoſe places which do evidently confirm the truth of Chriſtian Religion.

2. The Chriſtian Church hath alſo moſt faithfully preſerved the Old Teſtament received from the Jews, and the New delivered by the Apoſtles, as a *depoſitum* and holy pledg of the Divine [c] Will, *Col.* 4. 16.

Eccleſia nunquam magis claruit fanguine & uratione. Luther. Chriſtian Religions chiefeſt glory is, that it flouriſheth by being perſecuted, and hath that advantage of the *Mahumetan* which came in by force. See of the ten perſecutions, *Dieterici* Analyſ. Evang. p. 95, 96, 97, 98. and of the death of the ſeverall Perſecutors of the Church, Mr. *Morland* his Introduction to his Hiſtory of the Evangelicall Churches of the Vallies of *Piemont*.

Four

Four things are to be conſidered in this Argument,

1. The number which ſuffered for the ſame is numberleſſe, many millions, that none can imagine it to ariſe from pride, weakneſſe or diſcontent. More Chriſtians were ſlain (as hath been obſerved) under the ten bloudy perſecutions, then Paſchal Lambs were offered up under the State of the Old Teſtament.

A Father ſaith, every perſecution ſwept away, as many as a famine, or war. There were more Martyrs in the firſt ages of the Church, which were neereſt to the death of Chriſt. In the five years of Queen *Mary*, almoſt one thouſand men, women, and children of all ages, degrees, and ſexes, were murthered, ſome hanged, ſtrangled, burned, racked, and cruelly tortured, and put to death for the teſtimony of Jeſus. Forty or fifty thouſand Proteſtants were put to the ſword within the compaſs of one moneth, throughout the whole Realm of *France*. In the two Dominions of *France*, and the ſeventeen Provinces, within the ſpace of little more than five years under *Charles* the ninth of *France*, and *Philip* the ſecond of *Spain*, two hundred thouſand ſuffered as Mrtyrs. See *Foxes Martyrology*, *Meteranus de rebus Belgicis*, and *Fullers* prophane State, of the Duke of *Alva*, p. 440. *Teſtes in Europa, præ aliis Regnis & Provinciis, habemus Hiſpaniam, Galliam, Italiam, Angliam Belgium, quæ Martyres dedere innumeros.* Wendeline *Præfat. ad exercitat. Ad hæc Chriſtianiſmi incrementa non parùm contulit Martyrum conſtantia* Hotting. *eccleſ. Hiſt.* 2. *C.* 3. *Sect.* 1.

2. The Quality and condition of them which ſuffered; noble and baſe, learned and [d] unlearned, rich, poor, old, young, men, women, children, thoſe which were tender and dainty; all theſe could not ſuffer out of vain glory, that ſtubbornly they might defend the opinion which they had taken up. Perſons of all ages, ſexes, conditions of life, qualities.

3. The torments uſed were uſual, unuſual, ſpeedy, ſlow, ſome hewed in pieces, burnt with ſlow fire, caſt into Lions, given to be devoured by the teeth of wilde beaſts, ſome beheaded, ſome drowned, ſome ſtoned.

4. All this they indured conſtantly, patiently, with great joy, even a chearfull heart, and merry countenance, ſinging Pſalms in the midſts of the fire, ſo that the madneſſe of the enemy was overcome by the patience of [e] of them which did ſuffer. See 1 *Pet.* 4. 14. Some kiſt the ſtake, and thankt the Executioner. *Philpots* Colehouſe was more comfortable than *Bonners* Palace.

Of all the *Marian* Martyrs, Mr *Philpot* was the beſt born Gentleman; Biſhop *Ridley* the profoundeſt Scholer; Mr *Bradford* the holieſt, and devouteſt man; Arch-Biſhop *Cranmer*, of the mildeſt and meekeſt temper; Biſhop *Hooker*, of the ſterneſt and auſtereſt nature; Dr *Taylor* had the merrieſt and pleaſanteſt wit; Mr *Latimer* had the plaineſt and ſimpleſt heart. *Fullers* Church-Hiſtory of *Britain*. Cent. 16. l. 8.

The two firſt Saints of God, of ſpeciall mark, that in this Iſland gave their lives for the truth, were *George Wiſhart*, and *Anne Ayſcu*, he for the reputation of his life and learning, and ſhe for the reſpect of her birth and education. Of him ſee in Mr *Knoxe's* Life. *Anne Ayſcu* was Daughter to Sr *William Ayſcu* of *Lincolnſhire*, and being not above five and twenty years old, was firſt moſt barbarouſly tormented on the rack, and then burned with others in Smithfield. *Ayſcu's* Hiſtory.

Saluſtius *tormenting* Theodorus *a Chriſtian ſundry wayes, and a long time, to make him forſake his faith, but all in vain, went to* Julianus *the Emperour, and told him what he had done from the day breake untill ten of the clock: and counſelled him that he ſhould prove that way no more by cruelty: for they gat glory in ſuffering patiently, and he gat ſhame in puniſhing ſo ſharply: becauſe they would not yield unto him.*

Luther reports of the Martyr Sr *Agatha*, as ſhe went to priſons and tortures ſhe ſaid, ſhe went to Banquets and Nuptials. *Vide Doctoris* Arrowſ. *Tactic. Sac. l.* 2. *c.* 9. That Martyr *Hawks* lift up his hands above his head, and clapt them together, when he was in the fire, as if he had been in a triumph. *Catelan Girard* of Sr *Gio-*

[d] A Martyr anſwered Biſhop *Bonner*, *My Lord I cannot diſpute but I can die for the truth.* *John Hus* ſaid, when he had a Cap of paper, wherein were three devils painted with the title *Hæreſiarcha*, *Shall I grudge to wear this paper Cap for Chriſt, who wore a Crown of Thorns for me?* *Reformati ligneas ſanctorum, Papiſtæ vivas Dei comburunt Imagines. Qui primi relictis patriis ritibus ac lege, qui abjectis & repudiatis rebus omnibus, quæ ſolent eſſe hominibus in vita gratiſſima & chariſſima, Chriſtum ſunt ſequuti, qui illi nova atque admirabilia dicenti fidem tribuerunt, gravia, dura præcipienti obedierunt, denique cervices ſuas obtulerunt pro illius Doctrina & Gloria, aliquid certè in eo majus & excellentius animad verterunt humanâ ſapientia & potentia.* Lod. Vic. *de verit Fid. Chriſt l.* 2. *c.* 14. [e] In the Primitive times they were wont to call Martyrdom by the name of *Corona Martyrii*, the Crown of Martyrdom, and *Stephen* the Protomartyr had his name in Greek from a Crown. *Eranderti torquentibus fortiores.* Cypr. *Epiſt.* 9. *&* 19. *Æneas Gazæus Græcus, Scriptor retulit in libro ſuo de animarum immortalitate, & reſurrectione mortuorum, Martyres ac Sacerdotes magnæ Lybiæ evulſa à Tyranno & exciſa ipſorum lingua nihil omnino clarè locutos fuiſſe, ac annunciaſſe animo hilari ac magno Dei magnalia.* Neand. Geog. *parte* 3tia. *Andreas Apoſtolus crucem uſque adeo non veritus ut & in hac verba eruperit.* Si crucem exhorruiſſem, Evangelium crucis non prædicaſſem. *In ipſa cruce pendens. Chriſtum plebi aſtanti pradicavit Evang.* Dieter. *Analyſ.* p. 270. *Domin parte* 2da *vide plura* ibid. *&* p. 271, 272.

vanni in *Lucerna*, being condemned to be burnt at *Revel*, as he was upon the Pile of wood, called for two Pebble ſtones, and holding them in his hands, told his Perſecutors, you think (ſaith he) to aboliſh and bring to nought our Churches by theſe Perſecutions, but it will be no more poſſible for you to do it, than for me to cruſh into powder theſe ſtones with my hands, or elſe to ſwallow down and digeſt the ſame: Mr *Morlands* Hiſtory of the Evangelical Churches, of the vallies of *Piemont*, *l.* 2. *p.* 224. See alſo *l.* 1. *c.* 8. *Ludovicus Paſcale*, p. 185. So that their teſtimony was not only humane, God enabling them ſo ſtoutly to die for the truth, *Phil.* 1. 29. See the Hiſtory of the Councel of *Trent*, pag. 418. and Dr *Taylors* Sermon on *Dan.* 3. 22, 23, 24. ſtiled, *The Roman Fornace.* Brightman in *Cant.* 4. verſ. 10.

Martyrs of other Sects differ from the Martyrs of the true Church. 1. They were fewer, not ſo holy and wiſe. 2. They ſuffered not with joy of Conſcience, which the godly Martyrs did. 3. They were puniſhed for their [f] errours diſcovered; The Martyrs were burned for having any part of the Bible, and the Bible ſometime with them; where the Inquiſition reigns it is death to have any part of the Bible in the vulgar tongue. They parted with their lives, not out of deſire of vain glory, nor ſenſeleſs ſtupidity, nor out of any confidence of their own ſtrength. There is a threefold kind of Martyrs, 1. Some ſuffer *voluntate & actu*, as *Steven.* Some *voluntate non actu*, as the Evangeliſt *John*: A 3d *Non voluntate ſed actu*, as the Innocents in *Bethlehem.*

[f] *Non pœna ſed cauſa facit Martyrem.*

The Gentiles alſo which were out of the pale of the Church, did give teſtimony to ſundry Stories and Examples of the Bible. *Suetonius* and *Tacitus* ſpeaks of the miracles of Chriſt, *Pliny* [g] of the miracles of *Moſes*, and of the wiſe mens Starre; *Macrobius* of the ſlaughtering of the Infants; *Joſephus* of the death of *Herod*; the Poets of the Floud; *Plutark* of the Dove which *Noah* ſent out. *Joſephus* (a Jew) ſaith in his time there was a monument of the pillar of Salt into which *Lots* wife was turned. Of *Sodoms* deſtruction ſpeaketh *Strabo*, *Diodorus Siculus*, *Galen* in his Book of Simples. *Pliny*, *Solinus*, *Polyſt. hiſt. Tacitus lib. ult. Mela*, acknowledging that the remainders of Gods wrath are ſtill to be ſeen there, as the dead Lake, the Fruit fair to the eye, but falling to cinders and ſmoke in the end.

[g] *Lib.* 2. *c.* 25. *Meminerunt Moſis & Diodorus Siculus & Strabo, & Plinius, Tacitus quoque, & poſt eos Dyoniſius Longinus de Sermonis ſub limitate. Jamnis autem & Mambris qui in Ægypto Moſi reſtiterunt præter Talmudicos Plinius & Apulejus.* Grotius *de verit. relig. Chriſt.*

The Oracles of the *Sibyls* were in greateſt account among the Heathen *; and held as true of all men; [h] and if thoſe be they which we [i] have, there is nothing which can more plainly ſet forth the birth of Chriſt, his life and death. [k] *Cauſabon* makes it apparent, that thoſe prophecies of *Sybil* were counterfeited peices, and at firſt entertained by ſuch as delighted in ſeeing the Chriſtian Religion ſtrengthned with forreign proofs.

[h] *Credite me vobis ſolum recitare Sibylla.*

* Biſh. *Andrews* in his large expoſition on the ten Commandements. [i] *Vid.* Spanhem. *Dub. par.* 2. *Dub.* 34. *Seſt.* 6, 7. [k] *Exercit.* 1. *ad Annal. Bar.* * Iſa. 8. 20. Pſal. 19. The Authors often teſtifie that they ſpeak not of themſelves, or by any humane inſtinct, but from Gods command and the Spirit inſpiring.

There was no ſufficient counter-witneſſe againſt the Scriptures. Chriſt had three ſorts of enemies.

1. The Jews, they confeſt that he was a great Prophet, that he wrought miracles.

2. The Devils, they confeſt him to be the Son of God, though he ſlighted their teſtimony.

3. The Heathen Philoſophers, many of them were convinced by the demonſtration of the truth, *Athenagoras*, *Origen*, *Juſtin Martyr.*

Hereticks alſo prove the Scripture to be Divine, for they quote that; and therefore *Luther* cals the Bible *Librum Hæreticorum.* Experience teacheth, That all Hereſies either began or increaſed from the miſ-underſtanding of Scripture. Some particular places of Scripture have been much abuſed by Hereticks. The *Arians* laid their foundation upon *Prov.* 8. 22. and much urged that *Joh.* 14. 22. The *Maniehees* perverted that place, *Phil.* 2. 7, 8. *He was found in the form of a ſervant. Montanus,*

tanus, yea and the *Turks* lay hold on that place *Joh.* 14.16. *I will send you another Comforter*, which the *Turks* say is *Mahomet*. The *Papists* wrest that place to their purpose, *Matth.* 16 18. *Thou art Peter, and upon this Rock will I build my Church.* The *Familists* bring that *Luk.* 17.21. *The Kingdom of God is within you.* The Anti-scripturists stick not to urge those Scriptures *Joh.* 6.45. 2 *Cor.* 3.6. *Infelices sunt qui in sacris literis ea se reperire posse confidunt, quibus sacrarum literarum fides possit de-strui. Vossii Dissertatio de Ætate mundi*, c. 12.

Thirdly, The Scripture it self doth give testimony to it self,* that it is Divine; it is called a *Light*, Psal. 119.105. because it discovers it self; *The testimony*, and the *Testimony of the Lord*: because it bears witness to it self. The Prophets give *Testimony of Moses*, Mal. 4.4. The New Testament of the Old, 2 *Pet.* 1.19, 20. *Peter* gives testimony of *Pauls* Epistles, 2 *Pet.* 3.15. and *Paul* witnesseth *That all Scripture is given of God*,[l] 2 Tim. 3.16. which must be meant of all Scripture even of the New Testament, that being the last Epistle which *Paul* wrote, as appears *Chap.* 4.16.

The creatures discover their divine original, that they are the works of God, *Psal.* 19. the word therefore which is a clearer discovery of God than any thing else, hath a self-evidencing light, 2 *Cor.* 2.4. There is some signature and stampe of God upon every Creature, much more on the Scripture.

2. The word is more able to convince men of its divine authority, than a messenger from Hell, or a voice from Heaven; *Luk.* 16.31. 2 *Pet.* 1.18.

3. The word preacht by Christ, left an impression of authority upon mens hearts, *Joh.* 7.26. & 6.68, 69. the voice added nothing to it, and the writing can take nothing from it.

4. Every effect discovers its cause.

5. The bare word of God is enough to convert a sinner, 1 *Cor.* 14.24, 25. 1 *Thes.* 2.13.

Fourthly, None of all these Arguments can undoubtedly perswade the heart, *Certitudine fidei*, that the holy Scripture, or any Doctrine contained in it is the Word of God, till we be taught it of God, till the holy [m] Spirit of God have inwardly certified and assured us of it. This is called, the *Sealing of the Spirit of God*, Ephes. 1.13. by this the Scripture is imprinted in our hearts, as the signe of the Seal in the Wax. Other Arguments may convince, but this is absolutely necessary; this is allsufficient to perswade certainly, *Matth.* 11.25. The holy Ghost is the Author of light, by which we understand the Scripture, and the perswader of the heart, by which we believe the things therein to be truly Divine, 1 *John* 5.6. *It is the Spirit that beareth witnesse, because the Spirit* (*i.* Metonymically the Doctrine delivered by the Spirit) *is truth. But he that is spiritual*, saith *Paul*, that is, the man enlightned with the holy Ghost, *judgeth all things*, 1 Cor. 2.15. that is, all things necessary to salvation. So to prove that there is a God, reasons may be brought from nature and the testimony of the Church, but no man can believe it savingly, but by the holy Ghost.

Some learned men hold, that no wicked men can believe the Scriptures to be the Word of God, See Mr *Kendals Sancti Sanciti*, c. 4. p. 117, 118.

It is hard to carry the matter even between the *Socinians* Reason, and the *Familists* Spirit. *Socinians* will have nothing but Reason, no infused Habits, and so they destroy the testimony of the Spirit. The *Familists* will have nothing but Spirit, they rest wholly in an immediate private Spirit, *Vide* Dr *Owen*, *Exercit.* 4. *Pro Sacris Scripturis, de Lumine Interno. There are three that bear witness in earth*[n], *Blood* (that

[l] Christ commends *Moses*, the Prophets and Psalms, by which names are meant all the Books belonging to the Cannon of the Hebrews.

[m] The holy Ghost inwardly witnesseth in the hearts of the faithfull, that the Scriptures are the Word of God, 1 *Joh.* 2. 20, 27. 1 *Cor.* 2.10, 11, 12 & 12.3. *Joh.* 10.23. & 14.26. *Isa.* 51. 16. *Isa* 59.21. *Rom.* 8.16. The inspiration of the Spirit is considered as an efficient cause, which disposeth our faculties to believe the truth, and not as an argument of the truth. The *Pelagians* say, The faculties of the soul are well enough disposed to understand and believe the things of God without the inward inspiration and illumination of the Spirit. *Scripturam tanquam mortuam literam intuentur & meros spiritus inflatis buccis*

crepant, interim tamen neque verbum, neque Spiritum retinentes. Hic autem audis Paulum Scripturæ testimoniis, ut firmissimis, potissimum niti, &c. Luth in 1 Cor. 15 3, 4. *Quocirca noli esse immodicus jactator Spiritus si non apertum & externum verbum habueris, neque enim bonus erit, quem jactas, Spiritus, sed ipsissimus Diabolus.* Id. ibid. *Omnes homines quantumvis illustrati Spiritu sancto, tamen manent discipuli verbi.* Luth. *Tom.* 4. The work of the Spirit now is not to perfect Scripture, or to adde any thing to its discovery, or to be in stead of a Scripture where it is wanting, much less where the Scripture is: But to remove the darkness from our understanding, that we may see clearly what the Scripture speaks clearly: Before the Scripture was perfected, the Spirit did enlighten the Prophets and Penmen of the Scripture both wayes. But now I know no teaching of the Spirit, save only by its illuminating or sanctifying works, teaching men no new lesson, nor the old without book, but to read with understanding what Scripture, Nature, Creatures and Providences teach. Mr. *Baxters* Saints Everlasting Rest, par. 1. §. 51. [n] *Joh.* 3.8.

is,

is, Justification by the Bloud of Christ) *and Water*, *i.* Sanctification by his Grace, *And the Spirit* (some say) witnesseth in these. *But ye have an Unction from the holy One, and ye know all things* °; that is, Ye have received from Christ the holy Ghost the Comforter, and he hath taught and instructed you in all things which are necessary to the salvation of your souls, for you to know and be instructed in; See *vers.* 27. The testimony is made up by arguing, *Whosoever believeth and is sanctified, shall be saved.* So the Antiquity, Efficacy and Majesty of the Scripture, the Fidelity of the Pen-men, and its wonderful Preservation, prove it to be the Word of God. The Spirit of God witnesseth, that this Word which hath these remarkable advantages above all other Writings, is the Word of God. The Spirit doth neither witnesse concerning my salvation, nor that the Scripture is the word of God immediatly, but ultimately. Because I am a beleever and my faith is sound, it assureth me that I am in the state of salvation, and so he maketh use of the excellencies in the Word to irradiate my understanding. We are commanded to try the *spirits*; true joy is first heard out of the Word before it be felt, *Psa.* 51.8. Spiritual joy is an affection proper to spirituall life, that life is by faith, and * *Faith cometh by hearing*, Job 33.22. *See* Joh. 16.14.

° 1 Joh. 2. 22.

* *Fides Christiana non acquiritur sed infunditur.*

They of *Rome* laugh and jeer at our Divines when they speak of this inward testimony, and call it a private spirit, and so think to fright us out of our true faith, with false calumnies. This is no private spirit, but the publick spirit of the true Catholick Church, (the mysticall body of Christ) which actuates and animates every member of that great body, and communicates spirituall life to it. Mr *Barlow* of the difference between *common and speciall grace*, p. 389, 390. See more there, p. 391, 392, 393.

It is a question, whether God doth not reveal some things not revealed in Scripture, Now to some eminent Saints of his he did. *John Hus* revealed the rising of *Luther* a 100. years before his time. The troubles of *Ireland* were foretold by Bishop *Usher* in a Sermon 40. years before they brake forth. *See* Mrs *Shawes Tomb-stone*, p. 37, 38, 39.

Guicciardin in his second Book of the *History of Italy*, p. 62. saith thus of *Jerome Savanarola*, a religious man of the order of Frier-Preachers. This man having been continually exercised for many years in the publike preaching of Gods Word at *Florence*, and having joyned to his singular doctrine a generall brute of holiness of life, had gotten in the opinion of most part of the people, the name and authority of a Prophet: for that at times wherein in *Italy* was no other appearance in mans reason then of common tranquility, he would in his Sermon propheste of the coming of forrain Armies. See also *ibid.* p. 73. The *Scotch* speak much of *Wishart* When *George Wishart* a *Scottish* Minister, a man of special account for the purity of his life and doctrine, was burned at St *Andrews* over against the Castle; he was comforted (the flame ready to encompasse him) by the Captain of the Castle his Keeper, and put in minde to call upon God. He answered, that though these fiery flames are grievous to flesh and bloud, yet my spirit is nothing therewith dismai'd; but he that so proudly sitteth over against us (meaning the Cardinall, who convicted him of heresie, and was placed in a window of the Castle to behold the spectacle) shall within a few daies lie on the ground as reproachfully, as now he advanceth himself arrogantly, which within four moneths after came to passe. *Knox* his History of *Scotland*.

Now that the Canon of Scripture is compleated, there is nothing revealed in order to faith, worship, obedience, salvation, but in order to future events both in judgement and mercy, God may give some holy men that deep insight, that by arguments out of the word they may be able to foresee judgements in the causes of them. *Polybius* foretold the mutation of the Romane government a 100 years before it happened.

There is a double kinde of Revelation.

1. Of the Word, peculiar to select persons, *Titus* 3.16, *Gal.* 1. 12. this was proper to the Prophets and Apostles.

2. By the Word, and out of the Word, this is only ordinary.

Some

Some queſtion whether every part and parcel of the Scripture be divinely inſpired, as thoſe places [n], *Touch him, and he will curſe thee to thy face*; *Curſe God and die*, and that *Pſal.*14.1. Some anſwer thus [o], theſe places are Hiſtorically inſpired, not Dogmatically.

n *Leviculum eſt quod objiciunt qui contra ſentiunt. Si omnis Scriptura*

Divinitus ſit inſpirata, ſequuturum inde etiam Græcorum & Gentilium Scripturas eſſe divinitus inſpiratas; nam ut benè reſpondet Theophylactus, oportebat eos noviſſe quod Paulus ante dixerat, Sacras literas noſti. Rivet. *Iſag. ad Script. ſacr.*

o *Aliud ſanè Prophetas hoc vel illud ſcripſiſſe, aliud verò ſcripſiſſe ut Prophetas.* Spanhem. *Vide* Eſſenii ſyſtema Theol. Diſput. 3. *de Sacra Scriptura.* p. 25. Et Melch. Can. de locis Theologicis. *l.*2. *c.*16.17,18. *Hac Chriſtiana religionis per magna commendatio eſt, quod a Revelatione ſive oraculo dependeat, eoque iis teſtibus ſtrenue confirmato, quibus hac in re mentiendi fingendique voluntas eſſe non poſſet, niſi ad moleſtias, damna, doloreſque graviſſimos in ſemetipſos accerſendos mentiri eligerent* Sharoc. *de officiis. c.*17.

Another Queſtion is, Whether preaching be not divinely inſpired, as well as the Word written?

The preaching of the Prophets and Apoſtles was divinely inſpired: but the preaching of our Miniſters, no further than it agrees with the Word.

Some ſay, The Scriptures are but a device of mans brain, to give aſſiſtance to Magiſtrates in civil government.

Nothing is more repugnant to prudence and policy. What policy was it in the Old Teſtament to appoint Circumciſion? to cut a poor childe as ſoon as he came into the world? Two and twenty thouſand Oxen were ſpent at the Dedication of one Altar; to ſacrifice ſo many Oxen and ſheep, ſuch uſefull creatures? Chriſt choſe ſilly illiterate men to propagate the [p] Goſpel.

Vid. Lod. Viv. *de verit. Fid. Chriſt. l.*5. *c.*1.

This ſerves for Information of our Judgement, and aſſures us of divers Truths.

p Nothing croſſeth humane wiſedom more than the Scripture.

1. That the Scriptures are for themſelves worthy to be beleeved, they have Authority in and of themſelves (not borrowed from any perſons in the world) by which they binde the conſciences of all men to receive them with faith and obedience, for their Authors ſake alone, and the Divine Truth which ſhines in them, though they ſhould not be commended unto men by any authority of any creature. Such as is the Authority of the Authour of any writing; ſuch is the Authority of the writing it ſelf; for all the ſtrength of the teſtimony depends upon the excellency of the perſon which gives the teſtimony; now God is the Author of theſe writings, *Thus ſaith the Lord*; therefore ſuch Authority as he hath, ſuch muſt they have, a ſupreme, higheſt Authority, which borroweth from none, and is ſubject to none. So this acknowledgement of their original teacheth, that we muſt not beleeve them for the Authority ſake of any man or men, for Gods word can borrow no Authority from men, *Joh.*5.34. *I receive not teſtimony from man*, ſaith Chriſt, that is, need no mans teſtimony. As the firſt goodneſſe is to be loved for it ſelf, ſo is the firſt truth to be beleeved for it ſelf, ſaith *Aquinas*. And as Chriſt by himſelf could demonſtrate that he was the *Meſſias*, ſo the Word by it ſelf can prove [q] that it is the Word of God.

Autoritas ſive αὐτοπιστία Scripturæ. Illud authenticum dicitur, quod ſibi ſufficit, quod ſe commendat, ſuſtinet, probat, & ex ſe fidem ac autoritatem habet. Whitaker. *Inter omnes quotquot ſunt ubivis Theologos, qui cauſam hanc Dei atque verbi ipſius contra Pontificios defendendam ſuſceperunt, vix quiſquam invenitur, qui cum Whitakero noſtro comparandus ſit.* D. Owen *Exercit. pro Scrip.* queſt.1. ſect.2. *Autoritas Scripturarum ſacrarum, in ſe conſideratarum, & tota à Deo dependet, & à ſolo Deo dependet.* Brochm. Syſtem. Theol. Artic.2. *c.*2. *queſt.*2. *vide plura ibid.*

q Every principle is known by it ſelf. The Scripture is the *primum credendum*, the firſt thing to be beleeved; we muſt beleeve it for it ſelf, and all other things for their conformity with it.

The whole Scripture muſt be beleeved, at leaſt, implicitly, *Act.* 24.14. For as he that wilfully *diſobeys* God in any one command, *is guilty of all*, Jam.2.10. as contemning the *legiſlative* power of God, the ground of obligation to obedience, in that as well as other commands. So he that *disbeleeves* any part of Gods Word as ſuch, is interpretatively guilty of a totall *disbeleef*, as denying the *veracity of God, the formal object of faith*, in that as well as other parts of Scripture. But all neceſſary and Fundamental Points of Truth muſt be explicitely beleeved. Mr *Warre* in his Learned Sermon of *Peace*, on *Rom.*14.19.

We affirm, That the Scriptures are known to be of God by themſelves; the Papiſts maintain, that we cannot be certain of the Scriptures Divinity by any other

Argument,

Argument, than the teſtimony of the Church, [r] which (ſay they) doth infallibly propound unto us, what is to be beleeved, what is not to be beleeved; and *Hermannus* ſaith, That the Scripture is no more worth than *Æſops* Fables, without the teſtimony of the Church. As in other Sciences there are alwaies ſome principles *per ſe nota & indemonſtrabilia*, whence other things are proved; ſo in Divinity all concluſions in point of beleef and practiſe are proved by the Scripture. The Scriptures prove themſelves by their own natural light, [s] manifeſting their divine originall whence they are, and their right meaning, how they muſt be underſtood. They are like light (*primum viſibile*) which maketh all other things manifeſt, and it ſelf too by its own proper qualities.

[r] *Eccius* reckons this among hereticall Aſſertions. *Major eſt Scripturæ, quam Eccleſiæ Authoritas.*

[s] *Niſi Deus hominibus placuerit, non erit Deus*, ſaid *Tertullian* in Apol.

If God pleaſe not men, he ſhall not be God; as truly and certainly as God is God, ſo truly is the Scripture the Scripture. *In conſenſu Eccleſiæ quatuor gradus conſiderandi ſunt, veritatis ſalutaris apprehenſio, intelligentia, aſſenſus, obedientia, quorum duo priores communiter hominum miniſterio, per ſacrarum literarum lectionem vel prædicationem, animis hominum inſcribuntur; reliqui vero duo à Spiritu ſancto promanant, qui mentem ſua luce ad aſſenſum, & cor ſeu voluntatem, ſuo motu ad obedientiam adducit.* Jer.31.33, Heb.8.10. Gomari Anti-coſterus, *l.*2. *c.*2.

1. The Church rather depends on the Scripture, which is an object not principle of Divinity; the Church ought to be ſubject to Chriſt, *Eph.*5.24. the Scripture is the word of Chriſt, *Col.*3.16.

2. All the words of the Scripture are words of truth, *Dan.*10.21. ſome words of the Church are words of errour, *Iſa.*1.21,24. & 3.8,9. & 5.13. But the authority of him that ſpeaks alwaies truth, is greater than of him who ſometimes lies: *Ergo.* The Authority of the Scripture is greater than that of the Church. Goodneſſe it ſelf cannot deceive, wiſdom it ſelf cannot be deceived; God is both, *Tit.*1.2. The voice of the Scripture is the voice [t] of God, 2 *Tim.*3.16. but the voice of the Church is the voice of men, *Act.*14.14. & 15.17. & 17.30.

Spiritus ſanctus Spiritus veritatis loquitur ſemper in Scriptura; in Eccleſia verò quandoque Spiritus humanus, ſpiritus erroris. Rainoldus, *Theſ*3.

3. Faith and a firm conſolation in temptations ought to rely on a ſure, that is, a divine foundation, for every humane teſtimony is uncertain.

4. In vain ſhall we diſpute againſt the wicked concerning Religion and Divine truth, if we ſhall ſay, it comes from God, becauſe we affirm ſo.

5. This is proved by Scriptures, *John* 5.34,35. Chriſt in his Humiliation did not receive the teſtimony of *John*, much leſſe will he receive the teſtimony of others now he is glorified, *Joh.*5.34,35,36. 1 *Cor.*2.4,5. 1 *Joh.*5.9.

[t] See *Chamiers* ſixth Book *de Canone*, divers Chapters, and Mr *Pembles Vindiciæ Gratiæ*, pag.207. to 222.

6. The Authority proving it greater, more certain, and more known than the concluſion proved by the ſame. *Authoritas probans* is greater than *probata.* The Papiſts to prove the Authority of the Church fly to the Scriptures [u]. For I demand, Whence do we underſtand that the Church erres not in delivering the Canon of the Scripture? They anſwer, It is governed by the Holy Ghoſt, and therefore cannot erre in its decrees. But how appears it, that it is ſo governed alwaies? They anſwer, God hath promiſed it, and then they alledge thoſe [x] places to prove it.

[u] *Superſtum mihi labor videtur eorum, qui adeo ſollicite illud quoad nos inquiſiverunt: quia ne cogitari quidem poteſt ulla eorum librorum authoritas, niſi quoad nos.* Cham.

[x] Mat.28.20. & 18.20. John 15.26. & 16. 13.

*Obj.*1. The Church is ancienter than the Scripture, becauſe it was before *Moſes*; *Ergo*, It hath greater Authority.

*Anſ.*1. The Prophets and *John Baptiſt* were ancienter than Chriſt, yet not of greater Authority.

2. Conſider the Word, 1. *Quoad formale* [y] *externum*, as written and cloathed with words; ſo the Church was before the Scripture, 2. *Quoad formale internum*; the matter and ſenſe or meaning: ſo the Scripture was more ancient than the Church, becauſe the Church is gathered and governed by it, 1 *Pet.* 1.23, *John* 17. 20. *Iam.*1.18. *Semen ſemper ſobole illa, cujus eſt ſemen, antiquius eſſe neceſſe eſt.* In the thing it ſelf, the being and ſubſtance of the Word was before the Church, although in this circumſtance and manner of being it was after.

[y] *Scriptura eſt vel ipſa ſcriptio, & literarum per lineas certas, pictura: vel ipſa doctrina per eas Scripturas ſignificata, & in iis literis contenta. Scriptione fatemur Eccleſiam eſſe antiquiorem, ſed negamus eſſe antiquiorem ea doctrina, qua ſignificatur ea ſcriptione.* Chamier *Tom.*1. *l.*1. *c.*22.

*Obj.*2. *Non crederem Evangelio niſi me commoveret Eccleſiæ Catholicæ Authoritas*, ſaith *Auguſtine.*

Anſ.

Anſ. Theſe words (ſaith *Whitaker*) are ſo well known to the Papiſts that one can hardly exchange three words with them, but they will produce them. It is true indeed, that we may at the firſt be much moved to receive and hearken to the Scriptures, becauſe the Church gives teſtimony of them; as the woman of *Samaria*, by her ſpeeches of Chriſt, was a means of moving the *Samaritans* to beleeve, but when the men of *Samaria* had heard Chriſt himſelf ſpeak, they beleeved in him more for his own words than the womans, *Joh.* 4.39,41. In which ſenſe thoſe words of *Auguſtine* (ſo frequently quoted by the Papiſts) are to be interpreted. *Auguſtine* ſpake this of himſelf being a *Manichee*[a]; when he was a *Manichee* he was firſt moved by the Authority of the Church to beleeve the Goſpel. His meaning is, that he had never beleeved the Goſpel, if the Authority of the Church had not been an introduction unto him, not that his faith reſted upon it as a finall ſtay, but that it cauſed him ſo farre to reſpect the Word of the Goſpel, to liſten unto it, and with a kinde of acquiſite and humane faith to beleeve it, that he was thereby fitted[b] to a better illumination, by force whereof he might more certainly beleeve it to be of God. But that the teſtimony of one Father in one place in a matter of ſuch conſequence ſhould be of that force, it is ſtrange.

Quibus lectis verbis adeo exultant, quaſi reperiſſent id quod pueri in faba ſe reperiſſe clamitant? tamque confidenter, ac ſi ad plenum victoriæ fructum ſola triumphi gloria deeſſet. Chamierus.

a So *Muſculus*, *Calvin*, *Peter Martyr* and *Whitaker* expound thoſe words; obſerve the compoſition of the word, it ſignifieth to move with other things. b *Gerſon* ſaith, he taketh the Church for the Primitive Church, and that Aſſembly which ſaw and heard Chriſt.

We deny not the Miniſtery of the Church as an externall means to move us to embrace the Word of God, but we deny the Authority of the Church to be the principal[c] means. When we call the Scriptures Canonical, we call them not ſo paſſively, becauſe they are received into the Canon by men, and accepted of; but actively, becauſe they preſcribe a Canon and Rule to us.

The Office of the Church in reſpect of the Scripture ſtands in four things.

1. To diſtinguiſh Canonical Scripture from that which is not Canonical; although the determination of the Church be not the only or chiefeſt cauſe why the *Apocrypha* are rejected.

2. To be a faithfull keeper of thoſe Books which are inſpired by God, like a notary which keepeth publick writings.

3. To publiſh, declare and teach the truth, as a Crier with a loud voice ought to pronounce the Kings Edicts, but to pretermit, adde, or alter nothing, *Mat.* 28.16,20. *Act.* 8.35. 1 *Tim.* 3.15. This Church here is not that Church which the Papiſts make to be the Judge of controverſies, neither the Church repreſentative, which is a generall Councel; nor the Church virtual, which they imagine to be the[d] Pope; but the Church Eſſentiale: the Congregation of all faithfull beleevers, *The houſe of God*, as he calleth it. The Apoſtle here ſpeaks of a pillar, not *more Architectonico*, underſtanding by it ſome eſſential peece of the building, but *more forenſi*, ſuch a poſt or[f] pillar on which Tables and Proclamations uſe to hang. In old time the *Gentiles* uſed to write their Laws in Tables, and ſo hang them upon pillars of ſtone, that the people might reade them, as Proclamations are nailed to Poſts in Market Towns. The Apoſtle deſcribing the Church, likeneth it to one of theſe Pillars, whoſe uſe was to ſhew what hung thereon. It is a Pillar, not becauſe it *holds up*, [g] but *holds forth the truth*, as a Candleſtick doth a Candle, *Rev.* 2.1.

c *Eccleſia non habet magiſterium ſupra Scripturas, ſed Miniſterium circa ſcripturas.* There are two cauſes why the *Apocrypha* are caſt out of the Canon. 1. External, the Authority of the Church decreeing, and the quality of the Authours. 2. Internal, the ſtyle, the fabulous and wicked things *Chamier.*

d *Eccleſia, id eſt, Romano Pontifici vel ſoli, vel cum Concilio magiſterium tribuunt ſummum, adeo ut ſolennis ſit apud eos formula,* indicet magiſter fidei. *Ameſius.* e D. *Chaloner* Credo Eccleſiam Catholicam. *Eccleſia dicitur Fundamentum metaphoricè & impropriè, fundamentum ſecundarium.* (*Rivet* and D. *Preſton. De ſenſu horum verborum vide Gamerons myrothecium, & Collocutionem Rainoldi cum Harto*, c.8. p 557. g An alluſion (ſaith *Bedel*) to the baſes and pillars that held up the veils or curtains in the Tabernacle.

4. To interpret the Scripture by the Scripture. Since many things in Scripture are doubtfull, and hard to be underſtood without an Interpreter, *Acts* 8.31. it doth belong to the Church to expound the ſame, to interpret and give the ſenſe, *Nehem.* 8.8,9. *Luke* 24.27. provided, that this expoſition be by the Scriptures.

Some of the Papists say, That the Church may *condere articulos fidei & facere Canonicum quoad nos*, and though they talk of Councels and Fathers, yet all is as the Pope concludes.

That distinction of Authoritative in *se*, but not *quoad nos* is absurd, because the Authority the Scripture hath, is for and because of us.

The testimony and tradition of the Church, especially the Primitive Church, is necessary to know that the Gospel of *Matthew* is divine Scripture by an historical and acquired faith, to know this by a divine [h] and infused faith (besides the Authority of the Church) the matter, character and contents of every Book; and comparing of it with other Scriptures, do serve as an inward cause to produce the said infused faith.

h D. *White* of the Church. The Spirit witnesseth, the Scripture co-witnesseth, and the Church sub-witnesseth.

Object. We are sent to the Church to determine all Controversies, 1 *Cor.* 11.16.

Sol. Controversies are either Dogmaticall, concerning Faith; or Rituall, concerning true Order; The Proposition is about these, not the first.

Secondly, From this fundamental Truth, that the Scripture is immediatly from God (the Basis indeed of all Religion, 1 *Cor.*15.) the wickednesse of the Church of *Rome* is farther to be condemned, which will not suffer the Scriptures to be read in their Churches, but in an unknown [i] tongue, nor in private by the common people without speciall leave and certain cautions from their superiours. Of old they would not suffer them to be read at all, of late they are forced to give licences to some, and they teach them, that they should not make the Scripture judge of the Doctrine and practice of the Church, but the Doctrine and practice of the Church must be the Interpreter and Judge of the meaning of the Scripture, that is, they must take the Scripture to mean none otherwise (whatsoever it seem to say) than what is agreeable to that which the Pope doth teach and practise. There cannot be a surer signe of a bad cause, than that it fears to be tried by the writings which it self cannot deny to be written by God, for correction, for reproof, for instruction in righteousnesse. Some Papists are more modest herein, as *Bellarmine, lib.*2. *de verb. Dei. c.*15. *Catholica Ecclesia statuit, ne passim omnibus concedatur Scripturæ lectio*; some more rigid, as *Hamsly* and *Hosius*. A simple Priest or a Bishop can absolve a man from excommunication for other things, but to reade the Bible in a vulgar tongue (that is, in *English*, *French*, *Spanish*, or *Dutch*) there is none except the Pope himself or his Deputy can absolve him, and to have it in his house, or to reade it in *Spain*, or *Italy*, or where the Inquisition reigneth, is a fact that deserveth burning, and the permission can be given by none but the Pope. *The Conversion of Francis de Neville chap.*4.

i *Ut olim Caligula, occlusis omnibus horreis, publicam populo inediam & famem, ita illi obturatis omnibus fontibus verbi Dei, sitim populo miserabilem induxerant. Illi hominibus famem, ut ait Amos Propheta, sitimque attulerunt: non famem panis nec sitim aquæ: sed audiendi verbi Dei.* Juel. *in Apol. Eccl. Ang. Scio maximam partem Gallorum, qui appellantur Catholici, ita abstinere à Bibliorum lectione, ut multos viderim & audiverim, qui Deo gratias agerent, quod libros illos nunquam contigissent, & se id diligenter in posterum curaturos ne id facerent, etiam juramento adhibito protestarentur: non alia ratione permoti quam Romana prohibitione, & periculi metu quod eis à suis concionatoribus & confessoribus incutiebatur.* Rivet. Apolog. *pro vera pace Eccles.* pag.249. *Vide* Brochm. *System. Theol. Artic.*2. *de sac. script. quæst.*13. *An Lectionis Biblicæ usus promiscuè plebi concedendus sit.*

The Papists [k] object the obscurity of Scriptures, as an argument to hinder Laymen from reading them, and account it a matter of profanation to allow men, women and children, and all promiscuously the use of the Vulgar Translation, and think they will rather be hurt than benefited by them, taking occasion of erring from them. *Hosius* urgeth that, *Give not holy things to dogs, Cast not pearls before swine*, to prove the people must be barred from reading of the Scriptures. It is Pope *Innocents* Glosse, a Beast might not touch the Mount, a Lay-man may not meddle with Scripture. *Lindan* saith, *Nihil noxæ inferretur in Ecclesiam salvo traditionis fundamento* [l], if there were no Bible; and another, *Scriptura citius fecit Hæreticum Lutheranum, quam Catholicum!* Because we will have all proved by Scripture, and make that the compleat Rule for what we beleeve or do in all Theological matters,

k *Scripturæ obscuriores sunt, quam ut possint à Laicis intelligi.* Bellarm. *& Rhemist. Præfa. in Nov. Test. & Annot. in* Act.8.31. *& in* 1 Cor.14

l *Populus non solum non caperet fructum ex Scripturis, sed etiam caperet detrimentum; acciperet enim facillimè occasionem errandi.* Bellarm. *de verb. Dei. lib.*2.*c.*15.

they

they call us *Scripturarios*, Scripture-men, and *Atramentarios Theologos*; and ſo to carry or reade a Bible is matter of [m] ſcoff; we may ſtile them in *Tertullians* phraſe *Scripturarum Lucifugæ* and Traditionaries.

[m] *Si populus rudis audiret lingua ſua vulgari legi ex Canticis Canticorum*, Oſculetur me oſculo oris ſui, *Et*, Læva ejus ſub capite meo, & dextera illius amplexabitur me, *Et illud Oſeæ*: Vade & fac tibi filios fornicationum; *Necnon adulterium* Davidis, *inceſtum* Thamar, *mendacia* Judith, *& quemadmodum* Joſeph *fratres ſuos inebriavit*. Sara, Lea & Rachel *dederunt ancillas viris ſuis in concubinas, & multa alia eorum, quæ in Scripturis magna cum laude commemorantur, vel provocaretur ad hujuſmodi imitanda, vel contemneret ſanctos Patriarchas ut olim Manichæi, vel putarent mendacia eſſe in Scripturis.* Bellarm. de verbo Dei. *lib.*2, *cap.*15. *Audivi ab homine fide digno, cum in Anglia à Miniſtro Calviniſta in templo legeretur lingua vulgari capitulum* 25 *Eccleſiaſtici: ubi multa dicuntur de malitia mulierum; ſurrexiſſe fœminam quandam, atque dixiſſe*, Iſtudne eſt verbum Dei? immo potius verbum Diaboli eſt. Bellarm. ibid. *Hujus hiſtoriæ fides omnis penes ſit bonum illum virum, à quo* Bellarminus *eam accepit.* Whitakerus.

S[t] *Gregory* (who is bleſſed in their Church) exhorteth a Lay-man to the ſerious ſtudy of the Scriptures, that thereby he might learn the will of God, alledging that the Scripture is the Epiſtle of God unto his creature. *Quid eſt autem Scriptura ſacra, niſi Epiſtola omnipotentis Dei ad Creaturam?* Greg. *lib.*4. *epiſt.*46. *ad Theodorum medicum:* Proving further, That obſcurity of Scripture is ſo frothy an argument for perſwading any devout Chriſtian not to reade it, that it ſhould rather incite them to greater Diligence therein; and therefore he elegantly compares the Scripture to a River, wherein (ſaith he) there are as well ſhallow Fords for Lambs to wade in, as depths and gulphs wherein the Elephant may ſwim.

The Scriptures were written to give knowledge to the ſimple, and wiſedom to the unlearned, Pſa.19.7. Prov.1.4. That is a ſpecial promiſe Iſa 35.8. for this purpoſe.

Chryſoſtom held it a thing neceſſary for all men daily to read the Scriptures, *Audite quaſo ſæculares, comparate vobis Biblia, animæ pharmaca.*

S[t] *Jerom* did exhort divers women thereto, and commended them for exerciſing themſelves therein, he writes to *Læta* and *Gaudentia*, and ſhews them how they ſhould bring up their daughters, *Scripturas ſacras tenebat memoriter.* Hieron. *de Paula in Epitaphio.* He commends the Husbandmen about *Bethlem* for being ſo perfect in the Scripture, *That they had the Pſalms of David by heart, and ſang them as they followed the Plow. Arator ſtivam tenens cantat Davidicum melos. Epiſt. ad Demetriad.*

Magdalen the wife of D[r] *Pareus*, after ſhe was married, and 40. years of age, out of love to the Scriptures, learned to reade, and took ſuch delight in the word, that ſhe got much of it by the heart.

Miſtreſſe *Katharine Brettergh* knew the Scriptures from a childe, and by reading thereof, gained ſuch knowledge, that ſhe was able readily to apply them, when occaſion was offered, as appeared at the time of her death, and that ſo fitly and effectually, that ſhe ſeemed to have made them her daily meditation.

The Apoſtle would not have commended this in *Timothy*, 2 Tim.3.15. *That from his childehood he knew the holy Scriptures*, nor noted it to the praiſe of his Grandmother and Mother, that they had trained him up ſo, if he had not known that the holy Scriptures are ſo plain that even a childe may be able to underſtand them. What may we judge of the other eaſier books, when the holy Ghoſt would have the *Revelation*, the obſcureſt book of all the Scripture, to be read, *Rev.*1.3? The people took occaſion of erring and blaſpheming from the humiliation of Chriſt; many abuſe Preaching and the Sacraments. See M[r] *Froſt* his *Scripture-ſearch* on *John* 5.39.

Origen being but ſeventeen years old had a fervent deſire to be martyred for Chriſt, and writes thus to his father *Leonides* (who ſuffered in the fifth Perſecution) *Cave tibi ne quid propter nos aliud quam Martyrii conſtanter faciendi propoſitum cogites.* His father brought him up from his youth moſt ſtudiouſly in all good literature, but eſpecially in the reading and exerciſe of holy Scripture, wherein he had ſuch inward and myſticall ſpeculation, that many times he would move queſtions to his father of the meaning of this or that place in the Scripture. Inſomuch that his father divers times would uncover his breaſt being aſleep and kiſſe it, giving thanks to God which had made him ſuch a happy father of ſo happy a childe. *Foxes* Acts and Monuments. *vol.*1.*pag.*70. Ut primum Dei ſingulari benignitate, ab illa idololatria Italiæ diſceſſi, meque nuptam medico Andreæ Grunthlero in Germaniam contuli, incredibile eſt quam Deus mutaverit animum, utpote quæ prius longiſſimè à divinis literis abhorruerim, jam illis ſolis me oblectem, & omnem meum ſtudium, operam, curam, mentem denique omnem, in eo locem, ut quantum fieri poſſit, hæc omnia contemnam, divitias, honores, voluptates, quæ quondam adeo admirari ſolebam. *Olymp. Fulv.* Morat. Epiſt. ſib.2. Annæ Eſtenſi Principi Guiſanæ.

2. By this reaſon the Latine Bibles ſhould not be ſuffered to be read publickly, becauſe many underſtanding Latine from the reading of them may take occaſion of erring. There is a greater reaſon to be had of Gods elect which are edified by reading of the Scripture, than of thoſe who wreſt them. *Peter* by this reaſon ſtirred up the faithfull to reade the Scriptures with greater devotion, 2 *Pet.* 3.14, 15,16,17.

3. This is common both to the Eccleſiaſtical Perſons and Laity, to take occaſion of erring and blaſpheming, from the Scripture. If we peruſe the Hiſtories of times paſt, we ſhall finde that learned and Eccleſiaſtical men, did oftner fall into Hereſies and Blaſphemies from miſunderſtanding and wreſting the Scriptures, than any of the common ſort of people, who were often alſo by the Learned drawn into Hereſie. The Papiſts are not afraid the people ſhould be corrupted by reading their legends, and lying fables, by their Images, which do naturally teach Idolatry.

Davenant. determinat. 39

The Papiſts further object, That the Hebrews did not permit young men to reade part of *Geneſis*, *Canticles*, *Ezechiel*.

We muſt know that the reading of thoſe Scriptures *non abl tam hominibus, ſed dilatam fuiſſe*, was not taken away from them, but delayed only. They permitted all men before thirty to reade all other Chapters of holy Scripture, and after thirty theſe alſo.

2. This tradition concerning the age of men did drive away as well the Eccleſiaſtick as the Lay perſons.

Notwithſtanding all this that hath been objected by the Papiſts, we hold that the Scriptures ought to be tranſlated into the Vulgar and mother Tongues of each Nation, and that all [n] men ought to reade them and meditate diligently in them, and that for theſe reaſons.

n *Vorſtius* in his anſwer to *Bellarmine* joyns theſe two together, the promiſcuous reading of the Scripture, and the turning of it *in linguas vernaculas*.

1. From the Commandment and will of God revealed in Scripture. He hath commanded all that live in the Church to ſtudy [o] the Scriptures, and read them, *Deu.* 11.18,19. *Joh.*5.39. He ſpeaks not to the Scribes and Phariſees, but to the people in generall, *They muſt try all things*. 1 Theſſ.5.21. The Papiſts ſay, ſuch places belong to the Doctors of the Church, and not to the people. The body of that Epiſtle was written to the people, and it is ſpoken to thoſe who are bidden not to *deſpiſe propheſying*.

o *Davenant.* deter. quæſt.39. & in c.3. Epiſt. ad *Col.* v.16. Ingratas eſſe Eccleſiæ Romanæ editiones vernaculas inde apparet, quod in illis locis ubi Pontificis maxime obtinent placita, ut in Hiſpania, non procurant Pontificii homines tales editiones, & ab aliis procuratas ferro & flammis proſequuntur. *Ameſ. Bellarm.* enerv. c.3. See Col.4.16. & 1 Theſſ 5.27. 2 Joh.13 14.

2. From Gods intention, which commanded it to be written for that end that it might be obvious to all, *Joh.*20.31. *Rom.*15.4.

3. Thoſe are commended which did reade the Scripture, as the *Eunuch*, Acts 8.22. the *Bereans*, Act.17. and diſpraiſed which neglected it, as the *Iſraelites*, Hoſ.8.12. they are pronounced *Bleſſed* who diligently meditate in the Scriptures, *Pſa.*1.2. How unlike to *Peter*, 2 Pet. 1.19. are thoſe which pretend to be his Succeſſours?

Scripturæ ſcriptæ ſunt ut inde petamus illuminationem mentis quoad credenda, directionem vitæ quoad agenda.

4. From the fact of the Apoſtles, who as they publikely preached the myſteries of ſalvation to the people; ſo alſo in their Epiſtles they commended the whole doctrine of ſalvation to be read by them. The Epiſtles of the *Romans*, *Corinthians*, *Galatians*, *Epheſians* were written to the people, therefore to be read by them. One Epiſtle of *John* was written to *Gains* a Lay-man, another to the elect Lady.

p Quod omnes tangit, ab omnibus tractari debet.

5. From the Profit and Neceſſity of this ſtudy; men are enlightned and converted by reading of the Scriptures, *Pſa.*19.8,9. they are directed by them as moſt faithfull counſellors in all their waies, *Pſa.* 119.24. they are armed [p] by them againſt the fiery darts of Satan, *Eph.*6.16. One ſeeing a youth read the Scriptures, ſaid, *It was never well ſince ſuch were permitted to turn over the Bible*; but he anſwered him in the *Pſalmiſts* words, *Pſa.*119.9.

6. From

6. From the unanimous Conſent of all the Fathers, *Chryſoſtom* and *Ierom* eſpecially, who exhort the people to the private reading of the Scriptures, and teſtifie that the Scriptures were publickly read in their Eccleſiaſticall Aſſemblies, not in an unknown tongue, but in a tongue underſtood by the people [q]. It was decreed by the Councel of *Nice, That no Chriſtian ſhould be without a Bible in his houſe.* And the Jews at this day ſuffer no houſe amongſt them to be without the Bible. Chriſt and his Apoſtles teaching and diſputing before the people, appeal to the Law and the Prophets, without the name of the Authour, Book or Chapter, becauſe they knew the Bible Text to be familiar to the *Iſraelites.* In an unknown tongue they cannot profit the people, *Ergo,* They ought to be tranſlated into a Tongue known to the people, [r] *1 Cor.* 14. [s] The Apoſtle in divers verſes treateth of this ſubject, *verſ.* 6,7,19. He ſaith, *All things ought to be done in the Church for the edifying of the people, that no man ſhould ſpeak in an unknown tongue, without an interpreter:* and ſaith, *That he had rather ſpeak five words and be underſtood, than ten thouſand words in an unknown tongue.* Thoſe Arguments before urged for the peoples reading of the Scripture, prove this alſo; for they cannot reade them in every Nation unleſſe they be tranſlated into a Tongue they underſtand. Chriſt and his Apoſtles taught the people the Scripture in their mother [t] Tongue. In the next age after the Apoſtles (ſaith *Grotius lib.* 3. *De Veritate Religionis Chriſt.*) the New Teſtament was tranſlated into divers Vulgar Tongues, the Syriack, Arabick, Æthiopick, and Latine; which Verſions are yet extant, and differ not mainly from the Greek.

q *Whitaker.* cont. 1. quæſt. 2 c. 14. makes mention of very ancient Engliſh Tranſlations, and *Turretine* of old French Tranſlations. *Vide* Eſtium ad 2 Tim. 3. 15.

r The word of God was written by the Prophets and Apoſtles *Linguis vernaculis*, viz. to the Hebrews in Hebrew, to the Greeks in Greek. ſ Vide *Caietanum* in 1 Cor. 14. t Vernaculum teſte Valla eleg. lib. 1. cap 5. dicitur, quod eſt domi noſtræ, vel in noſtra patria natum; ut lingua vernacula, quæ vulgo dicitur lingua materna, dictum a verna, qui eſt ſervus ex ancilla, domi noſtræ natus. Ebræis ergo lingua Ebræa fuit vernacula, Græcis Græca, Latinis Latina. Hoc tempore nulli ſunt populi, quibus vel Hebræa, vel Græca pura, vel Latina lingua ſint vernaculæ. *Rivet. Iſag.* ad ſac ſcript. Vide *Laurentium* contra *Gretzerum* De Prohibitione Lectionis S. Scripturæ in lingua vernacula.

I never yet heard any reaſon, why it were not convenient to have the Bible tranſlated into the Engliſh Tongue, but all theſe reaſons ſeemed they never ſo gay and glorious at the firſt ſight; yet when they were well examined, they might in effect, for ought as I can ſee, as well be laid againſt the holy Writers that wrote the Scripture in the Hebrew tongue, and againſt the bleſſed Evangeliſts that wrote the Scripture in Greek, and againſt all thoſe likewiſe that tranſlated it out of thoſe tongues into Latine, as to their charge, that would well and faithfully tranſlate it out of Latine into our Engliſh tongue. For the Hebrew, Greek and Latine tongues were then ſuch as all the people ſpake. *Sir Thomas Mores Dialogue.* l. 3. See M. *Baxter againſt Popery*, p. 14,15.

In the elder and purer times, the Scriptures were tranſlated into *innumerable*, yea, into all *Tongues uſual amongſt men.* See *Gregories* Preface to the Notes on paſſages of Scripture, and Dr *Waltons Conſiderator conſidered*, c. 6. 4. The plain and uſuall words, the phraſe and manner of ſpeech moſt frequented, the compariſons and ſimilitudes in Scripture moſt familiar, taken out of the ſhops and fields, from Husbandry and Houſwifery, from the Flock [u] and the Herd, ſhew that the Scriptures were written for the capacity and underſtanding of the unlearned, *Ioh.* 5. 39. a ſpeciall place; if it be indicative, it ſhews the cuſtome [x] of the Jews; if imperative, it ſhews what they ought to do.

u Prov. 8. 9. By a man of underſtanding he meaneth every one that is godly, as by the fool, the wicked. 3. Conſectary.

x Utinam omnes faceremus illud quod Scriptum eſt, ſcrutamini ſcripturas, Origines.

Many amongſt us are to be blamed for not having the Scripture in their houſes, and for not reading it conſtantly in the ſame as they ought to do, or elſe they reade it as other Books, not with ſuch reſpect to it as the greatneſſe of its Authour deſerveth; I mean with a deſire and purpoſe to beleeve and obey all that they finde there, which muſt needs be the Duty of thoſe that confeſſe theſe writings come from God. [y] We ſhould receive it with reverence, beleeve it with confidence, exerciſe our ſelves in it with diligence and delight, practiſe it with obedience.

y See M. *Torſhels* Womans Glory, *cha.* 11. about womens reading of the ſcripture.

Every Chriſtian is not bound to ſtudy controverſies, that more ſpecially concerns Miniſters, *Tit.* 1.9,11. See *Rom.* 14.1. but Chriſtians are to ſtudy the grounds of Religion ſo farre, as to be at a certainty, becauſe there are different waies, *Ier.* 6.16. and hereſies are dangerous, 2 *Pet.* 2.1. every one ſhould be able to give an account

account of his faith and hope, 1 *Pet.* 3.15. truth upon ſearch will have a greater force on his heart, and one ſhall have a ſtedfaſtneſſe of his own, 2 *Pe.*3.17.

Reading the Scripture is a rehearſing out of the Book ſuch things as are there written barely without any interpretation. It is to be done 1. Publickly, as it was in the Synagogues of the Jews who had the reading of the Law and Prophets amongſt them, *The Prophets were read in their ears every day*, ſaith *Paul*, *and after the lecture of the Law and the Prophets*, in another place. From hence hath been continued the cuſtom of Leſſons of the Old and New Teſtament to the ſame purpoſe, ſaith Mr *Thorndike*, We honour God more by a publike than a private reading of it.

2. Privately, The godly Jews of *Berea* did ſearch the Scriptures, and both King and people are commanded to reade the Law, *Deut.*17.19. and 6,7,8,9. What is written in the Law? How readeſt thou? *Luk.*10.26. *Mat.*12.5. and 21.16,42. *Chriſt*, *Peter* and *Paul* in their preaching quote not the Chapter and verſe, only ſay, *Iſaiah ſaith*, *Iſaiah is bold*, *It is written in the Pſalms*, becauſe people ſhould be ſo acquainted with the Scripture, as to know where it is. See *Grotius* on *Heb.*4.4.

The Churches of *Africk* had this cuſtom, as *Auguſtine* ſheweth, firſt, they reade a Leſſon out of the Prophets, then out of the Epiſtles and Goſpel, with a Pſalm between. Act.11.17. Lectio Moſis ſabbathina perantiqua eſt. Tempore Chriſti & Apoſtolorum uſitatam fuiſſe liquet, Act. 15 21. *Buxtorf.*

Some good Divines hold that the Scriptures barely read (though preaching be not joyned with it) may be the inſtrument of Regeneration, ſince the Doctrine of the Goſpel is called, *The miniſtration of the ſpirit*, Pſa. 19. *The Law of the Lord converteth the ſoul*, it is ſo when not preached. B. *Davenant* in *Col.*4.16. underſtands it of the Word read. The Word is a means of converſion, whether written, preacht or lived, * 2 *Cor.*3.2,3. 1 *Pet.*3.1,2. *Pſal.* 51.13. But the Word of God is made effectuall by the Spirit, more often, more ordinarily to beget a new life, in the preaching (that is, the interpreting and applying of it) than in the bare reading, 1 *Tim.*4.13. *Matth.*28.29. Chriſts cuſtome was (as we may collect out of *Luk.*4. where one inſtance is recorded to make us conceive his ordinary practice) when he had read, to interpret the Scripture, and often to apply it.

The Scripture doth expreſly mention *Baruch* to have read the word in a Church-aſſembly without adjoyning any interpretation to it, *Jer.*36.6,7. The very reading of the Word it ſelf was an Ordinance in the Church of *Iſrael*, though no expoſition followed, *Deut.* 32. 11,12,13. *Deut.* 27.14. to 26. M. *Cotton* Singing of Pſalms a Goſpel-Ordinance, *Cha.*11. * A man may be converted by reading, as *Luther* ſaies he was; and *John Hus* by reading of *Wickcliffs* books. There is a bleſſing that may be looked for by reading, *Rev.*1.3. But this is very rare. M. *Fenner* on *Rev.*3.1. See M. *Fox* his Acts and Monuments, Vol 3. p.218. col.1. & Vol.2. p.294. col.1. & p.266. col.2.

Chriſtus Scripturas ſcrutari jubet, vel potius Judæis hoc teſtimonii perbibet, quod illas ſcrutentur. Joh. 5.39. *Zepperus.*

Let us all learn conſtantly to exerciſe our ſelves in the writings of God, *Pſal.* 119.11. *Iob* 22.22. Col.3.16. which if we ſtrive to do in a right manner, we ſhall attain true knowledge of the way to Heaven, and alſo grace and help to walk in that way. Then we ſhall have it ready for our uſe, *Mat.*13.52.

1. This will prevent vain thoughts, *Mat.*12.35. the workings of our ſpirits are as our treaſure is.

2. When we are alone and without help, our hearts will furniſh us with good things, *Pro.*16.7.

3. Will enable us to pray, we ſhall have enough for ſupplication, confeſſion, *Pſa.* 45.1. *Eph.*6.17,18.

4. It will be a great help to us on all occaſions, *Prov.*6.21,22.

5. It will be a great relief againſt temptations to have the Word ready, *Eph.*6. 17. 1 *Joh.*2,14.

6. It will be a great relief in trouble and affliction, *Heb.* 12.5.

7. It makes a mans conference and converſation with others more gracious, *Mat.* 12.34. *Col.*3.16.

If the Lord ſhould deny to any man the publike helps of preaching and conference, yet if that man ſhould conſtantly reade the Word, praying to God to teach him and guide him by it, and ſtrive to follow it in his life, he ſhould finde out the Truth, and attain ſaving grace, the Word would illighten and convert; but if God afford publick preaching and interpretation, we muſt uſe that too as a principal ordinance.

Let

Let us all reade [z] the Scripture.

1. With hearty prayers to God to direct us, and open the ſenſe of it to us [a] *Pſa.* 119.18. *Prov.*2.3. *Jam.*1.5,17. though Chriſt himſelf was the Preacher, yet he opened their underſtanding to conceive the Scripture, *Luk.*4.45. and with a reſolution to put in practice that which we learn, *Jam.* 1.25. *Matth.* 7.24. *Joh.*7.17. and we ſhall finde the Word read Gods power to our edification and ſalvation. Only a ſpirituall underſtanding can diſcern an excellency in the Scripture. *Nunquam Pauli ſenſum ingredieris, niſi Pauli ſpiritum inhibueris.* Bern.

[z] Scripturam ſacram à legendo *Cara* vocant & *Micra*, quod in ea legenda, cognoſcenda, operæ non parum ac temporis ponendum ſit. Ideo præcipiunt, ut homo annos ætatis ſuæ dividat in tres partes, quarum tertiam lectioni tribuat ſacrarum literarum. *Druſius* Ebraic. quæſt. *Karaml*ectores Scripturæ ſacræ ſecta olim fuit, quæ nudo textui bibliorum addicta erat, ac Traditiones omnes rejiciebat. *Buxtorf.* de Abbreviat. Hebraic. Vide Richardi Bechm. Happertus. pag. 103. [a] Benè oraſſe eſt benè ſtuduiſſe. *Luther.* He hath ſtudied well who hath prayed well.

2. Diligently, *Attend unto reading*, 1 Tim.4.13,15. John 5.39. *Search the Scriptures*; whether the Greek word be a metaphor from hunting dogs, or from diggers in mines, both import diligence. It was a ſolemn ſpeech uſed in holy actions, *Hoc age.* The paſſions of the Martyrs may be read when their anniverſary daies are celebrated, Whence the name of *Legends. Chamier.* We ſhould obſerve the ſcope and circumſtance of the place, the uſe of the word and phraſe, and compare one place with another. See D. *Gouge* on Heb 11,4.

3. Orderly, That we may be better acquainted with the whole Body of the Scriptures. We ſhould reade on in *Chronicles* and *Ezra*, and other places wherein are nothing but Names and Genealogies, to ſhew our obedience to God in reading over all his ſacred Word, and we ſhall after reap profit by that we underſtand not for the preſent; though it will be convenient to begin with the New Teſtament as more plain, before we reade the Old. M. *Pemble* of the Perſian Monarchy. In reading of the Scriptures men muſt reade not here and there a Chapter (except upon ſome good occaſion) but the Bible in order throughout, and as oft as they can, that ſo by little and little they may be acquainted with the Hiſtories, and the whole courſe of the Scriptures. *Rogers.* Treat.3. c.12.

4. With Faith, [b] *Heb.*4.2. The Word of God conſiſteth of four parts: 1. Hiſtory, 2. Commandments, 3. Promiſes, 4. Threats, every thing in Gods Word is to be beleeved. All truths taught in the Hiſtory of the Scripture ought to be beleeved. As that the world was made of nothing, only by the Word of God, *Heb.*11.3. and that the bodies of men howſoever they died, ſhall riſe again at the laſt day, *Job* 19.26. 2. All Precepts, *Geneſ* 22.6. *Abraham* obeyed that Commandment though ſtrange. 3. All Promiſes, as that God could give *Abraham* when he was an hundred years old, a ſeed and poſterity which ſhould be as innumerable as the ſtars in the firmament, *Gen.*15.5. and that by *Sarah* an old and barren woman, *Gen.*17.16. *Abraham* and *Sarah* beleeved it, *Rom.*4.20,21. *Heb.* 11.11. 4. Threatnings, as that *Gen.*6.13,17. though unlikely, *Noah* beleeved it, *2 Pet.*2.5. becauſe God had ſaid it, *Heb.*11.7. and that *Jonah* 3.4. the people of *Nineveh* beleeved, *v.*5. *In narrando gravitas, in imperando authoritas, in promittendo liberalitas, in minando ſeveritas.* Spanhem. *orat. de officio Theologi.*

[b] *Verbum Scriptum eſt objectum fidei adæquatum, primum fundamentum, à quo capit initium, & ultimum illud in quod reſolvitur.* Ameſius *de Circulo Pontificio. Prima veritas eſt fidei objectum formale quo; & Deus ipſe ſive abſolute, ſive in Chriſto eſt ejuſdem objectum formale quod.* id ibid.

We reade therefore of faith in the Promiſes, *Pſa.*119.49. Faith in the Commandments, *Pſal.*119.66. Faith in the Threatnings, *Heb.*11.6. but Faith in the Threatnings is not ſo much urged, becauſe guilty nature in it ſelf is preſaging of evil.

5. Conſtantly. *Cyprianus* was ſo much delighted with the reading of *Tertullian*, that he reade ſomething in him every day, and called him his Maſter, * *Da Magiſtrum.* Let Gods command, the examples of the godly, and our own benefit quicken us to a frequent reading of the holy Scriptures. M[r] *Bifield* hath a Kalendar, ſhewing what number of Chapters are to be read every day, that ſo the whole Bible may be read over in the year. The number of Chapters while you are reading the Old Teſtament, is for the moſt part three a day, and when you come to the New Teſtament it is but two [c]; ſometimes where the matter is Hiſtorical or Typical, or the Chapters ſhort, he hath ſet down a greater number. The Martyrs would ſit up all night in reading, and hearing.

* *Divinas Scripturas ſæpius lege, imò nunquam de manibus tuis ſacra lectio deponatur* Hieron. *ad* Nepotian. *de vita Cleric.*

c *Bifields* directions for private reading the Scriptures. See Practice of Piety. p.314.

——Vos exemplaria ſacra
Nocturna verſate manu, verſate diurna.

After we have read and underſtood the Scripture, we muſt, 1. Give thanks to God for the right underſtanding of it, and pray him to imprint the true knowledge of it in our hearts, that it may not fall out. 2. We muſt meditate in the Word of God underſtood, and ſo fix it in our minds. One defines Meditation thus: It is an action of the ſoul calling things to mind or remembrance, and diſcourſing of them, that they might be the better underſtood, retained, affected and poſſeſſed. It is as it were every mans preaching to himſelf, and is a ſetting ones ſelf ſeriouſly to conſider in his mind, and apply to his own ſoul ſome neceſſary truth of Gods word, till the mind be informed, and the heart affected, as the nature thereof requires, and is the wholſomeſt and uſefulleſt of all exerciſes of piety. This is to ingraff the Word into ones ſoul, to give the ſeed much earth; this is to bind it to the Tables of our heart, and to hide it in the furrows of our ſouls; this is ſo digeſt it, and make it our own.

What meditation is. It is a diligent application of the mind to find out ſome ſpirituall thing to know it profitably, and taſte the ſweetneſs of it.

To make this duty eaſie,

1. Be ſure to fix upon ſome certain and particular Subject, as the word of God, read or heard, the mercies of the day, our ſinnes, wants, the Attributes of God, Offices of Chriſt.

2. Conſider the circumſtances which may facilitate the duty, as if one would meditate of what he hath heard, to think of the ſcope and tendency of the Sermon, what my heart was moſt affected with. So if I would meditate of the ſinnes of the day, conſider the places where we have been, the company we have converſed with.

In cogitatione evagatio, in meditatione inquiſitio, ſaid one of the Ancients. It is preciſely diſtinguiſhed from cogitation, conſideration, and contemplation; but it is taken in a large ſenſe for cogitation on things ſpirituall, and ſo comprehends conſideration and contemplation.

3. Empty your hearts of worldly cares and buſineſſes, and alſo paſſions.

4. Make choice of a private ſolitary place, *Mark* 1. 35. and in the morning or evening; the morning, becauſe then we are more refreſht and not drencht in worldly affairs, *Pſal.* 5. 3. & 88. 13. the evening, becauſe then we are disburdened of worldly cares, and to reflect upon our carriage in the day, *Gen.* 24 63. *Pſal.* 119. 147, 148.

5. We ſhould not be diſcouraged by ſome diverſions, but labour to reſiſt wandering thoughts, and return again to our former thoughts.

6. Call in the aſſiſtance of the Spirit, 2 *Cor.* 3. 5.

3. We muſt apply to our own uſe whatſoever things we read and underſtand, the precepts and examples of the Law to inſtruct our life, the Promiſes and Comforts of the Goſpel to confirme our faith.

Mr *Baxters* Saints Everlaſting Reſt, part 4. ch. 6. §. 4. See more there, and ſee Mr *Whites* excellent Book of the Art of Divine meditation, ch. 1. what it is, and its difference from occaſionall meditation, ſtudy, contemplation, *ch.* 12. that it is a duty, and in the following Chapters he laies down rules for performing of it. See Mr *Fenner* on Hag. 1. 5. A young Diſciple asking an old Rabbi, Whether he might not have time to learn the Greek Tongue, he ſaid. If he would do it neither by night nor by day, he might, becauſe by night and day he was to ſtudy the Law, *Pſ.* 1. 2. *Meditatio eſt actus religionis ſeu exercitium ſpirituale, quo Deum & res divinas intentas, experimentali, & effectuoſa cognitione recordamur nobiſque applicamus.* Voetius.

We ſhould confer of the Scriptures, *Pſal.* 119. 13. *Pſal.* 37. 30. *Cant.* 4. 3.

Reaſons, 1. From the intereſt God hath in the lips and tongue, thy whole body is Gods, 1 *Cor.* 6. 20. thy wit, ſtrength, hands, tongue are all his.

2. It is the glory of the tongue to ſerve God in this kind, the *Pſalmiſt* calls his tongue his glory, *awake my glory*, James 3. 9. The benefit of ſpeech is our priviledge above Angels and Beaſts, Angels have reaſon but not tongues, Beaſts have tongues but not reaſon.

3. Every Creature hath a voice like it ſelf, therefore ſhould the new Creature, *Prov.* 10. 20. a good tongue diſcovers a good ſpirit.

1. Plenty of knowledge, *Prov.* 16. 23. *Col.* 3. 16.
2. A good eſteem of the word, *Joh.* 3. 31. 1 *Joh.* 4. 5.
3. What one affects, he will moſt talk of.
4. From the nature of good which is communicative, *Joh.* 1. 41, 45. this was Chriſts

Chriſts manner, *Luk.* 4. 15. *Joh.* 4. 14. & 7. 37.

5. It will be for our benefit to be talking of good things to others, ſpirituall good things increaſe by imparting.

The Papiſts would not have the Laicks to ſpeak of the Scriptures, or things pertaining to the Scriptures.

We ſhould alſo delight in ſtudying the Scriptures. *Pſal.* 119. 14, 16. *Jer.* 15. 16. *Rom.* 7. 22.

1. Becauſe truth is the good of the underſtanding, *Prov.* 24. 14. every truth, though but naturall or philoſophicall, breeds a delight in the mind, much more ſupernaturall. The Word of God deſerves our delight in regard of the authority of it, and for its own excellency.

2. Scripturall truths are more ſublime than other truths, and innoble the mind with the knowledge of them, *Deut.* 4. 6. concerning God, Angels, the ſouls of men, the Creation and government of all things.

3. Becauſe theſe truths are ſuitable to our neceſſities, and ſhew the way to come to pardon of ſinne, peace, and eternall happineſſe. The Word of God is the only ſufficient direction to happineſſe, *Luk.* 8. 13. *Heb.* 6. 4, 9. the Scriptures are a Chriſtians ſupport and charter for Heaven, *Pſal.* 119. 50. *Heb.* 6. 18.

Delight will ariſe from contemplation, much more from practicall obedience, *Prov.* 3. 17. *Micah.* 2. 7. Some degree of comfort ariſeth from every good action, *Rom.* 2. 15. The Word of God believed and obeyed, yields the trueſt profit, *Pſal.* 19. 10. It will truly inrich a man, and make him happy, *Luk.* 16. 11.

How to know whether we delight in the Scriptures.

1. Then we will ſerve God with delight, *Pſal.* 112. 1.

2. It is the ſupream and prevailing delight. What doth your care run upon? doth it ſupnort you in trouble, in the midſt of all loſſes?

3. It ſweetens duty, the joy of your Lord is your ſtrength.

Gods People delight

1. In reading the Word, *Act.* 8. 28. *David* expreſſeth his delight in the Scriptures twelve or fourteen times, *Pſal.* 119.

2. In hearing the Word, *James* 1. 19. *Pſal.* 122.

3. In Conferring of it often, *Deut.* 6. 7.

4. In mediating of it, *Pſal.* 1. 2.

5. In practiſing of it, *Pſal.* 119. 14.

This delight will be uſefull to them.

1. To draw them off from carnall vanities, *Pſal.* 119. 37.

2. It will take off the tediouſneſſe of religious exerciſes, one muſt make Religion his buſineſs to prevent ſlightneſs, and his recreation, to prevent tediouſneſs.

Helps to delight in the Word.

1. Get a ſuitableneſs of heart to the Word of God, every ones delights are according to their principles, *Rom.* 8. 5. *Heb.* 8. 10, 11.

2. Be in ſuch a condition as thou maiſt delight in the Word, *Joh.* 3. 20.

3. Purge the heart from carnall diſtempers, 1 *Pet.* 4. 1.

It ſerves for Thankfulneſſe, 1. That now we have the Scripture: the world was a long time without it; it was the more wicked, becauſe they had no Canon of Scripture. We are not like to erre by Tradition, as former Ages have done. 2. That we have ſo great a part of Scripture, and in our vulgar Tongue; the Martyrs would have given a load of Hay for a few Chapters of S^t *James* or S^t *Paul* in Engliſh; 3. That we have ſo great helps for the opening of the Scripture; ſo many excellent Expoſitors; Compare *Mollerus* on the Pſalmes, with *Auſtin.* As the later *thoughts* are uſually *the more adviſed*, ſo *the latter Interpreters* are generally *the quicker ſighted.* See M^r *Hales* his Sermon on 2 *Pet.* 3. 16.

All thoſe are to be reproved which contemn or unreverently handle the Scriptures.

4. Conſectary. Some gave five marks for a Bible, the Epiſtle of *James* was ſold for a load of hay, *Fox* his Acts and Mon. vol. 2. p. 32. col. 1. *edit.* ult. *Quo juniores eo perſpicaciores.* Salmeron.

5. Conſectary.

[f] Speculative and practical Atheists. Speculative Atheism in the judgement consists in maintaining corrupt principles: Practical, in going on in wayes which deny Gods Attributes.

1. Atheists, [f] who impiously oppose the word of God, and all prophane wretches, who live loosely and wickedly, their doom is written in this book. *Julian* the Apostate, when Christians craved help against all their injuries, would ask with mocks and scoffs, Why they did complain when the *Galilean* their Master bad them do good for evill? If any one would take away their Coat, that then they should give him also their Cloak. *Porphyrius* to overthrow the miraculousnesse of the *Israelites* passage through the red Sea, would say that *Moses* took the advantage of the low ebbing water, and so went thorow safe, which the *Ægyptians* not understanding, came in with the flood, and were drowned by the exuberance of the waters.

It argued a prophane spirit in *Politian*, who said, That there was more in one of *Pindars* Odes than all *Davids* Psalms. *Omnibus ferè hæreticis hoc unum fuit commune, sacris videlicet Scripturis detrahere.* Alphonsus *De Castro Adversus Hæreses*, l. 13.

Aquinas and *Scotus* have multiplyed the number of needless questions far beyond the limits of sober, reasonable, and religious inquiries. See Mr. *Ley's* Discourse of Disputations concerning matters of Religion, c. 2.

2. Papists, who 1. Set up Pictures instead of the Scripture; the Scriptures (they say) may teach men errours, but may not Pictures?

2. Equal the *Apocrypha* and unwritten verities, or rather vanities with the sacred Scriptures.

3. Charge the Scriptures with insufficiency [g] and obscurity, allow it not to be a perfect Rule.

4. Make it of no force to bind our consciences unlesse the Pope ratifie it.

5. Give the Pope power to dispense with things therein forbidden, yea and with oaths and vows, which no Scripture dispenseth withall.

6. Teach that the vulgar Latine is to be received as Authentick.

7. Wrest and turn it which way they [h] please, *Isa.* 28. 16. Cardinal *Bellarmine in præfat. lib. de Summo Pontifice*, and *Baronius*, say, That by precious and corner stone in this place, the Pope of *Rome*, although lesse principally, is meant, who is a stumbling stone to Hereticks, and a rock of offence, but to Catholicks a tried, precious corner stone; yet, *Peter* 2. 6. & 8. expoundeth those words, not of himself, but of Christ. *Bellarmine* from *Matth.* 21. *Feed my Lambs and Sheep* [i], would infer the Popes universal Dominion, *Baronius* from the *Acts, Kill and eat.* Psalm. 8. 6. *under his feet*, that is, say they, of the Pope of *Rome*; *Sheep* [*i.* Christians; *Oxen*] that is, Jews and Hereticks, *Beasts of the field, i.* Pagans; *Fowles of the air, i.* Angels; *Fishes of the Sea*, i. souls in Purgatory. The *Pope* in his procession when he is elected, being carried publickly to shew himself to the world, hurls brass among the people, and useth these words of St *Peter, Gold and Silver have I none, but that which I have, I give unto thee. Cavendech* his *Horæ subcesivæ. Aylesbury De Æterno Dei decreto*, c. 7. saith, *Profecto nullum novi interpretem in torquendis Scripturis, audacem magis quam Arminium, cujus tamen vestigia premit Corvinus.*

[g] *Ita, qui maximè sibi Christianorum, Catholicorum nomen venditant, nihil tam solenne est, tamque vulgatum, quam Scripturas calumniari*, Chamier.

[h] *Quam verè dixerit olim Polydorus Virgilius, Doctores quosdam Pontificios sacras literas, quo volunt, retorquere, instar sutorum, qui sordidas pelles suis dentibus extendunt. Vide* Cl. Gatak. *Ad vers. miscel.* c. 8. *Quis Scripturæ locus est tam disertus expressusque, cui non qualiscunque interpretationis ludificatio possit apponi* Petav. *de Trinit.* l. 3. c. 5.

They have Tapers in their Churches in the day time, because Christ saith, *I am the light of the world:* or because they had such at midnight, *Acts* 20. 8. where *Paul* preached.

This is the great fault of the School Divines, that they handle *Paul* and *Aristotle*, *Suæ curiositati litantes potius, quam pietati*; so that he is counted most learned amongst them who dares to seek, and presumes to define most things without the Scripture. What Distinctions, Orders, Degrees and Offices do they make of Angels? What curious Questions do they raise? What use would there have been of Sexes, if *Adam* had not sin'd? Whether Christ should have been incarnate if there had been no sin? and infinite such like.

The Schoolmen perverting the [k] Scriptures have prophaned Divinity with Philosophy, or rather Sophistry, and yet are called *School-Divines*, [l] when they are neither Scholars in Truth, nor Divines.

[i] *Pasce oves meas, hoc est, regio more impera. Thomas ex Aristotele, Patribus, Conciliis, & barbara Bibliorum versione magnum illud Systema compilavit, cui titulum Summæ fecit. Liber sententiarum & Summa Thomæ, tanquam duo Testamenta, in pulpita introducti sunt.* Amama. [k] *Cum Mose pugnant, cum Prophetis, cum Apostolis, cum Christo ipso, ac Deo Patre & Spiritu sancto, qui sacras literas & oracula divina contemnunt.* Bella. *de verbo Dei.* l. 1, c. 2. [l] Dr *Clerk.*

Behold

Behold two Swords, *Luk.* 22. 38. therefore the Pope hath two Swords, one Spiritual, another Temporal, 1 *Cor.* 2. 15. *ergo*, The Pope judgeth of all things, and is judged of none.

See *Moulins* Anatomy *de hæresse* l. 3. c. 3 & 9.

The Papists stile the Scripture *Regulam Lesbiam, Nasum cereum, Evangelium nigrum, Theologiam atramentariam*, a *Lesbian* Rule, a Nose of Wax, the black Gospel, inky Divinity.

Bishop *Bonners* Chaplain called the Bible, his little pretty Gods Book; [m] *Gifford* and *Raynolds* said, it contained some things prophane and Apocryphall.

[m] Dr *Rainolds* against *Hart.*

Leo the tenth the Pope, when he admired at the Money gotten by Indulgences, is reported to have said to Cardinal *Bembus*: *Bembe, quantum nobis profuit fabula de Christo?* The same man when *Bembus* brought a place out of the New Testament to comfort him dying, said, *Apage istas nugas de Christo.* Parzi *Medulla Hist. Eccles.*

Many wicked men abuse Scripture, they say they must not be too precise, and urge *Eccles.* 7. 18. they bring that place, *Eccles.* 3. 4. to justifie mixt dancing: that *Matth.* 25. 27. for usury: that 1 *Cor.* 9. 20. for temporizing and complying with all companies, and many that were Professors formerly deny Scripture, they call it a fancy, a meer forgery, the Bible a Riddle.

Those professours despise the word.
1. Who attend not on it, *Ezek.* 22. 8.
2. Who throw it off as a useless thing, *Psal.* 119. 126.
3. Who do not desire it, *Hos.* 8. 13, 14.
4. Who slightly hear it, *Isa.* 66. 2.
5. Who have too good an opinion of their own knowledg, 1 *Cor.* 8. 3.

The Rebels in *Ireland* took the Bibles, threw them into the chanels, [n] and cast them into the fire, and called it Hell-fire, and wished they could serve all the rest so. One of them with his feet stampt the Bible in the dirt, and cursed it, and said, *This is it that hath bred all this, and set us together by the ears.* Mr *Baxter* of Conversion, *c.* 1. §. 14. See the Civil Wars of *France*, p. 46.

Luther said of *Germany*, before it was destroyed, it was impossible their unthankfullnesse and contempt of the world, should long remain unpunished. 6. Who little discourse of it. 7. Who prefer the world and worldly advantages before it. There are 2. great grounds of fear, that God may remove the Gospel from us, 1. The wantonnesse of professors. 2. The prophaneness and worldlinesse of the generality of men. *Mat.* 22. 5. [n] Dr *Jones* his Remonstrance. See Sr *John Temple* of the Irish Rebellion, p. 108.

But I may say of the Gospel, as the French Lady of the Crosse *Never dog barkt at the Crosse, but he ran mad.*

Contra rationem nemo sobrius, contra Ecclesiam nemo Pacificus, contra Scripturas nemo Christianus.

Thirdly, The *Brownists* vainly and idly [o] quote the Scripture, filling their margins with with many Texts of Scripture, but nothing to the purpose, and misapply it, they alledg those Texts of *Isa.* 52. 51. and *Revel.* 18. 4. to draw men from all the Assemblies of Gods people, whither any wicked men do resort. The *Swenckfeldians*, the Familists in New *England*, and the new Quakers do hold, that the Scriptures are carnall, the Bible fleshly, elementish, the Word of God is to be rejected as a dead killing letter. Mr *Fowlers Dæmonium meridianum.*

The Quakers say, *That every man hath a light within him, sufficient to guide him, so as that following it he may please God, and be saved without the light of Scripture, or preaching of publick Teachers*, which errour is well confuted by Mr *Tombes*, in his *True Old Light exalted above pretended New Light*, Sermon 4, & 5. §. 2. & Sermon 6, & 7. & *per totum.*

[o] *Non debet Scriptura quacunque occasione detorqueri à genuino sensu. Imò quodammodo fœdius est, citando detorquere: quia indicium est, nos tum Scripturis abuti ad arbitrium, & tanquam regulam Lesbiam pro nostro commodo huc illuc detorquere. Hoc verò quum semper verum est, tum maximè in disputatione. Quantum enim illud crimen est, ut qui aliorum mendacia refutare profitetur, ipse se ita gerat, ut falsarius appellari possit?* Chamier. *de Canone*, *lib.* 8. *cap.* 6. How the Jews wrest and pervert places of Scripture, See *Dilheri Electa*, l. 1. *c.* 15. *Dum Scripturas interpretari aggrediuntur, Coribantum somnia & imaginationes, non hominum sanorum expositiones afferunt.* Buxtorf. *Syntag. Judaic. c.* 1. Satan indeavours in this latter age to enervate the Word two wayes, 1. In labouring to weaken the Authority of the Old Testament, 2 *Tim.* 3. 15. given by inspiration, and profitable go together. 2. Men deny all consequences out of Scripture, will have nothing Scripture but what is there in so many words, *Matth.* 2. *ult. James* 2. 5. See *John* 5. 39. There were no other Scriptures to search then, but only those of the Old Testament, for none of the New were written till after Christs Death and Resurrection. See Mr *Cooks* Font uncovered for Infant Baptism, *pag.* 24, 25.

Fourthly, The *Antinomians* or *Antinomists*, who cry down the Law of God, and call those that preach the Law, Legal Preachers, and stand for Evangelicall grace; the Law is part of Canonical Scripture, and hath something peculiar in it, being

written with the finger of God, and delivered with Thunder and Lightning. See Mr *Hindes* Treatise of the use of the Moral Law in the dayes of the Gospel. Mr *Gatakers* Treatise on *Numb.*23.21. and Mr *Burgesse* his Lectures on 1*Tim.*1.8,9. Mr *Bedfords* Examination of *Antinomianism.*

First, The second Commandment, then the fourth, then the whole Law, then the Old Testament, and then all the Scriptures, Mr *Shaw's Britannia Rediviva.*

Those that under a colour of advancing free grace, cry down the Law of God, are enemies to God, to the people of God, to the Gospel, 1. To God in crying down his Law, this is to let every one be at liberty, and do what he list. 2. To the people of God, the Law is to them a Light, a Guide, a Rule, a Counsellor. 3. To the Gospel, the Law is subservient to it, 1. In discovering of sin, by the Law comes the knowledg of sin, and its malignity against God and the souls of men; 2. In driving men to Christ, *Gal.*3.24. 3. In exalting free-grace, 1*Tim.*1.13.14. and the value of Christs Bloud.

Fifthly, Stage-players, who jest with Scriptures; Witches and others, which use charms, writing a piece of S*t Johns* Gospel to cure a disease, or the like, are to be condemned for abusing the Scripture. *Per voces sacras (puta Evang. Johannis, Orationem Dominicam frequenter cum* Ave Maria *recitatam, Symbolum Apostolicum,* &c.) *morbos curare magicum est.* Voetius.

Hujus generis inter Papistas, sunt brevia collo appensa, Ave Maria cum Oratione Dominica in globulis, ad certum numerum recitata. Ames. *lib.*4. *de Conscientia, cap.* 23.

Sixthly, Printers, who print the Bible in bad Paper, a blind print, and corruptly, are likewise to be blamed.

Seventhly, The Heathens and Jews. *Tacitus* cals the Doctrine of the Gospel, *Superstitionem quandam exitiabilem.*

Judæi. Evangelium dici volunt, quasi ‏און גליון‏ Aven Gilion, *id est, mendacium seu iniquitatem voluminis.* Gualeperjus. 1 Cor. 1. 22.

The Modern Jews call *Evangelium Aven gilion*, a volume of lies, word for word, the iniquity of the Volume; The blasphemous Jews mean (I suppose) the volume of iniquity. *Elias Levita* in *Thisbi* mentions this Etymology or rather Pseudology of the word; but *P. Fagius* abhorred to translate it.

The Jews think they shew great reverence to the Bible, if they place it not under but above all other books, if they do not touch it with unwashen hands, especially after they have been disburdening of nature, if they kiss it as often as they open and shut it, if they sit not on that seat where the Bible is, but they are not in the mean while solicitous to do and performe what the Bible teacheth, *viz.* Faith Charity, Justice, Innocency of life, which are the chief parts of Piety. They bend all their thoughts, not to draw out the true and genuine sense of the holy Ghost out of the Scriptures, but how they may by usury and other most unjust means extort money from *Goiim*, that is, the *Gentiles. Paulus Fagius* in his Annotat. on *Deut.*17.17.

Scripture arguments are the chiefest to convince an unbeliever. Christ by divers Arguments, *John* 5. labours to convince the Jews that he was the *Messiah* promised. 1. *John* bare witnesse of him, *vers.*33. 2. His works bare witnesse of him, *vers.*36. 3. The Father did bear witnesse of him, *vers.*37. 4. He produceth the Testimony of the Scriptures, *vers.* 39. *They are they which testifie of me.* Will you not believe *John*, my miracles, my Word from Heaven, then believe the written Word. If we believe not the Testimony of Scripture, nothing will convince us, though one rise from the dead; nor Christ himself, if he were here in the flesh and should preach unto us, *John* 5. *ult.*

6. Consectary.

The Lord in executing of his Judgements commonly observes proportion and retaliation. Antichrist is the greatest opposite to Gods Law and Word, he is called therefore ὁ ἄνομος, 2*Thess.*2.8. The lawlesse one; He is without Law, above Law, against Law; He abuseth Scripture, takes upon him to judge and interpret Scripture, therefore it shall be his ruine, 2*Thess.*2.8. God shall destroy him with the Spirit of his mouth, *id est, Verbo suo.* Beza. God hath consecrated the Word to this purpose; the end of it is not only to save, but destroy, being the

It is a gradation. Luk. 16. 31.

the savour of death to some; and it is a fit instrument for such a work. Antichrists strength is in mens consciences; only this will pierce thither, *Heb.* 4. 12. God useth the Word for the destruction of Antichrist, these wayes: 1. It discovers him, his doctaine, his errours. 2. It hardens him. 3. It condemns him, and passeth sentence against him.

CHAP. III.

II. *The Books of Scripture.*

FRom the Divine flows the Canonical Authority of the Scripture. The Books of Scripture are called Canonical books (say some) from the word κανὼν, which word is used sometimes in the New Testament, *2 Cor.* 10. 13. *Phil.* 3. 16. *Gal.* 6. 16. τῷ κανόνι τούτῳ, mark the double Emphasis, this notable Canon, because they were put into the Canon by the Universal Church, and acknowledged to be divinely inspired by it, and also are made a perfect Canon or Rule of all Doctrine concerning Religion, *Credendorum & agendorum*, of Faith and Manners, of all things which are to be believed or done toward salvation. But *Cameron* thinks it is not termed Canonical, because it is a Rule, for that book (saith he) is called Canonical, which is put into the Catalogue (which the Ancients called a Canon) of those writings which are esteemed Divine. Though it be now received, that these writings are called Canonical, because they contain the Rule of our Faith and Manners, and perhaps are so called in this notion, by S^t *Augustine*; and other Fathers of the Church, yet if we go to the most ancient use of this word Canon, from which the attribute of Canonical Scripture descendeth; it will easily appear, that it signifieth no more then the List or Catalogue of Scriptures, received by the Church. M^r *Thorndikes* 32. Chap. of the Principles of Christian Truth. See him of the heires of the Church, *Chap.* 22. *Becanus* saith, They are called Canonical [a], both because they contain a Rule which we ought to follow in Faith and Manners, and because they are put into the Catalogue of Divine Books.

Tum antiqui Theologi, Basilius, Chrysostomus, Augustinus; *tum recentiores, celeberrimi nominis inter adversarios*, Thomas Aquinas, Ferus, Andradius, *aliique Scripturam* Canonis *nomine designant, aut designatam asserunt, tanquam intellectus & voluntatis regulam ad cuncta, seu credenda, seu agenda, perfectissimam*, Rainoldus *Thesi* 1. established for

[a] *Scripturæ dicuntur* Canonicæ *quia quid nos credere, & quemadmodum vivere oportet, præscribunt, ut huc fidem omnem, vitamque nostram referamus, quemadmodum lapicida aut architectus ad amussim & perpendiculum opus suum exigit.* Whitakerus *de Script. controvers. prima Quæstione prima. cap.* 2. *Libri sacræ Scripturæ Canonici dicuntur; quia fidei morumque regulam continent.* Whitakerus & Scharpius *de sacra Scriptura. Vide* Baronis *Præfat. ad Prælect.* in Jonam *Prælect.* 3. *Hic aut ille liber, non est Canonicus, quia ecclesia hunc aut illum librum acceptavit, approbavit; inque, numerum librorum verè divinorum retulit: sed Scripta sacra ideò merentur nomen* librorum Canonicorum, *quia à Deo inspirata & nobis relicta sunt*, ut in religionis negotio sint norma veri & falsi, intellectus; & sint regula boni & mali, affectui, *Brochmand. Syst. Theol. Artic.* 2. *De Sac. Script. c.* 2. *Quæst.* 3. *vide quæst.* 4. *Quinam & quot sint libri verè Canon. vide Confrontation de verite*, &c. *Par Francois Du Jon. l.* 3. *c.* 3.

Mr *Hobbes* in his Leviathan part 3. cap. 33. saith, Thoose Books only are Canonicall, which are such by Soveraign Authority. Then in the times of Popery the *Apocrypha* were Canonical.

The Conditions of a Canon are these.

1. I must contain Truth, or be an expresse Form and Image of Truth, which is in the Divine mind.

2. It must be commanded, sanctified and confirmed by Divine Authority, that it may be a Canon to us in the Church.

These books were sanctified, either commonly, all of both Testaments, by the Testimony of the Spirit, and Church, and Canon it self; or the books of the Old Testament were specially and singularly confirmed by Word, Signs and Event, as the *Pentateuch*; but the Prophetical books and *Hagiographa* before their carrying into *Babylon*, by extraordinary sign, the Cloud and Veil in the Temple, 1 *Kings* 8. 10. *Levit.* 16. 2. and Gods answer by Ephod, Urim and Thummim, *Exod.* 28. 30. after their carrying away into *Babilon* by singular testimonies of events. The books of

This Canon of the Scripture was finished within the space of two thousand years or thereabout.

of the New Teſtament are confirmed by the Sonne of God revealed in fleſh, by his ſayings and deeds, *Heb.*1.2. and by the powerfull Miniſtry of the Apoſtles, by Signs, Virtues and Miracles, *Mark* 16.20. God owned the Goſpel from Heaven by Miracles, which were wrought by holy men in the face of their adverſaries.

Chriſt confirms his own doctrine and the main and principall doctrine of the Goſpel, by Teſtimonies out of the Prophets, *Matth.*12. the firſt 18 verſes, *Mat.*22.32. the Apoſtles prove the great and weighty doctrine of Chriſtian religion

There is a three-fold Canon in the Church, Divine, Eccleſiaſticall, and Falſe.

The Divine Canon is that which properly and by it ſelf is called the Word of God, immediatly inſpired of God into the Prophets and Apoſtles.

This according to the divers times of the Church is diſtinguiſhed into the Old and New Teſtament, 2 *Cor.*3.6,14. this is a common diviſion of the ſacred Bible among Chriſtians, as in the verſion of *Tremellius* and *Junius*, *Teſtamenti veteris & novi Biblia ſacra*; and the *Geneva* gives that Title to their Bible, *La Bible, qui eſt toute la Saincte Eſcriture du viel & noveau Teſtament.* *Auguſtine* thinks they are better called, *Vetus & Novum Inſtrumentum.* Heinſius & Grotius, *Vetus & Novum Fœdus.* *Vide* Grotii *Annotat. in Libros Evangelii.* A Covenant is an Agreement between two; a Teſtament is the Declaration of the Will of one.

out of the writings of the Old Teſtament, to ſhew the exact agreement of one with the other. *Proprii Canonis dicti univoce duæ conditiones ſunt inſeparabiles, quod veritatem divinam contineat divinitus materiâ & formâ, & quod Authoritate Divina publicæ Eccleſiæ datus & ſanctificatus, ut ſit Canon ſive Regula ipſius, atque hic verè Divinus Canon.* Jun. *animadverſ. in* Bellarm. *Totum Dei verbum, quod ſcriptum habemus, Dei fœdus, vel Teſtamentum vocatur. Illud ex veteri, hoc ex novo deſumptum videtur.* Baronis *Præfat. ad Prælect. in Jon.*

A Teſtament is a ſort of covenant which ſuppoſeth the death of the party which makes it, and is for the good of thoſe for whom it is made. Luke 9.22. I diſpoſe unto you a kingdom by way of legacy.

It is called in regard of the Form, Convention and Agreement between God and man, a Covenant; in regard of the manner of confirming it a Teſtament. For 1. In a Teſtament or laſt Will the Teſtators minde is declared, ſo is the will of God in his Word, therefore it is called a Teſtimony often, *Pſa.*19. and 119. 2. Here is a Teſtator, Chriſt; a Legacy, eternal life; Heirs, the Elect; a writing, the Scripture; Seals, the Sacraments. 3. Becauſe it is ratified by the death of Chriſt, *Heb.* 9.16,17. *Ambulatoria eſt Teſtatoris voluntas, uſque ad mortem*, ſay the Lawyers.

The books of the Old Teſtament are the holy Scriptures given by God to the Church of the Jews, ſhewing them what to beleeve, and how God would be worſhipped: The New Teſtament containeth the books which treat of ſalvation already exhibited, and Chriſt already come in the fleſh, therefore Chriſt is ſaid to be the end of the Law, and all the promiſes in him are Amen.

Eſt mater Eccleſia & ubera ejus duo Teſtamenta Divinarum Scripturarum. Aug. *Tract* 3, in epiſt. *Joh.*

All the books of the Old Teſtament were written originally [b] in Hebrew, becauſe they were committed unto the Hebrews, *Rom.*3.2. except what *Daniel* [c] and *Ezra* wrote in the *Chaldee.* The Jewiſh Church receiving them from God, kept them and delivered them to Poſterity. Many grave Authors hold, That the Hebrew was the firſt Tongue, and Mother of all the reſt; and it may probably be collected from the names of our firſt Parents. It was called Hebrew (ſaith *Erpenius*) not from *Heber* of the Poſterity of *Shem*, as *Joſephus*, *Ierom*, and others think, when it is manifeſt that he rather ſpake Chaldee than Hebrew, becauſe *Abraham* the Patriarch, which drew his original from him was a *Chaldean*; but it was ſo called, ſaith *Erpenius* [d] (as all the Rabbins *Origen* and others teſtifie) from the Hebrews, which people aroſe from *Canaan.* It is honoured with the Title of the holy Tongue (ſaith the ſame *Erpenius*) becauſe the moſt holy God ſpoke it to his Prophets, delivered his holy Will written in it to the Church; and becauſe it is very probable from the opinion of great men, that holy men ſhall uſe it with God hereafter in Heaven. *Vide* Buxtorfium *de lingua Hebrea origine, Antiquitate & Sanctitate.* There are many Hebraiſms alſo in the New Teſtament (*Vor-*

b Ut veterum librorum fides, de Hebraïs voluminibus examinanda eſt, ita novorum veritas Græci ſermonis normam deſiderat. Auguſt.

c From the fourth verſe of the ſecond Chapter of *Daniel* to the end of the ſeventh Chapter; and from the eighth verſe of the fourth Chapter of *Ezra* unto the end of the ſeventh, the Chaldee Dialect is uſed. *Omnes libri Canonici veteris Teſtamenti Ebraicè ſcripti fuerunt. Danielis & Esræ ſunt quædam partes Chaldaicæ, nempè quæ ab iis ex publicis Annalibus & faſtis regni deſumptæ fuerant, in quorum Monarchia tum vivebant ut obſervavit doctiſſimus* Junius. Erpenius *orat. de ling. Ebr.* Some ſay the Hebrews were ſo called from *Abrahams* paſſing over Euphrates. Id. ibid. *Vide* Bocharti *Geogr. Sac. l.*2. *c.*14.

ſium

ſtius hath put forth a Book of them) many words and phraſes rather uſed according to the manner of the Hebrews than the Greeks: by which it is manifeſt that the ſame Spirit was the Authour of the Old and New Teſtament. The knowledge of the Hebrew much conduceth to the learning of thoſe famous oriental Tongues, the *Chaldee*, *Syriack*, *Arabick* and *Æthiopick*, by reaſon of the great affinity which they have with their Mother.

It is a queſtion among Chriſtian Philologers whether the Hebrew tongue was *vernacula* before *Abrahams* journeying to the *Canaanites*? alſo whether the holy Scripture was written in other Characters then before *Ezra's* time, differing from thoſe in which it is written. *Joſephus Scalig. vir ſtupendæ peritiæ* aſſerts both. *Coch. Tit. Talmud. Exc. Gem. Sanhedrin. c.2.* alledgeth *Fuller*, and others the other way, and determines the Queſtion. *Camerarius* in his *Meditat. Hiſtor. Centuria tertia, c.62.* proves by five ſtrong reaſons, that God taught our firſt Parents the Hebrew tongue in Paradiſe, and that it was propagated (*tanquam vernacula*) very farre to others in the Church.

The Books of the Old Teſtament may be divided ſeverall waies. In reſpect of the Style, ſome were written in Proſe, ſome in Verſe: in reſpect of time, ſome were written before their being taken Captives into *Babylon*, as *Jonah*, *Amos*, *Hoſea*, *Joel*, *Eſay*, *Micah*, *Nahum*, *Jeremiah*, *Zephaniah*, *Habakkuk*, *Obadiah*, ſome in the Captivity[f], and ſome after, as *Haggai*, *Zachary*, *Malachy*. The Hebrews divide the Bible (*ex inſtituto Eſdræ*) into three ſpeciall parts*.

1. The Law, the five Books of *Moſes*. 2. The Prophets. 1. The former, *Joſhua*, *Judges*, two books of *Samuel*, and two of the *Kings*, ſo called becauſe they ſpeak of the firſt Prophets. 2. The later. 1. Greater, three. 2. Leſſer, twelve, which among the Hebrews are bound together in one Volume, *Hoſea*, *Joel*, *Amos*, *Obadiah*, *Jonah*, *Micah*, *Nahum*, *Habakkuk*, *Zephaniah*, *Haggai*, *Zechariah*, *Malachy*.

3. The *Hagiographa*, for want of a more ſpecial name, by which title all the reſt are underſtood, and they are eleven[g]. Our Saviour himſelf mentions this moſt ancient diſtinction, *Luk.24.44.* calling all the reſt of the books (beſides the Law and Prophets) *Pſalms. Ubi Pſalmi ponuntur pro omnibus libris, qui Hagiographorum parte continentur, ex quibus etiam in N.T. quædam citantur, tanquam impleta.* Buxtorf. *Tiberias. cap.11. In Maſora, quando vox aliqua ter duntaxat reperitur, & quidem in tribus his Scripturæ partibus, tum dicunt; Ter occurrit, Semel in Lege, ſemel in Prophetis, ſemel in Hagiographis.* Id.ib. *Ferdinando de Eſcalante* in his *Clypeus Concionatorum verbi Dei*, l.5.c.3. ſaith; Some may wonder why the Hebrews excluded *Daniel* from the number of the Prophets, when he was an excellent Prophet, and ſo entitled by Chriſt himſelf. He alledgeth this as a reaſon of it, becauſe the other Prophets when they foretold any Prophecies in the perſon of God, they ſaid, the Lord ſaith this, or words of the like ſort, but *Daniel* wholly forbears this kinde of ſpeech.

[f] As *Ezechiel*, *Daniel*. *Jerom* hath followed this diviſion of the Hebrews.

* Buxtorf. *Tiberias. c.11.*

[g] Both the Chronicles, the Pſalms, Proverbs, Job, Ruth, Daniel, Eccleſiaſtes, Canticles, Lamentations, Eſther, Ezra and Nehemiah, counted for one book. *Probatur à nobis hæc librorum Vet.T. diviſio, tanquam Hebræis familiaris, non autem ut accurata. Nam quâ quæſo veritate dicuntur ſoli illi undecim libri Hagiographi: cum omnes & ſinguli ſacrarum literarum libri verè ſancti ſint? Nec video, qui jure paralipomena, à libris Samuelis & Regum ſejungantur. Non denique ſatis capio, cur Danielis liber e numero Propheticorum excludatur.* Brochm. Syſtem. Theol. *Artic.1. de Sac. Script. c.1.* *Vide* Baronis *Præfat. ad Prælect. in* Jonam. *Prælect.3. p.18, 9.*

All the Scriptures of the Old Teſtament (in other places,) are compriſed in the Law and Prophets, *Matth.5.17.* & 7.12. and 11.13. & 20.40. *Act.13.15.* & 24. 14. & 26.22. & 28.23. *Rom.3.21.* or *Moſes* and the Prophets, *Luk.* 24.27. & 16. 29. or in the Scriptures of the Prophets, *Rom.16.26.* or the Prophets alone, *Luke* 1.70. & 24.25,27. *Rom.1.2. Heb.1.1.* the name Prophet being taken as it is given to every holy Writer.

Mark 1.2. John 6.45.

1. *In ea parte Scripturæ quæ Prophetas continet, in volumine Prophetico.* Buxtorf. *Tiberias. c.11.*

The Jews and the Ancient reckon twenty two [h] Books in the Old Teſtament, according to the number of the Letters of the Alphabet for memory ſake. *Ruth*

[h] Joſeph. *contra* Appian. lib.1. Euſeb.*l.3. c.10.* Hieron. *præf. in lib. Reg. & in Prolog. Galeat.* Some of the Jews, the Talmudical Doctors, reckon four and twenty, reckoning *Ruth*, and the *Lamentations* ſeverally, and have reſpect to the 24. Elders. *Apoc.5.8.* See *Sixtus Senenſis* his *Biblioth.* l.1.c.2, ſome twenty and ſeven.

being

being joyned with the Book of *Judges*, and the *Lamentations* being annexed to *Jeremiah* their Authour. *Hebraei sunt initiales & mediana literæ* 22. *finales quinque. Quamobrem V.T. modò in* 22. *modò in* 27. *libros partiuntur.*

All the books of both Testaments are sixty six, thirty nine of the Old, and twenty seven of the New Testament. Some would have *Hugo Cardinal* to be the first Authour of that division of the Bible into Chapters, which we now follow. No man put the Verses in the Latine Bibles before *Robert Stephen*; and for the New Testament he performed that first, being [i] holpen by no book Greek or Latine. *Vide* Croii *observat. in Nov. Test. c.*7.

Waltherus *in officina Biblica*, p.237. As the *Massorites* reckoned all the words and letters, so some Christians all the verses of the Bible.

This Arithmetical Distinction of Chapters, which we have in our Bibles was not from the first Authours. Of which that is an evident token, that in all the Quotations which are read in the New Testament out of the Old; there is not found any mention of the Chapter, which would not have been altogether omitted, if all the Bibles had then been distinguished by Chapters, as ours[k], distinguishing of the Bible into Chapters and Verses, much helps the Reader, but it sometimes obscures the sense. Dr *Raynolds* [l] gives this Counsell to young Students in the study of Divinity, that they first take their greatest travell with the help of some Learned Interpreter in understanding St *Johns* Gospel, and the Epistle to the *Romans*, the summe of the New Testament, *Isaiah* the Prophet, and the *Psalms* of *David*, the summe of the Old, and in the rest they shall do well also, if in harder places they use the judgement of some godly Writer, as *Calvin* and *P. Martyr* who have written best on the most part of the Old Testament.

i Henric. Steph. *Lect. in Concordant. Græc. N.T.*

Grotius *de Jure Belli. l.*1. *c.*2. Rivetus Isag. *ad Script. sac. c.*29.

There are now out in English, *The Large Annotations* of our Divines on all the Bible; *The Dutch Annotations*; and likewise those of *Diodati*, *Bibliotheca Criticorum* in nine Volumes, ready to be published, if not out: Bishop *Richardson* on a great part, and Mr *Jackson* from *Genesis* to the Great Prophets.

Ustata divisio sacrorum librorum in capita, & ab hominibus est, & recens; sicut demonstravit Sixtus Senensis. *ut nulla in illis extet vocum distinctio, sed singulæ lineæ, uno tenore scriptæ sint, atque unicam vocem constituere videantur.* Croii *observat. in N.T. c.*2. *vide plura ibid. & cap.*4.7. & Raupii Prolegom. *in comment. Bib. Synopt. Divisionem S.S. in capite 3. observat esse, nec admodum antiquam, Psalmos si excepris, quorum in certum numerum & ordinem distinctio, antiqua admodum est, ut videre licet,* Act. 13.33. *In reliquis libris capitum mentio longè post demum secuta.* Hotting. *Thes. Philol. l.*1. *c.*2. sect. 5. he saith there, *l.*1. *c.*2. *quæst.*4. *Periculosum est, & magno cum discrimine conjunctum, si à recepta codicum lectione desciscamus, aut eandem vel ex versionibus, vel ex collatione locorum parallelorum emendare tentemus.*

Rainold. *de Roman. Eccles. Idol. Admonit. ad Lectorem. Nos Codices quosdam ita scriptos vidimus,*

The Books of the Old Testament are, 1. Legal, 2. Historical. 3. Poetical. 4. Prophetical.

1. Legal (which the Hebrews call from the chief part *Torah*, Deut. 31.9. & 33.4. the *Grecians* from the number *Pentateuch*, that is, the five-fold volume) the five Books of *Moses*, *Genesis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*, all written by *Moses* (as it is commonly agreed) except the last Chapter in the end of *Deuteronomy* concerning his death, written by *Joshua*. In which five Books are described the things done in the Church from the beginning of the world to the death of *Moses*. *Atque hic finitur Pentateuchum, historiam annorum* 2552. *cum dimidio, ab initio mundi complectens.* R. Usserius *in Annal. V. T. cap.*37. *Vide* Simf. *Paraf. ad Chron. Cathol. cap.*1. The *Sadduces* (as some say) received no other Scripture but these five Books of *Moses*; therefore Christ, *Mat.*22.32. proves the Resurrection of the dead, which they denied, out of the second Book of *Moses*; but *Scultetus* saith, that they rejected not the Prophets, *lib.*1. *exercit. Evang. cap.*22. See my Annotat. on *Matth.*22,23.

Pentateuchum a quinque voluminibus dicitur; Πέντε enim Græcis quinque τεύχος volumen vocatur. Isid. *l.*6.

In Judaica Ecclesia, etsi summa fuerit omnium librorum veteris Testamenti, Dignitas & Authoritas, maxima tamen fuit quinque librorum Mosi. Rivetus. *Credi vix potest, quâ curiositate qua sollicita superstitione, volumen legis illud, quod in Synagogarum Archivis, ad solennes tantùm Lectiones, & publicos usus asservant, describi curent. Non omnis membrana, sacro huic instituto Idonea censetur; Nec quodvis atramentum. Nihil hic eraditur, nihil deletur, idque metu quodam Religionis.* Schickardi Bechinath. Happeruschim. *p.*10.

The Law was divided by the Jews into 54. Sections, which they reade in 52. Sabbaths, joyning two of the shortest twice together, that the whole might be finished in a years space, to which Section was added a Lecture out of the Prophets,

Act.

Act. 13.15. See *Act.* 15.21. *Ainſw.* on 6. of *Gen.* 8. *Schickardi Bechinath. Happerus* p. 18. *Vide Raupii* Proleg. *in Comment. Bib. Synopt. & Jac. Cap. hiſt. ſac. & Exot. l.* 1, p. 215. *& Hotting. Theſ. Philol. l.* 1. *c.* 2. *ſect.* 6.

Anciently it was not the cuſtome of holy Writers to adde Titles to what they had written, but either they left their works altogether without Titles, or the firſt words were Titles, the Titles now in uſe, as *Geneſis*, *Exodus*, were prefixed according to the arbitrement of men; and the like is to be thought of thoſe before the Hiſtoricall Books of the New Teſtament, as *Matthew*, *Mark*, *Luke*, *John*.

With the *Hebrews* the Titles of Books are taken ſometimes from the ſubject Matter or Argument, as in the Books of *Judges*, *Ruth*, *Kings*, *Proverbs*, and others of that kinde; ſometimes from the Authors or Amanuenſes rather, as in the Books of *Joſhua* and the Prophets; ſometimes from the initial words with which the Books begin, which *Jerome* * follows. The Books of *Moſes* are denominated from the initiall words. Spanhem. *Dub. Evang.* par. 3. *Dub.* 1.

* In prologo Galeato.

בראשית	1, *In Principio.*	i. e. [m] *Geneſis.*
אלה שמות	2. *Hæc nomina.*	h. e. *Exodus.*
ויקרא	3. *Et vocavit.*	h. e. *Leviticus.*
וידבר	4. *Et dixit.*	i. e. *Numeri.*
דברים	5. *Verba.*	ſive *Deuteronomium.*

m Nomina horum quinque librorum ab Hebræis ſumuntur de primis verbis librorum, Græci & Latini denominant hos libros à materia de qua agitur in principio libri. *Bellarminus. Simſ.* Paraſc. ad *Chron. Cathol. c.* 1.

Theſe are ſubdivided again into [n] fifty four Sections, that the reading of them may be finiſhed in ſo many Sabbaths, which is ſignified, *Act.* 15.21.

Junius, *Ainſworth*, *Amama*, *Calvin*, *Bonfrerius*, *Cornelius à Lapide* and *Piſcator*, have done well on the Pentateuch.

n See my Epiſtle to my Heb. *Critica Sacra*, and M. *Thorndike* of religious Aſſemblies. *chap.* 6. *p.* 175, 176.

1. *Geneſis*] In Hebrew *Bereſhith*. the firſt word of the Book, by the *Septuagint* it is called Γένεσις, which appellation the Latine Church retained, becauſe it ſets forth the firſt generation of things, *Chap.* 2.4. and of *Adam* or mankinde, *Gen.* 5.1. It conſiſts of fifty Chapters, and contains a Hiſtory of two thouſand three hundred and ſixty nine yeares from the Creation of the world, to the death of *Joſeph*.

The beſt Expoſitors of this Book are *Mercer*, *Rivet*, *Paræus*, *Calvin*, *Peter Martyr* on fourty Chapters, *Willet*, *Ainſworth*.

Origen upon the *Canticles*, and *Jerom* [o] upon *Ezekiel* ſay, That the *Hebrews* forbad thoſe that had not attained to the Age of the Prieſthood, and judgement, *viz.* thirty years, to reade in three Books for their profundity and difficulty; that is, the beginning of the world, which is contained in the three firſt Chapters of *Geneſis*, the beginning and end of *Ezekiel*, ſince that treats of the *Cherubins*, and the Divine Majeſty, this of the ſtructure of the third Temple; and the Song of Songs, in which thoſe things which ought to be underſtood of the Divine Au hour, are eaſily through youthful affection elſewhere drawn and wreſted.

o Hieron. in prologo in Ezek. & Epiſt. fam. lib. 1. Epſt. 32. Euſtochio, Mercer. *præfa.* in Gen. & *Cantic.* Voſſius *in Theſibus de creatione.* Vide *Eſtium* ad Ezek. 40.46.

This Book of *Geneſis* is not only profitable, but very neceſſary for Doctrine; as *Moſes* is the Prince, and as it were, Parent of Divines: So *Geneſis* is the foundation and excellent *Compendium* of all Divinity, propounding evidently the chief parts of it.

2. *Exodus* [p]] The ſecond Book of *Moſes* is called in Hebrew *Elle Shemoth*, in Greek Ἔξοδος, which word the Latines have retained. It conſiſts of fourty Chapters, and contains a Hiſtory (ſay *Junius* and *Tremellius*) of one hundred fourty two years*, *viz.* from the death of *Joſeph* even to the building of the Tabernacle. Two things are there related, the departure of the *Iſraelites* out of *Egypt*, and their tarrying at Mount *Sinai*.

The beſt Expoſitors of it, are *Rivet*, *Calvin*, *Willet*, *Ainſworth*.

p *Significat exitum filiorum ſcilicet Iſrael de Ægypto, ut in terram Chanaan proficiſcerentur.* Menochius.

* An hundred forty ſix, ſaith *Senenſis*.

3. *Leviticus* [q] In Hebrew *Vajicra*, in Greek and Latine, *Leviticus*, from the matter which it handleth, becauſe it treats eſpecially of the Levitical Prieſthood, and the Levitical or Ceremonial Laws in it. It conſiſts of ſeven and twenty Chapters, and contains a Hiſtory of one Moneth, *viz.* of the firſt, in the ſecond year after their going out of *Ægypt*.

The beſt Expoſitors of it are *Calvin*, *Ainſworth*, and *Willet*.

[q] Barbara Turcarum gens hodie Moſis doctrinam Πενταπλῶν comprehenſam, non aliter quam divinam veneratur, adeo ut eriam chartarum lacinias, quibus aliquid ejus forte inſcriptum ſit, deoſculetur. *Paræus* præfat. de libris Moſis. Evangeliſtæ & Apoſtoli in Novo Teſtamento, centies quinquagies & amplius in narrationibus & concionibus ſuis Moſaici Canonis Authoritatem adducunt, ut ſuum cum Moſe & Prophetis conſenſum comprobent. *Id. ibid.* Tertius liber Moſis, dicitur Leviticus, quia in eo deſcribitur cultus Dei externus per Levitas adminiſtratus. Piſcat. Exeg. Aphoriſ.

4. *Numbers*] In Hebrew *Jedabbar*, in Greek ἀριθμοὶ, in Latine *Numeri*, in Engliſh *Numbers*, becauſe it begins with declaring the number of the people of *Iſrael* who were fit for war, and becauſe many numberings are reckoned up in this Book, as firſt, third, and thirty three Chapters. It contains a Hiſtory of thirty eight years, and conſiſts of thirty ſix Chapters.

The beſt Expoſitors of it are *Calvin*, *Atterſol*, *Ainſworth*.

5. *Deuteronomy* [r]] In Hebrew *Haddebarim*, from the firſt words, in Greek Δευτερονόμιον, which the Latine retains, becauſe it contains a repetition of many neceſſary points of the Law. It conſiſts of thirty four Chapters, and contains a Hiſtory of the two laſt moneths of the year. Some ſay concerning *Chap.* 34. 10. that part of it was written by *Ezra* contemporary with *Malachy*.

The beſt Expoſitors of it are *Calvin*, *Ainſworth*, *Wolphius*, *Cornelius a Lapide*.

[r] Eſt enim Deuteronomium ſive ut Philo loquitur Epinomis, nihil aliud quam lex & hiſtoria ſummatim repetita in eorum gratiam qui promulgationi legis rebuſque illis non interfuerant. *Grotius* in Exo. 20.

2. The Hiſtoricall Books.

1. Before the Captivity, *Joſhua*, *Judges*, *Ruth*, *Samuel*, *Kings*.
2. After the Captivity, both the *Chronicles*, *Ezra*, *Nehemiah*.

The Hebrews divide the books into four claſſes. The firſt is called *Thorah*, that is, the law, containing the five books of *Moſes*.

The ſixth Book in the Old Teſtament is called *Joſhua*, becauſe it contains a Hiſtory of things done by *Joſhua* the ſervant of *Moſes*, which he by the will of God put in writing, it being all written by him, except ſome of the laſt Chapter, where mention is made of his death, and thought to be written by *Samuel*. It conſiſts of twenty four Chapters, and contains a Hiſtory of eighteen years, *viz.* from the death of *Moſes* even to the death of *Ioſhua*.

The beſt Expoſitors of it are [s] *Maſius* and *Serrarius* for Papiſts, *Druſius* and *Lavater* of Proteſtants.

The ſecond *Nebiim Reſhonim*, the books of the former Prophets, as *Joſhua*, *Judges*, *Samuel*, *Kings*. The third *Nebiim Acharonim*, later Prophets, *Iſaiah*, *Jeremiah*, *Ezechiel*. And the leſſer being twelve but one book. The fourth *Sepher Kerubim* the Hagiographall Books. [s] De cujus ingenti at perquam ſolida eruditione, raraque & accurata diligentia nunquam ſatis dici poteſt. *Mede* Aſſert. 3. Heb. ver.

The ſeventh Book is called *Sophetim*, *Judges*, becauſe it contains things done under the Government of the twelve Judges. There is nothing certain of the Author of this Book, though ſome would have *Samuel*; but he rather collected and compiled into one Volume what was written by many. It deſcribes the ſtate of the Government of *Iſrael*, from the death of *Ioſhua* even to the Prieſthood of [t] *Eli*. It conſiſts of twenty one Chapters, and contains a Hiſtory of two hundred ninety nine years, ſay ſome; of three hundred at leaſt, ſaith *Spanhemius*.

The beſt Expoſitors of it are *Peter Martyr*, *Druſius*, *Lavater*, *Serarius*.

It was written as it is likely, by divers Prophets. Matth. 2. ult. *Vide* Bezam, Bucer. & Calvin. *in loc.*

[t] Petrus Martyr in præfat. com. in lib. Jud. ſcribit, alios putare unumquemque judicem ſuorum temporum res geſtas conſcripſiſſe, quæ poſtea *Samuel* (eorum monumenta cum diſſecta eſſent) in unum quoddam corpus ſeu volumen coegerit.

The eighth is *Ruth*, the Authour of which Book is unknown; many think it was written

written by *Samuel*, who added this as a part or concluſion of the Book of *Judges*. It conſiſts of four Chapters, and is an Hiſtory concerning the marriage and poſterity of *Ruth*.

The beſt Expoſitors of it are *Druſius*, *Wolphius*, *Lavater*, *Topſel*.

The ninth in order are the two Books of *Samuel*[u], which contain in them an Hiſtory of an hundred and twenty years. The firſt beginning an Hiſtory of eighty years, of fourty under *Eli*, 1 *Sam.* 4.18. and of fourty under *Samuel* and *Saul*, *Act.* 13.21. and conſiſts of one and thirty Chapters. The ſecond Book is a Hiſtory of fourty years, even from the death of *Saul* to the end of *Davids* Kingdom, and conſiſts of four and twenty Chapters. Theſe two Books in the Original have two ſeveral Titles: [x]The one is the firſt and ſecond of *Kings*, the other the firſt and ſecond of *Samuel*. The former Title it hath received as it ſtands in relation to the two next Books, and in oppoſition to that of *Judges*; for as in that Story the Regiment of *Judges* was deſcribed in one Book; ſo in this Story, of which theſe two are but one part, the Regiment of Kings is deſcribed; this is the reaſon of the firſt Title. The other likewiſe of the firſt and ſecond of *Samuel* is given unto it, 1. Becauſe there is very frequent mention made of *Samuel* therein, he being a principal ſubject of the firſt part thereof. 2. Becauſe it continueth the narration ſo farre, till the infallible truth of *Samuels* principal Prophecy (which ſeemed to remain in great doubtfulneſſe, at leaſt when he ended his dayes) was fully accompliſhed in eſtabliſhing the Kingdome upon the Perſon and Family of *David* the ſonne of *Jeſſe*.

The beſt Expoſitors of both the *Samuels*, are *Peter Martyr*, *Druſius*: *Willet* alſo hath expounded them, but not ſo well as he hath other Books of Scripture.

Aliqui hujus libri auctorem faciunt Ezechiam *Regem*, *alii* Eſdram, *alii* Samuelem, *quæ opinio verior videtur, & pluribus nititur conjecturis, & graviores habet aſſertores, & etiam plures*, Menochius.

[u]The Authors of theſe books of *Samuel*, are thought to be *Samuel*, *Nathan* and *Gad*: *Samuel* of the firſt Book to the twenty fifth Chapter, where his death is rehearſed; *Nathan* and *Gad* continued it, 2 *Chron.* 29.29. [x] They are called the firſt and ſecond of Kings by the Greeks and Latines. They contain a large Hiſtory of things done by Kings, the hiſtory of *Samuel* being prepoſed. The ordinary Gloſſe ſaith, he wrote a good part of the firſt Book. *Scriptor horum librorum quatuor Hebræorum eruditiſſimus creditur eſſe Jeremias. Sermonis forma non diſcrepat. Eum credibile eſt uſum commentariis illis Nathanis & Gadi Prophetarum, quorum mentio*, 1 Paral. 29.29. Grotius.

The tenth is the two Books of the *Kings*, in Hebrew *Melachim*, in Greek and Latine the third and fourth of the *Kings*, from the ſubject matter of them, becauſe they relate the Acts of the Kings of *Iſrael* and *Iudah*. This Hiſtory was written by divers Prophets; but who digeſted it into one Volume is uncertain; many aſcribe it unto *Ezra*. See *Menochius*. The firſt Book conſiſts of twenty two Chapters, and contains an Hiſtory of an hundred and eighteen years, and the acts of five Kings of *Iudah*, *Solomon*, *Rehoboam*, *Abijah*, *Aſa*, *Iehoſaphat*: of eight Kings of *Iſrael*, viz. *Ieroboam*, *Nadab*, *Baaſha*, *Ela*, *Zimri*, *Thibni*, *Homri*, and *Ahab*. The ſecond Book conſiſts of five and twenty Chapters, and contains a Hiſtory of three hundred and twenty years, and the acts of the other Kings of *Iſrael*, twelve in number, and the deſtruction of both Kingdomes.

The beſt Expoſitors of both the *Kings*, are *Peter Martyr*, and *Caſpar Sanctius*.

Becauſe they reckon the firſt and ſecond of *Samuel* alſo among thoſe of the Kings, *Ezra* & *Jeremiah* are thought to be the authors of the Kings. *Munſter* rendred it the Books of Annals, Libri præteritorum appellantur ab Hieronymo.

The eleventh Book is the two Books of *Chronicles*, which is called *Dibrei Hajamim*, *verba dierum*, becauſe in them the deeds of the Kings of *Iudah* are particularly deſcribed. The Greeks and Latines divide it into two; with the Greeks it is called *liber* παραλειπομένων q.d. *prætermiſſorum*, the Book of Remains, becauſe he ſummarily explains ſome things either omitted, or not fully deſcribed in the Pentateuch, the Books of *Joſhua*, *Judges*, *Samuel*, and the *Kings*. Of the Latines *liber Chronicorum*, q.d. *Chronologicum*; which appellation *Luther* retains in the Dutch verſion of the Bible. There is nothing certain of the Authour [y] of theſe Books,

Ab Eſdra ſcriptos hos duos libros conſtans ſemper fuit apud *Hebræos* fama: qui hos libros vocant

verba dierum [z] id eſt, excerpta ex regum diurnis. *Grotius*. Tempus quo hiſtoria Paralipomenon edita, & Canonicis Scriptoribus adjecta ſit, non poſſum pro certo indicare. Suſpicor autem poſt Antiochi perſecutionem, qui ſæviérat in libros divinos, abbreviatorem ex annalibus regum epitomen excerpſiſſe, præmiſſis genealogiis ab Adami uſque, & additis quibuſdam generi Davidico, ut continens temporum ſeries haberetur vulgò uſque ad ſua tempora. *Bibliander* de optimo genere explicandi *Hebraica*. [y] Auctor ignoratur, Alii Eſdræ tribuunt, alii Jeremiæ; certi nihil habemus ex Scriptura. *Menochius*.

though *Ezra* be thought to be the Authour. The first Book consists of twenty nine Chapters, and contains a History of two thousand eight hundred and five years, *viz.* from the Creation of the world even to the Kingdom of *Solomon*. The second consists of thirty two Chapters, and describes a History from the beginning of the Kingdom of *Solomon*, even to the return out of the Captivity of *Babylon*.

The best Expositor on both the *Chronicles* is *Lavater*.

Twelfthly, The two Books of *Ezra*[z], they are counted for one Volume with the Hebrews; the Greeks and Latines divide them into two Books, and assign the first to *Ezra*, the second to *Nehemiah*.

z *Ezra* signifieth an helper, *Nehemiah* a comforter. *Certum est libros Paralipomenon*, Esdræ & Nehemiæ *esse post reliquos ferè omnes sacros veteris Testamenti libros conscriptos.* Capel. *Critica Sac. l.* 1. *c.* 3.

Ezra was so called from the Author, which was a Scribe, most skil'd in the Law of God, as appears in *Chap.* 7. *v.* 1, 6. and 11.

The best Expositors of it are *Junius* and *Wolphius*.

a *Nehemiah* in English is *A Comfort sent from God*, to comfort his people in those troublesome times.

Nehemiah[a]] It is called by the Latines the second Book of *Ezra*, because the History begun by *Ezra* is continued in it; but usually *Nehemiah* because it was written by him, and also because it contains the re-edifying of the City of *Jerusalem*, caused by *Nehemiah*. It consists of thirteen Chapters, and contains a History of fifty five years, *viz.* from the twentieth year of *Artaxerxes* to the Kingdom of the last *Darius*.

The best Expositors of it are *Wolphius* and *Pilkinton*.

b Nomen huic libro est á potiore persona. *Martinius.* Aben Esra docet, historiæ hujus Scriptorem fuisse Mardochæum, idque ex ultimo capite hujus libri colligit. Hanc sententiam tanquam veram amplector tamdiu, donec contrarium probetur.

The next Book is *Esther*[b], called in Hebrew *Megillath Esther*, the Volume of *Esther*. Many of the Jews think this book was written by *Mordechai*, which those words in *Chap.* 9. 20. and 23. seem to favour. *Isidore* saith, *Ezra* is thought to have written *Esther*, but some say it was composed after by another; *Moses Camius* saith it was written by the men of the great Synagogue. *Philo Judæus* saith, *Joachim* a Priest of the Hebrews, son of the High-Priest, was the composer of it, and that he did it at the entreaty of *Mordecai* the Jew. It's remarkable, that though the Book of *Esther* contain most admirable passages of Gods providence in delivering of his Church, yet in this book alone of all the books of holy Scripture the name of God is not so much as once mentioned. D[r] *Drakes Chronol.* The Jews throw the book of *Esther* to the ground before they reade it, because the name of God is not there, as their Rabbins have observed. D[r] *Stoughtons* Love-sick Spouse. It consists of ten Chapters, and contains a History of ten, or (as others will) of twenty * years, concerning the preservation of the Church of the Jews in *Persia* by *Esther*.

Drusius, *Serarius*, and *Merlin* have done well on this book.

Mayerus dissertat. Theol. de LXX. Hebdomaibus Danielis. *p.* 145. LXX huic historiæ somnium quoddam Mardochæi præmittunt quod non est in Hebræo. *Grotius.* * *Martinius.*

3. Poetical books.

c *Grotius* reckons the *Lamentations* among the Poetical books. *M. Caryl* on Job 3. ver. 2. pag. 334.

Job, *Psalms*, *Proverbs*, *Ecclesiastes*, *Canticles*; to which some adde the c *Lamentations*. Those parts of Scripture which set forth strongest affections, are composed in verse: as those holy flames of spiritual love between Christ and his Spouse in the *Canticles of Solomon*. The triumphant joy of *Deborah* after deliverance from *Sisera's* Army; of *Moses* and *Miriam* after the destruction of *Pharaoh*: the afflicting sorrows of *Hezekiah* in his sickness; and the *Lamentations* of *Ieremiah* for the Captivity of the Jews: The Book of *Psalms* is as it were a throng of all affections, love, joy, sorrow, fear, hope, anger, zeal, every passion acting a part, and wound up in the highest strains by the Spirit of God, breathing Poetical eloquence into the heavenly Prophet. So the Book of *Job*, whose subject is sorrow, hath a composure answerable to the matter. Passion hath most scope in Verse, and is freest when tyed up in numbers. See my Annotations on those five Poetical books.

Job] There is great variety of judgement about the Authour and Pen-man of this book. Some say it was of one of the Prophets, but they know not who; Some ascribe

aſcribe it to *Solomon*, ſome to *Elihu*, many to *Moſes*; as *Neirembergius* and *Hugo Cardinal*, *Suidas* and *Pineda* conceive that *Iob* himſelf was the Authour of this book; and it is thus proved, becauſe when any book is inſcribed by the name of any perſon, and there appears no urgent reaſon, wherefore it could not be written by him, ſuch a perſon is to be thought the Authour, and not the matter of the book, as is manifeſt in the book of *Ioſhua*, and thoſe of the greater and leſſer Prophets. The Arabical ſpeeches with which it abounds, note that it was written by ſome man living near *Arabia*, as *Iob* did; Neither doth it hinder, that *Job* * ſpeaks of himſelf in the third perſon, for Canonical Writers are wont to do this out of modeſty, *Numb.* 12.3. *John* 21.24.

Singula in eo verba plena ſunt ſenſibus. *Hier.*

Quis libri ſcriptor fuit incertum eſt, nec niſi leviſſimis conjecturis nititur, quicquid de eo dici poteſt. *Beza.* vide *Grotium & Menochium, Walther.* in Officina Biblica & *Ludov.* de Tena Iſag. ad totam *Sac. Script.* The Apoſtle 1 *Cor.* 3.19. proves it to be of divine Authority. * *Chap.* 1.1. Ante legem datam floruiſſe ſatis inde videtur conſtare, quod vir ob juſtitiam atque pietatem incomparabilem celeberrimus, victimas, filiorum nomine, toties obtulerit. *Cl.* Selden *de Jure naturali. & Gentium.* l. 2. c. 7. *vide plura ibid.* Eſt liber iſte Jobi omnium Sacrorum librorum difficillimus, ut qui non modo Theologum, verum etiam *Hebreæ*, Chaldaicæque linguæ, Poetices, Dialectices, Rhetoricæ, Aſtronomiæ, Phyſices denique, bene peritum interpretem requirat. *Bez. in epiſt. ad expoſit.* Mere. *Vide* Simſ. *Paraſ. ad Chron. Cath.* c. 1. The book of *Job* is ſuppoſed to have been written before *Moſes* time, and the Jews in the *Talmud* ſay, that *Job* lived in the time of *Jacob*. *Aben Ezra* and *Jarchi* on *Job* 1. ſay, he deſcended of the ſons of *Nachor*, *Abrahams* brother, and generally by moſt he is held to be more ancient then *Moſes*. M. *Nettles* Anſw. to the Jewiſh part of M. *Seldens* hiſtory of Tithes. *ſect.* 2. Vide *Collium* de animabus Paganorum. l. 3. c. 5. Jobi liber antiquior eſt lege quemadmodum docetur copioſè â doctis Sixto Senenſi, Mercero, aliiſque, ut in eo non ſit neceſſe inſiſtere. *Rain.* de lib. Apoc. prælect. 191.

It is conceived to be the firſt peece of Scripture that was written: if *Moſes* wrote it, it is probable that he wrote it before the deliverance of the people of *Iſrael* out of *Egypt*, while he was in *Midian*. The main and principal ſubject of this book is contained in *Pſal.* 34.19. *Many are the afflictions of the righteous, but the Lord delivereth him out of all.* We may divide the book into three parts, and ſo it ſets forth:

1. *Iobs* happy condition, both in regard of externals aud internals, in the firſt five verſes.

2. *Iobs* Fall, his calamity, from that to the ſeventh verſe of the fourty ſecond Chapter.

3. *Iobs* Reſtitution, or reſtoring, from thence to the end.

Beza, Mercer, Pineda, Druſius, Coccius have well expounded it, and M. *Caryl* a great part of it.

Liber Pſalmorum complectitur quicquid utile eſt in omnibus Scripturis: hæc ſacra poeſis eſt elegantiſſima Legis Prophetarumque Epitome, ſola brevitate & numero à reliquis diſcrepans; cum commune promptuarium earum omnium eſt, quæ nobis neceſſaria ſunt. Trem. & Jun.

The *Pſalms* are called in the Hebrew *Sepher Tehillim*, a book of Divine Praiſes, in Greek ψαλτήριον, ſo called from a muſicall Inſtrument uſed in ſinging of the *Pſalms*, which name the Latines have retained. *Vide* Menochium. Hymns is the general Title for the whole book of *Pſalms*; For though it be tranſlated, *The Book of Pſalms*, yet every one that knoweth that language, knoweth the word is, *The Book of Hymns*. Chriſt with his Diſciples ſung an Hymn, Matt. 26.30. M. *Cottons* Singing of Pſalms a Goſpel-Ordinance, *c.* 5.

Pſalmi dicti ſunt Tehillim *ab argumento præcipuo: Etſi enim in libro hoc contineantur etiam petitiones, necnon precationes: hæ tamen non adeo ſunt frequentes, & his ipſis variæ interſperſa ſunt laudationes Dei, a Juſtitia ſumma, à miſericordia & potentia Dei deſumptæ.*

It contains ſacred Songs to be fitted for every condition, both of the Church and Members. It is called in the New Teſtament, The Book of Pſalms, *Luk.* 20.42. and 24.44. Act. 1.20. No Books in the Old Teſtament are oftner cited in the New, then *Iſaiah* and the *Pſalms*; that ſixty times, this ſixty four.

Opus omni laude majus, & univerſa ſapientia divina atque humana, exiguum quidem, ſed eo etiam nobilius, atque admirabilius compendium: ea ſermonis elegantia, numerorum & harmonia ſuavitate, ſententiarum eruditione & gravitate, ut nihil majus dici poſſit. Erpenius orat. de ling. Ebr. dignitate. *Quiſquis Pſalmos ita ordine digeſſit, ut nunc habemus eos in unum volumen collectos, ſive Ezra fuit, ſive aliquis alius poſt reditum è Babylone; conatus eſt Pſalmos ejuſdem authoris, aut ejuſdem argumenti, aut ejuſdem temporis colligere & conjungere.* Foord. in Pſal. 40. According to the Hebrew account the pſalms have 2527 verſes. *Beza Pſalmos varia Latinorum carminum genere elegantiſſimè & ſuaviſſimè expreſſos orbi Chriſtiano dedit.* Melchior Adam in *ejus vita. Pſalterium Buchanani Latinum, opus plane divinum & ad uſum Scholaſticæ juventutis egregiè elaboratum.* Graſerus. *exercit.* in c. 9. *Dan.*

They

They are in all an hundred and fifty, in Greek an hundred fifty one. *Auguſtine* and *Chryſoſtome* aſcribe them all to *David* as the Author, ſo do *Theophylact*, *Ludovicus de Tena*. Some think that after the Captivity *Ezra* collected theſe Pſalms, diſperſed here and there, into one Volume. There are ten Authors whoſe names are put in the Titles of the *Pſalms*, viz. *David*, *Solomon*, *Moſes*, *Aſaph*, *Etham*, *Heman*, *Jeduthun*, and the three ſons of *Corah*. *Oda iſta Davidis dicuntur, quod is multas veteres collegerit, multas ipſe Pſallendi ſciens addiderit, aut per homines idoneos addi fecerit.* Grotius.

The Book of Pſalms, though it be called from the greater part, by the name of *Davids Pſalms*; yet were not all the Pſalms in it compoſed by *David*, but ſome of them by *Moſes*, *Pſa.*90. Some by *Heman*, *Pſa.*88. Some of them by *Etham*, *Pſa.* 89. Some by others, *Pſa.*137. M. *Gataker* on *Pſa.* 82.6,7,8. Seventy four Pſalms are expreſly entituled *Davids Pſalms*, that ſome others which want titles expreſſing their Pen-men were his alſo. See *Act.*4.25, *Id.ibid.*

The Hebrews divide the Pſalms into five Books or parts. The firſt Book hath the firſt 41. Pſalms; the ſecond 31. from 42 to 73. the third 17. from 73 to 90. the fourth 17. from 90 even to 107. the fifth 43. from the 107 to 150. *Vide* Genebr. *in* Pſal. 1.1. *Tituli ſunt Pſalmorum claves*, the Titles are Keys as it were of the Pſalms, ſaith *Jerom*. For the pſalmes of degrees, aſcent, or excellencies, See *Junius* his *Meditat.* on *Pſal.* 122.

The beſt Expoſitors on the *pſalms*, are *Muſculus*, *Mollerus*, *Muis*, *Calvin*, *Ford.*

The Scripture is the choiceſt Book; the Pſalms the choiceſt peece of Scripture, and the 119 pſalm the choiceſt part of the pſalms. Among 176 verſes in that pſalm there are ſcarce four, or five at moſt, wherein there is not ſome commendation of the word.

Scriptura quidem illa divina aliis omnibus antecellit: ſed in Scriptura reſpectu applicationis ad vulnera, perpeſſiones, actiones, & difficultates quaſvis animorum noſtrorum. Pſalmi aliis ſcripturæ partibus ante ponendi ſunt. *Junii* Meditat in *Pſal.* 122. *Vide plura ibid.*

The pſalms are frequently read both in the Jewiſh Synagogues, and in our Chriſtian Churches; the very Turks themſelves ſwear as ſolemnly by *Davids* pſalms, as by their *Mahomets Alcoran*, they have them in ſuch eſtimation. Of all parts of the Scripture, the pſalms have this excellency, that they do in a lively experimental way ſet forth the gracious works of God upon the ſoul. They have a reſpective direction, or comfort to every ones affliction or temptation. Hence they have been called by ſome the little Bible, or the Bible of the Bible. M. *Burgeſſe* of Juſtification, *p.*225.

Baſil ſaith, If all the other books of Scripture ſhould periſh, there remained enough in the book of Pſalms for the ſupply of all, and therefore he cals it *amuletum ad proſtigandum damonem.* Our Saviour Chriſt himſelf cites the pſalms, not only as Canonical Scripture, but as a particular, entire, and noble ſumme of that body, *Luk.*24.44. no book of the Old Teſtament (except the prophecy of *Iſaiah*) is ſo like a Goſpel, ſo particular in all things concerning Chriſt, as the pſalmes. D. *Donne* on *Pſa.*62.7,9.

Proverbs] In Hebrew *Miſhle*, the Book of *Proverbs* is compared to a great heap of Gold-rings, rich and orient ſeverally, and every one ſhining with a diſtinct[a] ſenſe by it ſelf: but other contexts of holy Writ, to Gold-chains, ſo interwoven and linked together, that they muſt be enlightned and receive mutuall illuſtration one from another. The manner of it is uſually to deliver two contra-diſtinct propoſitions.

[a] M. Bolton on Prov.18.14. *Sententiæ, verba, ſive dicta graviter & paucis concinnata, quæ in omnium animis hærere & in ore verſari debent, denique ſpeculum ſunt totius vitæ & adminiſtrationis noſtræ.* Junius. What ſpeciall prerogatives this Book hath above the reſt of Canonical Books, ſee M. *Cawdrey* on Prov.29.8.

It conſiſts of one and thirty Chapters: It was written by *Solomon*, ſaith *Auguſtine*, Chap.17. of his 20 Book *de Civitate Dei*; and *Joſephus* in the 8th book and 2d Chapter of his Jewiſh Antiquities; and it is proved, 1 *King.*4.32. though there indeed

indeed it is ſaid only, he ſpake them, yet it is likely alſo he wrote them. *Prov.* 1.1. they are called the *Proverbs of Salomon*, becauſe moſt of them are his. It is a Treatiſe of Chriſtian manners, touching piety toward God, and juſtice toward our neighbours.

The beſt Expoſitors on it, are *Mercer*, *Cartwright*, *Dod* and *Cleaver*, *Lavater*. *Græce dicitur hic liber* Παροιμίαι, *nimirum Hebræum* מָשָׁל *propriè comparationem ſignificat, & quia ex comparationibus curtatis plerumque fiebant Proverbia, inde cœpit ſumi in ſignificatione* παροιμίας. Grotius.

Eccleſiaſtes] In Hebrew [b] *Coheleth*, the Feminine hath reſpect either to wiſedom or to the ſoul, the nobler part. See *Menochius*.

[b] Quod in eum librum collectæ ſunt omnes ſcientiæ: vel quòd ſapientia Solomonis hic homines congreget ad ipſam audiendam. *Martinius.* The *Proverbs* were *Salomons* Ethick. *Eccleſiaſtes* his Phyſicks. *Canticles* his Metaphyſicks. *Proverbia Scripta ſunt potiſſimum pro ætate juvenili, Eccleſiaſtes pro virili, Canticum pro ſenili.* The Jews compare the three Books of *Salomon* to the three parts of his Temple, they liken the *Proverbs* to the Porch, *Eccleſiaſtes* to the Holy Place, *Canticles* to the Holy of Holies. *Opinor Salomonem in ſenectute poſt quam à lapſu reſipuiſſet, ſcripſiſſe.* 1. *Novem prima Capita libri Proverbiorum, & librum qui Eccleſiaſtes dicitur, ut ex collatione concipi poteſt.* 2. *Librum Canticorum, ut ex eo libro colligere licet.* 3. *Pſalmum iſtum quaſi compendium libri Canticorum.* Foord *in Pſal.* 45.

The Authour of this Book was *Solomon*, who either at his Table, or in his familiar conference propounded theſe Doctrines to his Courtiers, as may be collected out of 1 *King.* 10.8. Many of the *Hebrews* ſay, that this Book was written by *Solomon* to teſtifie his repentance of his ill led life.

It conſiſts of twelve Chapters. The ſumme and ſcope of the whole Book is explained in the laſt Chapter, or the two firſt verſes, *viz.* that all things in the world are vain; therefore that nothing is more profitable and neceſſary then to fear God and keep his Commandments. The principal parts of it are two: The firſt concerning the vanity of humane matters and ſtudies in the world: the latter of the ſtability and profit of godlineſſe and the fear of God.

The beſt Expoſitors on it are *Mercer*, *Cartwright*, M. *Pemble*, *Granger*.

Canticles are called in Hebrew *Shir ha-ſhirim*, by the Latines *Cantica* [c] *Canticorum*, *The Song of Songs*, that is, a moſt excellent Song, the hebrews having no ſuperlatives. *Solomon* was the Authour of it, 1 *King.* 4.32. Many of the Ancients refer it to the ſpirituall Marriage between Chriſt and the Church, or every faithfull ſoul. Some think it was penned long after *Solomons* Marriage with *Pharaohs* daughter, by comparing 1 *King.* 7.34 with *Cant.* 7.4. It conſiſts of eight Chapters, and perpetuall Dialogues.

Liber ille Salomonis diſputationem continet de ſummo bono, quod definit eſſe conjunctionem cum Deo, ac perpetuum Dei fruitionem.

Simſ. Chron. Cathol. parte tertia. [c] Id eſt, ſummum & præſtantiſſimum, vide *Gen.* 9.25. Eſt autem hæc generalis totius libri inſcriptio, libri argumentum ſcriptoremque exponens. Argumentum eſt Epithalamium excellentiſſimum ſive connubiale Canticum, quo Schelomo decantavit ſacram illam, auguſtiſſimam, & beatiſſimam deſponſationem conjunctionemque Chriſti cum Eccleſia, *Jun.*

The Jews had this Book in ſuch reverence and account, that before thirty years of age none would ſtudy it.

The beſt Expoſitors are *Mercer*, *Brightman*, *Ainſworth*, *Fenner*.

This Book which treats of that Spiritual and Heavenly Fellowſhip the ſanctified ſoul hath with Chriſt, cannot be throughly underſtood in the true life of it, but by thoſe that are ſanctified.

4. Prophetical Books.

The { Greater Prophets four, *Iſaiah*, *Jeremiah*, *Ezekiel*, *Daniel*.
{ Leſſer Prophets twelve, *Hoſea*, *Joel*, *Amos*, *Obadiah*, *Jonah*, *Micha*, *Nahum*, *Habakkuk*, *Zephany*, *Haggai*, *Zachary*, *Malachi*.

Grotius orders them thus: *Hoſea*, *Joel*, *Amos*, *Obadiah*, *Jonah*, *Iſaiah*, *Micah*, *Nahum*, *Habakkuk*, *Zephany*, *Daniel*, *Jeremiah*, *Ezekiel*, *Haggai*, *Zachary*, *Malachi*.

They are called Prophetical Books, becauſe they were written by Prophets, by Gods Commandement; Prophets were diſtinguiſhed by the Temples, ſome were

were *Prophetæ priores*, those of the first Temple; others *Posteriores*, of the latter Temple.

Isaiah] Is placed first, not because he is more Ancient then all the rest; for some say, that *Jonah*[d] and *Amos* were before him in time; others that *Hosea* was before him; for *Isaiahs* beginning was in the dayes of *Uzziah*. Now *Hosea* was in the dayes of *Jeroboam*, and *Jeroboam* was before *Uzziah*. This Mr *Burroughs* saith is one reason, why though he intends to go over the whole prophetical Books, yet he rather pitcheth upon *Hosea* first, because indeed he was the first Propher, but *Isaiah*[e] was rather set first for the Dignity of the Prophetical Oracles which he explains, and because his Prophecy is longer then all the rest. He is eloquent in his speech, being a Noble man, therefore the translation can hardly expresse his elegancy. He brings so many and such evident testimonies of the Coming, Incarnation, Miracles, Preaching, Life, Passion, Death and Resurrection of Christ, that he seems rather to write a History of things past, then to prophesie of things to come, and one cals him the fifth Evangelist. Hence (saith *Senensis*) our Lord Jesus Christ made choice of this among all the Prophets, first of all to read publickly, and expound in the Synagogue of his own Countrey; and in the New Testament, he is ofner cited, then all the rest of the Prophets. He began to prophesie in the year 3160, seven hundred years before Christ was born, *Uzziah* the King of *Judah* yet raigning, and came to the last times of *Hezekiah*, Isa. 1. 1. and 39. 3. therefore he was almost contemporary with *Hosea*, *Amos* and *Micah*, and finished the course of his life under four Kings of *Judah*, viz. *Uzzia*, *Iothan*, *Achaz* and *Hezekiah*. The Hebrews say, he was of the Bloud-Royal, and that he was sawed to death with a woodden saw by *Manasseh* an idolatrous King, after he had taught sixty years. His Prophecy consists of sixty six Chapters.

[d] Learned men conclude from 2 *King.* 13. 25. that *Jonah* prophesied first of all the sixteen Prophets.

Dr *Hill* in a Sermon on the Lord of hosts. *Isaiah* prophesied 60 years, saith *Alsted*, 96 saith *Cornelius a Lapide*. He prophesied with elegancy, alacrity, fidelity, variety.

[e] Jeshagneia, *quasi dicas, salus Domini vel Dei, quod præ cæteris plenum sit vivificarum consolationum. Non tam Propheta dicendus sit, quam Evangelista.* Hieron. *præfat. in* Isa. *Quicquid de Physicis, Ethicis, Logicis & quicquid de sanctarum Scripturarum mysteriis potest humana lingua, mortalium sensus accipere, complexus est summa præ cæteris Prophetis venustate sermonis, & urbana dictionis elegantiâ.* Hieron. *Isaias, quem ex regia ortum familia novistis, tanta eloquentia librum suum contexuit, ut omnes Latinos Græcosve oratores longo post se inter valle relinquat.* Waser. *in præf. ad Grammaticam Syram. Vide plura ib. In sermone suo disertus est, quippe vir nobilis & urbana eloquentia, nec habens quicquam in eloquio rusticitatis admixtum. Unde accidit ut præ cæteris, florem sermonis ejus, translatio non potuerit conservare. Ita universa Christi Ecclesiaque Mysteria ad liquidum prosecutus est, ut non putes eum de futuro vaticinari, sed de præteritis historiam texere.* Hieron. *præfat. Inter eos vates, qui de Messiæ scripsere, perquam disertus est Isaias: oratio ejus erudita ubique, & majestatis plena, facilè ostendit, qua esset natus origine. Vir enim nobilissimus, & principum consanguinitate clarus, artes omnes scientiasque didicerat, quibus ingenia ad magna fortuna cultum excitantur. Liber autem ejus non tam vaticinia continere, quam Evangelia videtur. Res esse pridem gestas, non futuras, putes.* Cunæus *de Repub. Heb. l.* 3. *c.* 7. *Admirabiles omnes in scribendo Prophetæ sunt, & parem meriti fidem: sed eminent in Isaia sublime quiddam, ingeniosum, vehemens, urbanum, quod majore voluptate, admirationeque lectorem tenet.* Maldonat. *in* Joh. 1.

The best Expositors of it are *Calvin*, *Sculletus*, *Forerius*. *Mollerus*, and in English *Day*.

Jeremiah,] This Book was always esteemed as Canonical, and written by *Jeremiah*. He prophesied under *Iosiah*, *Iehoahaz*, *Ioachim* and *Zedekiah*. His Prophecy consists of fifty two Chapters.

Lodov. *de Tena. Jirmijah celsitudo, vel excelsus Domini, quod magnalia Dei animo magno atque forti douerit.* Or *Ramah Jah*, the reject of the Lord, so he was in regard of his condition. *Jeremiæ omnis majestas posita in verborum neglectu est. Adeo illam decet rustica dictio.* Cunæus *de Repub. Heb. l.* 3. *c.* 7. *Simplicitas eloquii, à loco ei in quo natus est, accidit. Fuit enim Anathaites, qui est usque hodiè viculus tribus ab Hierosolymis distans milibus.* Hieron. *Præfat. in Hier.*

He prophesied partly in the Land of *Judea*, and partly in the Land of *Ægypt*. In the Land of *Judea* he prophesied 41 years, and afterward four years in *Ægypt*. See *Jackson* on *Jer.* 7. 16. p. 4, 5.

The best Expositors of it are *Calvin*, *Bullinger*, *Polanus*.

Lamentations] It is called in Hebrew *Echa*, i. *Quomodo*, because it begins with this word; The LXX translate it Θρῆνοι, i. e. *Lamentationes vel fletus*, for the Subject or Matter of it. It contains sad and mourning complaints of the state of the Commonwealth of *Israel*, into which it fell after the death of *Iosiah*. It consists of five Chapters.

Jer. 14. 1, 7. and 31. 17.

Nazianzen never read this Book but he wept abundantly.

Jeremiah

Jeremiah is thought to be the Author of it. This was the laſt Prophet that the Lord ſent to *Judah* before the Captivity. He was the fitteſt man to write a Book of *Lamentations*, he had ſeen the City beſieged, ſtormed and fired, the Temple deſtroyed, great out-rage and cruelty committed.

The beſt Expoſitors of it are *Peter Martyr* and *Udal.*

Ezekiel[f]] Signifieth *The ſtrength of God*, or *One ſtrengthned by God.* He propheſied at the ſame time with *Jeremiah*; *Ezekiel* in the City of *Babylon*, *Jeremiah* at *Jeruſalem.* It conſiſts of eight and fourty Chapters.

The beſt Expoſitors are *Junius*, *Polanus*, and *Villalpandus* a great Linguiſt and Mathematician.

This Prophechy is full of Majeſty, obſcurity, and difficulty. *Calvin* ſpent his laſt breath on this Prophet, and went over part of it.

[f] *Jechezkel fortitudo ſive robur Dei. Stylus ejus nec ſatis diſertus, nec admodum ruſticus eſt, ſed ex utroque temperatus. Sixtus* Senenſis. *Sermo ejus nec ſatis diſertus, nec admodum ruſticus eſt, ſed ex utroque mediè temperatus. Sacerdos & ipſe fuit, ſicut Hieremias: principia voluminis & finem magnis habens obſcuritatibus involuta.* Hieron. *Præf. in Hier.*

Daniel] He wrote his Prophecy after the Captivity, *Chap.* 1. 21. and 10. 1. while the viſions are general, and not dangerous to the Jews, *Daniel* writeth in the *Syriack* tongue, general over the Eaſt, from *Chap.* 2. *v.* 4. * to the eighth Chapter.

All the Chapters in *Daniel* from *Chap.* 2. 4. to the beginning of the eighth, are written in the *Chaldee* tongue, and from the begining of that Chapter to the end of the Book, he writeth in Hebrew; for the affairs that fell under the *Chaldean* Monarchy, he regiſtred in the *Chaldee* Tongue: when the Kingdome was deſtroyed, he wrote in his own native tongue, the Hebrew. Dr *Lightfoot.*

Dei judicium ad cujus exactam cognitionem neceſſaria eſt multiplex Chaldæorum, Græcorum & Latinorum hiſtoria. Hieronymus.

* Broughton on Dan. 1. 4. *Danielem Hebræi Prophetis non adſcribunt, non magis quam Davidem, non quòd non multa eximia prædixerint, ſed quia vitæ genus Propheticum non ſectabantur, ſed alter Rex erat, alter ſatrapa. In Græco codice præcedunt Prophetæ minores, ſequuntur majores, & in his Daniel.* Grotius. *Vaticinandi virtute nemo præ Daniele eſt; docet enim quo tempore ſit venturus Meſſias, & regum ediſſerit ſequentium ſeries, annoſque numerat; & ne quid deſit, etiam præuntia addit ſigna. Quæ omnia ejuſmodi ſunt, uti Porphyrius, cui ſtudium fuit iſta eludere, neſciverit quo ſe verteret, quippe arguebat eum manifeſta rerum fides: igitur ad calumniandum redactus eſt.* Cunæus *de Repub. Heb. l.* 3. *c.* 7. *Vide plura ibid.*

But when the oppreſſors are named the *Medes*; and the Jews plainly deſcribed to be the people whom God defendeth, then in the eighth Chapter, and all after, he writeth in Hebrew, and hath a Commandment to keep cloſe to the plain expoſition in *Chap.* 12. 4. Some reckon *Daniel* among the Prophets, but the Jews place it among the *Hagiographa.* It conſiſts of twelve Chapters, the ſix firſt of which contain matters Hiſtorical, the ſix laſt Prophetical.

All the Prophets had not ſo many viſions of providential alterations as he.

The beſt Expoſitors of it are *Polanus*, *Junius*, *Willet*, *Broughton*, *Huit.*

The *Latines* give the firſt place to the greater Prophets, the Greeks to the leſſer, becauſe there are many among them very Ancient. *Grotius.*

The twelve leſſer Prophets are ſo called, becauſe their Writings are briefer then the four firſt greater. The Hebrews have them all in one Book; the later Prophets ſpake more plainly, preciſely, and diſtinctly, touching the coming of the *Meſſiah*, than the former. *Danæus*, *Gualter*, *Ribera*, *Tarnovius*, *Druſius* and *Stokes*, have done beſt on all the ſmall Prophets; *Mercer* and *Livelie* have done well on the five firſt of them.

Prophetæ poſtremi in unum librum conjuncti fuere, ne parvitate ſua diſtraherentur, aut perirent. *Hinc capiendum illud* Act. 7. 42. *in libro Prophetarum, id eſt, Prophetarum minorum,* nempe Amos 5. 25. Buxtorfij *Tiberias cap.* 11.

Hoſea g] Is the firſt among them, whoſe Prophecy although it conſiſt of more Chapters then *Daniel*, yet the other is more *prolix.* *Hoſheang* noteth *Salvator* Sa-

g In the order of the twelve Prophets all give the chief place to *Hoſea*; the Hebrews make *Joel* the next to it, *Amos* the third, *Obadiah* the fourth, *Jonah* the fifth, *Micah* the ſixth, *Nahum* the ſeventh, *Habakkuk* the eighth, *Zephany* the ninth, *Haggai* the tenth, *Zachary* the eleventh, *Malachi* the twelfth. But the Septuagint make *Amos* the next to *Hoſea*, *Micha* the third, *Joel* the fourth, *Obadiah* the fifth, *Jonah* the ſixth, the ſeventh *Nahum*, the eighth *Habakkuk*, the ninth *Zephany*, the tenth *Haggai*, the eleventh *Zachary*, the twelfth *Malachi*, Druſ. *obſerv. Sac. l.* 5. *c.* 4. *Non eſt idem ordo duodecim Prophetarum apud Hebræos, qui eſt apud nos. Oſee commaticus eſt, & quaſi per ſententias loquens. Joel planus in principio, in fine obſcurior; & uſque ad Malachiam habent ſinguli proprietates ſuas.* Hieron *Præfat. in Duod. Proph.*

viour; he is therefore ſo called, becauſe he publiſhed Salvation to the houſe of *Judah*, and ſpake of the Saviour of the world, and was a Type of Chriſt our Saviour. He propheſied before the Babyloniſh Captivity; in the time of King *Jeroboam*, under four Kings of *Judah*, *Uzziah*, *Jotham*, *Achaz* and *Hezekiah*, and was contemporary (as ſome ſay) with *Jonah*, 2 King. 14. 26. *Iſaiah*, Iſa. 1. 1. *Amos* 1. 1. and *Mic.* 1. 1. all which propheſied deſtruction to the Kingdome of *Iſrael*. It conſiſts of fourteen Chapters.

The beſt Expoſitors of it are *Zanchius*, *Tremelius*, *Pareus*, *Rivet* and *Livelie*. *Diu vixit Oſee, & Prophetam egit, ut volunt Hebræi, per annos 90, ita multos habuit Prophetas συγχρόνους. ut Iſaiam, Joelem, Amoſum, Abdiam, Jonam, Michæam, ut notat Hieronymus.*

Joel] He propheſied in the time of *Hezekiah*; it conſiſts of three Chapters, which contain partly exhortation to repentance, and partly comfort to the penitent.

Tremelius, *Danæus*, *Pareus*, *Druſius*, *Livelie*, and *Leuſden*, are the beſt Expoſitors of it.

Amos] Of a Shepherd he was made a Prophet, *Chap.* 1. 1. & 7. 14. He was contemporary to *Iſaiah* and *Hoſea*. He propheſied to the Kingdome of *Iſrael*, or the ten Tribes, *Chap.* 1. 1. & 3. 1. & 4. 1. & 5. 1. He utters a few things concerning the Kingdome of *Judah*, c. 2. 4. & 6. 1.

Gnamos, onus, becauſe he is a vehement Prophet, which denounceth a hard burden, that is, moſt grievous puniſhment to the people for their impiety.

It conſiſts of nine Chapters, *Danæus*, *Pareus*, *Livelie* and *Druſius* are the beſt Interpreters of it; Dr *Benfield* hath done well on two Chapters.

Obadiah[h]] He was almoſt contemporary to *Jeremiah*. It is but one Chapter. Dr *Raynolds* hath well expounded this Prophecy. The deſtruction of the enemies of the Church is handled in the ſixteen firſt verſes, the Salvation thereof by the Miniſtery of Paſtors in the five laſt.

[h] *Gnobadeiah ſervus Dei*, a Miniſter of God. *Jeremy* 49. Chapter, and *Ezek.* 25. tooke many things out of this Prophecy.

[i] Columba, quomodo dictus videtur à manſuetudine & facilitate morum. Jonas ordine quinrus numeratur inter duodecim Prophetas, qui minores vocantur; tempore verò illis omnibus prior & antiquior fuit. Id 2 Reg. 14. 25. liquet, ex eo quod de pace & ſalute Iſraelitarum ſub Jeroboamo futura vaticinatus eſt, ante quam calamitoſam eorum captivitatem denunciaſſet Oſeas & Amos, cum Iſaia. Itaque temporis ratione eum primo loco collocari oportuit. *Livelius* in Annotat. in Jonam.

Jonah[i]] He propheſied in the time of *Jeroboam*, 2 King. 14. 25. *Jarom* proves by the authority of the Hebrews that he was contemporary with *Hoſea* and *Amos*. It conſiſts of four Chapters. *Abbot* and *King* have both commented well in Engliſh on this Prophecy, and *Petrus Baro* in Latine.

Micah] *Humiliatus, ſic dictus Propheta ab inſigni & miranda humilitate.* He propheſied in the times of *Jotham*, *Ahaz* and *Hezekiah* Kings of *Judah*, as appears by the inſcription, *Cap.* 1. 1. and was almoſt contemporary with *Iſaiah*, with whom he agreeth in many things. He exceeds all the Prophets in this one thing, that he determines the place of Chriſts Birth, *Chap.* 5. 2.

It conſiſts of ſeven Chapters. *Danæus* and *Chytræus* have done well on it.

[k] *Nomen Hebræum* Nachum *ſignificat & pœnitentia Doctorem & conſolatorem, quo utroque munere is defunctus eſt, illo erga Ninevitas, hoc erga Judæos.* Waltherus *in officina Biblica.*

Nahum[k]] It is probable that he lived before the Babyloniſh Captivity, and was contemporary to *Micah*, but ninety years after *Jonah*. It conſiſts of three Chapters, which contain both a prediction of the deſtruction of the *Aſſyrians*, ch. 1. and alſo an Explication of the cauſes of it, *chap.* 2. & 3.

Danæus is the beſt Expoſitor of this Book. The Hebrews think that both *Nahum* and *Habakkuk* wrote in the times of *Manaſſeh*. Both the order in which theſe Books were anciently placed, and the things themſelves which are contained in their writings do intimate as much. *Grotius.*

Habakkuk, *Luctator.*

It is probable that he lived about *Jeremiahs* time, or a little before.

It conſiſts of three Chapters. *Grynæus* and *Danæus* have done well on him.

[l] Tſepha *Secretarius vel Speculator Domini.*

Zephany[l]] He propheſied in the times of *Joſiah* King of *Judah*, and was contemporary to *Jeremiah*. He propheſieth eſpecially of the overthrow of the Kingdome of *Judah*.

It

It consists of three Chapters. *Daneus* hath done well on this Prophecy.

Haggi[m]] *Chag* signifieth a Feast in Hebrew, his name signifieth *Festivus & lætus, aut festum celebrans, vel diligens, quod Templi Hierosolymitani ædificationem post Captivitatem maximè curarit.*

He began to prophesie after the Babylonish Captivity in the second year of *Darius* King of *Persia*, Ezra 5. 1. Haggai 1. 1.

Grynæus and *Daneus* have done well on him.

[m] He excites and earnestly exhorts the people to the restoring of the Temple.

Zachary[n]] He prophesied after the Babylonish Captivity, and followed *Haggai* within two moneths; he handleth the same Subject; it consists of fourteen Chapters. His Book is more large and obscure then any of the twelve Prophets.

Daneus hath done well on the whole, and Mr *Pemble* on nine Chapters.

[n] Zechareiah *memoria Domini, fortassis quia per ipsum Deus sui memoriam populo suo reficare voluerit, & testari seipsum quoque meminisse ejusdem; aut quia & ipse Domus chorus extitit, & quasi in recenti memoria.*

Malachi] *Nuncius seu Angelus meus*, Mal. 4. 4, 5. He was the last Prophet of the Old Testament. See *Grotius* of him. *Tremelli.* n cals him the Limit and Landmark of both Testaments, *Limes inter Vetus & Novum Testamentum.*

It consists of four Chapters: *Daneus*, and *Polanus*, and *Stock* have commented well on this Book.

So much concerning the severall Books of the Old Testament.

Chap. IV.

Of the New Testament.

THe New Canon is that which the Christian Church hath had written in Greek, from the time of Christ and his Apostles; and it summarily containes the Word published by Christ, and his righteous acts.

None of the New Testament was written, till after Pentecost, nor all of it untill *John*, a matter of sixty years after Christs death. *Capel's* Remains, *p.* 49.

The History of which is in the four Books of the Evangelists, the Examples in the Acts of the Apostles, the Exposition in the one and twenty Epistles, and lastly, the Prophecy in the Revelation.

All the Books of the New Testament were written in Greek [a] for divers Reasons:

[a] *Lingua Græca tunc temporis in orbe terrarum maximè erat communis, quam tamen ob Ebraismorum mixturam eruditi Hellenisticam, quod ea Judæi Hellenistæ uterentur, vocare amant. Amama Antibarb. Bib. l. 1. C. 1. Qui dubitat stylum novi Testamenti esse Hellenisticum, is Scepticum mihi videtur agere in Philologia sacra*, h. e. *Apostolorum vel per transennam adspexerunt, ac cum stylo purè Græco contulerunt.* Mayerus. *Vide* Salmasium *de Hellenistica.*

First, Because that Tongue in the time of Christ and his Apostles was the most excellent of all, among the Languages of the Gentiles.

Secondly, Because it was then most common, as Latine now is. *Tully* shews, *Orat.* [b] *pro Archia Poeta*, how far the Greek Tongue spread.

[b] Græca leguntur in omnibus fere gentibus, Latina suis finibus exiguis sanè continentur.

Thirdly, Because in this Tongue all the Philosophy and Sciences of the Gentiles were written. The Greek Tongue by the Writing of Philosophers, Orators, Historians and Poets, was fraught with the best learning, which Heathenism afforded.

It came to pass by the singular providence of God, that this Testament was written in one Tongue only; for what Nation else would have yielded to another, that the Scriptures in their Tongue were Authentick, and so the seeds of debate might

Rivet. Isagog. ad Scrip. Sac. c. 8. Novum Testamentum Græcum esse non dubium est, excepto Apostolo Matthæo, qui primus in Judæa Evangelium Christi Hebraicis literis edidit. *Hieron.* Præfat. in quatuor Evangelia. *Matthæus* quidem Hebraicè scripsisse traditur à magnis authoribus, & per *Jacobum* Apostolum in Græciæ sermonem translatus. *Bibliander* de optimo genere explicandi Hebraica. *Matthæus* Ebraicè scripsit, id est, Syriacè, seu lingua in quam Ebraica post captivitatem degenerasset, quia & Syriaca dicta est & Ebraica: Græcam autem versionem alii *Jacobo*, alii *Joanni* Apostolo, ipsi *Matthæo* alii tribuunt. *Selaeni uxor Ebraica*, l. 3. c. 23.

have been sown amongst them. All almost agree in this, That all the Books of the New Testament were written in the Greek Tongue; it is only doubted concerning three of them, the Gospel of *Matthew*, *Mark*, and the Epistle to the *Hebrews*. Many affirm that the Gospel of *Matthew* was written by *Matthew* in *Hebrew*; or rather in *Syriack*, the Language used by *Hebrews* in the time of Christ and his Apostles, that the Epistle to the *Hebrews* was written in Hebrew, and *Mark* in Latine.

All the New Testament is penned from God in Greek. The Reporters that St *Matthew* wrote in Hebrew, or St *Paul* to the Hebrews, never marked the Greek styles of both in *Attique* formes of speech, that *Salem* hath not. And the holy Ghost never translated Books, but kept still the original of all that he would have translated. Here be four Dialects, the Attique, Judean, Thalmudique and Apostolique. By ingorance of which much darkness covereth dealers with the New Testament. *Broughtons* Lords Family.

Vide *Horæ* Hebraicas Dris *Lightfoot* in *Matth.* 1. vers. 23. p. 12, 13, 14, 15, 16, 17.

It is certain that the Primitive Church from the first times, used the Gospel of *Matthew* written in Greek[c] and counted it Authentical. If any one say, That the Latine Edition of *Mark*, in the vulgar is not a version, but the first Copy, he may easily be refuted from the uniform style in it with other Latine Gospels, and it will appear to any Reader, that the Gospell of *Mark*, which the Roman Church useth,

[c] Memorabilis est de lingua, qua Evangelium *Matthæi* ab ipso conscriptum est, controversia; quidam enim Hebræam, alii Græcam esse contendunt. Ac prior quidem sententia, si plurium auctorum consensum spectemus primas obtinet, sin verò rei veritatem, posterior amplectenda, ut examen demonstrabit. *Gomarus* de Evangelio *Matthæi*. *Cajetanus* initio suorum Commentariorum verè monet Evangelium *Matthæi* non fuisse scriptum Hebraicè argumento non inepto ab interpretatione vocum Hebraicarum, ut capite primo *Emanuel*, quod est si interpreteris, Nobiscum Deus *Mat.* c. 27. 46. non poterat in Hebraica editione sic interpretari. Smidius *before his Notes on the New Testament gives seven reasons to prove that* Matthew *and the Author of the Epistle to the* Hebrews *wrote in the Hebrew.* Vide *Huting.* Thes. Philol. *l.* 2. c. 2. §. 2.

is later then the Greek, and that the Latine was made from it. For the Epistle to the *Hebrews*, though many among the ancient thought it was Written in Hebrew, yet all agree that the Greek Edition was in use thence from the first times of the Church. *Glassius* saith, *Matthew* wrote his Gospel first in Greek, for his style agrees with *Mark*. Writers acknowledge that there is an Ancient Hebrew Copy of *Matthew*, but upon good ground deny that it is the original truth; for besides that by received Tradition, it is held otherwise, *Matth.* 1. 23. and other such like places do evince it; for why should he writing in Hebrew, interpret Hebrew words, to them which understand that Language. *Hieron. in quatuor Evangelia*, and *Salmasius* hold, that *Matthew* was Written in Hebrew, *Evangelium* Matthæi *Hebraicè ab auctore scriptum esse, nemo non veterum tradidit. Hebræum illud Syriacum esse, quod in usu tunc temporis in Judæa fuit*, Hieronymus *docet, qui Evangelium* Matthæi *scriptum fuisse testatur Chaldaico Syroque Sermone.* Salmas. *de Hellenistica. Erasmus, Cajetan, Calvin, Junius, Whitaker, Gomarus, Causabone, Gerhard*, deny that *Matthew* was Written in Hebrew. *Chamier. de canone* l. 12 c. 1. saith, we have the New Testament in Greek; for although some contend that the Gospel of *Matthew* and the Epistle to the *Hebrews* was written in Hebrew; yet (saith he) it is very uncertain, and so *propius falso*. I think (saith *Rivet*[d]) that the Epistle to the *Hebrews* was written in Greek, a Tongue then most common, and which was used by many Hebrews, which were called Hellenists.

[d] In *Exo.* 24. 8.

That *Mark*[e] should be written in Latine originally is improbable; many of the reasons alledged to prove that *Matthew* was not Written in Hebrew are of force here also; the Jews at that time of the Writing of the New Testament did speak Syriack

[e] *Sixtus Senensis* saith expresly that *Mark* wrote in Greek *Bibl. Sanct.* l. 1.

riack [f] and not Hebrew, which Language is mixt, consisting of Hebrew and Chaldee; therefore (saith *Whitaker*) it is more probable that *Matthew* and he which wrote the Epistle to the *Hebrews* wrote in Greek, because the Greek Tongue was not unknown to the Jews, which were Hellenists, *Acts* 6. 1. and other Apostles wrote in Greek, which wrote peculiarly to the Jews, as *James* and *Peter*. *Matthæum Hebraicè scripsisse convenit inter antiquos. Citat* Irenæum, Origenem, Athanasium, Epiphanium, Chrysostomum, Hieronymum Vossius *de genere Christi dissertat. Scripsit Hebræa lingua quia præcipuè Judæorum, quos viva voce hactenus docuisset, haberet rationem.* Id. ibid. *Vide* Grotium *in libros Evangel.*

[f] Lingua Syriaca Servatori nostro, & Apostolis vernacula fuit. *De Deo.* Vide *Whitakeri* controversiam primam de Scripturis, quæstionis secundæ capite quinto.

Cum legimus in Actibus Apostolorum *Paulum* allocutum esse Judæos cap. 21. 40. Lingua Hebræa, intelligendum est de Hebraica lingua, quæ tunc in usu erat apud Judæos, id est, Syriaca. Nam & Dominus noster ea usus est, ut apparet ex omnibus locis Evangeliorum, in quibus aliquid prolocutus est lingua vernacula. *Salmasius* de Hellenistica ad quartam quæstionem.

When they are called four Gospels, four Book, are understood by a metonymie of the Subject, which relate the Gospel which is indeed one, *viz. doctrina de salute æterna hominibus electis partâ per Christum*, the doctrine concerning eternall salvation, purchased for the elect by Christ, that glad tidings in which the salvation procured by Christ is published. *Piscat. exeg. Aporis.*

It was needfull that the Gospel should be Written by many. First, for the certainty. Secondly, for the perfection of it.

Princeps & caput & regula divinorum oraculorum, & salutiferæ ac necessariæ veritatis est Christi Evangelium, quo cæteri sacri

Amongst all the Evangelists there is a general Agreement, and a special difference; they all agree in the main scope and subject, Christ; they differ in the special Argument and Order. All describe the life of Christ, some more largely, some more briefly, some more lofully, some more plainly, yet because all were inspired by the same Spirit, they all have equal Authority. The difference of Evangelists in some smaller matters proveth their consent in the greater to be the voice of Truth; for had they conspired all together to have deceived the world, they would in all things have more fully agreed.

libri omnes censentur, & precium accipiunt, tam veteris instrumenti, quam novi. *Lod. Viv.* de ver. Fid. Christ *l.* 2. *c.* 9. Parvæ interdum in Evangeliis diffidentiæ argumentum præbent veritatis, ne ex composito videantur scripsisse, si per omnia consentirent. *Chrysostomus.* Ex omnibus iis qui acta Christi & doctrinam literis mandarunt, antiquissima illa & prima Ecclesia illorum temporum pene æqualis, solos quatuor tanquam sacro sanctos & firmissimæ fidei ac veritatis approbavit, ac retinuit: *Matthæi* & *Joannis* qui rebus omnibus interfuerunt; *Marci*, ex relatione *Petri*: *Lucæ*, tum ex *Pauli* revelatione, tum relatu aliorum qui erant cum Domino versati. *Lod. Viv.* de verit. fid. Christ. *l.* 2. *c.* 8.

The Doctrine of the Covenant of Grace is more plainly expounded; the will of God and way to Salvation more plentifully set down in the New Testament, then ever it was in the dayes of *Moses* or the Prophets; and in these books of the New Testament all things are so established as to continue to the end, so that we must not look for any new Revelation.

Libri novi Testamenti in duas Classes dividi possunt, nempe in eos, de quibus nemo dubitavit, & in eos, de quibus aliquando dubitatum fuit. Primi ordinis sunt, 4 Evangelia, Actus Apostolorum,

All these Books we receive as Canonical, because they are Divine for matter and form, divinely inspired by God, sanctified and given to the Church for their direction, Written by the Apostles or Apostolical men, sweetly consenting with other parts of holy Scripture, and with themselves; received alwayes by the greatest part of the Church of God. They were Written after the death of Christ, by the direction of the holy Ghost; the Apostles by lively voice first preached, because it was needfull that the Doctrine of the Gospel should by their preaching, as also by signs and wonders be confirmed against the contradictions and cavils of the Jews and Gentiles, and be allowed by the assent of believers generally before it was committed to Writing, that we might be assured of the certainty of those things which were Written.

Tredecim Epistolæ *Pauli*, prima Epistola *Johannis*, & prima *Petri*. Euseb *l.* 3. *c.* 25. & *l.* 6. *c.* 18. Secundi ordinis sunt duæ posteriores Epistolæ *Johannis*, secunda *Petri*, Epistola *Judæ*, Epistola *Jacobi*, *Apocalypsis Johannis*, & Epistola ad *Hebræos*. Euseb. *l.* 3. *c.* 3. & *c.* 25. in eodem libro, & *l.* 6. *c.* 18. Posteà verò re diligentiùs explorata & cognita, universæ ecclesiæ hos posteriores agnovit. *Testis. Athanas.* in *Synop. Cyprian*, in Symb. & *Hieron.* in Prolog. *Galeato. Lubbertus* de Princip. Christian. Dogm.

These

These Books are acknowledged Canonical both by us and the Papists; so that touching this matter there is no controversie between us and them.

Among the consest writings of the Scriptures attested by all, and not contradicted by any; The four Gospels are first to be placed, and then the Story of the *Acts of the Apostles.* See *Euseb. Eccles. Hist. lib.* 3. *cap.* 3, 4. & *lib.* 5. *cap.* 8. & *lib.* 6. *cap.* 18.

[g] *Sunt sane in eo, quo nunc utimur, volumine, libri aliquot non ab initio pariter recepti, ut Petri altera, ea quæ Jacobi est, & Judæ, duæ sub nomine Joannis Presbyteri, Apocalypsis, & ad Hebræos epistola: sed ita tamen ut à multis Ecclesiis sint agnitæ.* Grotius *l.* 3. *de verit. Relig. Christ.* p. 143. *vide plura* ibid. The Book of Esther and Canticles were doubted of by some. *Vide* Bellar. *de verb. Dei* l. 1. c. 17, 18, 19. & Brochm. *System. Theol. Artic.* 2. *De sac. Script. c.* 1.

The Inscriptions and Titles prefixed before the Epistles are no part of holy Scripture written by the Apostles, but added to the Epistles by some others.

The Subscriptions and Post scripts also of divers Books are false, counterfeit and erroneous; not written by the Apostles, but added afterward by the Scribes which copied out the Epistles.

The Subscriptions of the later Epistle to *Timothy*, and also to *Titus*, are suppositious; they are neither found in the Syriack nor in all Greek Copies, [k] nor yet in the vulgar Latine translation; these additions were made some hundred years after the Apostles.

Joh. 8. See in the Annotat. *in loc.*

[h] *Vide* Calvin *in loc.* & Chamier. *Tom.* 1. *l.* 12. *c.* 7. *Sæpe falsissima sunt Epistolarum Paulinarum subscriptiones.* Capellus.

[i] *Vide* Scultetum & Bezam.

[k] *Timothy* is expressly by the Apostle called an Evangelist, 2 *Tim.* 4. 5 therefore *Titus* having the same charge in *Crete*, as he had in *Ephesus*, they were both Evangelists. *Cartw.* on the Title of the Epistle to the *Romans*. See him also on the Title of the first Epistle to *Timothy*.

The Canonical Books of the New Testament are either Historical, Doctrinal or Prophetical.

1. [l] Historical, containing matters of fact, the History of

1. Christ exhibited in the four Evangelists or Gospels, as they are styled by God himself, *Mark* 1. 1. *Matthew*, *Mark*, *Luke* and *John*, called Gospels, because they contain a message of joy and gladness. They all treat of one subject, Christ Jesus incarnate; are most true Historians, *Luke* 1. 2. *John* 21. 24.

2. His Apostles, in the *Acts* written by *Luke*, thirty years after Christs Ascention, so termed of the principal subject of the History, though the acts of others not Apostles, are there recorded.

[l] We call them Historical in which is contained an Historical narration of things done: for although in them there be many things pertaining to doctrine, yet the chiefest thred and scope of the speech containeth a narration of an History done, hence they are called Historical.

2. Dogmatical or Doctrinal, such as were written by the Apostles for the instruction of the Church of God in faith and manners, commonly called Epistles, and that by warrant of the Scriptures, 1 *Thes.* 5. 27. 2 *Pet.* 3. 1, 16. because they were sent to them who had already received and professed the Gospel of Christ. The Apostles being oft times unable to instruct by their personal Presence, supplied that by writing Epistles. These are one and twenty, written.

The *Grecians* call the Letters sent from one to another ἐπιστολὰς, Epistles. *Wotton.* on 1 John 1.

- 1. By *Paul*,
  - 1. To whole Churches.
    - 1. Gentiles,
      - To the *Romans*,
      - *Corinthians*.
      - *Galatians*,
      - *Ephesians*,
      - *Philippians*,
      - *Colossians*,
      - *Thessalonians*.
    - 2. Jews. To the *Hebrews*.
  - 2. To particular persons.
    - 1 *Timothy*.
    - 2. *Titus*.
    - 3. *Philemon*.
- 2. *James*, one.
- 2. *Peter*, two.
- 4. *John*, three.
- 5. *Jude*, one.

3. Prophetical, wherein under certain resemblances, the state of the Church of Christ till the end of the world, from the time of *John* the Evangelist, is most truly and wonderfully described, and receiveth its name *Apocalyps* of the Argument.

The holy Ghost stiles it a Prophecy, Rev. 1. 8. & 22, 7, 10, 18, 19. See Rev. 1. 19.

Beza, *Piscator*, *Erasmus*, *Grotius*, *Smidius*, Dr *Hammond*, have done well on all the New Testament: *Calvin* on all save the *Revelation*; *Zanchy* very well on some of the Epistles, *Balduinus Walæus* hath written a famous Philological Commentary on the New Testament. Of the Papists *Jansenius* hath done well on the Harmony; of the *Lutherans*, *Chemnitius* and *Gerhard*; of the Protestants, *Calvin*. *Maldonate* and *De Dieu*. *Cameron*, *Scultetus*, and *Grotius* have done well likewise on the Evangelists.

Ex Lutheranis satis commendari nequit Harmonia à Chemnitio *ad stuporem usque dexterrimè capta, à* Lysero *fideliter continuata, & à* Gerhardo *dexteritate & fidelitate pari consummata, ex Pontificiis*, Jansenius. *ex Calvinianis* Calvinus.] Walcheri *officina Bibl.*

Matthew and *John* were Apostles of the twelve; *Mark* and *Luke* Evangelists. Apostle [m] is a name of Office or Dignity. It notes one sent from another with command; in special, certain famous Embassadours of Christ. The Evangelists were *Comites & vicarii Apostolorum*, they accompanied the Apostles in preaching the Gospel, and had *curam vicariam omnium Ecclesiarum*, as the Apostles had *curam principalem*. The Title Evangelist is taken, 1. For such as wrote the Gospel. 2. For such as are taught the Gospel; and these were of two sorts, either such as had ordinary places and gifts, or such whose places and gifts were extraordinary, such Evangelists were *Timothy* and *Titus*. *Smectymn.* Answ. to an Humble Remonstrance, *sect.* 13.

[m] Apostle when it is properly taken, extendeth it self not only to all the Ministers of God, being sent of God, but to the Embassadour of any Prince or Nobleman, or that is sent of any publick Authority, and it is used in the Scripture by a Synecdoche for the twelve that our Saviour Christ appointed to go thorowout all the world to preach the Gospel, unto the which number was added S. *Paul*, and as some think *Barnabas*. These were, 1. Immediatly called by God. *Gal.* 1. 1. 2. They saw Christ, 1 Cor. 9. 1. 3. They had the field of the whole world to till, they were sent into all the world. *Cartw.* Reply to D. *Whitgift* in Defence of the Admonition, p. 45, *Apostolatus erat functio, quæ post fundatas semel Ecclesias successionem non admisit; sed cum ipsis Apostolis desiit.* Down. *Diatr. de Atich. Vide* Lod. Viv. *de verit. Fid. Christ. l.* 2. *c.* 19.

He was an Evangelist, which taught the Evangell or Gospel of Christ, whether by preaching, or also by writing: In the latter sence, there are four only called Evangelists. *Matthew*, *Mark*, *Luke* and *John*; who though they all preached, yet for the penning of the Gospel are peculiarly called Evangelists. In the former sense the word is taken, either generally to signifie any one that doth evangelize or preach the Gospel, or specially, signifying the extraordinary function of those in the primitive Church, who went up and down preaching the Gospel, being not affixed to any certain place. These seem to have been of two sorts; For either they were immediatly called of Christ, and by him sent to preach the Gospel, as the 72 Disciples

ciples, or they were assumed by the Apostles, to be their companions in their journeys, and assistants in the Ministery: Of the former sort was *Philip*, Act. 21.8. Of the latter sort were *Timothy* and *Titus*. B. *Downams Defence* of his Sermon, *lib.*4. *chap.*4.

In the Scripture the word is used with reference as well to the parties to whom, as to the party from whom the Apostle is sent, *Rom.* 11.33. *Gal.* 1.7,8. So Angels have relation, not only to the sender, who is God, but to the parties to whom they are sent, and are called their Angels, *Mat.*18.10. *Apostoli* absolutely used is a Title of all Embassadours sent from God with authority Apostolical, *Rom.* 16.7. though κατ' ἐξοχὴν, given to *Paul* and *Barnabas*, and the twelve Apostles; but used with reference to particular Churches, doth signifie their Bishops. And in that sence *Epaphroditus* is called the Apostle of the *Philippians*. B. *Downams Defence* of his Sermon, *l.*4.*c.*3.

Matthew] There was never any in the Church which doubted of its Authority. Some say he wrote in hebrew, as *Grotius*, but that is uncertain (as hath been already declared.) He interprets the hebrew name *Emanuel*, Chap.1.23. and those words *Chap.*27.46. therefore it is likely he wrote not in hebrew; for why should one that writeth in hebrew interpret hebrew words to such as understand hebrew? And how came this Authentical Copy and Prototype to be lost? for it is not now extant. However the Greek edition is Authenticall, because it came forth when the Apostles were living, and was approved by them, which the Ancients confirm. Of the time when *Matthew* wrote, Authours agree not; *Eusebius* [n] saith, that he wrote in the third year of *Cains Cæsar*; others say he wrote after *Claudius*. He wrote his Gospel in the fifteenth year after Christs Ascension, saith *Nicephorus* [*]; the one and twentieth, saith [o] *Irenæus*, in the eighth year, saith *Theophylact* [p].

It [q] consists of twenty eight Chapters, in which the person of Christ, and his three Offices of Prophet, Priest and King, are described.

The best Expositors of it are *Hilary*, *Musculus*, *Paræus*, *Calvin*.

n *In Chronico.* *Vid.* Seldenum *de jure naturali*

* *Lib.*7. c. 12.

o *Lib.*2. c. 24.

p *Lib.*3. c.1.

q *Tertullian* cals *Matthew*, Fidelissimum Evangelii Commentatorem. *De serie annorum, quibus scripti sunt libri novi Testamenti, satis est curiosum animos contendere. Tamen video apud veteres non esse unam eandemque sententiam.* Chamierus.

Aquinas was wont to say, That he desired but to live so long, till he might see the golden-mouthed Father S[t] *Chrysostome* his imperfect work upon *Matthew* finished. D[r] *Featleys* Preface to his *Strictura in Lyndo mastigem.*

Mark] He was the Disciple of *Peter*, and wrote his Gospel from him, in the fourth year of *Claudius Cæsar*, say some. He wrote not in Latine (as *Bellarmine* saith) but in Greek. Concerning the Archetyphall Language in which the Gospels of *Mark* and *Luke* were written; See M. *Selden* in *Eutychii orig.*

It consists of sixteen Chapters, in which Christs three-fold Office is also explained.

The best Expositors of it are *Calvin*, *Beza*, *Piscator*, *Maldonate*, *Iansenius*.

Luke] He was for Countrey, of *Antioch*; for profession a Physician; there is mention made of him, *Col.*4 14. 2 *Tim.*4.11. *Philem.v.*24. he was companion to *Paul* the Apostle in his travels, and in prison, Act.20.6. & 21.15. & 27.2. & 28.16. he only makes a Preface before his Gospel, that he may briefly shew the cause which induced him to write.

The best Expositors of it are *Calvin*, *Beza*, *Piscator*, *Maldonate*, *Iansenius*.

John] In hebrew signifieth the grace of God; he soareth higher then the other Evangelists to our Saviours Divinity; and therefore (as *Nazianzen* among the Fathers) he is called the *Divine*, by an Excellency, because he hath so graphically and gravely described the Divinity of the Son, and hath written also of things most Divine and Theological.

Melancthon called *Calvin* a Divine by an Excellency, and then when *Calvin* being but a young man did most gravely treat of divine matters.

He hath the Eagle for his Ensign assigned him by the Ancients. He was called *Presbyter*,

Presbyter, by reason of his age, being the longest liver of all the Apostles. He wrote the last of all when he returned from the Isle *Patmos*; therefore there is something more in every Chapter of *John* then any other of the Evangelists. He alone describeth the admirable Sermon which our Saviour made at his last Supper, and his Prayer.

It is generally thought, and I think not untruly, that the blasphemous heresies of *Ebion* and *Cerinthus* (who denied that our Saviour was God, or had any being before he took flesh of the holy Virgin his mother) was one especial occasion of writing this Gospel. M. *Wotton* Serm. 2. on 1 *Joh.* 1. 2.

It consists of one and twenty Chapters, in which the Person of Christ, consisting of the Divine and humane Nature, is described.

In his Gospel is described: first, Christs person; in the first Chapter. 2. His Office; in the second Chapter, to the twelfth. 3. His death, from the twelfth to the end.

The best Expositors of him are *Calvin*, *Beza*, *Piscator*, *Rollock*, *Tarnovius*, *Musculus*.

Acts q] *Luke* in the Proem of it makes mention of the Gospel written by him, that he might professe himself to be the Authour of both. It consists of eight and twenty Chapters. *Luke* calleth his History, *The Acts of the Apostles*, though it be specially of their sufferings; because even their passions were actions, they enlarged the Kingdom of Christ by their sufferings.

Vide Sixti Senensis *Bibliothecam sanctam.* Walther. *in officina Biblica.* *Postremus omnium Evangelistarum scripsit, ut colligeret quæ aliis erant omissa, vel brevius perstricta.* Chamier. *de Œcharistia. l.* 11, c. 4. Hoc peculiare habet quòd multos Christi sermones à reliquis omissos quibus ille de persona & officio suo accuratè disseruit, accuratè commemorat nec non miracula nonnulla de quibus reliqui prorsus tacent. *Piscat. exeg. Aphoris.* John in his Epistles was an Apostle, in his Apocalyps a Prophet, in his Gospel an Evangelist. In his Gospel he writes more expressly then the rest of the Deity of Christ, and in the *Revelation* of the coming of Antichrist. q *Acta Apostolorum sunt Chronica quædam primæ Ecclesiæ in Novo Testamento. Sic dicuntur quia res primis Ecclesiæ Christianæ temporibus maximè ab Apostolis gestas describunt.* Martinius *in memoriali Biblico.*

The best Expositors of it are *Brentius*, *De Dieu*, *Calvin*, *Sanctius*, *John Malcolm*, a grave, godly, and learned Scotch Divine.

The thirteen Epistles of *Paul*; one to the *Romans*, two to the *Corinthians*, one to the *Galatians*, one to the *Ephesians*, one to the *Philippians*, one to the *Colossians*, two to the *Thessalonians*, two to *Timothy*, one to *Titus*, and one to *Philemon*, the Primitive Church unanimously received into the Canon, and never doubted of their being Apostolical. They have their name Epistles *à forma Epistolari quia conscriptæ sunt.* An Epistle is a writing sent to absent friends, wherein is declared that which concerns them to know.

Paulus ad Roman. undecim capitibus fidem fundat, & quinque cap. deinde mores superadificat. Ad Galatas quinque fidem, uno & sexto mores docet. Sic in aliis quoque Epistolis facit. Lutherus *Tomo.* 2. In S. *Pauls* Epistles this order is kept: those Epistles are set first, which were written to whole Churches, and then those which were written to particular persons. In both these sorts the compiler of them seemeth manifestly to have had respect of setting the Epistles in order, according to their length. *Cartw. Ordo Epistolarum Paulinarum respectu scriptionis alius est, quam respectu positionis in Bibliis.* Waltherus *in officina Biblica.* Ludovic. Capel *historia Apostolica illustrata. Epistolæ Paulinæ non temporis ordine locatæ sunt ab iis qui eas primi in unum volumen compegerunt; sed pro dignitate eorum ad quos scriptæ sunt. Ideo præcedunt quæ ad Ecclesias; sequuntur quæ sunt ad singulos.* Grotius.

A Lapide. Estius, *Grotius* and *Vorstius* have done well on all the Epistles, *Imprimis Estius ex Pontificiis*, saith *Voetius*. *Dickeson* also a Scotch Divine hath interpreted them well in Latine and English.

The Epistles are for the most part written in this order; they have

1. An Inscription: wherein is the name of the Writer, and of them to whom he writes, and his wish.

2. The matters of the Epistle, which are sometimes meerly religious, concerning certain Articles of faith or piety of life, or about the use of things indifferent; or else familiar things, witnessing their mutuall good will.

3. The Conclusion: in which are Exhortations, Salutations, Wishes, or other familiar matters.

There are 21 Epistles, fourteen written by *Paul*, and seven more written by *Peter*, *John*, *James* and *Jude*.

Concerning the time and place in which the severall Epistles were written, it is not easie to determine. I will premise something about the order of the Epistles, before I speak of them particularly.

Some of *Pauls* Epistles were written before his imprisonment; some in his bonds, both former and later. Before his imprisonment, the first of all that was written, were both the Epistles to the *Thessalonians*; they were written from *Corinth* the 8th or 9th year of *Claudius*.

Titus was written by *Paul* in those two years that he stayed at *Ephesus*.

Galatians] At the end of the two years that *Paul* was at *Ephesus*, the Epistle to the *Galatians* seem to be written, 1 *Cor*, 16.2. by which words the Apostle seems to intimate, that this Epistle to the *Galatians* was written before that to the *Corinthians*.

Corinthians] *Paul* living two year at *Ephesus*, in the 11th and 12th year of *Claudius*, the *Corinthians* wrote to him, 1 *Cor*. 7.1. and that by *Stephanus* and *Fortunatus*, which they sent to him (*Chap*. 16.17.) by whom *Paul* seemeth to
Cha.16.15.18 have written back the first Epistle to the *Corinthians*; for in that he exceedingly commends them of *Corinth*. It was not written from *Philippi*, (as the Greek superscription hath it) but from *Ephesus*, as the Arabick interpreter hath it; as is manifest, *Chap*.16.8.

The second Epistle to the *Corinthians*, and the first of *Timothy* strive for priority, *Ex sub judice lis est*. Both of them were written a little after *Paul* departed from *Ephesus*, and while he departed to *Macedonia*, but it is not manifest which was the first.

First Epistle to *Timothy*] Some think that this Epistle was written by *Paul* in
Capellus ibid. his bonds, but not rightly; for he makes no mention of his bonds in it. It is probable that it was written from *Athens*, as it is in the Arabick subscription, when he came from *Macedonia* to *Greece*; and so it was written after the first Epistle to the *Corinthians*.

Romans] The Epistle to the *Romans* was written at *Corinth*, when *Paul* having
Act.20.2. spent three moneths in *Greece*, sailed to *Jerusalem*, that there he might gather the Collections of the Churches of *Achaia*, *Asia* and *Macedonia*. This is manifest from *Rom*.15,2,4.

These are the Epistles which seem to be written by *Paul* out of imprisonment; the other were written in his bonds. *Pauls* bonds were two-fold; former and later. One only, *viz*. the later to *Timothy* seems to be written in the later bonds of *Paul*, a little before his Martyrdome; the others were written in his former bonds.

Epistle to the *Philippians*.] This seems to be the first of them all, which *Paul*
Capellus ubi supra. wrote in his bonds. When *Paul* was Captive at *Rome*, the *Philippians* being carefull for him, sent *Epaphroditus* thither, who visited *Paul* in his bonds, and ministred to him necessary helps for the preserving of his life, as appears by the second Chapter, and 25 verse of that Epistle, and the fourth Chapter, 10. and 18. Verses. *Paul* sent him back again to the *Philippians*, and commends him to them, *Chap*. 11. 28. That the Epistle was written in his bonds, is manifest from the first Chapter, *ver*.7,13,14. and from *Rome*, not *Jerusalem*, Chap.4.22.

The Epistles to the *Colossians*, *Ephesians*, *Philippians*, and *Philemon*, were at the same time written from *Rome*, and sent by the same, *viz*. *Tychicus* and *Onesimus*. First, That the Epistle to the *Colossians* was written by *Paul* in his bonds, it is manifest from *Chap*.4. *v*.3. and 18. but it was sent by *Tychicus* and *Onesimus*, Chap.4. *v*.7,8,9.

Capelli historia Apostolica illustrata. That to *Philemon* was written at the same time with that to the *Colossians*, since he salutes *Philemon* in their name in whose he saluted the *Colossians*, *viz*. in the name of *Epaphras*, *Aristarchus*, *Mark*, *Luke*, *Demas*, as is manifest by comparing the fourth Chapter of the Epistle to the *Colossians*, v. 10, 12, 14. with the 22. and 24. of the Epistle to *Philemon*. For this and other reasons *Capellus* supposeth they were both written at the same time.

That the Epistle to the *Ephesians* was written also at the same time, it may be thus confirmed: 1. Because it was written by *Paul* in his bonds, *viz*. from *Rome*, as is manifest, *Chap*. 3.1. and 4.1. 2. It was sent by *Tychicus*, Chap.6.21,22. by which also that to the *Colossians* was sent. That these three Epistles were written also

alſo by *Paul* in his former not later bonds, it is hence manifeſt, becauſe *Phil.* 1. 25, 26. & 2. 14. alſo in the 22. verſe of *Philemon*, *Paul* ſheweth that he had a moſt certain hope, that he ſhould be freed ſhortly.

The Epiſtle to the *Hebrews* was written by *Paul* from *Rome*, toward the end of his former bonds. He expreſly mentions his bonds, *Ch.* 10. 34. and ſheweth, that he hopes ſhortly to be ſet free, *Chap.* 13. 19.

The later Epiſtle to *Timothy* was the laſt of all *Pauls* Epiſtles, written by him in his latter bonds, of which he writes, *Chap.* 1. 8. & 2. 9. and from *Rome*, Chap. 1. 17. a little before his Martyrdom, which he ſeems to intimate, *Chap.* 4. 6, 7, 8.

Thus having by the help of *Capellus* ſomething cleared the order of *Pauls* Epiſtles for the time of their writing, I ſhall ſpeak of them now according to the method wherein they are commonly diſpoſed in our Bibles.

Romans] That Epiſtle is firſt, not in time of writing, but in dignity, becauſe of the Majeſty of the things it handleth, Juſtification and Predeſtination. It is rightly called *Clavis Theologiæ*, or the Epitome of Chriſtian Religion. It conſiſts of ſixteen Chapters.

Inter Epiſtolas quæ ſunt ad Eccleſias, prima eſt quæ ad Romanam ob urbis ejus majeſtatem. Grotius.

The beſt Expoſitors of it are Dr *Sclater* on the firſt three Chapters, and *Pareus* with *Peter Martyr*, and *Par* on the whole. *Voetius* ſaith, *Willetus eſt inſtar omnium.*

First to the *Corinthians*] * How much Authority the Epiſtle to the *Romans* hath in eſtabliſhing Controverſies of Faith; ſo much the firſt of the *Corinths* hath in eſtabliſhing Eccleſiaſtical Diſcipline; therefore Antiquity hath placed it next the other. It conſiſts likewiſe of ſixteen Chapters.

* The City of *Corinth* was a famous *Metropolis* in *Achaia*, notable for wiſdom; one of the ſeven Wiſemen is celebrated for and for pride,

The beſt Expoſitors of it are *Pareus*, *Peter Martyr*, *Morton*, Dr *Sclater*.

The ſecond to the *Corinthians*[a]] conſiſts of thirteen Chapters.

The beſt Expoſitors of it are *Muſculus* and Dr *Sclater*.

a *Corinthian.* *Tully* calleth it, *Lumen Græciæ.* a great ſumme It was famous alſo for riches and merchandize; luxury, luſt: whence the Proverb, *Non cuivis homini contingit adire* Corinthum. *Lais* there asking of money of *Demoſthenes* for a nights lodging with her, he anſwered, *Non emam tanti pœnitere.*

Galatians] St *Jerom* taketh the Argument of the Epiſtle to the *Galatians*, to be the ſame with the Argument of the Epiſtle to the *Romans*; wherein the Apoſtle proveth, that by the works of the Law, whether Ceremonial or Moral, no fleſh can be juſtified before God; uſing the ſame words in both, *Rom.* 3. 20, 28, & *Gal.* 2. 16. It conſiſts of ſix Chapters.

The beſt Expoſitors of it are Mr *Perkins* and *Pareus*.

Epheſians] *Epheſus* was a Mother-city in the leſſer *Aſia*, famous for Idolatry, and the Temple of *Diana*, as the [b] *Acts of the Apoſtles* teſtifie: ſo given to all riot that it baniſhed *Hermodore*, becauſe he was an honeſt ſober man; yet here God [c] had his Church. It conſiſts of ſix Chapters.

[b] Act. 19. & 20. 16, 17.
[c] *Bayne.* See Epheſ. 5. 18.

The beſt Expoſitor of it is *Zanchius*; Mr *Bains* hath done well on the firſt Chapter, and Dr *Gouge* on ſome part of the two laſt Chapters. There is a large and learned Comment by *Bodius* (*Boyd*) a *Scotchman*, on it. in Latine.

Philippians] The Apoſtle had planted a Church at *Philippi*, which was the *Metropolis* of *Macedonia*, Act. 16. 12. In this Epiſtle he commends their godly ſtudy. It conſiſts of four Chapters.

Zanchy and Dr *Airie* have done well on this Book.

Coloſſians] *Coloſſe* was the chief City of *Phrygia* in leſſer *Aſia*; the Apoſtle directs this Epiſtle to the Inhabitants of that City. It conſiſts of four Chapters.

Biſhop *Davenant*, *Biſield* and *Elton*, have done beſt on this Book.

Theſſalonians 2.] Theſe were written to thoſe which dwelt at *Theſſalonica*; it is a chief City in *Macedonia*, whither, how the Apoſtle came, we may ſee *Act.* 17. The firſt Epiſtle conſiſts of five Chapters, the ſecond of three. It was written firſt before any other Epiſtle, or indeed before any Book of the New Teſtament. *Iren.* l. 3. c. 1. Euſeb. *hiſt.* l. 5. c. 8.

See Phil. 4. 16.

Zanchius and Dr *Sclater* have done well on both theſe Epiſtles; *Jackſon* and *Bradſhaw* alſo on the ſecond.

Timothy 2.[d]] Signifieth the honour of God, or precious to God. He honoured God, and was precious to him. The firſt Epiſtle conſiſts of ſix Chapters.

Barlow hath done well on three of them, and *Sculterus* on the whole.

The ſecond of *Timothy*] This conſiſts of four Chapters.

Sculterus hath done well on it, and *Eſpenſæus* on both thoſe Epiſtles.

Titus] *Titus* to whom this Epiſtle was written, was a faithfull Miniſter, and beloved friend of the Apoſtle, 2 *Cor.*2.13. & 7.6. & 8.23. *Paul* ſent his Epiſtle to him out of *Macedonia*, which is of the ſame ſubject with the firſt to *Timothy*. It conſiſts of three Chapters.

Sculterus, *Eſpenſæus* and Dr *Tailor* have done beſt on this Book.

Philemon[e]] He was the Miniſter of the Church at *Coloſſe*, verſ. 17. It is but one Chapter.

Sculterus and *Dike* have well interpreted it.

Hebrews] The Epiſtle to the *Hebrews* was rejected by ſome Hereticks, as *Marcion* and *Arius*; it is now received as Canonical, becauſe it was inſpired of God, doth in all things fully agree with all other parts of Prophetical and Apoſtolical writings, and was received of the greateſt part of the ancient Church, though upon weak and ſlender grounds the Latine Church for a time did not receive the ſame.

Hieron. *in Catalogo Scriptorum Eccleſiaſticorum*, after he hath recited all the Epiſtles of *Paul*, at length he cometh to this Epiſtle; [f] but the Epiſtle to the *Hebrews* (ſaith he) is not thought to be his, for the difference of the ſtyle and ſpeech, but either written by *Barnabas*, as *Tertullian* holds, or *Luke* the Evangeliſt, or *Clemens*. Some aſcribe it to *Tertullian*, ſaith *Sixtus Senenſis*.

The diverſity of the ſtyle, and inſcription of this Epiſtle, and manner of reaſoning, makes ſome doubt of the Writer thereof; and alſo ſomething in the Epiſtle ſhews, that it was written not by *Paul*, as the beginning of the ſecond Chapter, *v.*3. the Doctrine of Salvation is confirmed to us by them which heard it, which ſeemeth to agree with the profeſſion of *Luke* in the beginning of his Goſpel; whereas St *Paul* denieth, *Gal.* 1. 12. that he received it of man. An ancient Greek Copy (whereof *Beza* ſpeaks) leaves out the name of *Paul* in the Title, and alſo divers printed Books. *Auguſtine* ſpeaks often of this Epiſtle, as if it were of doubtfull Authority, as you may ſee in his *Enchirid. lib.*1. *c.*8. & *lib.*10. *de Civitate Dei*, *c.*5. *Beza*, *Hemingius*, *Aretius*, leave it *in medio*. *Calvin* and *Marlorat* deny that it was *Pauls*.

Sit Author, quàm quis ſit Author. Cameron. *Tomo tertio prælect. in Epiſt. ad* Hebr. *ubi multis rationibus probare conatur* Paulum *non fuiſſe illius Authorem. Tantum vellemus Epiſtolam ad* Hebræos *non adſcribi* Paulo, *quam firmis Argumentis perſuaſi ſimus alium eſſe Auctorem.* Calvin. *in Epiſt.*

The reaſons (ſaith *Cartwright* in his Confutation of the *Rhemiſts*) moving us to eſteem it none of *Pauls*, are firſt, that his name is not prefixed, as in all the Epiſtles undoubtedly known to be his. Another reaſon is, that this Writer confeſſeth that he received the Doctrine of the Goſpel, not of Chriſt himſelf, but of thoſe which heard it of Chriſt, *Heb.* 2. 3. whereas *Paul* received his Doctrine immediately from Chriſt, and heard it himſelf of Chriſt, and not of them that heard it from him.

To the firſt Objection by *Fulk* it is eaſily anſwered, The diverſity of ſtyle doth not prove that *Paul* was not the Author of this Epiſtle. For as men have written divers things in divers ſtyles in reſpect of matter and perſons to whom they wrote; as *Tully* his Offices, Orations and Epiſtles; ſo the Spirit of God could and might inſpire one and the ſame man to pen in a different manner. 2. The other Argument alſo againſt its being *Pauls*, becauſe his name is not prefixed, hath but little

It hath pleaſed the Spirit of God in wiſdom to conceal from us the names of the Authors of ſome Books, both in the Old and New Teſtament: God would have us believe his Word, though we know not the Authors; it is written by the Spirit of God, though we know not whoſe hand God guided. Dr *Halſworth* on Luk. 22.11,12.

force

[d] *à τιμάω honoro, & Θεὸς Deus*, q. d. *cultor Dei vel honorans Deum. Sic τίτος à verbo τίω magni æſtimo, in pretio habeo, honoro.* Paſor.

[e] *Plena roboris & lacertorum eſt tota epiſtola, & ſingulis ejus verbis mirifica quadam argumentandi vis latet recondita.* Sculterus.

[f] *Duplex dubitatio de hac Epiſtola fuit, una de auctore, altera de authoritate ejus.* Bellarm. *L.*1. *de verb. Dei*, *c.*17. *Vide* Druſium *ad Titulum ad* Hebræos. *De fide eſt, Epiſtolam ad* Hebræos *eſſe Scripturam Canonicam.* Cornel. a Lapide. Dr *Fulk* againſt *Martin.* *Multo facilius dicere, quis iſtius Epiſtola non*

force in it. 1. If it be not *Pauls*, becauſe his name is not prefixed, then it is nones, becauſe no mans name is prefixed; ſo *Jerom*, and from him *Beza* and *Bellarmine* both thus anſwer. 2. The Author of this Epiſtle did conceal his name, that thereby he might not offend the weak Jews to whom he wrote, with whom he knew his name was hateſull. 3. *Beza* ſaith, he found *Pauls* name added to this Epiſtle in all ancient Greek Copies, one excepted. Other Books have no name prefixed, as the firſt Epiſtle of *John* hath not his name prefixed, and yet certainly believed to be his.

g *Sciebat nomen ſuum inviſum* Hebræis *eſſe, quamvis ad fidem jam converſis, propterea quod ipſe præ cæteris legem veterem eſſe abrogatam acerrimè diſputabat: cujus legis illi adhuc æmulatores erant. Actorum vigeſimo primo.* Bellarminus *ex* Hieronymo *hæc citat. l. 1. de verbo Dei. cap. 17. Vide* Bezam *in titulum illum, Epiſtola* Pauli *Apoſtoli ad* Hebræos. *Certè non panca ſunt in hac Epiſtola quæ alibi apud* Paulum *totidem penè verbis ſcribuntur.* Beza. Compare 2 Pet. 3. 15. with 1 Pet. 1. 1.

For the laſt Objection, *Beza* anſwers, that he reckons himſelf among the hearers of the Apoſtles, to avoid the envy of Apoſtleſhip. See 1 *Pet.* 4. 3.

All the *Grecians*, and many of the more famous of the ancient *Latines*, as *Auguſtine*, *Ambroſe*, *Gregory*, and many modern Writers of note, as *Beza*, *Bellarmine*, *Gerhard*, *Capellus*, *Martinius*, *Hoornbeck*, *Walter*, *Cornelius a Lapide* hold it was written by *Paul*, and for divers reaſons: 1. The Author of this Epiſtle commends a certain famous Diſciple *Timothy*, [Chap. 13. 23. but none had ſuch an one but *Paul*. 2. He remembers his bonds, *Chap.* 10. 34. which is a uſual thing with *Paul*, Phil. 1. 7. Col. 4. 18. 2 Tim. 2. 9. Philem. v. 9. & 10. 3. He hath many of the ſame Axioms with *Paul*, compare *Heb.* 1. 2. & 3. with *Col.* 1. 14, 15, 16, 17. *Heb.* 5. 12. & 13. with 1 *Cor.* 3. 1. & 2. and divers other places. *Paul* ſaith, by that ſign his Epiſtles may be known and diſtinguiſhed from others, *viz.* that ſubſcription, *The grace of our Lord*, 2 Theſſ. 3. 18. which clauſe is found in the end of this Epiſtle, *Chap.* 13. 4. *Pauls* zeal for the ſalvation of the *Hebrews*, Rom. 9. 3. makes it probable that he would write unto them. Some think it may be gathered from that place, 2 *Pet.* 3. 15. *Beza* having alledged four reaſons urged by ſome why this Epiſtle ſhould not be written by *Paul*, ſaith, *Opponitur his omnibus quæ ſcribuntur*, 2 Pet. 3. 15. *quæ certè videntur hanc Epiſtolam velut intento digito monſtrare.*

The Arabick puts this Queſtion out of doubt; for it doth not only in the Title and Inſcription thereof call it the Epiſtle of S^t *Paul*, but doth expreſſe it to be in number the fourteenth of his Epiſtles, as it is ſtiled in the beginning thereof. And ſo alſo doth the Syriack Tranſlation without any ſcruple aſcribe it plainly to S^t *Paul*. M^r *Nettles* Anſwer to the *Jewiſh* part of M^r *Seldens* Hiſtory of Tithes, Sect. 1. Other Books have no name prefixed, and yet they are certainly believed to be Canonical, as *Job*, *Judges*, *Ruth*, *Chronicles*.

Beza conludes the matter very modeſtly: *Let the judgments of men*, ſaith he, *be free; ſo we all agree in that, That this Epiſtle was truly dictated by the holy Ghoſt, and preſerved as a moſt precious treaſure in the Church. Vide* Waltheri *officinam Biblicam*, & Whitakeri *controv.* 1. *Quæſt. jam de Script. c.* 16. & Hoornbecks *Antiſocinianiſmi, l.* 1. *c.* 1. *centrov. Sect.* 3.

Some think (as I have touched it before) that this Epiſtle was originally written in [h] *Hebrew*, but the ſtyle and phraſe of this Epiſtle doth *Græcam redolere eloquentiam, non Hebræam.* 2. If it was written in *Hebrew*, the *Hebraiſms* would appear in the *Greek* verſion, which yet are rarer here than in other Epiſtles. 3. The Scriptures of the Old Teſtament are cited in it, not according to the *Hebrew* fountains, but according to the verſion of the *Seventy*. 4. The Apoſtle *Chap.* 7. [i] interprets the *Hebrew* name *Melchiſedech*, *King of righteouſneſſe*; and *Salem*, *peace*; which he would not have done, if he had written in *Hebrew*. *Junius* [k] in his parallels holds it to be *Pauls*, and written in *Greek*.

Ribera and *Ludovicus a Tena*, two Papiſts, have written on this Epiſtle. *Pareus* and *Dixon* have done well on the whole Book, and M^r *Deering* on ſix Chapters. *Voetius* much commends *Gomarus*. But D^r *Gouge* hath commented beſt on this Book.

Thoſe ſeven Epiſtles written by *James*, *Peter*, *John* and *Jude*, have unfit Titles prefixed before them, in that they are called ſometime *Canonical*, ſpecially of the

h *Epiſtola* Pauli *ad* Hebræos Hebraico, *id eſt, ſermone tunc in* Syria *uſitato ſcripta fuit, & ab alio verſa, quem quidem* Clementem *fuiſſe volunt, alii alium.* Salmaſius *de Helleniſtica.*

i Waltherus *in officina Biblica*, & Bellarminus *ubi ſupra.* k Jun. *Parallel. lib.* 3. *cap* 9. *pag.* 466. *Vide* Waltheri *officinam Biblicam.*

Latine

Latine Church; and ſometimes *Catholick*[1], chiefly of the *Greek* Church: neither of which were given them by any Apoſtle or Apoſtolick Writer. Yet though this Title *Catholick* cannot be defended, it may be excuſed and tolerated as a Title of diſtinction, to diſtinguiſh them from the other Epiſtles. Alſo they may have this Title *Canonical* ſet before them, (as ſome Books of the Old Teſtament were termed *Hagiographa* by the *Jews*) not becauſe they were of greater Authority than other holy writings, but to ſhew that they ought to be eſteemed of, and imbraced as Divine, howſoever in former times they were unjuſtly ſuſpected. *Vide* Bezam.

[1] *Epiſtolæ aliorum Apoſtolorum Catholicæ dicuntur, quia generatim ad omnes fideles & in omnes quaſi mundi partes miſſæ ſunt, & iſta inſcriptione à* Paulinis *diſtinguuntur, quæ vel ad certas Eccleſias, vel ad certos homines miſſa fuerunt.* Rivetus *in Catholico Orthodoxo.*

The ſecond Inſcription of *Catholick* is as unfit as the former; therefore the *Rhemiſts* unjuſtly blame us for leaving out that Title in our *Engliſh* Bible; for it is well known that that Title is not given by the holy Ghoſt, but by the Scholiaſt who took it from *Euſebius*. *General*, is a meer *Engliſh* term, and of no doubtfull ſignification; *Catholick* is both *Greek*, and (by their ſaying) of double, and therefore doubtfull ſignification.

The *Syriack* Interpreter hath this Inſcription of theſe Epiſtles (as *Tremellius* ſheweth) *Tres Epiſtolæ trium Apoſtolorum, ante quorum oculos Dominus noſter ſe transformavit*, id eſt, *Jacobi, Petri, & Joannis.* For the *Syrians* do not eſteem the ſecond of *Peter*, nor the ſecond and third of *John*, nor the Epiſtle of *Jude*, Canonical.

Hieron. *Epiſt. Fam.*

The Apoſtles *James*, *Peter*, *John* and *Jude* have publiſht ſeven Epiſtles as myſtical as ſuccinct; both ſhort and long; ſhort in words, long in ſenſe and meaning.

James] For the difference which ſeems to be between *Iam.*2.21,22. & *Rom.*4.2. & 3.28. moſt likely this Book was doubted of in ancient times, as *Euſebius* and *Ierom* witneſſe. But yet then alſo publickly allowed in many Churches, and ever ſince received in all, out of which for the ſame cauſe *Luther*, and other of his followers ſince him, would again reject it. *Eraſmus* aſſents to *Luther*, and *Muſculus* agrees with them both in his Comment upon the fourth of the *Romans*; both they of the *Romiſh*, and we of the Reformed Church [m] with one conſent admit this Epiſtle for Canonical. *Vide Polani* Syntagma.

Mr *Pemble* of Juſtification, Sect.6.c.1.

[m] This may be ſeen in the Harmony of Confeſſions.

I light upon an old *Dutch* Teſtament of *Luthers* Tranſlation (ſaith *Whitaker* againſt *Raynolds*) with his Preface, wherein he writeth that *Iames* his Epiſtle is not ſo worthy as are the Epiſtles of S[t] *Peter* and *Paul*, but in reſpect of them a ſtrawen Epiſtle; his cenſure I miſlike, and himſelf (I think) afterwards, ſeeing theſe words in a later Edition are left out.

It is no where found in *Luthers* Works, that he called the Epiſtle of *James*, *Inanem & ſtramineam*. *Edmund Campian* was convicted of falſhood about that in *England*, where when he had objected that, he could find no ſuch thing at any time in the Books he [n] produced. Some in the Preface of the *German* Edition ſay that *Luther* wrote, that it cannot contend in dignity with the Epiſtles of *Paul* and *Peter*, but is ſtrawy, if it be compared with them. Which judgement of *Luther* we approve not of, and it is hence manifeſt that it was diſliked by him, becauſe theſe words are found in no other Edition from the year 1526. *Luthers* Diſciples now hold, That it is Canonical and Apoſtolical; and they anſwer the Arguments of thoſe that are oppoſite thereto, as we may ſee in the Expoſition of that Article concerning the Scripture, by that moſt learned and diligent man *John Gerard*. *Gravitatem ac zelum Apoſtolicum per omnia præ ſe fert*, ſaith *Walther*.

[n] Rivet. *Jeſuita vapulans* c. 9.

Waltherus *in officina Biblica.*

Sect.281. *Waltherus* alſo *in officina Biblica* holds it Canonical.

We may reply againſt the Papiſts, who often object this opinion of *Luthers*, that *Cajetan* their Cardinal [o] denieth the Epiſtle to the *Hebrews* to be Canonical; yea (which is farre worſe) he affirmeth that the Author thereof hath erred, not onely in words, but in the ſenſe and meaning of the Scripture. Nay, *Cajetan* (ſaith *Whitaker*) rejected *Iames*, ſecond of *Peter*, and ſecond and third of *John* and *Jude*.

[o] Rainoldus *de lib. Apoc. tom.*1. *prælect. quarta. Vide etiam prælectionem tertiam.*

It

It consists of five Chapters. *Paræus*, *Laurentius*, *Brochmanne*, and M. *Manton* have done best on it.

First of *Peter*.] This Epistle is called in the Title Catholical, because it is not written to any one person, as that of *Paul* to *Timothy*, *Titus* and *Philemon*: nor to any one particular Church, as those of *Paul* to the *Romans*, *Corinths*: but to the converted of the Jews dispersed here and there, as appears by the inscription. It consists of five Chapters.

Gerhard, *Laurentius*, *Gomarus* and D. *Ames* have expounded both these Epistles. *Bifield* hath interpreted part of the first Epistle.

Second of *Peter*.] Some in the Primitive Church doubted of its [p] authority, and the Syriack hath it not; but the Church generally allowed it, and many reasons may perswade that it is Apostolical, and was written by *Peter*. 1. Because the Authour of it expresly calleth himself *Simon Peter*, the Apostle of Jesus Christ. He wrote it in his old-age to confirm them in the doctrine which before he had taught them. 2. Its inscription is to the same Jews (that the former) *viz.* dispersed by the Roman Empire, and converted to Christ, whose Apostle *Peter* was. 3. It shews an Apostolical spirit. 4. Its stile and composition is agreeable to the former Epistle. 5. The Authour of this Epistle witnesseth, that he was a spectator of the Transfiguration in the Mount; *Chap.*1. *ver.*16. now *Peter*, together with *James* and *John* were present with Christ. 6. He makes mention of the Former Epistle, *Chap.*3. *v.*1. 7. He cals *Paul* his dear Brother, *Chap.*3. *v.* 15. It consists of three Chapters.

[p] As *Eusebius* and *Jerome* witnesse.

Chap.1.11,13.

First of *John* consists of five Chapters.

Second and third of *John*.] They were also in times past doubted of by some, as *Erasmus*, *Cajetan*: but there are good reasons to prove them Canonicall; 1. Their Authour cals himself an Elder; so doth *Peter*; 1 Pet.5.1. by which name an Ecclesiastical Office is often signified, but here age rather; now it is manifest that *John* came to a greater age then the rest of the Apostles. 2. The salutation is plainly Apostolical, *Grace*, *mercy and peace*. 3. In sentences and words they agree with the first Epistle. 4. The Fathers alledge them for *Johns* [*], and reckon them among the Canonical Books.

Each of these Epistles is but a Chapter.

*Eusebius l.*2. 24. & 3.21. *Zanchy* hath done well on the first Epistle, *Calvin* on all three.

[*] *Irenæus*, *Tertullian*, *Athanasius*. *Vide* Euseb. *l.*2 *c.*23. *l.*3. *c.*22. Erasm. *in Annotat.*

Jude] This Epistle also in times past was questioned by some; but that it is Apostolical, first the inscription shews; the Authour expresly cals him a servant of Christ, and brother of *James*. 2. The matter, it agreeth both for words and sentences with the second of *Peter*; of which it contains as it were a brief summe and recapitulation. That the writer of the Epistle doth not call himself an Apostle is of no moment to infringe the authority thereof; for the judgement of the writer is free in that case; that title was specially used by *Paul* and *Peter*; *James* and *John* quit the same Title, yea *Paul* in his Epistle to the *Philippians*, *Thessalonians* and *Philemon* doth not call himself an Apostle, and yet those Epistles were never doubted of. It is but one Chapter. *Willet*, M. *Perkins*, M. *Manton* and M. *Jenkins* have done well on it.

It is reckoned among the canonical books, and cited by *Athanasius*, *Tertullian*, *Cyprian*, *Origen*, *Jerom*, under *Judes* name. *John* neither in his Epistles nor *Revelation* cals himself an Apostle. This short (yet general) Epistle was written the last of all the Epistles, and is therefore called by some *Fasciculus*. It was written by *Jude* the brother of *James*, and Kinsman of Christ, he lived longer then all the rest of the Apostles save *John*. Besides the Dedication and preface, it contains two things, 1. Warnings of the Church against false Doctors. 2. Woes against false Teachers.

Revelation [q]] It is called according to the Greek *Apocalyps*, and according to the Latine *Revelation*; that is, a discovery or manifestation of things which before were hidden and secret, for the common good of the Church.

[q] Vocatur iste liber Apocalypsis seu Revelationis, quia in eo continentur

*Eusebius l.*3. *c.*17. saith, *Domitian* cast *John* the Evangelist into a fornace of scald-

ea quæ Deus revelavit Joanni & Joannes Ecclesiæ. *Ludov. de Tena*. *Sixtus Senensis* idem ferè habet Bibliothecæ sanctæ *l.*7. Apocalypsis Johannis tot habet Sacramenta quot verba. *Hieron.* epist. Fam. lib.2. epist. 1. Nomen ἀποκάλυψις teste. Hieronymo soli scripturæ est proprium & apud Ethnicos non usitatum, sonat revelationem earum rerum, quæ prius, non quidem Deo, nobis autem occultæ & minus manifestæ fuerunt.

ing

ing Oyl, but when he saw he came forth unhurt, he banished him into the Isle *Patmos*, where he writ this *Revelation*.

This Book describeth the state of the Church from the time of *John* the last of the Apostles, until Christs coming again; and especially the proceedings, pride and fall of *Babylon*, the great Whore, with all the Kingdoms of Antichrist. The subject of it is two-fold: 1. The present state of the Church: 2. The future state of it, *The things which are, and the things which shall be hereafter*, Revel. 1.19. The three first Chapters of this Book contain seven severall Epistles to the seven severall Churches of *Asia*, the other following Chapters are a Propeticall History of the Church of God from Christs ascension to his second coming.

The holy Ghost foreseeing what labour Satan and his instruments would take to weaken and impair the credit and authority of this above all other Books (wherein he prevailed so far, as some true Churches called the truth and authority of it into question) hath backed it with a number of confirmations more then are in any other Book of Scripture.

First, The Authour of it is set in the fore-front or face of it, *The Revelation of Iesus Christ*, Chap.1. vers.1. who professeth himself to be the first and the last, *vers.*11. so in the severall Epistles to the Churches in several stiles he challengeth them to be his. Thus saith he, 1. *That holdeth the seven stars in his right hand.* 2. *He which is first and last, which was dead, and is alive.* 3. Which hath the sharp two-edged sword. 4. Which hath eyes like a flame of fire, and his feet like brasse. 5. Which hath the seven Spirits of God, and the seven stars. 6. He who is holy and true, who hath the key of *David*. 7. He who is *Amen*, the faithful and true witness, the beginning of the creatures of God.

Secondly, The Instrument or Pen-man, his servant *John* the Evangelist, the Apostle, the Divine, who for the farther and more full authority of it, repeateth his name at least thrice, saying, *I John*, Chap. 1.9. and 21.1,2. and 22.8. whereas in the Gospel he never maketh mention of his name; there he writes the History of Christ, here he writes of himself, and the *Revelations* declared to him.

Peculiare est Johanni pra reliquis librorum N.T. Scriptoribus Filium Dei vocare Λόγον, confer *Joh.*1.1. and 14. *Jam verò eandem appellationem tribuit Filio Dei in hoc libro Apoc.*19. v.13. Gerardus, Waltherus.

Thirdly, In the last Chapter are five Testimonies heaped together, *ver.* 5,6,7,8. 1. Of the Angels. 2. Of God himself, the Lord of the holy Prophets. 3. Of Jesus Christ, *Behold I come shortly.* 4. Of *John*, *I John heard and saw all these things*: 5. The Protestation of Jesus Christ, *v.*18.

Fourthly, The matter of the Book doth convince the Authority thereof, seeing every where the Divinity of a Prophetical Spirit doth appear; the words and sentences of other Prophets are there set down: part of the Prophecies there delivered are in the sight of the world accomplished, by which the truth and authority of the whole, is undoubtedly proved; there are extant many excellent Testimonies of Christ and his Divinity, and our redemption by Christ.

Vide Beza *Prolegomena in Apocalypsin.*

Fifthly, The most ancient Fathers, Greek and Latine ascribe this book to *John* the Apostle. *Theophylact*, *Origen*, *Chrysostome*, *Tertullian*, *Hilary*, *Austin*, *Ambrose*, *Irenaus*.

To deny then the truth of this Book is *contra solem obloqui*, to gainsay the shining of the Sun it self.

Non illud receptum est quod ex verbis Apoc. *cap.* 20. *colligerunt Chiliasta, qui ab Ecclesia explosi sunt ut Haretici*, Sanctos nempe in terris cum Christo regnaturos annis mille. *Reinold. de lib.* Apoc. *Tom.*2. *Praelect.* 131.

The *Chiliasts* abuse many testimonies out of this Book, but those places have been cleared long ago by the Learned, as bearing another sense. See Dr *Reynolds Conf.* with *Hart.* c.8. p.406.

This book is a book full of wonder and mystery, there is scarce any one of the Ancients that hath expounded it. That the Church of *Rome* hath great cause to suspect

ſuſpect her ſelf, to fear leſt ſhe have a great part in the Prophecies of that book, I think the moſt partiall will not deny. M. *Hales* his Sermon on 2 *Pet.* 3. 16.

Calvin being demanded his opinion, what he thought of the *Revelation*, anſwered ingenuouſly (ſaith one [r]) He knew not at all what ſo obſcure a Writer meant. *Se penitus ignorare quid velit tam obſcurus ſcriptor.*

[r] M. *Selden* of Tithes, *cap.* 1. *ex Bodin. Meth. Hiſt.* See Mountag. againſt him. c. 1. p. 291. See *Broughton* on *Apoc.* p. 244. *Apocalypſin Johannis Commentationibus intactam ſe relinquere fatetur Lutherus, quod dubia ſit interpretationis & arcani ſenſus; in qua etſi periculum ſui multi habiemus fecerint, nihil certi tamen in medium protuliſſe.* Zepperus.

Cajetane at the end of his Expoſition of *Jude*, confeſſeth that he underſtands not the literal ſenſe of the *Revelation*, and therefore *Exponat* (ſaith he) *cui Deus conceſſerit.*

It conſiſts of two and twenty Chapters; the beſt Expoſitors of it are *Ribera*, *Brightman*, *Paræus*, *Cartwright*, *Fulk*, *Dent*, *Forbes*, *Mede*, *Simonds*, *Foord*, *Iames Durham* a Scotch Divine. M. *Perkins* on the firſt three Chapters.

The Scriptures written by *Moſes* and the Prophets ſufficiently prove that Chriſt is the Meſſiah that was to come; The Old Teſtament may convince the Jews (which deny the New Teſtament) of this truth, *Ioh.* 5. 39. *They*, that is, thoſe parts of Scripture written by *Moſes* and the Prophets; there were no other Scriptures then written. The 53 of *Iſaiah* is a large Hiſtory of his ſufferings. We have alſo another book (or Teſtament) more clearly witneſſing of Chriſt; *The Goſpel is the unſearchable riches of Chriſt*, Eph. 3. 8. Conſectaries from the books of Scripture. See Luk. 1. 69, 70. Act. 3. 18. & 10 43.

So much may ſuffice to have ſpoken concerning the Divine Canon; the Eccleſiaſticall and falſe Canon follow.

CHAP. V.

Of the Books called Apocrypha.

SOme Hereticks utterly aboliſht the Divine Canon, as the *Swenckfeldians* and *Libertines* who contemned all Scriptures; the *Manichees* and *Marcionites* refuſed all the books of the Old Teſtament (as the Jews do thoſe of the New) as if they had proceeded from the Devil. *Totum vetus Teſtamentum rejiciebant Manichæi, tanquam à Deo malo profectum Duos enim illi Deos impiè fingebant, quorum unus bonus, malus alter eſſet.* Whitakerus *de Scripturis. Libri digni qui abſcondantur magis quam qui legantur.* Athanaſ. *in Synopſ. ſac. ſcript. Dicuntur libri occulti, qui palam omnibus non proponebantur, ſive qui publicitus non legebantur, ſed privatim ac domi, pro ſuo cujuſque animo.* Mayeri *Philol. Sac.* c. 6. *Hi libri Apocryphi dicuntur*, i. e. *abſconditi, ab* ἀποκρύπτω, *propterea quod non ſolerent publicè in Eccleſia legi, ſed domi tantùm ac privatim, & quaſi clam, unde etiam appellationem ſunt ſortiti.* Baronis Præfat. *ad Præcell. in Jonam.*

Some diminiſh this Canon, as the *Sadduces*, who (as *Whitaker* and others hold) rejected all the other Prophets but *Moſes*; ſome enlarge it as the Papiſts, who hold that divers other Books called by us *Apocrypha* (*i. e.* hidden) do belong to the Old Teſtament, and are of the ſame authority with the other before-named; and they adde alſo their traditions and unwritten Word, equalling it with the Scripture, both theſe are accurſed, *Rev.* 22. 18.

But againſt the firſt we thus argue: Whatſoever Scripture, 1. Is divinely inſpired: 2. Chriſt commandeth to ſearch: 3. To which Chriſt and his Apoſtles appeal and confirm their Doctrine by, that is Canonical and of equal Authority with the New Teſtament: But the holy Scripture of the Old Teſtament is divinely inſpired, 2 *Tim.* 3. 16. where he ſpeaks even of the Books of the Old Teſtament, as is gathered both from the univerſall, *all writing*, viz. holy, in the 15. verſe; and from the circumſtance of time, becauſe in the time of *Timothies* infancy little or no-

thing of the New Testament was published. 2. Christ speaks not to the Scribes and Pharisees, but to the people in generall, to search it, *John* 5.39. this famous *Elogium* being added, *That it gives testimony of him, and that we may finde eternall life in it.* 3. Christ and his Apostles appeal to it, and confirm their doctrine by it, *Luk.* 24.27. *Rom.*3.21. *Act.*10.43. and 17.11. and 20.43. and 26.20. The New Testament gives testimony of the Old, and *Peter*, 2 *Pet.*1.19. of *Pauls* Epistles.

*Steven Act.*7. 42. cites a book of the twelve lesser Prophets, and so confirms the authority of them all, being in one volume. Luk. 16.29. *Vide* Whitakeri *controv.*1. quæst. 3. c.3. p.210.

The Ecclesiasticall Canon (which is also called the second Canon) followeth, to which these books belong, *Tobit*, *Iudith*, first and second of the *Maccabees*, *Wisedom*, *Ecclesiasticus*, *Baruch*, Additions to * *Daniel* and *Esther*; for these neither contain truth perfectly in themselves; nor are sanctified by God in the Church, that they may be a Canon of faith; and although abusively from custom they were called Canonical, yet properly in the Church they are distinguished from the Canonical by the name of Apocryphal.

The false Canon is that which after the authority of the *Apocrypha* encreased was constituted by humane opinion; for the Papists as well as we reject for Apocryphal the third and fourth book of *Ezra*, the prayer of *Manasses*, the third and fourth of *Maccabees*, as *Themas Aquinas*, *Sixtus Senensis*, *Bellarmine*; and so the Councel of *Trent* confesse, when they omit these and reckon up the whole Canon.

& Gerh. *Confes. Cathol.* l.2. c.1. artic.1. * The History of *Susanna*, Dan.13. and *Bel*, cap.14. and the song of the three children, Dan.3. *Ezra* is accounted by some as the Apocrypha of the Apocrypha, because it was never owned for Canonical, either by the Jews, Romish Church in general, or Protestant Writers.

Without doubt, all the world could not recompence the losse of the Books of *Maccabees*, and the use of them, to the understanding of the Prophets, so inestimable is the benefit of them to that purpose. *Ecclesiasticus* though first penned in Hebrew, yet was translated into Greek in *Ægypt*, as the Preface witnesseth. M.*Thorndikes* 32 chap. *of the Principles of Christian Truth.* See him *of the Laws of the Church*, chap.22.

The Apocryphal books are either purer, as *Syrach*, *Wisedom*, *Baruch*, the first of *Maccabees*, and the prayer of *Manasses*; or more impure, as the rest, *Toby*, *Judith*, the second of *Maccabees*, the supplement of *Esther* and *Daniel*.

The state therefore of the controversie betwixt us and the Papists is, whether those seven whole books with the Appendices, be Sacred, Divine, Canonical. We do not deny but many of these, especially *Wisedom* and *Ecclesiasticus* are very good and profitable, and to be preferred before all humane Tractates, but that they are properly, and by an excellency Canonical, and of infallible truth, out of which firm arguments may be drawn; that we deny.

Nos quidem non negamus horum librorum plerosque, Sapientiam præsertim & Ecclesiasticum esse valdè bonos & utiles, & omnibus Tractationibus præferendos; sed propriè & per excellentiam Canonicos esse, & infallibilis veritatis, è quibus firma ducantur argumenta, id verò inficiamur. Rainold. *de lib. Apoc. prælect.*6. *Quis sit author Ecclesiastici, titulus libri indicat. stylus autem recentioris est, nec Hebræa linguæ gravitas, aut Salomonis sapientia cum ecclesiastici prolixis repetitionibus convenit. Cyprianus, & alii veteres, ex consuetudine Salomoni tribuunt Ecclesiasticum.* Goulartius *in Cyp. l.2. adversus Judæos*, D.Hieronymus. Præfat. *in libros Salomonis Salomoni tres tantum, qui etiam in Canone Hebræo reperiuntur, tribuit; Proverbia, Ecclesiasten & Canticum Canticorum: cum Hieronymo consentiunt veteres plerique omnes & recentiores.* Goulart. *in Cyp*, Epist.65.

See M.Ligh-foot on Luk. 1. 17. p.5. & 6. Act.6.1. & 9. 29. & 11.20. *Solebant pueri præparari & excoli (ad audiendas sacras Scripturas) libris Sapientiæ & Ecclesiastici, quemadmodum qui purpuram volunt, prius lanam inficiunt, ut inquit* Cicero *Rainold. de lib. Apoc. tom.*1. *prælect.*18.

Those Books which the Jews of old, and the Reformed Churches now reckon for truly Canonical in the Old Testament, are received all even by our Adversaries for Canonical without any exception; 2. For the Canonicall Books of the New Testament, there is no controversie between us, and so far we agree; but in the Old Testament whole books are reckoned by them for Canonicall, which we hold Apocryphall.

The reason why these books at first were added to holy Writ, was this: The Jews in their later times, before and at the coming of Christ were of two sorts; some properly and for distinction sake named *Hebrews*, inhabiting *Jerusalem* and the holy Land; others were *Hellenists*, that is, the Jews of the dispersion mingled with the *Grecians*. These had written sundry books in Greek which they made use of,

together

together with other parts of the Old Teſtament, which they had in Greek of the Tranſlation of the LXX, when they now underſtood not the Hebrew; but the Hebrews receive only the two and twenty books before-mentioned. Hence it came that the Jews delivered a double Canon of Scripture to the Chriſtian Church; the one Pure, unqueſtioned and Divine, which is the Hebrew Canon; the other in Greek adulterate, corrupted by the addition of certain books written in thoſe times when God raiſed up no more Prophets among his people. *Druſ. præterit. l.5. Annotat. ad Act. Apoſt. c.6.* Jun. *Animad. in Bell. cont. 1. lib. 1. ca. . l. 2. c. 15. ſect. 21.* Tertul. *in Apolog. c. 19.*

They are called Apocryphal (*i.* ſecret and hidden) not becauſe the names of the Writers are unknown (by that reaſon *Judges* and *Ruth* ſhould be Apocryphal) but becauſe they were not wont to be read * openly in the Church of God as the Canonical books, but ſecretly and in private by private perſons, or becauſe their Authority was obſcure aud doubtful with the Ancient.

* Chamier. *de Canone, l.4.c.2.* Muſculus, Waltherus.

Theſe books our Church rejecteth as not written by divine inſpiration for theſe reaſons.

All the Canonicall Books of the Old Teſtament were written by the Prophets; [a] but none of theſe Books were written by any of the Prophets; for

[a] Becauſe they were the *Scriptures of the Prophets*, Rom. 16. 26. *A Prophetical ſpeech*, 2 Pet. 1. 19, 20. & *Luk.* 1. 70.

1. The laſt of the Prophets of the Jews was *Malachi*, Mal. 4. 4, 5. between whom and *John* Baptiſt came no Prophet. *Mark* begins with the ſame words almoſt with which *Malachi* ended; a good argument to prove that the New Teſtament is next to the Old. But theſe Books [b] were written by ſuch who lived moſt of them after *Malachi*.

& 16. 39. & 24. 27, 44, 45. [b] Theſe Books in queſtion were never admitted into the Canon of the Jews, they are not comprehended under *Moſes* and the Prophets, as *Joſephus* (*contra Ap.* l. 1.) Hieron. *in Prolego. Gal.* Origen. (*in* Pſal. 1.) Epiphanius (*de pond. & menſ.*) teſtifie, as *Sixtus Senenſis* and *Bellarmine* confeſſe. *Sapientia quæ vulgo Salomonis inſcribitur, & Jeſu filii* Sirach *liber, &* Judith *&* Tobias, *non ſunt in Canone.* Hieron. *præfat. in lib. Reg.*

2. All the Prophets wrote in Hebrew, the language which the Jews underſtood; but the Fathers affirme, and Papiſts acknowledge that moſt of theſe Books were written in Greek; *Ergo*, being not written by the Prophets, they are not Canonical. All the Books of the Old Teſtament were committed to the Jews and ſafely kept by them, *Rom.* 3. 2. our Saviour Chriſt which reproved the Jews [c] for corrupting the ſenſe of the Scripture, did yet never reprove them for rejecting thoſe Books which were divinely inſpired, which ſacriledge he would not have concealed; yea our Saviour ſendeth us unto the Scriptures, as they received them, *Joh.* 5. 39. *Ezra* after the Captivity is reported to have gathered all the Books of holy Scripture, and ſafely to lay them up. If the Jews ſhould have rejected or not received any Books being Canonical, they had grievouſly erred, which the Papiſts themſelves will not affirm. Yea there ſhould have been ſome Canonical Books, which no Church received; for beſides the Church of the Jews at that time there was none in the world. The Canonical Books of the Old Teſtament were divided into *Moſes*, [d] *the Prophets and Pſalms*; with which agreeth the old diſtribution of the Hebrews, into the Law, Prophets and *Hagiographa*.

[c] Euſ. *Hiſt.* l. 3. c. 10. Aug. *epiſt.* 3. & 59.

Euſeb. *Eccleſ. hiſt.* l. 5. c. 8.

Whit. *de Scrip. controver.* 1. *q.* 1. *c.* 5, 6.

[d] Luk. 24. 44.

3. There are two wayes to know a Book to be Canonical; one by the teſtimony of ſome Prophet or Apoſtle: the other by the certain Teſtimony of them which did live when the Book was publiſhed, who did witneſſe that the Book was written by ſome Prophet or Apoſtle. But theſe Books are known to be Canonical neither of theſe wayes, they were rejected by the Jews, who lived in the times when they were written; our Saviour Chriſt nor his Apoſtles never commend theſe Books unto us as endited by the Spirit. They are cited by Chriſt and his Apoſtles for the confirmation of their Doctrine. All the Canonical Books in general, *Joh.* 5. 39. &

Auguſt. *cont.* Fauſtum. *lib.* 33. *c.* 6. Bellar. *de verbo Dei*, lib. 1. cap. 10. *Joſephus, Jerom, Origen.*

Benedictus Arias Montanus in Bibliis Hebraïs cum interlineari interpretatione, excuſis & approbatis à Lovanienſibus Theologis, novi Teſtamenti titulo, de libris ſapientiæ, Tobiæ, Judith, *Machabæorum, & reliquis ſimilibus loquens*, ait eccleſia orthodoxa Hebræorum Canonem ſecuta inter Apocryphos recenſet. *Gomari Anticoſterus*, l. 2. c. 9. *Vide Eſſenij Syſtema. Theol. Diſputat.* 3. *De ſacra Scriptura.*

10. 35. *Rom.* 16. 26, *Luke* 16.29,31. & *Chap.* 24.25, 27, 44. The moſt of all in ſpecial, *Geneſis*, Matth. 19. 4, 5, 6. *Exodus*, Mat. 5. 21, 27, 33, 38. *Leviticus*, Gal. 3.12. *Numbers*, Joh. 3.14. *Deuteronomy*, Act. 3. 22. *Joſhua*, Heb. 11.30, 31. *Judges*, Heb. 11. 32. *Ruth*, Mat. 1. 3. *Firſt of Samuel*, Matth. 12. 3. *Second of Samuel*, Heb. 1. 5. *Firſt of Kings*, Mat. 12. 42. *Second of Kings*, Luk. 4. 27. *Firſt of Chronicles*, Mat. 1. 3, 7, 10, 13. *Second of Chronicles*, Act. 7. 48. *Ezra*, Matth. 1. 12, 13. *Job*, 1 Cor. 3. 19. *Pſalmes*, Act. 4. 25. *Proverbs*, Heb. 12. 5, 6, 7. *Iſaiah*, Mat. 1. 23. *Jeremiah*, Heb. 10. 16, 17. *Ezekiel*, Mat. 25. 35. *Daniel*, Mat. 24. 25. All the leſſer Prophets, *Acts* 7. 42. & 15. 15, 16. *Hoſea*, Mat. 12. 7. *Joel*, Act. 2. 12. *Amos*, Act. 15. 16. *Jonah*, Mat. 12. 40, 41. *Micah*, Mat. 10. 35. *Nahum*, Rom. 10. 15. *Habakkuk*. Rom. 1. 17. *Haggai*, Heb. 12. 26. *Zachary*, Matth. 21. 5. *Malachi*, Luke 1. 16, 17. Theſe Books were not cited by Chriſt and his Apoſtles for confirmation of their Doctrine. See Dr *Coſins* excellent Scholaſtical Hiſtory of the Canon of the holy Scriptures, *c.* 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17. where this argument is ſolidly diſcuſſed. He hath irreparably battered and ſhaken the Papiſts Apocryphall Babell, by ſolidly proving the Church of *Rome* to be erroneous and pertinacious in that point. Dr *Gauden's Eccleſiæ Anglicanæ Suſpiria.* l. 4. c. 23. See *ibid.* l. 3. c. 16.

Object. If they be not Canonical therefore becauſe they are not cited; then *Nahum* and *Zephany* are not Canonical. *Aratus*, *Menander*, and *Epimenides* prophane Poets, are Canonical, becauſe they are cited, *Acts* 17. 28. 1 *Cor.* 15. 33. *Titus* 1. 12.

Anſw. They are not therefore not Canonical only, becauſe they are not cited, but eſpecially becauſe they have not the characters of Divine Scripture. 2. *Nahum* and *Zephany* are implicitely quoted, when the Books of the Prophets are mentioned, *Acts* 7. 41. & 15. 15, 16. The Poets are not cited as Canonical, but the Apoſtle applied himſelf to his hearers, who did much eſteem their authority. Some have well concluded from *Act.* 10. 43. that the *Apocrypha* are not to be received as Canonical Scripture, becauſe they teſtifie not of Chriſt.

Duo genera cauſarum ſunt ob quas libri Apocryphi ſunt à Canone rejecti; unum externum, alterum internum. Externa cauſa ſunt, authoritas Eccleſiæ decernentis, tum ipſorum autorum qualitas; quippe qui ejuſmodi non fuerint ut fidem mererentur. Interna ſunt, quæ ab ipſorum librorum examine diligenti deſumuntur; primum ſtylus, deinde res ipſa, nempe vel fabuloſa vel impia. Chamier. *de Canone*, l. 7.

4. Thoſe Books which contain manifeſt untruths contrary to the Word of God, and the Books of holy Scripture, were not inſpired of God; for as God is true, ſo is his Word, *Joh.* 17. 17. ſweetly agreeing with it ſelf, and every part with other; theſe Books commend falſe things as true, and approve things evill as right. *Judith*, *c.* 9. *v.* 2. commends killing the *Sichemites* againſt *Gen.* 49. 6, 7. 2 *Maccab.* 14. 42. *Razis* is commended for killing himſelf, the fact is not only related but commended alſo in theſe words, *nobly*, *manfully*; and this commendation doth plainly ſhew, that the Author thereof was not inſpired [c] of God. When the *Donatiſts* out of this Book urged that it was lawfull for them to kill themſelves, as *Razis* did, *Auguſtine* [f] then was forced to acknowledge, That the Authority of this Book was uncertain and queſtionable, and proves it by the judgement of the Jewiſh Church, Chriſt, and the Chriſtians. Manifeſt Fables are told in ſome of them for true Hiſtories, as that of [g] *Toby*, *Judith*, *Bel* and the Dragon.

[c] He craves pardon of his Reader, which is not fitting for the holy Ghoſt.

[f] Aug. *controv.* 2. *Epiſt. Gaudentii.* c. 23.

[g] *Chap.* 6. 9. That the heart and liver of a Fiſh broiled upon coals, doth drive away the Devil from man or woman, that he ſhall trouble them no more, contrary to *Matth.* 17. 21. See *Euſeb.* l. 4. *hiſt.* c. 26. & l. 6. c. 25.

If any deſire a particular confutation of the ſeverall Books of the *Apocrypha*, I commend to his reading that learned Treatiſe of Dr *Raynolds de libris Apocryphis*, who hath ſo exactly handled this ſubject, that to write of it after him were to write *Iliads* after *Homer*, or to draw a line after *Apelles*.

[h] *Cartw.* in his Preface to the Confutation of the Rhemiſh Teſtament.

5. The moſt ancient Fathers, and Councels which lived the beſt and firſt five hundred years after [h] Chriſt, rejected the ſame Books which we do. *Jerome* on *Matth.* 23. ſaith concerning a Teſtimony cited out of the *Apocrypha*, *Hoc quoniam*

niam ex Scriptura nihil habet authoritatis, eadem facilitate rejicitur, qua profertur. Becauſe this hath no authority out of Scripture, it may as eaſily be rejected as it is offered.

All that the Papiſts object for theſe Books in the general, is, That the third Councel at *Carthage*, the *Florentine* Councel, and that of *Trent* do approve the ſaid Books to be Canonical, as alſo *Auguſtine* and *Innocentius*.

To which it may be anſwered, 1. That the Councel of *Carthage* was but a Provincial Councel, and therefore it cannot bind the whole world. Moreover in that Councel there are divers things which the Papiſts will not endure; as in the 26 Canon, there is a Decree that no Biſhop ſhall be called chief or univerſal Biſhop, no not the Biſhop of *Rome*; how ſhould the Papiſts bind us with the authority of that Councel, with which they will not bind themſelves? 2. The Latine * Fathers judged theſe Books fit to be read for example of life and inſtruction of manners, but not for confirmation of faith, or eſtabliſhing any Doctrine. 3. Theſe Books are not Proto-canonical, truly and properly Canonical, inſpired by God, containing the immediate and unchangeable truth of God, ſanctified by him, and given to the Church to be a perfect rule of ſound doctrine and good life; but Deutero-canonical or rather Eccleſiaſtical, as they are ſtyled. In this ſenſe *Auguſtine* and *Innocentius* are to be taken, when they reckon theſe Books among the Canonical. 4. No Councel hath Authority to define what Books are Canonical, what not, ſeeing Books truely Divine receive Authority from God himſelf, and are to be eſteemed of undoubted truth, although all the world ſhould bark againſt them.

Eſt duplex Canon, fidei, morum: The Jews rejected the Apocrypha *à Canone fidei*, the Church admits it into *Canonem morum*. They are given us to be read, *Non cum credendi neceſſitate, ſed cum judicandi libertate.* Auſtin.

* *Jerom* and *Auguſtine.*

Theſe two Councels [i] are of too late ſtanding to oppoſe againſt the other ancient Councels, which reject theſe Books. The Councel of *Trent* was gathered and kept againſt all Civil and Eccleſiaſtical Right; neither was there any form of juſtice obſerved in it. 1. It was not kept in a lawfull place; for whereas it was intended againſt the Proteſtants, and the *Germans* were the parties accuſed, it ought to have been kept in *Germany*, according to the requeſt exhibited by the body of the States of *Germany* aſſembled at *Noremberg*; this equity was not obſerved, the parties accuſed being called into *Italy*. 2. In that Councel matters were concluded, and the ſentence paſſed, the adverſary not being heard ſpeak, nor ſo much as preſent; for the Proteſtants might not be admitted to hearing, neither could they obtain to propound their opinion in the Councel, much leſſe to avouch it by lawfull reaſoning, *Sleidan. fol.* 29. and yet were condemned, againſt Divine and Humane Law; for they both forbid the condemning of any before he have lawfull liberty granted him to plead for himſelf. 3. In that Councel the Accuſer and Judge were the ſame: for the Pope did accuſe the Proteſtants of Hereſie, he did convocate the Councel, he by his Delegates was Preſident and Moderator in it, and ſo together was Accuſer, Judge and Witneſs, whereas the reformation of the Pope was the thing in queſtion.

[i] *Florentinum & Tridentinum concilium ne mihi objeceris, quibus ego nec teneri nec urgeri volo: antiquiora, ſaniora, ſanctiora deſidero.* Whitak. *cont.* Stapl. *Florentinum concilium habitum eſt ante annos* 150. *& Tridentinum ætate noſtra, cujus habendi ea ratio ac conſilium fuit, ut omnes Eccleſiæ Papiſticæ errores ſtabiliret. Erant hæc duo non legitima Chriſtianorum concilia, ſed Tyrannica Antichriſti conventicula ad oppugnandam Evangelii veritatem inſtituta.* Whitak. *controv.* 1. *q.* 1. *c.* 4. *de Scripturis. Reus extra provinciam producendus non eſt; ibi enim cauſa agenda ubi crimen admiſſum eſt.* See the Review of the Councel of *Trent*, l. 1. c. 3, 4, 5, 6, 7, 8, 9, 10. and B. *Jewels* Epiſtle concerning the Council of *Trent* at the end of that Hiſtory, and Dr *Featleys* Caſe for the Spectacles, *c.* 1. *p.* 23, 24. *Rex Chriſtianiſſimus negabat ſe habere hunc conſeſſum* (viz. *Conc. Triden*) *pro Oecumenica & legitimè congregata Synodo, ſed magis pro conventu privato.* Thuanus *Tom.* 1. *hiſt.* l. 2. p. 601. *Concilium tot acclamationibus ebuccinatum & ſub annulo Piſcatoris tam ſolenniter firmatum, non admiſerunt Galli, nec magni fecerunt doctiores è Pontificiis: aliqui refutarunt, Kemnitius, Gentiletus, Calvinus ex parte; Hiſtoriam ejuſdem edidit Paulus Suavius Venetus, technas aperiit Gallus, à D. L. anglicè redditus. Orationes in eo habita uno proſtant volumine, è quibus pateat, non ad lites componendas, ſed ad Chriſtianis imponendum conductos & ſeductos fuiſſe tot doctos à Pontificibus, in hoc ultimo ab illis probato Oecumenico.* Dr *Prid. Concil. Snyopſ. c.* 5.

Laſtly, All Councels ought to be free; but in this, Proteſtants might not propound their cauſe, nor defend it [k], neither might any thing be propoſed but according to the mind of the Legates, or otherwiſe then they approved; no man had any voice in the Councel, but ſuch as were ſworn to the Pope, nothing was there determined which was not firſt concluded of at *Rome* by the Pope in the Colledge

[k] *Sleidan.* l. 23.

This Councel was not Generall, divers Kings and Nations protested against it, viz. The King of *England*, and the French King, and would not send their Bishops and Embassadors to it. B. *Carleton.* See Dr *Cosins* his Scholasticall History of the Canon of the holy Scripture. c. 18. B. *Bramhall* in his Replication to the Bishop of *Chalcedon*, c. 9. §. 3. proves that the Councel of *Trent* was neither generall, free, nor lawfull.

edge of Cardinals, and sent from *Rome* to *Trent*; whereupon this Proverb arose, *Spiritum Sanctum Roma per veram mitti Tridentum, The holy Ghost came to Trent packt up in a Cloke-bag.*

We hope therefore since the Apocrypha are justly rejected out of the Canon, that hereafter they will neither have the honour to be bound with our Bibles, nor read in our Churches.

The *Apocrypha* was never received by the Church of the *Israelites*, before Christ his coming; nor of the Apostolick and Primitive Church, for more then three hundred years after, as both *Eusebius* out of *Origen*, and the Councel of *Laodicea*, Can. 59. confirmed afterward by the sixth general Councel of *Constantinople* sheweth for the Greek Church, and S^t *Jerom* for the Latine.

In Prolog. Galeato, l. 6. c. 18.

Chap. VI.

Of the Authentical Edition of the Scripture.

NOw we must enquire which is the Authentical Edition of holy Scriptures, it being necessary that this heavenly truth committed to writing, should be delivered in some form of words, and in some language which may be understood, Lawyers, from whom the use of the word Authentick [a] seemeth borrowed, do call those instruments and wtitings Authentick which have a certain and just authority in themselves.

A Book or writing is Authentick either by Divine or humane institution; those are by Divine Appointment and Institution authentical, which have from God sufficient and absolute Authority to command and approve themselves worthy credit and faith, in as much as God himself doth approve them; by humane Institution such writings are held authentical, which by the opinion and sentence of learned men in their several professions may be esteemed worthy credit and belief for themselves, and for the truth in them.

[a] *Authenticum est quod ex se fidem facit, sua authoritate nititur, ab iis de quorum authoritate constat comprobatur.* To be authentical is to have authority of it self.

Respectu materiæ in sacris illis libris contentæ, cælestis nimirum doctrina, versiones omnes fideliter & cum accuratione factæ dicit possunt authenticæ, non respectu formæ, seu verborum & phraseon quibus doctrina illa fuit primùm scripto tradita; hoc enim respectu soli textus originarii Græcus & Hebraus sunt revera Authentici, divini, authentici, quia illi soli sunt à Spiritu Dei immediatè Prophetis & Apostolis dictati. Capel. Crit. Sac. l. 6. c. 5. *Superat is (Morinus) fator, communem Monachorum sortem, volvit, revolvit prima, media & ultima ætatis Theologos, Rabbinos, Historicos, sed omnia, quibus authentica Hebræa veteris, & Græca N. T. ex omnium seculorum scriptoribus, editio illustrari potuisset, callidè, ut felicius quod fovit monstrum proferret & probaret, suppressit. Noverat* Justinum Martyrem, Eusebium, Origenem, Hieronymum, Augustinum, Ambrosium, Lyram, Acostam, Gratianum, Johannem Isaacum *Proselytum Christianum*, Ariam Montanum, Ludovicum Vivem, Salmeronem, Erasmum, Hieronymum *ab* Oleastro. *Inquisitorem Lusitanum*, Philippum Gamacharum, Nicolaum Serarium, Andream Vegam, Simeonem Muissum, *Cæteros, viros tam in Orthodoxa, quàm Pontificia ecclesia celebres, non alio quàm ad fontes Græcos & Hebreos, ubi sit versionum discrepantia, nos rejicere.* Hotting. *Præfat. ad exercit. Antimor.*

There is a great diversity of Editions of holy Scripture; all cannot be simply and perpetually Authentical, in, of, and for themselves, without reference unto another, no more then many draughts of the same Lease or Deed, or copy of one pardon can be. Some amongst many are authentick, when the others are tran-

Editio primaria & formaliter authentica, est, qua non solum materialiter secundum rem contentam, ejusque methodicam dispositionem Divina auctoritate pollet; sed etiam formaliter ratione Idiomatis, *seu Linguæ.* Essenii *System. Theol. Disput.* 5. *De sacra Scriptura.*

scribed;

ſcribed; yea it cannot be that there ſhould be many; but although there may be many counterpanes of the deed, yet there is but one or two principal Deeds: ſo, amongſt this great variety of Editions one, or more ought to be as principal and authentical.

There is a Queſtion betwixt the Church of *Rome*, and the Reformed Churches about the Authentick Edition of Scriptures. They ſay, That the Edition of the Bible in Hebrew and Greek is not authentical, but rather the Vulgar Latine. We hold, that the Vulgar Latine is very corrupt and falſe; that the Hebrew [b] for the Old Teſtament, and the Greek for the New is the ſincere and authentical writing of God; therefore that all things are to be determined by them; and that the other verſions are ſo farre to be approved of, as they agree with theſe fountains.

[b] *Hebraïs Græciſque textibus conceditur utilitas maxima, laus maxima, exemptio de malignis corruptelis abſolutiſſima: id vehementer approbo.* Morinus *in Epiſt. ad Diatriben.*

The Tridentine Councel thus [c] decreeth, That in all Sermons, Readings, Diſputations, Controverſies, the Vulgar Latine Tranſlation ſhould be taken for authentick before the Hebrew or Greek, and that no man ſhould preſume upon any occaſion to reject it, or to appeal from it. When the Councel of *Trent* ſaith the Vulgar Latine is authentical, it compares it with other Latine Tranſlations, not with the Hebrew. *Muis de Heb. Edit. Author. ac ver. Vide illum ibid.*

[c] Latina vetus vulgata editio in publicis lectionibus, diſputationibus, prædicationibus, & expoſitionibus pro authentica habeatur, & nemo illam rejicere quovis pretextu audeat, aut præſumat. *Concil. Trident. Seſſ.* 4. *decreto* 2^do^. *Prodigioſum certè decretum & cujus cordatiores Pontificios & tunc cum illud cuderetur puduerit, & etiamnum diſpudet,* Amama *Antibarb. Bibl.*

Andradius (the chiefeſt of the Divines at the Councel of *Trent*) thinketh that the Councel of *Trent* did not mean either to condemne the Hebrew truth (as he calleth it) or to acquit the Latine Tranſlation from all errour, when they called it Authentical; but only that the Latine hath no ſuch error by which any peſtilent opinion in faith and manners may be gathered. This ſaith *Rainolds* againſt *Hart*, cap. 6. pag. 202. and *Chamier. Tom.* 1. lib. 12. cap. 2.

The Rhemiſts in their Preface to the New Teſtament, tranſlated by them, prolixly extoll this Latine Edition, and contend that it is not onely farre better than all the Latine verſions, but than the Greek it ſelf, which is the Prototype.

Before we come to defend our own or diſprove that opinion of the Papiſts, it is neceſſary firſt rightly and fully to ſtate the Queſtion, and to premiſe ſome things concerning the ſeverall Verſions and Tranſlations of the Scripture.

We deny not that part of *Daniel* and *Ezra* which was written in the Chaldee Dialect to be Authentical, becauſe we know the Lord was pleaſed that in that language as well as the Hebrew ſome of his Divine Truth ſhould be originally written.

1. For the more credit of the Stories, the Lord bringeth forth forraigne Nations and their Chronicles for witneſſes, leaſt any of them ſhould doubt of the truth thereof. 2. The Lord would have ſome part of thoſe Stories come to the knowledge of the Heathen, and it was requiſite that the Chaldeans ſhould know the ſinnes and impieties of that Nation, and the judgements that ſhould befall them, to teſtifie unto all the truth of God; therefore in generall the alteration of the terrene States and Kingdomes is ſhadowed forth and publiſhed in the Chaldee Tongue, that the Gentiles might take knowledge thereof; but the particular Hiſtories of the comming of the *Meſſias*, of his Office and Kingdome, and of the calamities and afflictions which ſhould befall the People of God, are ſet forth in the Hebrew Tongue, as more eſpecially concerning them. Likewiſe it pleaſed God for the better credit of the Story, *Junius.*

that

that the Hiſtory of thoſe things which were ſaid and done in *Chaldea* ſhould be written in the ſame Language wherein they were firſt ſpoken; and therefore the Epiſtles and Reſcripts of the Kings are delivered in the Chaldee ſpeech, as taken out of their publick Acts and [d] Records; and that the Hiſtory in *Daniel* ſet forth in the Chaldee ſpeech gaining him reſpect with the Chaldeans, might ſtirre up the Jews to receive *Daniel* as a Prophet of God whom the Heathens admired. If there be any footſteps of the Chaldee and Arabick in *Job*, as ſome learned ſay; we do not exclude them from authentick Authority; for we ſay the whole Old Teſtament for the moſt part in Hebrew, and few parcels in Chaldee, are the authentick Edition of the Old Teſtament.

Nec obſtat, quædam in Jeremia, Daniele & Ezra, idiomate Chaldaico conſignata eſſe; ea enim lingua ab Hebraâ inflexione ſaltem differt, & ab eadem tanquam matre naſcitur, ac demum poſt

captivitatem Babylonicam Judæis cœpit eſſe familiaris. Waltherus *in officina Biblica. Sciendum quippe eſt Danielem maxime, & Ezram Hebraicis quidem literis, ſed Chaldaico ſermone conſcriptos, & unam Hieremiæ pericopen; Job quoque cum Arabica lingua pluriman habere ſocietatem.* Hieron. *Præfat. in Dan. Qui omnes ſcripſerunt Hebraicè, præter Danielem, qui ſecundo & deinceps quinque capitibus Chaldaicè exponit res in Chaldæa geſtas: præterque Ezram, qui capite quarto ac deinde uſque ad octavum decreta regum Perſicorum Chaldaicè refert. Una etiam ſententia verbis Chaldæis exprimitur* Hierem. 10. *cap. per mimeſin Aſſyriæ dialecti. Paucula quoque dictiones in Job ponuntur Syris & Arabibus concedendæ.* Bibliander *de optimo genere explicandi Hebraica. Sylloge Capitum & Textuum Chaldæorum in ſacris Bibliis,* Daniel, cap. 2. *à verſu* 4. *ad fin. capite* 3, 4, 5, 6, 7. *integra,* Ezra *cap.* 4. *à v.* 8. *ad fin.* cap. 5. *integrum.* cap. 6. *ad v.* 19. cap. 7. *à v.* 12. *ad v.* 27. Jerem. *cap.* 10. *v.* 1. Gen. 31. 47, 41, 43. Job *& alibi Jameſii Iſagoge In ling. Chald*

[d] Jun. *in Dan.* 7. *& prolog. in Dan.*

The Greek Copies of the New Teſtament are alſo from God immediately, the very dialect wherein thoſe Prototypes were; which the Pens of the Evangeliſts and Apoſtles did write. For the Goſpel of *Matthew*, and the Epiſtle to the *Hebrews* being written in Hebrew, and *Mark* in Latine, we have refuted that opinion already; the Greek Edition of thoſe three Books, as well as of all the other of the New Teſtament is Authentical.

The Verſions of the Scripture are either the Chaldee and Greek of the Old Teſtament, the Syriack and Arabick of the New; the *Latine*, *Italian*, *French* and *Engliſh* of both Teſtaments. See of the *French* verſion, *Ravanellus* his *Bibleotheca Sacra*, p. 558. B.

By the benefit of tranſlation, *In linguas vernaculas* (ſaith *Hottinger, Diſſertat. De Tranſlationibus Bibliorum,*) the ſound of the Word of God came unto the ears of the *Scythians*, and *Barbarians*, that it may be truly ſaid of them, *the ſound of them went forth into all the earth.*

[e] *Singulæ verſiones habent ſuas laudes, ſuas labes.* Amama *Antibarb. Bibl. Verſiones vocantur non tantum ex una lingua in aliam, verum etiam ex una dialecto in aliam, tranſlationes.* Hornii *Deſeſ. Diſſertat. De Ætate mundi*

All the Verſions [e] of the ſacred Scripture have ſo farre Divine Authority as they agree with the originall tongue; and to ſay that any Tranſlation is pure and uncorrupt, and that the very fountains are muddy, is both a fooliſh and impious blaſphemy. The tongue and dialect is but an accident, and as it were an argument of the Divine truth, which remains one and the ſame in all Idioms; therefore the faith of the unlearned depends on God, not on men; although the Tranſlations, by benefit of which they are brought to believe, be perfected by the labour of men. Gods providence and care of the Church is ſuch that he would never let it be long deſtitute of a fit Tranſlation [f], which being publiſht by learned men, and approved of by the Church, however it failed in ſome things, yet following the truth conſtantly in the more principal and neceſſary things, might be ſufficient to all for wholſome inſtruction.

Defenſ. 5. *Non ſunt contemnenda verſiones Chaldaica, Græca, Latina, non veteres, non novæ Pagnini, Vatabli Clari & aliorum, ſuus cuique deferendus honor.* Jac. Capel. *Hiſt. Sac. & exot.* l. 1. *Verbum Dei tranſlatum in alias linguas non habet quidem eandem authoritatem originariam, habet tamen authoritatem derivatam.* Maccovii *Diſtinctiones*, c. 1. *Verſionum tum inter ſe tum cum textu primævo collatio, earum præſertim quæ apud priſcam eccleſiam obtinuerunt, & in linguas Orientales tradutæ erant, optima ſunt media, tum ratione cognationis cum linguis Orientalibus, tum uſus & auctoritatis per eccleſiam, quibus verus in obſcuris locis ſenſus elici & lectio, genuina in dubiis vel depravatis reſtitui poſſit.* D. *Waltoni Præfat. In Biblia Polyglotta. Multo purior* (inquit ipſe Hieronymus) *manat fontis unda, quam fluit rivuli aqua.* See Mr *Vines* on 2 Pet. 2. 1. p. 67, 68. [f] The accurate inſpection of the Hebrew Bible teacheth which Tranſlation hath moſt exactly expreſt the meaning of the holy Ghoſt.

The

The Verſions differ often much among themſelves; *Arias Montanus* differs much from *Pagnin* a learned Tranſlator, and *Vatablus* from both; from all theſe *Luther*, and from him again the *Vulgar*. *Oſiander*. The *L X X varie*.

The Chaldee Edition of the Old Teſtament is not a Tranſlation done word for word, but a Paraphraſe, and ſo called; the Chaldee Paraphraſe, by the Jews Targum, though ſome conceive that there is ſome kind of diſtinction (to ſpeak accurately) between the Chaldee Paraphraſe and Targum. Targum being a general word, ſignifying an Interpretation or Paraphraſe, though it uſually now by an excellency denoteth the Chaldee Paraphraſe. There were three Authours of it (as it is reported,) according to the three-fold difference of the Hebrew Books.

[a] *Targum Chaldaicè ſignificat* Interpretationem, *item* Paraphraſin, *quando non tam verba quam ſenſus ex alia lingua redditur.*

Significatio hujus vocis eſt generalis, ad omnes linguas ſe extendens, ſed tamen uſus jam obtinuit, ut per Targum κατ' ἐξοχὴν *intelligatur ſolum Chaldaica Bibliorum Vet. Teſtamenti tranſlatio.* Helvicus *de Chald. Pharaph. Nomine Targum non ſignificatur ſemper Chaldæus Paraphraſtes, verum eo vocabulo Interpretem in genere notant.* Raimoldus *de libris Apocryphis tomo* 1. *cap.* 82. *Et* Capel. *Critic. Sac. l.* 5. *c.* 1. *Iſta Targum* 1. *Tranſlatio, eſt tanta auctoritatis apud Judæos quod nefandiſſimum eſt eis ei contradicere.* Porcheti victoria *adverſus Hebræos, parte* 1. *c.* 2. *Abrahamus princeps Patriarcharum, natione Chaldæus, omni diſciplinarum genere, præſertim verò Mathematicarum, non tantum excelluit, ſed eas quoque Ægyptios in lingua Chaldæa docuit.* Daniel *&* Eſdras *magnam partem Chaldaicè conſcripti erant.* Waſerus *Præfat. ad Grammaticam Syram. Vide plura ibid. Lingua Chaldaica Hebreæ omnium vicinißima, Teſte* Mercero *&* Waſero. *Poteſt Targum ſpectari* 3. *pliciter. Primo*, Reſpectu librorum, *quos interpretatur & vertit. Et ſic eſt triplex, ſcilicet* Pentateuchi, Prophetarum, *&* Hagiographorum. *Secundo*, Reſpectu ſtyli, *quo ſcriptus eſt, ſicque duplex Targum*, Babylonius, *&* Hieroſolymitanus. *Tertio*, Reſpectu *authorum ipſius, & ſic eſt triplex, ſcilicet*, Targum, Onkeli, Targum Jonathæ, *&* Rabbi Joſeph cæci. *Serarij Prolegom. Bibl. c.* 14. *Quæſt.* 3. *Vide ibid. Quæſt.* 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. *&* Rabbini *l.* 1. *c.* 16.

Rabbi *Achilam* or *Aquila*, who is vulgarly called *Onkelos* upon the five Books of *Moſes*; Rabbi *Jonathan* the ſon of *Uziel* upon the former and later Prophets; Rabbi *Joſeph cæcus* (or as ſome will, a certain *Anonymus*) upon ſome of the *Hagiographa*. Thoſe Paraphraſes of *Onkelos* and *Jonathan* are the ancienter and *certioris fidei*; that upon the *Hagiographa* is far later and leſs certain, it being doubtfull, both who was the author, and in what age it was made. The common opinion concerning *Onkelos* and *Jonathan* is, that *Jonathan* wrote a little before Chriſt, the other a little after him. *Capellus lib.* 1. *de punctorum Hebraicorum antiquitate cap.* 1. Helvicus *de Chaldaicis Paraphraſibus cap.* 2. *Vide* Paulii Fagii *Prefat. in Paraphraſt. Chald. &* Buxtorf. *de punctorum Antiquitate & origine, parte* 1. *c.* 10. Rabbi *Joſeph cæcus* (ſaith *Galatinus de Arcan Cathol. verit. lib.* 8. *cap.* 17.) flouriſhed almoſt 340 years after Chriſt ſuffered. *Jonathan* (ſaith *Broughton*) was no leſſe ancient than the holy Apoſtles.

Vide Buxtorf. *de Abbreviat. Heb.* p. 106, 107.

Vide Schickardi *Bechinath Happeruſchim Diſputat.* 2. Hotting. (*de Tranſl. Bibl. in ling. vernac.*) ſaith that the *Chald. Para.* began in the Babyloniſh captivity, when the uſe of the Chaldee tongue was more frequent. *Ea lis adhuc ſub judice hæret, Ebraane an Chaldæa ſit reliquarum mater; & certè Chaldæi pro ſua non levibus militant argumentis.* Erepnius. *Obſerva quæſo pie & Chriſtiane lector, à Paraphraſte noſtro expreſſe hic poni nomen Meſſiæ, qui per vocem Hebraicam* Schilo *intelligitur, quod certè multum facit pro tutanda confirmandaque fide ac religione noſtra Chriſtiana, contra impudentes quoſdam Judæos, qui impiè contendunt hunc locum non eſſe de Meſſiah ſeu Chriſto intelligendum. Idcoque variis ſtultis, frivolis, tortis & impiis expoſitionibus conantur nobis eum obſcurare.* Fagius *Annotat. in Paraphraſ Chald. in Pentateuch. Vide plura ibid.*

These Paraphraſes among the Jews (ſaith *Helvicus*) *ſunt autoritatis planè æqualis ipſi Scripturæ Hebraicæ, neque fas habent illis contradicere. Quorum Paraphraſin nemo doctus non ſuſpicit*, ſaith *Capellus* of *Onkelos* and *Jonathan*.

The Jews write that *Jonathan* received his Doctrine of the *Targum* from *Zachary*, *Haggai* and *Malachy* the Prophets: *Onkelos* his from Rabbi *Elieſer* and Rabbi *Joſhua*, which alſo themſelves received from the Prophets. They write that *Jonathan* interpreting the Scripture, all *Paleſtina* was ſhaken with an Earthquake, and a voice heard from heaven; *Quis eſt iſte, qui filiis hominum Arcana mea revelat?* Alſo that if by chance a fly or any other flying thing ſhould have fallen upon him or his paper, whilſt he was writing this work, they would preſently have been burnt from heaven without hurting him or the paper.

The uſe of theſe Paraphraſes is very great.

1. To illuſtrate the Hebrew Text by circumſtances or a more full explication of it.

2. To confirm the integrity of the Hebrew Text, *Gen.* 3. 15.

3. In controversies against the Jews, *In controversiis Judaicis præcipuum robur obtinent* *, saith *Helvicus*. The Chaldee Paraphrasts *Gen.* 49. 10. both of them most excellently expound the place, which themselves understood not: being like therein to *Virgils* Bees, which make Honey for others, and not themselves. First, *Onkelos* interpreteth it in this manner: A Magistrate exercising authority of the house of *Judah*, shall not depart, nor a Scribe of his Posterity for ever, till Christ come, to whom the Kingdom pertaineth, and him shall the people obey. The other called the Interpreter of *Jerusalem*, thus: Kings of the house of *Judah* shall not fail, neither skillfull Law-teachers of his posterity, unto the time wherein the King Christ shall come: unto whom the Kingdom pertaineth, and all the Kingdoms of the Earth shall be subdued unto him. If Christ came when authority was gone, and authority went away at *Jerusalems* fall, needs must one coming of Christ be referred to the overthrow of that City. The *Talmudici* and later Rabbins, *Rabbi Sal. Jarchi. Rabbi Dav. Kimchi*, expound it of the *Messiah*, as *Buxtorf* shews.

There are many profitable explications in that Paraphrase on the Pentateuch *, but it is too late to be of authentick Authority; and the other Chaldee Paraphrases (that excepted) are besprinkled with Jewish Fables and * Thalmudique toys. The third Paraphrase hath not expounded all the *Hagiographall* books: For there was never seen any Targum upon *Chronicles*, nor *Daniel*, nor *Ezra*; peradventure because much of the *Chronicles* was expounded in the books of the *Kings*, and a great part of *Daniel* and *Ezra* were written in Chaldee, that there was no need of a new Paraphrase.

* *Illud solum considera, terrori Judæis eos Christianos esse, qui in Thargum & Rabbinis mediocriter versati sunt; non enim ignorant, pleraque hodierni Judaismi fulcra in iis vehementissimè concuti, imò convelli. Quo magis doleo hæc utilissima studia adeo iis in locis jacere, ubi Judæi catervatim habitant. Animum consilium de studio Ebraico bene instituendo.*

1 *Livelie* in his Chronology of the Persian Monarchy. *Chaldaica lingua in Vet. Test. perinde ut & Syra in Novo, purior longè est, quàm ea quibus Paraphrases Chaldaicæ conscriptæ sunt.* Walcherus. Talmud *propter ejus magnitudinem nunquam legit Hieronymus, sicut nec Targum ob Syræ linguæ imperitiam.* Wakfeld. *orat de laudibus & utilitate trium linguarum Arab. Chald. & Heb.* The Rabbins generally however they interpret *Shilob*, confesse it notes the Messiah. *Joh. Isaac*, l. 2. *contra* Lindanum. * *Targum, hoc est Paraphrasis* Onkeli *Chaldaica, in quinque libros Mosis ex Chaldæo à Paulo Fagio versa; quibus adjecit breves doctasque annotationes.* Melchior Adamus *in vita* Fagii. * Rainoldus *de lib. Apoc. Helvicus.*

Onkelos his Paraphrase seldom merits that name, being indeed commonly nothing but a rigid version. D. *Cudworths* Discourse concerning the notion of the Lords Supper, *Chap.* 3.

The third Targum of the Pentateuch is named *Hierosolymitanum*, either from the City whence it came, or from the Tongue in which it was written, *Schickardi Bechinath. Happerus schim. Disput.* 2.

The Greek Translation of the Old Testament.

There is a most ancient rare Parchment [1] *MS.* copy of the Bible in Greek in the late Kings Library at S[t] *James's*, sent to his Majesty that then was by *Cyrillus* then Patriarch of *Alexandria*. The Postscripts of the second Epistle to *Timothy*, and that to *Titus* in that Manuscript agree in the main with the Syriack Testament.

The Second to Timothy written from Laodicea to Titus, written from Nicopolis.

[1] *Extat in Bibliotheca Serenissimi & Potentissimi Regis magnæ Britanniæ, alia ab ea quam habemus translatio Græca V. T. propediem edenda uti speramus.* Voet. *Biblioth. Theol. lib.* 2. That Copy of the Septuagint in the late Kings Library at S[t] *James's* I confesse to have wherewithall to bear out some repute of antiquity, especially if it should be, as the Patriarch, who sent it over, pretended, written by the hand of *Tecla*, a Disciple of S[t] *Pauls*. *Gregory* on Luk. 3.36.

There be divers [m] Greek Translations of the Old Testament; that of all the rest is the most famous and Ancient, of which the Seventy-two Interpreters in *Ægypt* (obeying King *Ptolomeus Philadelphus* his Commandment) were the Authors. It

[m] *Græca multæ fuerunt versiones Scripturarum à variis authoribus edita. Illa autem est omnium sine controversia longè nobilissima ac celeberrima, cujus Septuaginta duo interpretes in Ægypto, Ptolomæi Philadelphi pia voluntati morem gerentes, authores extiterunt.* Whitakerus *de Scriptura.* See D[r] *Browns* Enquiries *l.* 6. *c.* 1. *&* Capel. *Critic. Sac. l.* 4. *c.* 6.

was

was made not a whole hundred years after the death of the Authour of *Nehemiah*, and three hundred years also before Christ. They are said to be 72 Elders chosen out of every Tribe; they are commonly called Seventy, although they were Seventy two, as *Bellarmine* sheweth, where he speaks of their Edition, as the *Centumviri*, which were an hundred and five. *Ptolomeus Philadelphus* the most learned of all the *Ptolomies*, had made a Library at *Alexandria* which he stored with many thousands of books, and understanding that the Divine Books of the Prophets full of all good doctrine, were kept amongst the Jews, written in their Tongue, by the motion of *Demetrius Phalereus* the best *Grammarian* of that age, whom *Ptolomy* had appointed the Library-Keeper, he requested of *Eleazar* the High-Priest of the Jews those Books and Interpreters: then Seventy two Elders of all the Tribes of *Israel* were sent unto him. All the Latine Translations of the Bible (except that of *Jerom*) were made from it. The Evangelists [n] followed the version of the Seventy in many things, which was in the hands of many, and of great Authority amongst the *Hellenists*, when they might do it without much swerving from the sense of the Prophets, both to shew their Liberty; and that in things indifferent and of little consequence, they would not give occasion of cavil to the wicked, nor of scandal to the weak. *Rainold. in lib. Apoc.*

[n] *Non sequitur; Apostoli usi sunt ea editione, Ergo est authentica, sive divina. Nam* Paulus *usus est etiam prophanorum librorum testimoniis, qui tamen propterea non sunt Divini. Caterum quia scripserunt Graecè Apostoli, facilè usi sunt ea editione, quæ tum sola Graecis erat cognita.* Chamier. *Non ideo Apostoli in citationibus suis vulgatam LXX. translationem Graecam sequuti sunt, quod eam existimarent esse divinam, & à Dei Spiritu immediatè profectam, sed quòd eam ad fidei & morum Doctrinam quod attinet, sinceram satis esse nossent, quodque ea esset maximæ apud Judæos auctoritatis, quam repudiare nulla specie, nulloque colore aut praetextu possent, utpote à viris Judaeis, trecentis fermè ante Christum natum annis, magna cum pompa & aparatu, procurante summo Judæorum Pontifice adornatam.* Capel. *Critic. Sac.* l. 4. c. 18. *Vide* Brochm. *System. Theol. Artic.* 2. *De Sac. Script.* c. 2. *Quæst.* 11. *Quanta sit versionis LXX interpretum auctoritas.*

The LXX Interpreters do manifestly swerve from the Hebrew truth in reckoning of years, for *Gen.*5. they say that *Methuselah* was more then 167 years old, when he begat *Lamech*; so that of necessity, they make him live fourteen years after the floud, which is false: for then were nine souls saved contrary to *Gen.*7. *Vide* Capel. *Critic. Sac. l.*4. *c.*14.

Versio 70. in multis discrepat à fonte Hebraeo praesertim in Psalmis. Gerhardus. 2 Pet. 2. 5.

Illustrissimus Scaliger, *ut ingeniosus fuit artifex, sic aptissimè phrasin versionis Graecæ* Hellenisticam *vocandam primus fuit ratus. Insecuti mox fuerunt alii, qui ambabus, ut aiunt, manibus, vocem hanc amplectebantur.* Hotting. *Thes. Philolog. Sect.* 3. *Quæst.* 14. *Vide plura ibid.*

The Syriack Translation of the New Testament [o] comes next to be considered: it is ancient, yet it is not certain who was the Authour thereof, nor in what time it was made; though *Chamier* thinks a little after Christs time: the great eleganey and purity of speech, doth shew that it is ancient. It is probable that it was made about the beginning of the Christian Church, because the second of *Peter*, with the second and third of *John*, *Jude*, the *Revelation*, are left out, which though they were written by inspiration, yet they were questioned by Ecclesiastical Writers, because they were omitted by the Syriack Translator.

[o] *Autorem versionis malumus ignorare, quam incertum affirmare.* Walth. *in offic. Biblica. Syriaca lingua quasi proles quadam est Hebraica & Chaldaica lingua. Hebraei siquidem, qui usque ad captivitatem Babylonicam Hebraicè solum, i. e. lingua sua loqui consueverant, cum abducti essent in Babylonem, caperunt oblivisci linguam propriam, & addiscere alienam, i. e. Chaldaicam, quia tamen non perfectè eam pronunciare poterant, & semper aliquid ex Hebraica retinebant, factum est, ut lingua quædam tertia nasceretur, Syriaca dicta, à regione.* Bellarminus. *Modum in scribendo à dextra versus sinistram introrsum omnes Populi orientales sequuntur exceptis Æthiopibus, qui à sinistra dextram versus scribunt:* Walcherus.

It is very profitable for the understanding of the Greek Testament. It well interprets those Greek words, *Matth.*6.10. ἄρτον ἐπιούσιον *per panem indigentiæ nostræ*, and that word μαραναθὰ, 1 *Cor.*16.22. The Syriack hath two words, *Maran Atha*, which signifie, *our Lord cometh*. The Papists endeavour to establish their Administration of the Lords Supper under one kinde from the word φαγεῖν, 1 *Cor.* 11.20. but that word is generally used for the whole action of the Sacrament, *viz.* the distribution of the Bread and Wine. The Syriack so renders it, *Comedentes vos*

& bibentes. See M. *Thorndikes* 33. *Chap.* of his *Principles of Chriſtian Truth.* *Andreas Maſius* in his Syriack Grammar ſaith, That the *Syrians* do not write *Siniſtrorſum* toward the left hand, as the *Hebrews*, nor *Dextrorſum* toward the right hand, as the Greeks and Latines, but *Deorſum* downward; which manner of writing (it is probable) was then obſerved by Chriſt, *Joh.* 8. 6. [p] becauſe at that time the Iews uſed the Syriack tongue.

[p] Piſcator. *Schol. in loc.* & Walther. *in officina Biblica. Novi Teſtamenti Syram editionem magni faciunt omnes docti.* Chamier. *Lingua Syriaca ſervatoris noſtri ore ſanctificata eſt, cui, dum in terris verſaretur, vernacula fuit atque domeſtica.* Waſer. *Præfat. ad Grammaticam Syram. Lingua Syra hodiè Antiochena & Maronitica dicitur, à locis, ubi ea creberrimi inter incolas eſt uſus. Eſt enim hac ex Hebræa & Chaldæa conflata, cœpitq; circa Cyri, Perſarum Monarchæ tempora, aut non ita multo poſt, regnante videlicet Dario Hiſtaſpis F. Poſt ſervatoris ætatem primo ſtatim naſcentis Chriſtianiſmi ſæculo, vel ab Apoſtolis ipſis, vel à Diſcipulis eorum, Paraphraſis Syra in Novum Teſtamentum erat conſcripta. Cujus præſtantiſſimæ Paraphraſeos antiquitatem cum incorrupta ſermonis elegantia, tum defectus Epiſtolæ Petri II, Johannis II, & III, Sancti Judæ, Apocalypſeos, & accuſationis adulteræ apud Johannem, quæ ipſa apud Chryſoſtomum quoque, Theophylactum & Nonnum deſideratur, ſatis ſuperque confirmant.* Waſer. *ubi ſupra. Antiquiſſimum illud monumentum, nec unquam ſatis laudatum, verſio Syriaca.* Fuller. *Miſcel. Sac.* l. 3. c. 16. *Vide* Fuller. *Miſcel. Sac* l. 3. c. 20. *Hæc lingua Theologis eſt ſummè neceſſaria, quia Hebraicæ vicina eſt, & Apoſtoli non paucas locutiones ex illa mutuantur: ut Chaldaicas veteris & Syriacas utriuſque Teſtamenti paraphraſes taceam; quæ vetuſtæ ſunt & magni uſus, ut quotidie experimur. Syriaca lingua hodie nullibi eſt vernacula, præterquam, in paucis vicis circa Libanum.* Bocharti *Geograph. Sac. l.* 1. *c.* 15.

The New Teſtament in Syriack is in Latine of *Troſtius* his Edition; the *Revelation* was *De Dieu's* Edition; the latter Epiſtle of *Peter*, and two Epiſtles of *John*, and that of *Jude*, are Mr *Pococks* Edition.

It is manifeſt that Chriſt and his Apoſtles ſpake in the Syriack tongue, ſince *Talitha Kumi*; *Eloi, Eloi, Lammaſabachthani*; *Bethesda, Gabbatha, Golgotha, Akeldama*, are meer Syriack; yet the Evangeliſts often call it Hebrew, becauſe it was the language of the Hebrews, *Joh.* 5. 2. and 19. 13, 16. *Act.* 21. 40. and 22 2. and 26. 14.

The Arabick Tranſlation.

The Arabick Teſtament was ſet out by *Erpenius*. *Erpenius* ſaith, the Arabick is ancienter than the Syriack. Walther. *in officina Biblica.*

It is uncertain by whom it was made, or when; ſure it is, they had the Scriptures in their own Tongue; and it were to be wiſhed that that Tongue were more common, and better underſtood; that Religion might be ſpread amongſt the *Saracens*, which for the moſt part ſpeak that Language.

In the year 1592. the New Teſtament in Arabick, was firſt divulged at *Rome*.

The Arabick Tongue (ſaith *Walter*) is thought to be a branch of the Chaldee and Syriack proceeding from both, but that it exceeds them in ſix letters, there being eight and twenty in the Arabick Tongue. It was in uſe anciently with the *Iſhmaelites* and *Hagarens*, who drew their original from *Abraham*, and afterward would rather be called *Saracens* from *Sarah*. It is now uſed thorow all *Aſia* and *Africa*. *Mahumed* who deſcended from the *Iſhmaelitiſh* Nation, wrote his wicked and blaſphemous *Alcoran* in this Tongue.

[q] *Orat.* 1. *de ling. Arab. dignitate. De lingua Arabica agitur*, Act. 2. 11. *Arabiſmis referti ſunt Scripturæ libri Poetici, Jobi maximè*, ut *pridem obſervavit* Hieronymus. Bochartus *Geogr. Sac. par.* 1. *l.* 1. *c.* 15. *Ex eâdem linguâ ſcientiis omnibus, medicinæ præſertim & Geographiæ & Matheſi multum lucis accederet, ſi ederentur libri Arabici qui paſſim in tota oriente habentur Manuſcripti.* Id. ibid.

Erpenius [q] (who was excellently skill'd in this Tongue) ſaith, it is more neceſſary and excellent than either the Syriack, Æthiopick, Perſian, or Turkiſh Language; he extols it for its Antiquity, Largeneſſe, Elegancy and Profit.

The *Arabians* (ſaith he) have many more accurate for Geography than *Ptolomy*, *Avicenna* and other famous Phyſicians have written in this Tongue. He ſaith thirty two thouſand of Arabick Books were to be had in one Library in *Mauritania*.

Joſeph Scaliger, *Raphelengius*, *Iſaac Caſaubone*, *Emmanuel Tremellius*, and *Franciſcus Junius*, all learned men of ſpeciall note, much eſteemed this tongue, and promoted the ſtudy of it, as their Writings ſhew. *Mercer*, who was moſt verſed in the Hebrew and Chaldee tongues, in his old-age, a little before he dyed, thought to have travelled into the eaſt, only out of a deſire to learn the Arabick tongue.

The

The Latine translations were so many, that *Augustine*[s] saith, they could not be numbred. Erpenius *orat. prima & secunda de Ling. Arab. dignitate.* Dr *Cudworth* cals Mr *Selden* the glory of our Nation for oriental learning.

[s] *Qui ex Hebræa lingua Scripturas in Græcam verterunt numerari possunt. Latini autem nullo modo.* August. *de doctrina Christianâ.* l. 2. c. 11.

That new version of *Tremellius* and *Junius* both, is best for the old Testament, and that of *Erasmus* and *Beza* for the New Testament. See in *Chamiers* first Tome, *l.* 12. *c.* 1. his censure of all three.

There is a great use also of the Interlineary version put forth by *Arias Montanus*, for the finding out the sense and genuine signification of all the Hebrew and Greek words.

Amongst many and divers Latine Translations, there was one more common than the rest of the Old and New Testament, usually called the vulgar, because it was of vulgar use, and received by many. Who was the Authour of this Edition, it is not manifest; Some say it was more ancient than that of *Jerome*. *Jerome* wrote pure Latine, being skillfull in the Latine tongue; but the vulgar Translation is barbarous in many places; therefore *Pagnine*, [t] *Maldonate*, *Estius*, *Sixtus Senensis*, *Burgensis*, *Valla*, *Lindan*, deny it to be *Jeromes*; that was translated from the Hebrew by the Greek, and not by *Jerome*, but by some uncertain and unknown Authour, saith *Whitaker*.

[t] *Maldon. ad Luc.* 16. 1. & *Estius ad* 1 Cor. 5. 6. & *ad* Ephes. 1. 10.

[u] *Hieronymus* Latinitatis auctor est non contemnendus, *qui in omnibus scriptis suis* sermone *utitur* grammaticæ puro. *Quam barbarè contra sit versio vulg. res ipsa loquitur, ut mirum sit Jesuitas elegantiæ Latinæ aliis studiosissimos, vulgatam illam translationem vel hoc nomine non improbasse.* Waltherus *in officina Biblica. Vide* Brochm. *System. Theol. Artic.* 2. *De sac. Script. c.* 2. *Quæst.* 12.

Bootius in the Index of his sacred Animadversions, ascribes it to *Jerome*.

Vide Whitakerum de Scripturis Quæst. secund. controversiæ. Cap. sexto. & Waltheri officinam Biblicam.

The *Geneva* Translation for the French, and our last translation for the English, and *Deodate* for the Italian are the best, which is now set out in English, though Dr *Casaubon* wisheth more care had been taken both in the version and printing. *Orig. Cause of Temp. Evils*, p. 28. *Deodatus noster in eximia Bibliorum Italicorum versione*, saith *Spanhemius*.

Dr *Gell* in his Preface to his Essay, (though he dislike many things in our last English Translation) yet prefers it before that new one of the low *Dutch* so highly extolled.

The question betwixt us and the Papists, now cometh to be considered, which of these Editions is authentical, that is, which of it self hath credit and authority, being sufficient of it self to prove and commend it self, without the help of any other Edition, because it is the first exemplar or Copy of divine truth delivered from God by the Prophets and Apostles. This in respect of the Old Testament, is the Hebrew, and in some Chapters of *Daniel* and *Ezra* the Chaldee, and in respect of the New Testament is the Greek; all other Editions are but of humane authority.

This proposition true in it self, is [illegible] divers ways opposed by the Papists, whose opinions may be set down in three propositions:

1. That the Hebrew and Greek Text are corrupt, and therefore not [n] Authentical, for the fountain is to be preferred before the streams, if it come unto our hands uncorruptly. The book of *Moses* [x] which by Gods Commandment was preserved in the Ark, and that very Gospel written by *Matthew*: Those autographs (saith *Morinus*) are certainly the rule of all versions,

[n] *Clarissimus vir* Joh. Diodati *in aureis suis Annotationibus, quas versioni suæ Italicæ (operi profecto nunquam satis laudando) Bibliorum annexuit.* Ved. *Rationale. Theol. l.* 2. *c.* 6. [n] Bellarm. *l.* 2. *de verbo Dei c.* 2. and *Rhemists* Preface before the New Testament. [x] *Fateor equidem & à me dissentiet opinor, nemo, Apostolorum & Prophetarum autographa regulam esse & amussim, ad quam versiones omnes exigenda sint.* Morinus *exercit. Bibl. l.* 1. *exercit.* 1. *c.* 1.

The second proposition is, That the 70 Translators were not so much Translators as Prophets, who wrote by divine inspiration; so that their translation had been

been authentique, if it had come to our hands and had not perished.

The third is, That the vulgar Translation is of authentique authority, and ought so to be received; neither may any man presume to reject it upon any pretence. They say it hanged between the Hebrew and Greek, as Christ did between the two Theeves.

To these three Propositions, we oppose three which are most true, and shall prevail.

y *Scriptura Hebraa in V. T. & Græca in N. T. ab Hieronymo rectè vocantur fontes veritatis.*

1. The Hebrew of the Old Testament y, and the Greek of the New, is the authentique Edition, and the pure fountain of divine truth.

2. The 70 were not Prophets, but Translators.

3. The vulgar translations neither is authentique nor perfect, neither ought it in any case so to be esteemed.

Reasons proving that the Hebrew of the Old Testament, and the Greek of the New, are authentical and pure.

To prove our first proposition, these Arguments may be brought.

z *In Ecclesia Christiana nulla unquam fuit Editio authentica, excepta Hebraica veteris, & Græca Novi Testamenti. Nam id opinor in ecclesia catholica dicendum est authenticum, quod apud omnes authoritatem habet,* Chamierus.

4. The Hebrew of the Old, and Greek z of the New Testament, are the very Scriptures which came immediately from God; the very particular and individuall writings, both for Character and stile of speech, yea, the dialect as well as the matter of them is immediatly by inspiration from above, and written by holy men, as they were moved by the holy spirit; what Edition therefore is worthy to be compared to this?

When we speak of the original and authentique Text of the holy Scripture, that is not to be so understood as if we meant it of the Autographs written by the hand of *Moses*, or the other Prophets or Apostles, but only of the original or the primogenial Text in that tongue, out of which divers versions a were derived according to the variety of tongues.

a Rivetus *in Catholico orthodoxo. Scriptura dupliciter intelligitur; vel enim significat ipsam literarum picturam & sic accipitur* Exod. 32. 16. *vel res ipsas, quæ significantur per eas voces ut* Mat. 22. 25. *Æque Biblia Sacra nuncupantur codices illi, qui passim circumferuntur Latinè, Gallicè, Chaldaicè, Syriacè; ac qui Hebraicè & Græcè, etsi longè alii sint literarum ductus & syllabarum compositiones.* Chamierus *de Canone* l. 9. *Vide* Broshmand. *Systema Theol. de Sac. Script.* c. 2. *Quæst.* 7. *An textus Hebraus librorum Veteris Testamenti adeò corruptus sit, ut in controversiis religionis tutò consuli non possit. Vide Prolegomena* 7. Sect. 15, 16. *ad Biblia Polyglotta.*

2. For a long time before the Birth of Christ, the Hebrew was not onely the alone Authentique Copy, but the only Edition which was extant in the world. In the dayes of *Moses*, the Kings of *Israel* and the Prophets before the Captivity, what Edition of Scripture had the Church but the Hebrew? what did the Jews read in their Synagogues, and in their Solemn meetings, but only this Hebrew Edition?

After the time of Christ, for the space of 600 years, the Hebrew Edition of the Old Testament, and the Greek of the New, were held Authentique, and no other.

3. If any thing be erroneous, doubtful, [illegible]ise emphatical or improper, or if in the Articles of Religion any doubt or difficulty arise, which cannot be decided out of Translations, we must necessarily then have recourse to the Hebrew of the old, and the Greek of the New Testament, as *Augustine* b witnesseth, and *Jerome* in *lib. contra Helvidium.*

b *De doctrina Christiana* l. 2. c. 11. *Si translatio ab originali differat, ei linguæ potius credendum est unde in aliam per interpretationem facta est translatio. Augustinus* l. 15. *de Civitat Dei* c. 3.

Bellarmine grants, that sometimes we must have recourse to the Hebrew and Greek fountains, 1. When in the Latine Edition there be any errors of the Scribe. 2. When there are divers readings. 3. When there is any thing doubtful in the words or sentence. 4. To understand the force and Energy of the word, because all things are more emphatical in the Original.

4. If the authority of the authenticall Copies in Hebrew, Chaldee and Greek, fall, then there is no pure Scripture in the Church of God, there is no High Court of Appeal where controversies c (rising upon the diversity of translations, or other-

c *Hieronymus & cæteri ei Augustinum difficultatibus obortis, jubent in versionibus nos recurrere ad ipsos fontes.* Erpenius.

wise)

wiſe) may be ended. The exhortation of having recourſe unto the *Law, and to the Prophets*, and of our Saviour Chriſt asking *how it is written?* and *how readeſt thou?* is now either of none effect, or not ſufficient.

The Papiſts differ among themſelves in this controverſie [d] about the corruption of the originals. Some of them ſay, That the Hebrew of the Old, and the Greek of the New Teſtament, is not generally corrupted, and yet is not ſo very pure a fountain, that whatſoever differs from it, is neceſſarily to be corrected by it.

[d] Bellarm. *lib.* 2. *de verbo Dei cap.* 7. *Morinus exercit. Bibl.* l. 1. *exercit.* 1, c. 2, 3, 4.

Others [e] ſay, That the Jews in hatred of the Chriſtian faith, depraved and much corrupted the Hebrew Text of the Old Teſtament. Which opinion as abſurd is rejected by *Bellarmine*, and is eaſily refuted.

[e] As *Canus* l. 2. c. 13. *de locis Theologicis Lindanus.* l. 1. c. 11. *de optimo genere interpret.*

I ſhall firſt lay down ſome reaſons againſt the groſſer opinion, and alſo that of *Bellarmines*, before I come to Anſwer the particular Objections of the Papiſts.

1. *Jerome* and *Origen* thus argue, If the Jews corrupted the Hebrew Text of the Old Teſtament, then they did this before the coming of Chriſt, or after it. Not before his coming, for there was no cauſe why the Jews ſhould do it, and our Saviour Chriſt would never have ſuffered ſo groſſe a crime to have paſſed without due reproof, when he was not ſilent for leſſer faults. On the contrary, our Saviour ſendeth us to the Scripture to learn the doctrine of ſalvation, *Luke* 16.29. and proveth his Doctrine out of *Moſes* and the Prophets. Not after Chriſts coming, then the Teſtimonies cited by Chriſt and his Apoſtles, would have been expunged by them, and the ſpeciall prophecies concerning Chriſt; but they are all extant. The Jews have, and yet ſtill do keep the holy Text [f] of Scripture moſt religiouſly and carefully, which may appear, ſince (*Johannes Iſaac contra Lindan*, l. 2. a learned Jew writeth) that there are above 200 Arguments againſt the Jews opinion, more evident and expreſſe in the Hebrew text of the Old Teſtament, than there be in the Latine tranſlation. From the dayes of our Saviour Chriſt until this time, the Jews keep the Scripture with ſo great reverence (ſaith the ſame *Iſaac*) *ut jejunium indicunt ſi illa in terram ceciderit*, they publiſh a faſt if it fall upon the ground. This teſtimony of *Iſaac Levita* is the more to be eſteemed, becauſe he was *Lindans* own Maſter, and profeſſor of the Hebrew tongue in the Univerſity of *Colen*, and hath written three Books in the defence of the Hebrew truth, againſt the cavils of his Scholar. *Arias Montanus* for his rare skill of tongues and Arts, was put in truſt by King *Philip* to ſet forth the Bible in Hebrew, Greek and Latine, wherein he hath reproved that Treatiſe of *Lindan*, and diſcloſed his folly. *Muis* (who hath written a Commentary on the *Pſalms*) a great Hebrician and learned Papiſt, hath written againſt *Morinus* about this ſubject. The moſt learned Papiſts, *Senenſis*, *Bannes*, *Lorinus*, *Pagnine*, *Marinus Brixianus*, *Valla*, *Andradius*, *Bellarmine* and *Genebrard* hold, That the Jews did not maliciouſly corrupt the Hebrew Text.

See Mr *Thorndikes* 33. ch. of his principles of Chriſtian truth.

[f] *Notiſſimum eſt, nullam in re fuiſſe Judæos tam curioſos, pios & religioſè obſervantes, quam ut Biblia ſua casta, pura, inviolataq; conſervarent. Nam illud mandatum Dei, quod* Deut. c. 4. v. 2. *legitur, non ſolum de quinque Moyſis libris dictum eſſe interpretantur, ſed in univerſum de omnibus libris & verbis quæ per Spiritum San-*

ctum Prophetæ Judaïs Communicarunt, intelligunt. Inſuper multis ab ipſis Judaïs ſancitum eſt legibus, eum, qui aliquid in Bibliis mutet, peccatum committere inexpiable. Quin & hoc adjecerunt: ſiquis vel ex ignorantia & impietate unum vocabulum mutet, ne totus propterea mundus pereat, & in יהוה יהוה *vertatur, periculum eſſe. Hos autem ſententiæ ſuæ cauſas adduxerunt, quod credant Deum Opt. Max. propter ſolam Scripturam ſacram (quam ipſi opinionem variis modis probant) hunc mundum creaſſe. Johannes Iſaacus contra Lindanum l. 2. p. 66, 67, 68. Vide* Wakfeld. *Syntagma de Hebræorum codicum incorruptione. Ab hac mendæ præſervavit Deus locum* Gen. 3. 15. *ubi primum de Chriſto Evangelium, ubi in omnibus Ebraicis Bibliis, nullo omnino codice excepto, manſit maſculinum* הוּא *cum vau e manet ergo Deo ſolida Laus, & fontibus debitum æſtimium. Amama diſſerta. de Keri & Khetib. Tu illos accede, & urge diſputatione; ducenta tibi argumenta ex Bibliis contra illos ſuppetunt, quæ in textu Hebræo clariora & dilucidiora quam ulla converſione inveniuntur.* Id. ib. p. 77.

Joſephus l. 1. *contra Appian* (who lived after our Saviour) ſaith, That the Jews did keep the holy Scripture with ſo great fidelity, that they would rather dye than change or alter any thing in it. *Euſeb. Eccleſ. Hiſt. l.* 3. *cap.* 10. teacheth the ſame thing. The Stupendious diligence of the *Maſſorites*, in numbring of

R. Ben. Maimon ſaith, If in the copying of the Hebrew Bible, one letter were written twice, or if one but touched another, that Copy was not admitted into their Synagogues, but only allowable to be read in Schools and private families.

the

the words and letters, with the variations of pointing and writing, leſt any place or ſuſpicion ſhould be given of falſifying it, ſeems to be a good plea alſo againſt the Jews wilfull depraving of Scripture: *Paulo poſt Hieronymum confecta eſt Maſora, quam utiliſſimum theſaurum Arias appellat. Chamierus. Maſora opus immenſum, & Herculeo labore elaboratum, quo omnia Scripturæ vocabula, ſyllabæ, litteræ, apices, numerantur: illud Rabbinis uſitata appellatione, Legis vocant ſepimentum Dilher. Elect. l. 1. c. 22. Vide Muis de Heb. edit. Author. ac verit.*

Maſora eſt doctrina critica, à priſcis Hebræorum ſapientibus, circa textum Hebraum ſacræ ſcripturæ, ingeniosè inventa, quâ verſus, voces, & litera ejus numerata, omniſque ipſarum varietas notata, & ſuis locis cum ſingulorum verſuum recitatione indicata eſt, ut ſic conſtans & genuina ejus lectio conſervetur, & ab omni mutatione aut corruptione æternum præſervetur, & valide præmuniatur. Buxtorfii Tiberias, c. 2. Eſt omninò, quamobrem maſoretis pro concatenato labore agamus gratias ſingulares. Fecere illi ſepem legi, atque ita fecere, ut quod animo volvebant, ſatis ſint conſecuti, etſi pro beneficiis interdum peſſimè audiant. Hackſpan. tractat de uſu librorum Rabbinicorum c. 2. ſect. 2. Vide plura ibid.

[g] *Pauciſſimi ex Antiquis patribus Lingua Hebraica periti fuerunt, Græci Græce, Latini Latinè ſcripſerunt: Et omnes, exceptis Origene & Hieronymo, Lingua Hebraica imperitiſſimi, Græcis & Latinis interpretationibus, quas ad manus habuerunt, contenti fuere, adeo ut D. Hieronymus de Origene ſcribat, illum Hebræam linguam contra omnis gentiſqs ſuæ naturam didiciſſe. Buxtorf. de Punctorum Antiquitate & origine parte prima c. 11.*

If *Origen* or *Jerome* (the two chiefeſt Hebricians among the Fathers) had had the leaſt ſuſpicion of this, they would never have beſtowed ſo much time in the learning of this tongue, nor have taken ſuch indefatigable pains, in tranſlating the Bibles out of Hebrew. Yet *Morinus* would ſeem to give anſwer to this, *viz.* That we might convince the Jews out of their own books. *Jerome* doth in a thouſand places call it the Hebrew truth, *& fontem limpidiſſimum*, and prefers it before the Tranſlation of the Septuagint, and all other verſions whatſoever. He cals the Hebrew in the Old, and Greek in the New Teſtament, *Fontes veritatis.* Farther, if the Jews would have corrupted the Scripture, they could [h] not, for the Books were diſperſed throughout the whole world; how could the Jews then, being ſo far diſperſed themſeves, confer together, and corrupt them all with one conſent? The books were not onely in the hands of the Jews, but of Chriſtians alſo, and in their cuſtody; and they would never have ſuffered the Books of the Old Teſtament (which are the foundation of faith and life) to be corrupted. Adde, if the Jews would have corrupted the Scripture, they would have corrupted thoſe places which make moſt againſt them, concerning Chriſts perſon, and office; as that propheſie of *Dan.* 9. of the Meſſiahs coming before the deſtruction of *Jeruſalem*; that *Hag.* 2. 9. which ſetteth out the glory of the ſecond Temple, to be greater than the glory of the firſt, in regard of the preſence of the Lord in it; that *Gen.* 49. 10. Who is ſuch a ſtranger in the Jewiſh controverſies, as to be ignorant how ſtoutly and pertinaciouſly many of the Jews deny, that by *Shiloh* there, is underſtood the *Meſſias?* but the threefold paraphraſe there, hath expreſly added the word *Meſſias*, and ſtops the mouths of the Jews, who muſt not deny their authority; ſo that they fear nothing more, than to [i] conteſt with thoſe Chriſtians, who reade and underſtand the Chaldee Paraphraſes, and interpretations of the Rabbines. See Mr *Mede* on that Text.

[h] *Non potuerunt Judæi Scripturas corrumpere. Auguſtinus ex exemplarium Bibliorum multitudine id probat l. 15. de Civitate Dei cap. 13. Abſit (inquiens) ut prudens aliquis Judæos cujuſlibet perverſitatis atque malitiæ tantum potuiſſe credat in codicibus tam multis, & tam longè latèque diſperſis. Potiſſima ratio à ſingulari providentia divina deducitur. Glaſſius l. 1. Tract. 1. de textus Heb. in V. T. puritate. ſect. ſecunda,* [i] *Amama Antibarb. Bibl. 1.* Joh. Morin. *in exercit. ſuis Bibl. omnem movet lapidem, ut cum cæteris ſervidioribus Papicolis Judæos nefandi ſacrilegii, corrupturorum videlicet ex Chriſtianiſmi odio ſanctum poſtulet; timent nempe boni illi viri, multum Papiſticis deceſſuram ſuperſtitionibus, ſi ad amuſſim & normam fontium Hebræorum ſua exigere deberent dogmata, quibus in multis Latina vulgata verſio patrocinatur.* Hotting. *Theſ. Philol. l. 1. c. 2. Quæſt. Vide plura ibid.*

[i] *Ipſe Bellarminus fatetur, ex Textu Hebræo Judæos fortius conſtringi & vexari ſæpius poſſe, quam ex verſione latina. Judæi reliquerunt in ſuis libris quæ maxime pro nobis contra ipſos faciunt,* i. e. *Quæ myſterium Trinitatis comprobant, quæ cum Judæi nihil habent commune, & de Chriſto teſtimonium perhibent,* Hieron. *Si falſandi aliquem locum Judæis Cauſa unquam fuit, certè Eſaiæ c. 53. in quo ita de Chriſti Domini noſtri morte ac paſſione Eſaias vaticinatus eſt, ut ejus coram Spectator fuiſſe videatur. At totus iſte locus integer relictus eſt, habetque in Hebræo codice prorſus, quomodo in Græco & Latino,* Muis *de Heb. Edit. Author ac ver.*

Pſa. 2. 12. where the vulgar Latine hath *apprehendite diſciplinam (quæ lectio nihil magnificum de Chriſto prædicat)* the Hebrews reade *oſculamini filium*, which is more forcible to prove the myſtery of Chriſts Kingdom, and celebrate his ample dominion over all.

That

That place *Iſa.* 53. contains both the prophecy, and whole paſſion of Chriſt in it ſelf. Yet what is wanting there in the Hebrew Text? is there a letter taken away or altered, to violate the ſenſe of the myſteries? *Iſaac Levita*[k] ſaith, That this Chapter converted him, that he read it over more than a thouſand times, and compared it with many tranſlations, and that more of the myſtery of Chriſt is contained in it, than in any tranſlation whatſoever.

He addeth further, that diſputing with five Rabbines at *Frankford*, he urged this Chapter againſt them, and thereby brought them into thoſe ſtreights, and ſo ſtopped their mouths, that they could not reply to his arguments. We have the ſecond *Pſalm*, the 21. the 110. and all others entire and compleat, in which there are moſt manifeſt[l] prophecies concerning Chriſt.

[k] *Lib. 2. contra Lind. p. 82.*

[l] *Quid illuſtrius de Chriſti Meſſiæ noſtri dici poteſt exhibitione, quam iſtud Eſa. 5. 7. Eſa. 9. 6? Quid de paſſione ejus acerba & reſurrectione gloriosâ ſplendidius dici poteſt, quam quod in Eſa. 53. cap. dicitur itemq; in Pſal. 22? Nec tamen corruptelam vel his, vel permultis aliis Scripturæ locis ullam fuiſſe à Judæis illatam deprehendere poſſumus.* Glaſ. *Philol. Sac.*

There are many beſides the Papiſts, who have ſtood for the uncorrupt truth of the fountains, and have defended the Jews faithfulneſſe in preſerving the Hebrew Copies, as *Whitaker*, *Lubbertus*, *Junius*, *Ames*, *Rivet* and others. But none hath performed more for the vindicating of particular places, which are either ſuſpected, or openly charged of corruption by certain Papiſts, than *Solomon Glaſſius*, a moſt learned man, who in his *Philologia ſacra* hath vindicated ſeventy two places of the Old Teſtament, and twenty of the New.

All know, that that place in the 7th of *Eſay. A virgin ſhall conceive*, was conſtantly objected to the Jews from the beginning, and yet they have left it untouched. *Chamier de Canone* l. 12. c. 4.

Objections of the Papiſts againſt the purity of the Hebrew Text in the Old Teſtament.

Bellarmine[m] onely produceth five places of the Scripture, in which he endeavors to prove, not that the Hebrew Text is corrupted by the labour or malice[n] of the Jews (that opinion he evidently and ſolidly refutes) yet that it is not altogether pure and perfect, but hath its errors brought in from the negligence of the Scribes, and ignorance of the Rabbines.

[m] *L. 2. de verbo Dei c. 2.*

[n] *Aliis occurrendum videtur, qui zelo quidem bono, ſed neſcio an ſecundum ſcientiam, omnino contendunt, Judæos in odium Chriſtianæ fidei ſtudioſe depravaſſe & corrupiſſe multa loca Scripturarum.* Bellar. *de verbo Dei* l. 2. c. 2. If the Old Teſtament be corrupted, God gave it not, for Gods providence would keep pure all Books, he would have continued. *Broughton.*

Coton ſaith, The originals are miſerably corrupted; and that there is a multitude almoſt incredible of depravations and falſifications, made by the Rabbines and Maſorites.

But *Bellarmine*, who was more learned than he, and from whom he hath ſtollen a great part of his Book againſt the *Genevah* Tranſlation, doth ſufficiently confute him.

Object. Pſal. 22. 16. There is no Chriſtian, but he readeth כָּארוּ *Caru*, they have pierced my hands and my feet, yet it is in the Hebrew כָּאֲרִי *Caari*, as a Lyon.

Anſ. This is the onely Argument[o] which *Lindan* hath of any ſhew, to prove

[o] *Nullum habet Lindanus argumentum, quod vel faciem quandam veritatis habeat præter hoc. Ut veritatem fateamur, hoc vocabulum ab annis decem non parum nos torſit, maximamq; ſuſpicionem præbuit, ut omnino corruptum eſſe crederemus.* Iohannes Iſaacus contra Lind. l. 2. p. 102. *Ego profectò auſim præſtare præter locum Pſalmi* 22. *in tot. Hebræis Codicibus inveniri nihil, quod optimam, Cohærentem, Piam & Chriſtiana fidei prorſus congruentem non habeat ſententiam.* Muis *de Hebraica editionis authoritate ac veritate. Voici l' unique lieu, en tout l' Hebeicu, qui ſemble avoir apparence de raiſon, pour ſhire penſer à une malicieuſe entreprinſe de Juifs.* Benedict. Turretin reſponſe à la Preface de Coton. *Nullus, Deum teſtor, veteris inſtrumenti ſeu doctrinæ codex Hebraicus, quem variis in regionibus videre potui, ſive is vetuſtiſſimus ac integerrimus, Scriptus ac membranaceus fuerat, ſive impreſſus & papyraceus, etiam regulatus, & artificioſo judicio ſeu ſubtili conſideratione caſtigatus ac correctus,* Caru, *id eſt foderunt, habebat, ſed omnes ad unum uſq; Caari, id eſt, quaſi Leo,* Wakfeild. *Syntag. de hebræorum codicum incorruptione.* Caari *bis extat, & ſub duplici ſignificatione, ſemel* Pſal. 22. 17. *& iterum* Iſa. 38. 13. *ubi cum abſq; ullo dubio & contradictione propriam ſignificationem,* Sicut Leo, *obtineat, neceſſario in Pſalmo aliam ſignificationem habebit, quod invictum eſt contra Judæos argumentum, aliquid peculiare ibi in iſta voce latere, & aliter illic omnino explicandum eſſe quam in Iſaia.* Buxt. *Clav. maſ. c.* 1. *vide Hotting. Theſ. Philol.* l. 1. p. 190. c. 2. Queſt. 4.

that the Jews have corrupted the Hebrew Text, ſaith *Rainolds* againſt *Hart*. *Whitaker* ſaith, *Hoc unum poſſe ab illis probabile in fontibus Hebraicis corruptolæ indicium inveniri.* The ſame ſay *John Iſaac* againſt *Lindan*, *Muis* againſt *Morinus*, *Turretinus* againſt *Coton*. The Jews (they ſay) corrupted that word *pierced*, becauſe they ſaw that it propoſed that manifeſt prophecy of the crucifying of Chriſt.

But it is eaſie (ſaith *Whitaker*) to vindicate this place from their calumny. For firſt, Learned men witneſſe, that *Caru* is read in many Hebrew Books. *John Iſaac* a Popiſh Jew, in his ſecond Book againſt *Lindan* witneſſeth, that he ſaw ſuch a Book. *Hoc idem ego Johannes Iſaac ipſa veritate & bona conſciencia teſtari poſſum, quòd hujuſmodi Pſalterium apud avum meum viderim, ubi in textu ſcriptum erat* כארו *& in margine* כארי *Et ita omnia olim exemplaria habuiſſe, haud dubito. Hinc itaque manifeſtum eſſe puto, cur ſeptuaginta & alii tranſtulerint, foderunt. Siquidem illi non Keri ſed Ketiſ ſunt ſecuti.* The Maſſorites ſay, it was written *Caru* in many exact Copies. It is not therefore a corruption, but a divers reading in certain Copies by the miſtake of the Scribes, as *Bellarmine* himſelfe confeſſeth. *Apparet* (ſaith he) *imprudenter quoſdam, dum ſe Hebræos oppugnare credunt, Eccleſiam ipſam oppugnare. Si enim illæ correctiones Scribarum ſunt Hebraici textus corruptiones, ſequitur apertè, vulgatam quoque editionem eſſe corruptiſſimam : quam tamen nobis Eccleſia pro verſione authentica tradidit.* Bellarm. *l.* 2. *de verbo Dei.* c. *ſecundo.*

Genebrard the Kings Profeſſor of Hebrew in *Paris* on the place, concludes that the Jews did not corrupt this word. *Vide ſis in loc.* & Hulſii *Annot. in loc.* & *Pocock. Not. Miſcel. in Portam Moſis.* c. 4.

Mr *John Foord* (who hath written an Expoſition of the Pſalms in Latine) gives divers reaſons to prove that *Caru* is a true reading; one is this; The Hiſtory of the Goſpel witneſſeth, that Chriſts hands and feet were pierced by the Souldiers with nails. Secondly, The Vulgar Latine, the Seventy, *Jerom*, *Auguſtine*, *Pagnine*, and *Vatablus*, *Tremellius* and *Junius*, *Arias Montanus*, and ſome other Tranſlators ſo read it. The moſt learned Hebricians teach in their Hebrew Lexicons, that it is ſo to be read.

Readings are eight hundred fourty eight in the Hebrew, where the Text and the Margent are both pure and from God. Our Lords Family by *Broughton*. *Vide Leuſdeni Joelem explicatum*, c. 1. *de variis lectionibus. N. T.*

The Chaldee Paraphraſt hath joyned both readings together, *q. d.* They have digged or pierced my hands and my feet, as a Lion is wont to dig with his teeth.

Elias Levita writes, That he obſerved all the words which are otherwiſe read and otherwiſe written, (the Hebrews call them *Keri* and *Ketib*) and that he numbred eight hundred fourty eight, ſixty five of which are in the Law, four hundred fifty four in the Prophets, three hundred twenty nine in the *Hagiographa*. But *Buxtorf* in his Maſoretical Commentary, *c.* 13. obſerved many more words which differ in the reading and writing.

Morinus a learned Papiſt hath written nine exercitations on the Bible, and labors to prove from *Beza*, *Amama*, *De Dieu* and other Proteſtant Writers, that there are many faults in the Hebrew and Greek Copies which we now have. *Muis* a learned Papiſt alſo hath anſwered him.

Object. Pſal. 19. 4. [p] The Hebrew Books have, *In omnem terram exivit linea eorum*, Their line is gone forth thorow all the Earth, but the Septuagint turn it φθόγγος αὐτῶν, Hierom, *Sonus eorum*, *Their ſound*; and St *Paul* approved of this verſion, *Rom.* 10. 18.

[p] *Vide* Rivet. *in Comment.* & *Glaſſium in Philol. Sac.*

The Chaldee Paraphraſt agrees with the Hebrew. *Profectò hæc res, ut ingenuè fatear, me quoq; aliquando torſit. Amuſſis, quæ funiculo conſtat, non omnino voce caret, ſiquidem architecti & alii artifices, quando aliquid ſignare aut metiri volunt, dum amuſſim vel funiculum extendunt, & deinde mittunt, ſonum quendam edere conſueverunt.* Iſaacus Levita *lib.* 3. *contra Lindanum. Illa Cœlorum linea, vel ut* Tremellius *tranſtulit*, Delineatio, *id eſt, illa Machina, ſtructuraque orbium Cæleſtium, quadammodo ad amuſſim expolita, infinitam artificis Potentiam, ſapientiamque prædicat.* Whitakerus.

Anſw. *Whitaker* in his Anſwer to this Objection, follows *Genebrard* in his *Scholia* upon the place, and *Genebrard* follows *Beza* on *Rom.* 10. 18.

The Hebrew word (ſay they) truly ſignifieth a *Line*, but the Septuagint Interpreters reſpected the ſenſe, and the Apoſtle followed them. The Scope of the Pſalm is, That Gods people may ſee what documents are given unto them of God, whereby

whereby they may be brought and led to the true, certain and saving knowledge of God: to the seventh verse, it sheweth how they were taught by the works of God: thence to the end, how they were instructed by his word; the Apostle alledgeth this *Psalm* to prove that the Jews might come to know God by his Word, and thereby might have faith in Christ Jesus; the sense therefore is, not only the delineation and constitution of things created, but also the Word of God, and the Doctrine of the Gospel, long since propounded to the Jews, and so propounded as they could not but hear, because it was published openly to all the whole world by the mystery of the holy Apostles out of the Predictions of the Prophets. *Paul* interprets the comparison propounded by the Prophet, and teacheth, That as certainly as the lines of Heaven run forth into all the earth, so certainly in these last times, the Doctrine of the Gospel came forth into all the earth by the Apostles preaching; and therefore the Apostle did not rashly change the word of the Prophet, because the Hebrew Text in the Prophet was corrupt, but purposely in stead of delineation the Apostle put in *sonus*, having respect to the present accomplishment of the promise, whereby God had fore-told, that all the Gentiles should be converted to the communion of the Gospel; and to this end he did foreshew that he would give unto them Preachers.

Cotton urgeth two other places, to shew that the Hebrew Text is corrupted, *Mat.* 2. 23. & *Mat.* 27.

Object. Mat. 2. 23. *He shall be called a* [q] *Nazarene*, is no where found, though the Evangelist say, that it is written, therefore it followeth (saith he) that the Hebrew original which we have is imperfect.

Answ. Saint *Jerom* saith, That this place was objected to him above a hundred times, and that he hath as often answered it, *viz.* That if the Hebrew be imperfect having no such passage, then is also that of the Septuagint and the Vulgar; so that the Objection is not against the Heberw, but against the Scripture in what language soever it be. *Maldonat*, after he had well weighed divers opinions, holds that of *Jeroms* for the most sure, which is to draw *Nazarene* from *Netzer* a branch, *Isa.* 11. 1. *Junius* in his Parallels; *Piscator*, Dr *Taylor*, Mr *Dod* goe the same way. *Chrysostom* and *Theophylact*, because they cannot undo this knot, cut it, thus, saying that many of the Books of the Prophets are lost. *Bucer* thinketh that place *Jud.* 15. 5. is here noted, *Samson* being a Redeemer as he was a figure of Christ, and the Book of the *Judges* was composed by divers Prophets. *Calvin*, *Marlorat*, *Beza*, *Sculletus*, and Mr *Perkins* seem to incline to this opinion

The last large Annotations mention both these Interpretations, but adhere rather to the former.

Object. The second place urged by *Coton*, to prove the corruption of the Hebrew, is *Mat.* 27. 19. The Evangelist cites *Jeremiah* for that which is to be found only in *Zachary*.

Answ. *Junius* in his Parallels, and Dr *Taylor* on the temptation bring six answers to reconcile these places.

[q] *Vide* Rivet. *in Comment.* & Glassium *in Philol. Sac.* *Isaiæ undecimo est in Hebræo vox* Netzer *quæ alludit ad Nazaræum, imo est ab eadem radice; proinde poterit, si quis velit, eo referri, nut certè non erit versio sed allusio. Itaque melior eorum videtur sententia qui indicatum potiùs censent decimum tertium caput Judicum, ubi prædicitur* Samson *futurus Nazaræus: fuisse enim Illum typum Christi. Commodissimè*

sti nemo dubitat. Chamier. *Tom.* 1. *de Canone.* lib. 13. cap. 8. & Isal. 11. 1. & Zach. 6. 12. *videtur posse exponi.* Causab. *in exercit.* [r] *Omnes Interpretes locum illum à* Matth. *citatum ad ea quæ scripsit Zacharias retulerunt, nec aliqui eorum de omisso aliquo* Jeremiæ *Prophetico libro cogitarunt. Nisi quod unus est inter Jesuitas qui locum existimat ex duobus conflatum, nempe ex* Jeremiæ *cap.* 32. & Zach. *cap.* 11. & *hoc esse usitatum in Scriptura, exemplis probat, ut cum verba & testimonia duorum sunt, aut altero omisso alterius tantum nomen exprimatur, aut totum testimonium, quasi unius tantùm esset, significetur. Hac Jesuita Sanctius* (in Zach. cap 11.) *Hieronymo hæc maximè placet solutio, quam Baronius amplectitur, ut &* Jansenius, Maldonatus, & Suarez, Matthæum *supmore tantum posuisse quod dictum est per Prophetam, ab aliquo autem in margine scriptum fuisse* Jeremiam, *quod postea Scriptorum incogitantia in textum irrepserit. Ad hoc facit quod in Syra versione nomen Prophetæ omittitur.* Rivetus in Catholico Orthodoxo. *Citantur sub nomine* Jeremiæ, *vel quia* Zacharias *ea à* Jeremia, *cujus discipulus fuerat, acceperat, vel quia idem binominis fuit, præsertim, cum utriusque nominis sit eadem significatio.* Id. ibid.

1. Some say it joyns together both, one place in *Jeremiah*, *Chap.* 18. 1, 2, 3. and that of *Zachary*; but there is little or no agreement between them. 2. Some say, that it is not in *Jeremiahs* writings which are Canonical, but in some Apocryphal Writings of *Jeremiah* which the Jews had, and which *Chrysostom* confesseth he saw,

wherein theſe words were; but it is not likely, that the holy Evangeliſt would leave a Canonical Text, and cite an Apocryphal, or give ſuch credit to it, or ſeek to build our faith upon it; and by our rule, that Book ſhould be Canonical, which is cited by Chriſt or his Apoſtles. 3. Some ſay that *Matthew* forgat, and for *Zechary* put down *Jeremiah*; ſo *Auguſtine* and *Eraſmus*, but with more forgetfulneſſe, for holy men wrote as they were moved by Gods Spirit. 4. Some think it the errour of heedleſſe Writers, who might eaſily ſo erre; but all the oldeſt Copies, and the moſt Ancient Fathers have the name of *Jeremiah*. 5. Some ſay that *Zachariah* being inſtructed and trained up with *Jeremiah* did deliver it by tradition from *Jeremiah*, and ſo *Jeremiah* ſpake it by *Zachariah*, which might be true, becauſe it is ſaid in the Text, *As was ſpoken by Jeremiah*, not written. But ſixthly, the moſt compendious and likely way of reconciling is this, that *Zachariah* and *Jeremiah* was the ſame man having two names, which was very uſual among the Jews, as *Salomon* was called *Jedidiah*; *Jehoiachim*, *Jeconias* and *Coniah*; *Simon Peter*, *Cephas* and *Barjona*; *Matthew*, *Levi*. So far *Junius* and Dr *Taylor*. See Mr *Robert Baily* on *Zach.* 3. 1. p. 11. and laſt large Annotat.

Jeremiah and *Zechariah* differ not much in ſignification, one ſignifieth the commemoration of God, the other the exaltation of God.

The beſt of the Popiſh Writers cannot deny, but that the name *Jeremiah* the Prophet is put for *Zachary*, either through the negligence of the Scribes, or elſe it was inſerted into the Text out of the Margent, the Evangeliſt ſaying no more, *But that it might be fulfilled which was ſpoken by the Prophet*, as both *Janſenius* and *Maldonate in loc.* do confeſſe.

Hic nodus vetuſtiſſimos quoſque interpretes torſit. Beza. *In literarum compendiis facile potuit ζῳ in ιῳ mutari.* Rivet. *Aliqui dicunt eſſe errorem calami & librariorum indiligenter oſcitanterque exemplaria ſibi propoſita aut legentium aut exſcribentium, ut ſi quis hic Ιω pro ζοῦ legerit, id eſt, Ιερεμιου pro Ζαχαριου quam ſententiam Syrus & Arabs videntur confirmare. Sed vetuſtas ipſa conſenſus omnium & exemplarium, quæ jam olim verſata ſunt in Patrum Orthodoxorum manibus, videtur nobis meritò hoc defenſionis genus extorquere; quod etiam agnovit memoria ſua* Hieronymus. Jun. *in Paral. Vide* Sixti Senenſis *lib. 6. Annotat.* 131.

Chamier diſtinguiſheth of a twofold depravation; one of Interpretation, herein we excuſe not, nor defend the *Jews*. Second of the letter, herein they are to be patroniz'd againſt the Papiſts, who thorow their ſides, ſtrike at the very Scriptures, and labour to overthrow their Authority.

Non exhibetur nobis ſemper & ubique in hodierno textu Hebræo prima atque vetuſtiſſima, quæ in ipſis S. Scriptorum ſuis autographis codicibus lectio, ſed quæ fuit omnium omnino in univerſum librorum ſors & conditio) humana fragilitate in tranſcriptione tot exemplarium qua alia ex aliis, tam longo tot ſæculorum curriculo, deſcripta ſunt ab hominibus errori & lapſui obnoxiis, irrepſit in ſacros codices, qui jam exſtant, multiplex varia lectio, quæ manifeſtam arguit Codicum, tùm in locis, in quibus invicem diſcrepant, à primis Autographis diſſenſionem atque diſceſſionem. Capel. *Critic. Sac. lib. 6. cap. 1. Vide l. 5. cap. 11. Sect. 6.* Et Brochm. *Syſtem. Theol. Artic. 2. De Sac. Script. c. 2. Qu. 10. An textus Græcus Novi Teſtamenti ad nos pervenerit integer, & à corruptionis labe intactus.*

The Hebrew Edition then (notwithſtanding theſe and ſuch like frivolous Objections) is ſincere and uncorrupt, and if any errours crept in through negligence or ignorance of the Penmen, which copied out the Books; yet *Bellarmine* himſelf granteth they are of no great moment; In matters pertaining to faith and manners (ſaith he) there is nothing wanting in the integrity of the Scripture. *Vide* Capel. *Critic. Sac. l. 6. c. 2. Haud negare auſim, & temporum injuria & deſcriptorum incuria errata quædam & ſphalmata in textum Hebraum irrepſiſſe.* Amama *Antiharb. Bibl. l. 1. c. 1.* What reaſons can the Jeſuites alledge, why the Hebrew and the Greek which kept their integrity four hundred years together after Chriſt, amidſt as bitter Enemies as ever they had, as troubleſome and tempeſtuous times as ever were ſince, ſhould after in time of leſſe danger, and greater quiet, loſe not their beauty only, but their chaſtity alſo! And we marvel that the Jeſuites are not afraid to ſuffer this blot to fall upon their Popiſh government; which boaſteth and ſaith, *It is the pillar of truth*, and yet hath had no better care to preſerve the truth.

Objections of the Papiſts againſt the Purity of the Greek Text in the New Teſtament.

Object. They inſtance in *Rom.* 12. 11. to be corrupt; the Greek hath *ſerving the time*, Καιρῷ, for ſerving the Lord, Κυριῳ.

Anſw.

Anſw. Many of the ancient Greek[s] Copies and Scholiaſts have alſo Κυρίῳ, as *Salmeron* the Jeſuite confeſſeth, *Serving the Lord*, and it appeareth in the Syriack Tranſlation: and who ſeeth not, that it might rather be an overſight of the Writer taking one word for another, rather than a fault in the Text; and the cauſe of the miſtake (ſaith *Beza*) was the ſhort writing of the word Κῦ, which was taken by ſome for Καιρῷ, whereas they ſhould have taken it for Κυρίῳ. If we ſhould admit the other reading, we muſt not underſtand the Apoſtle as if he commanded us to be *Temporizers*, or to apply our ſelves to the corrupt cuſtoms and manners of the times; but to keep time in all our actions, and do them in the fitteſt ſeaſon, as *Col.* 4.5. *Epheſ.* 5.16.

[s] The Greek Scholiaſt, *Oecumenius*, ſo read *Chryſoſt. Theophylact.* and *Baſil.* See Par. *in loc.* Franciſcus Lucas teſtatur *ſe ſex Græcos codices vidiſſe in quibus eſſet* Κυρίῳ, *& Beza aſſerit ita legi in probatiſſimis quibuſque.* Arias Montanus, *non tantùm in textu poſuit* Κυρίῳ, *ſed etiam in Apparatu nullam adnotavit lectionis varietatem, quo ſatis oſtendit ſe nullos legiſſe codices Græcos, in quibus eſſet* Καιρῷ: *alias non omiſſurus opinor, qui longe leviora collegit.* Chamier.

Object. *Eraſmus* the beſt Tranſlator of all the later (by the judgement of *Beza*) ſaith, That the Greek ſometimes hath ſuperfluities corruptly added to the Text of holy Scripture, as *Matth.* 6. the Doxology, *For thine is the Kingdome, the power and the glory, for ever and ever.* He calleth theſe words trifles, raſhly added to the Lords Prayer, and reprehends *Valla* for blaming the old vulgar Latine, becauſe it hath them not. *Tertullian, Cyprian, Ambroſe, Jerom* and *Auguſtine* do expound the Lords Prayer, and yet make no mention of theſe words. *Beza* confeſſeth it to be *Magnificam illam quidem & longè ſanctiſſimam*, a moſt high and holy forme of expreſſion, *Sed irrepſiſſe in contextum, & quæ in vetuſtiſſimis aliquot codicibus Græcis deſit*, it is not to be found in that *vetuſtiſſimus codex* by *Beza* to the Univerſity Library of *Cambridge*; that Copy perhaps was corrupted by the Hereticks.

See Mr *Gregory* his Obſervations upon ſome paſſages of Scripture, *cap.* 38.

It is not preſently trifles, whatſoever *Eraſmus*, or any other man ſhall reject out of the Greek Copy under that name: and yet they do *Eraſmus* wrong, to ſay that he called that part of the Lords Prayer trifles abſolutely; for he ſtiles it ſo conditionally, if it be not part of the ancient Text.

2. If *Eraſmus* had underſtood that that paſſage had been taken out of the Book of *Chronicles* written by the pen of the holy Ghoſt, he would no doubt have taken heed how he had called this concluſion of the Lords Prayer *Trifles*; for it appeareth manifeſtly, that this ſentence was borrowed from *David*, 1 Chro. 29. 11. with ſome abridgment of the Prophets words.

Cartw. in his anſwer to the Rhemiſts Preface.

3. That cannot be ſuperfluous without the which we ſhould not have had a perfect form of Prayer; for ſince Prayer ſtandeth as well in praiſing of God and thankſgiving, as in petitions and requeſts to be made unto him; it is evident that if this Concluſion had been wanting, there had wanted a form of that Prayer which ſtandeth in praiſe and thankſgiving.

Coronis precationis Dominicæ, Quia tuum eſt regnum, *&c. Etſi in multis Græcis codicibus & apud Syrum quoque interpretem reperitur, tamen Beta referente, in vetuſtiſſimis aliquibus Græcis codicibus deeſt, & à nemine exponitur, præter à vulgato & à* Chryſoſtomo. *Deeſt quoque in verſione Arabica, nec in ullis Latinorum exemplaribus viſitur: ut non immeritò* Eraſmus *conjectet, ex ſolemni conſuetudine à Græcis adjectam, & poſtea in Textum ipſum fuiſſe tranſlatam.* Scultetus *in loc.*

4. If to give a ſubſtantial reaſon of that which goeth before be ſuperfluous, than this concluſion may be ſo.

5. For confirmation of this reading, we may alledge beſides the conſent of the Greek Copies, the Syrian interpretation, which is very ancient, *Chryſoſtom, Theophylact* and *Euthymius* expound it. The Lords Prayer in *Luke* is perfect in reſpect of the Petitions, yet nothing hindereth but that in *Matthew* might be added the confirmation and concluſion; *Matthew* hath many other things in his Goſpel, which *Luke* hath not.

Salmeron reproves *Cajetan* for calling this *Multiloquium*, ſince there is a notable confeſſion of four Properties of God, his Kingdome, Power, Glory and Eternity.

I ſhould now ſhew, That neither the Tranſlation of the Seventy, nor of the Vulgar

gar Latine are Authentical; but there are two Queſtions of great moment firſt to be diſcuſſed.

The firſt is, Whether any Books of the Scripture be loſt?

The ſecond, Whether the Scripture of the Old Teſtament was *punctata* from the beginning.

To the firſt Queſtion, That we may give a right anſwer, we muſt diſtinguiſh of the Books of Scripture; ſome were Hiſtorical, Ethical or Phyſical, [t] others Dogmatical. The former might periſh and fall away, but not the later. Therefore that common Objection of divers Books mentioned in the Old Teſtament, whereof we find none ſo entituled in the Canon thereof, is eaſily anſwered. Either they were Civil and Commonwealth ſtories, whether the Reader is referred, if it like him to reade the Stories more at large, which the Prophets touched ſhortly; or elſe they are contained in the Books of the *Kings*, which are manifeſtly proved to be written by divers Prophets in their ſeveral ages, wherein they propheſied. *Salomons* Books which he wrote of general Philoſophy, fell away, but all the other Books of the Scripture do ſtill remain. *Cartw.* in his Anſwer to the Preface of the *Rhem. Teſt.*

[t] Spanhem. *Dub. Evang. parte tertia Dub.* 130. *Codices ſacros in excidio Hieroſolymitano prorſus interciditſe commentum eſt, non veritas. Id. parte ſecunda Dub.* 89.

That was too confidently ſpoken by *Whitaker* (though otherwiſe a worthy Writer) *Canonica quædam periiſſe, credo eſſe, neminem qui dubitet. Nego Canonem*, id eſt, *numerum librorum ſacrorum, ex quo confectus eſt, unquam fuiſſe majorem, quam ſit hodie.* Chamierus. *Ut ut ſit, nec in Novo, nec in Vetere Teſtamento paſſus eſt Deus ſacros veritatis fontes mendis ullis inſici, neque malitiâ, neque negligentiâ hominum, aut injuriâ temporum, in iis quæ fidem mores ve ſpectant.* Jacobi Capelli *Hiſt. Sac. & Exotica. Vide* Hotting. *Theſ. Philol. l.* 2. *c.* 2. *Sect.* 2.

Firſt, They are all of God, all whoſe works remain for ever; therefore the holy Scriptures being not only his handy-work, but as it were the chief and Maſter-work of all other, muſt have a continual endurance.

Pſal. 111. 8.

Secondly, They all are written generally for our inſtruction, and more particularly for Admonition and Warning, for Comfort and Conſolation, unleſſe we will ſay, that God may be deceived in his Purpoſe and End wherefore he ordained them; it muſt needs be, that it muſt continue whatſoever hath been written in that reſpect.

Dr *Gouge* on Heb. 11 35. Sect. 243. gives four reaſons to prove that no part of Canonical Scripture is loſt. See *Goodwins* Divine Authority of the Scriptures, p. 15.

Thirdly, If the Lord have kept unto us the whole Book of *Leviticus*, and (in it) the Ceremonies (which are aboliſhed, and whereof there is now no practiſe) becauſe they have a neceſſary and profitable uſe in the Church of God; * how much more is it to be eſteemed, that his providence hath watched over other Books of the Scripture, which more properly belong unto our times?

* *Vide* Alting. *problem. Theol. partem* 1. *&* 6. Druſium *de queſtis per Epiſtolam epiſt.* 101.

Fourthly, Let us hear the Scripture it ſelf, witneſſing of its own Authority and Durableneſs to all Ages; *Moſes* thus writeth of it; *The ſecret and hidden things remain to the Lord our God, but the things that are revealed to us and our children for ever. David* alſo profeſſeth, *That he knew long before, that the Lord had founded his teſtimonies for evermore.* But our Saviour Chriſts teſtimony is of all other moſt evident: *That Heaven and Earth ſhall paſſe, but that his Word cannot paſſe:* And yet more vehemently, *That not one jot*, or ſmall letter [u] of his *Law can paſſe untill all be fulfilled*, Rom. 15. 4. therefore none of thoſe which were written for that end, are loſt.

See B. *Ushers* Body of Divinity, p. 17. Deut. 29. 29. Pſal. 119. 152. Mat. 24. 35. Mat. 13. 32. Mat. 5. 18. Luk. 16. 17.

[u] *Cui ignorata non ſcrupuloſa tantùm ſed & ſuperſtitioſa prorſus Judæorum anxietas, non in libris tantùm ſed in apicibus librorum ſacrorum numerandis, conferendis, caſtodiendis? & tantum abeſt ut volumen ſacrum integrum interverſum volucrint, ut contra profiteantur totum mundum ruiturum in Tohu va Bohu antiquum, ſi vel una vox in Scriptura mutetur.* Spanhem. *Dub. Evang. part.* 2da. *Dub.* 89.

Origen in Præfat. in Cant. Canticorum. Auguſtin. *lib.* 18. *de Civitate Dei. cap.* 38. thought it could not neither ſtand with the Divine Providence, nor with the honour of the Church, that any Canonical Books, and given for ſuch to the Church, ſhould be loſt. Of this opinion are many worthy modern Divines. *Junius, Chamierus Tom.* 1. *l.* 9. *c.* 5. *Polanus, Wendelinus, Waltherus, Spanhemius, Cartwright, Gerardus*

dum in exegeſi loci primi de Scriptura ſacra, cap.6. Joh. *Camero Tom. 3. in Prælectionibus de verbo Dei.cap.15. Rivetus in Iſagoge ad S.Script. cap.6. & in ſumma Controverſiarum Tom.1. Tract.1. Quæſt.1. Altingius.* But *Chryſoſtom* and *Whitaker*, alſo *Bellarmine l.4. de verbo Dei. c.4. Gretzerus* and *Becanus* hold, that ſome Canonical Books are loſt. I rather ſubſcribe to the judgment of the former Reverend Divines who held the contrary.

The ſecond Queſtion is, Whether the Scripture of the Old Teſtament was *punctata* * from the beginning? Or, Whether it be a late invention of the *Hebrews*. *Controverſiam de punctorum antiquitate vel novitate, inter viros eruditos diſceptatam, non attingo.* * *Sententia utraque ſuos habet aſſertores, & magni quidem nominis.*

* *Apices vocalium Chriſti tempore nondum adſcripti erant, ac ne hodie quidem ſcribuntur cum lege.*

Qui viderunt volumen legis in Synagogis Judæorum; *ſciunt me verum dicere.* Druſ. *Præterit. in* Luc. 16 17. * Spanhem. *Dub. Evangel. par.3. Dub.* 129. *Vide* D. Prid. *Lect.*12. *de punctorum Hebraicorum origine. Et* Broch. *Syſtem. Theol. Art.*2. *De Sacra Scriptura. c.*2. *Quæſt.* 9.

Cevalerius, Buxtorfius, Marinus, Junius, and other very godly and learned men have defended the Antiquity of the pricks, which to the *Hebrews* are in ſtead of vowels, and ſay, that the Bibles were *punctata* in our Saviour Chriſts time, and that he approved of the ſame *Mat.*5.* 18. Others hold, That the invention of the pricks, and the *Maſſoreth* is to be aſcribed to the *Tyberian Maſſorites*, who flouriſhed about five hundred years after Chriſts birth: This opinion divers learned men have defended with moſt weighty reaſons, *Martinius* in *Technologia, Luther, Mercer, Scaliger* and *Druſius, Calvin* upon *Zech.*11. *Zuinglius* in his Preface on *Iſaiah. Raynolds* in his cenſure of the *Apocryphal* Books. But above all *Capellus* in his Book entituled, *Arcanum punctationis revelatum*, hath ſo ſtrongly confirmed that opinion, and hath ſo ſolidly confuted the reaſons which are commonly brought to the contrary, that he hath *drawn* ſome learned Divines to his opinion, which before did ſtifly adhere to the contrary opinion, and left others very doubtfull: He hath well anſwered that place, *Mat.*5.18.*l.*2.*c.*14. This Book is now anſwered by learned *Buxtorf.*

Buxtorfius *punctorum patronus fortiſſimus.* Capellus. * Piſcat. *in loc. Puncta iſta Hebraica à* Maſorethis *ſunt excogitata, & textui ſacro addita circa Chriſti annum* 500. *aut ſaltem poſt* 400. Capel, *de punctorum Heb. Antiq.l* 2. A-mama *diſſertat de* Jehova. *Vide* Rivet. *Iſag.c.*8.

See Dr *Waltons* Conſiderator conſidered about this controverſie of the Hebrew Punctation, *Chap.*10,11,12.

But (as *Amama* ſaith) if any will not be moved from the other opinion, that the *Puncta* were invented by the Prophets (which many godly Divines do out of a good zeal ſtand for) *Suum cuique liberum ſit judicium.*

Altum in omnium antiquorum Patrum Græcorum & Latinorum ſcriptis,

de punctis ſilentium, ut ne minimus quidem apex de illis apiculis in iis extet. Capellus *lib.*1. *cap.* 9. *Sciendum quod nec* Moyſes *punctavit legem, unde* Judæi *non habent eam cum punctis, i. cum vocalibus ſcriptam in rotulis ſuis; nec aliquis ex Prophetis punctavit librum ſuum; ſed duo* Judæi, *quorum unus dictus eſt* Nephtali. *Alter verò* Ben Aſcher, *totum vetus Teſtamentum punctaſſe legunter; quæ quidem puncta cum quibuſdam virgulis ſunt loco vocalium apud eos.* Raymundi *Pugio fidei adverſus* Judæos *part.* 3. *Diſt.* 3. *cap.* 21. *Vide* Voſſium *de orig. & progreſ. Idol. lib.* 2. *cap.* 3.

Vide Fulleri *Miſcel. Sac. lib.*4. *cap.*4. Mercerum *ad* Geneſ. 16. 13. *&* Druſium *ad difficiliora loca Geneſ.* Buxtorfii *diſſertationem de Ebræorum literis, & librum de punctorum Antiquitate & origine.* Our Saviour ſaith, *Matth.* 5. 18. *That not one jot or prick of the Law ſhall periſh*; whereby it ſhould appear that the Law and the Prophets (for of both he ſpeaketh immediately * before) had vowels and pricks: whereunto alſo belong all thoſe places of Scripture, which teſtifie of the clearneſſe and certainty of the Scripture, which could not at all be now, if it lacked vowels. Yet this is not B. *Ushers* judgement, as he himſelf told me.

Hoc tam certum eſt, quam quod certiſſimum, nullos Hebræorum antiquius ſentire de punctorum antiquitate & origine, quam

Cabaliſtas. Buxtorf. *de punctorum antiquitate & origine. part.*1. *cap.* 5. * B. *Ushers* Body of Divinity, *pag.* 13.

The *Jewes* thought there was abundance of myſteries in every one of thoſe tittles of the Law: Chriſt alludes to this opinion, though he allows it not.

Non

[x] *Christus eo loco proculdubiò respicit non ad puncta, vocalia & accentus, qui tum nulli fuerunt; sed (uti rectè observat* Hieronymus) *ad figuram literarum, & ad cornicula illa, quibus literarum capita in hodierna Scriptura (quâ in scribendo Legis volumine utuntur* Judæi) *armantur: hocque duntaxat vult, Se non venisse (quod de eo falsissimo calumniabantur* Judæi) *ad evacuandam & abolendam Legem, ut contra potius venerit ad eam perfectissimè implendam.* Capelli *Diatrib. de literis Ebr. Apicibus & accentibus nec vetustissimi Græcorum nec vetustissimi Hebræorum usi sunt. Hujusmodi virgularum apicumque nota, quibus Hebræi nunc pro vocalibus & accentibus utuntur, non in illa primæva sanctæ linguæ origine excogitatæ fuerunt, imò nec extiterunt ab initio legis, sed novicia sunt, atq; ad ejus integritatem usquequaq; pertinent minimè.* Wakfeld. *Syntag. de hebræorum codicem incorruptione.*

Non est improbabile argumentum ex Mat. 5. 18. [x] Luc. 16. 17. *ubi per* Κεραια *puncta & accentus commodè intelligi posse docti opinantur: inter quos* Broughtonius *in* Daniel, *p.* 45. *&* Polanus *Syntagm. l. 1. c. 37. quamvis argumento illi nolimus insistere.* Voetius *Tom. 1. Disp. de authoritate Scripturæ.*

See Mr Thorndikes 33. Ch. of his principles of Christian Truth.

Buxtorf in his Answer to *Capellus* saith, That there are three degrees in general of Antiquity, the chiefest, those which referre the original of the points to *Adam*, middle of those which referre them to *Moses*, lowest those which referre them to *Ezra.* Buxtorf. *de punctorum Antiquitate & origine par. 2. cap. 2.*

Sine punctis legere (saith *Drusius*) *paucis hodiè concessum.* Serarius *de Rabbinis*, saith, *Elias Hutter* a *Lutheran* writes thus, *è mille Prædicantibus ne unum quidem esse, qui etiam punctatissima* possit Hebræa legere, *nedum absque punctis.*

An impudent Jesuite came to *Conradus Graserus*, to confer with him about the Hebrew Text of the Bible, which he said was corrupt and could not be held Authentick; to whom desiring the original Text, *Graserus* gave the Hebrew Bible without pricks; he took the Book and turned over the leaves, and the Book upside down, and was so ignorant or little skilled in the Original, that he could not distinguish betwixt the right and wrong end of the Book: which his arrogance a young scholar of *Graserus's* perceiving, he could not forbear laughter, and *Graserus* himself had much ado to conceal it. *Melchior. Adam in vita Conradi Graseri, p.* 845.

Chap. VII.

Of the Seventy and Vulgar Translation.

[a] *In editione Græca librorum* Mosis, Psalmorum *&* Prophetarum, *nihil fermè est quod peregrinum non sonet, & quod Hebraicam non oleat loquendi rationem.* Croii *observ.* Augustinus *hanc versionem ait esse factam divina dispensatione, eamque apud Ecclesias peritiores maximi fieri, cum tanta Spiritus sancti præsentia hi interpretes adjuti esse dicantur in interpretando, ut omnium unum fuerit.*

NOw I proceed to shew, that neither the Translation of the Seventy, nor the Vulgar Latine are Authentical.

1. The Greek Translation of the Old Testament, which is commonly ascribed to the Seventy Interpreters, is not Divinely [a] inspired.

Vide Capel. *Critic Sac. l. 4. c. 18.*

The chief Pillars of the Primitive Church ran into this errour, whence sprung many other errours. The Greek Fathers, who were generally unskilfull both in *Hebrew* and *Latine* (some few excepted) were the lesse to be blamed here, since they made use of no other Editions, therefore they more confidently affirmed their own to be Authentical. *Augustine, Tertullian*, and many of the Latine Fathers (whom divers Divines follow) ascribed too much to the Seventy Interpreters. Yet there was a controversie between *Augustine* and *Jerom* concerning their Authority, as is evident by both their Epistles. *Bellarmine* [b] is large in commending this version, saying, That it is most certain, that those Interpreters did very well translate the Scripture, and had the holy Ghost peculiarly assisting them, least they should erre in any thing, so that they may seem rather to be Prophets than Interpreters. *Gretzer* bestoweth

[b] *Lib. 2. de ver. Dei, c. 6.*

beſtoweth a prophetick ſpirit upon them, becauſe they did ſo agree, and abſolved their task in ſo ſhort a ſpace of time, *viz.* in 72 [c] dayes.

Of this Tranſlation, ſee B. *Uſhers* Epiſt. to *Capellus*, and *Prolegom.* 9. to the *Biblia Polyglotta*, and Dr *Waltons* Conſiderator conſidered, *ch.* 9.

[c] *Valido ſtomacho opus eſt, ut concoqui poſſit narratio de* LXX. *cellulis, de conſenſu illo miro, & de exiguo temporis intervallo, quo totum opus confectum fertur.* Spanhem. *Dub. Evang. part.* 1. *Dub.* 22.

They are ſaid to have been put a part in 72 Cels, and to have all agreed in their Tranſlation, and the ruines thereof were (as is reported) ſhewed a long time after at *Alexandria*.

But *Hierom*, and many of the * Papiſts held this to be a Fable of the 72 Cels, ſince neither *Ariſtæus*, who was a chief man about King *Ptolomy*, that ſet the Seventy Interpreters on work; nor *Joſephus* (who was moſt deſirous of the honour of his Nation) maketh any mention thereof. And as touching the Interpreters themſelves, *Jerom* ſaith, *Aliud eſt vatem agere, aliud Interpretem.* It is one thing to be a Prophet, another to be an Interpreter. And as for the Tranſlation, he ſaith, *Germana illa & antiqua tranſlatio corrupta & violata eſt.*

* Maſius *præfat. in Grac. edit.* Joſuæ & Bellarm. *lib.* 2. *de verbo Dei. cap.* 6.

That ancient and true Tranſlation [d] of the *Septuagint* is corrupted and violated, which (as *Hierom* ſaith) was agreeable to the Hebrew, but ſo is not the Greek Copy now extant, which is full of corruptions, and ſeemeth to be a mixt and confuſed Tranſlation of many.

[d] *Diſtinguimus nos inter verſionem* LXX. *primævam purioremque, & inter poſteriorem corruptam. Hæc Auctoritatis eſt perexiguæ; Illa autem meruit quidem quondam auctoritatem aliquam.* Waltherus *in officina Biblica.*

If the Seventy, as well as the Hebrew, had been Authentical, the Lord would have been carefull to have kept it pure and untorrupt unto our dayes, as well as he hath done the Hebrew. There is indeed a Greek Edition extant, which goeth under the name of the Seventy; but *Whitaker* [e] ſaith, That the true Seventy is loſt, and that this which we now have is mixt and miſerably corrupted.

[e] *De Script. Controverſia prima quæſt. ſecunda c. tertio. Aut hæc Græca verſio, quæ ad noſtra tempora pervenit, non illa eſt quam Septuaginta Judaici ſeniores ediderunt, aut eſt tam infinitè fœdèque depravata, ut authoritatis perexiguæ nunc ſit. Nam ne ipſe* Hieronymus *puram habuit tranſlationem Græcam Septuaginta interpretum. Illam enim, quam habuit, corruptam vitioſamq; eſſe, ſæpe in Commentariis conqueritur.* Whitak. *ibid. Vide* Bez. *in* Mat. 17. 9.

The original Greek Copy of the Tranſlation of the Old Teſtament was, the learned think, (and I think they think well in it) burned by *Julius Cæſar's* Army, when they fired *Alexandria*, and the famous Library there. *Capels* Remains, *p.* 11. *Verſio Græca quæ hodiè extat & quam ſplendido* LXX. *Interpretum titulo venditant, non eſt primæva illa juſſu* Ptolomæi *confecta, ſed incerti & recentioris authoris, ut prolixè probant Editores Bibliorum* Pariſienſium. Hornii *Præfat. ad Diſſertat. De vera Ætate mundi.*

Voſſius in his Epiſtle prefixed before his *Caſtigationes ad Scriptum* Hornii, ſaith, *Sic ituque ſentio, ſi quid in rebus mortalium ſit quod à quoquam poſſit adfirmari, jam quoque audere me abſque ulla cunctatione affirmare & certo ſtatuere, verſionem Pentateuchi Græcam, qua hodiè etiamnum extat, totiès recuſa, illam ipſam eſſe genuinam* LXX. *Interpretum verſionem. Vide plura ibid.*

Danda LXX. *Interpretibus venia, ut hominibus; juxta* Jacobi *ſententiam Multa peccamus omnes.* Hieron. *ad* Pamach. The Apoſtles and Evangeliſts writing in Greek, often followed the verſion of the *Septuagint*, then common amongſt the *Grecians*; and cited it ſometimes where there is a moſt manifeſt difference from the Hebrew Text, but yet they did not alwayes uſe that Tranſlation, which they would have done, if they had eſteemed it Divine and Authentical.

Spanhemius *Dub. Evang. part.* 1. *Dub.* 23. and *Amama Antibarb. Bibl. l.* 2. both think that conjecture of *Heinſius* (in his holy *Ariſtarchus*) very probable, *viz.* that the fable of the number and conſent of the Interpreters, took its original from *Exod.* 24. Hence (ſaith *Heinſius* there) without doubt the Hiſtory concerning *Ptolomy*; hence thoſe famous Cels which *Jerome* ſcoffs at; hence that Inventi-

on, that none of all that number differed in their Interpretations.

Therefore since that version when pure was but an humane, not divine work, and proceeded from Interpreters, not Prophets; it could be neither Authentical, nor *fide digna*, any further than it agreed [f] with the Hebrew Text.

[f] *Græci ab Hebræis sæpè recedunt.* Mercerus *ad* Job 15. 32. *Vide* Drusium *in* Gen. 6. & Fulleri *Miscel. Sac.* lib. 2. cap. 6. pag. 201. Mendas *in Chronologicis numeris habet complures.* See Dr *Willet* on Gen. 47. and *Chamiers* first *Tome de Canone*, lib. 13. cap. 8, 9, 10. *Libri Mosis omnium sunt optimè translati: & Psalmi omnium deterrimè.* Chamierus *ib.* cap. 8. *Psalmo primo* λοιμοὶ *pestilentes pro irrisoribus & οὐ ἀναστήσονται ἀσεβεῖς ἐν κρίσει* non resurgent impii in judicio: *Periculosa amphibolia, ne fortè videantur à resurrectione excludi impii; debuit autem verti, non consistent in judicio, nimirum quia condemnabuntur.* Chamierus *ibid.* *Vide* Capel. *Critic. Sac.* l. 4. c. 18. Et R. *Episcopi* Ussherii *ad illum Epistolam.* *Hebræorum magistri editionem Græcorum Interpretum magno odio sunt prosecuti, qui cum ægrè ferrent sibi non licere, nisi publicè in Synagogis Sabbatis Hebraicè sacram Scripturam legere, omnia quaquè sunt tum primum Commenti adversus septuaginta interpretum versionem, ut è suorum manibus excuterent, ne tandem è fugi sacrarum literarum lectione hujus editionis, à religione Judaica ad fidem Christianam desciscerent.* Petitii *Var. Lect.* lib. 2. cap. 1.

The Ancients themselves Commenting upon Scripture, used not the *Septuagint*, Edition as Authentick, from which it would not have been then lawfull to depart, but rather often correct it, as *Origen* and *Jerom* from the Hebrew fountains: which every one knoweth that is versed in their works.

They are most bold in changing numbers without any reason, as *Genes.* 5. to *Seth, Enos, Cainuan, Malaleel*, they give each a hundred years beyond the Hebrew truth. In the 46 Chapter of *Genesis* for Seventy souls they say Seventy five.

Quod ipsi Ario, *ut ait* Epiphanius, *erroris principium.*

The Seventy read *Prov.* 8. 23. *In the beginning God created me*; for, *In the beginning God possessed me*, whether because they mistook the Hebrew word *Chava* for *Cava*, upon their likeness in the Hebrew Characters, or their Translation was at the first ἔκτισεν *possedit*, possessed, and the Copies slipping in one letter, made it ἔκτισεν *creavit*, created, as *Bellarmine* after *Zanchy* thinketh.

2. The vulgar Edition is not Authentical.

[g] *De vulgata latina translatione, Vide collationem* Rainoldi *cum* Harto, *cap.* 2. *pag.* 23. & cap. 6. pag. 201, 202. & cap. 8. pag. 447. & Drusium *in Num.* 1. *cap.* 8. & cap. 96. *Cl.* Gatak. *Adversaria Miscel.* cap. 39. & *Dissertat. Doctoris* Walton *de linguis Orientalibus*, pag. 137. Hotting. *Thes. Philol.* lib. 1. cap. 3. Sect. 3. Quest. 1, *&c.* Rivetus *in Catholico Orthodoxo.* Wendelin. *in Christiana Theologia.* Geth. *loc. prim. de Script. Sac.* with learned Papists hold that it was not *Jeroms* Translation. Capel. *Crit. Sac.* lib. 5. cap. 7. saith it was. *De latina Editione longè animosissima Catholicis est & Papistis controversia.* Cham. *Tom.* 1. *l.* 14. *c.* 1.

We are now come to shew, that the vulgar Latine Edition [g] is not Authentical, a thing of it self manifest, but yet to be proved by some Arguments, because our Adversaries stand upon it. Our Arguments are these:

The vulgar Latine is faulty enough, yet it is so sound, that I think many have been led by it, to their conversion, why may I not think that those many who have been converted from Popery in the Church of Rome, and joyned themselves to our Church, have been beholding for the most part of them (next to God) to their vulgar Translation, as *Martyr, Zanchius, Luther, Oecolampadius*, and many others. *Capels* Remaines, *pag.* 31, 32.

1. It was not Divinely inspired in respect of Matter, Form, Speech, as the Hebrew of the Old Testament, and the Greek of the New were, but was translated by humane endeavour, and therefore it is against both Religion and reason to say it is Authentical; a work of men cannot in perfection be equall with a work of God; for as *Jerom* saith, *Aliud est esse vatem, aliud est esse Interpretem.*

It is the office of an Interpreter, to translate the Authentical Scripture, not to makes his Translation Authentical; for both *Jerom* and every other Interpreter might erre, so did not the Prophets and Apostles; the Councel of *Trent* first decreed that this Translation should be Authentical: before it many learned Papists themselves did disallow that Translation, as *Paulus Brugensis, Valla, Eugubinus, Isidorus Clarius, Johannes Isaacus, Cajetan, Erasmus, Jacobus Faber, Ludovicus Vives*, and divers others.

2. The

2. The vulgar Tranſlation doth oft change the ſentence of the holy Ghoſt, yea, it doth dangerouſly and heretically deprave the ſenſe of holy Scripture, and tranſlate ſenſleſly many times, therefore it is not to be held Authentical.

Gen. 3. 15. *ipſa* for *ipſe*, viz. *Chriſt*, or *ipſum*, viz. *ſemen*, which place it ſeemeth was corrupted idolatrouſly to extoll the praiſes of the Virgin *Mary*, and to prove her patronage and protection. This reading drew *Bernard* into this opinion, *Maria abſtulit opprobrium matris Evæ, & patri pro matre ſatisfecit quod promittitur*, Gen. 3. 15. *ipſa conteret*; *& cui ſervanda eſt victoria niſi* Mariæ? *Bern.* See *Bedels* Anſwer to *Wadeſworths* Letters, *ch.* 6. *Vide* Capel. *Crit. Sac.* l. 5. c. 11.

Hebraici libri conſtanter legunt Hu, *Gen.* 3. *Septuaginta habent* αὐτὸς, *Chaldaica Paraphraſis hanc lectionem confirmat: Denique quidam codices vulgatæ Editionis retinent* ipſe, *quidam* ipſum. *Poſtremò pondus ipſum ſententiæ poſtulat, ut hoc de ſemine mulieris, non de muliere intelligam.* Whitak.

Hoc conteret, Termel. *& alii*, that is that ſame ſeed, rather he, *viz.* that one perſon. *Hier. Ipſe conteret caput tuum*, accordingly in the *Septuagint* and our Tranſlation.

Gen. 4. 13. *Major eſt iniquitas mea quam ut veniam merear*, a corrupt Tranſlation ſerving to countenance the errour touching merit *de congruo*. In the Hebrew there is nothing which hath the leaſt ſignification of merit; it ſhould be tranſlated *Ut feram vel ſuſtineam, vel remiſſionem conſequar. Tranſlatio iſta poteſt tolerari ſi ſumatur mereri pro conſequi, ut ſapiſſimè olim apud veteres.* Chamier.

Exod. 34. 29. The vulgar hath *Videbant faciem* Moſis *cornutam*, [h] for *radiantem* which the Hebrew word ſignifieth; the 70 Tranſlate it (the Apoſtle *Paul* approving of it, 2 *Cor.* 3. 7, 10.) *was glorified.* This interpretation of the vulgar is reprehended by *Valla, Vatablus, Arias Montanus, Steuchus, Cajetan, Ferus, Oleaſter, Tho. Aquinas* and *Bellarmine* himſelf *De Eccleſia triumphante*, *l.* 2. *c.* 4. which is alſo confirmed by the Text it ſelf, for the Scripture witneſſeth, That the people could not behold the face of *Moſes* for the brightneſſe thereof, *Exod.* 34. 30. and therefore his whole face, not the higheſt part of his forehead, or his head was covered with a vail, *v.* 33. of that Chapter, 2 *Cor.* 3. 3.

[h] *Ex voce Hebræa poteſt emendari prava vulgi conſuetudo, qui duobus Cornubus pingunt* Moſen; *rident igitur nos & execrantur Judæi quoties* Moſen *in templis cornuta facie depictum aſpiciunt, quaſi nos eum diabolum quendam, ut ipſi ſtultè interpretantur, eſſe putemus.* Sixtus Senenſis *Biblioth. Sanct.* l. 5. *Annot.* 116. *Vide* Grotium *in loc.*

Job 5. 1. The vulgar Latine hath, *Voca ergo ſi eſt qui tibi reſpondeat, & ad aliquem ſanctorum convertere*; Hence the Papiſts would prove Invocation of Saints, whereas it ſhould be tranſlated *Voca quaſo, ſeu voca jam an ſit qui reſpondeat, & ad quem è Sanctis reſpicies?* q. d. *ad neminem.* The vulgar makes it a ſimple ſpeech without any interrogation, the meaning of *Eliphaz* is, *q. d.* Go to I pray thee, call or bid any one appear or come, that by his conſent approves of thy opinion, try whether any one is of thy mind, which acknowledgeſt not that great calamities are inflicted by God for great ſins; To which of the Saints that ever have lived, or yet do live in the earth, wilt thou turn, by whoſe teſtimony thou ſhalt be helped in this thy comglaint againſt God?

Pſal. 2. 12. The vulgar hath *Apprehendite Diſciplinam*, apprehend Diſcipline or Inſtruction, whereas in the Hebrew it is, *Oſculamini filium*, [i] Kiſs the Sonne. Thus an evident place againſt the Jews for the ſecond Perſon in Trinity is obſcured and overthrown, by the corrupt Latine Text. To ſay the ſenſe is the ſame, is in vain; for an Intrrpreter ought not to change the words, and then ſay he hath kept the ſenſe; neither is the ſenſe of the words the ſame; Who will ſay, to kiſs the Sonne is the ſame with lay hold of Diſcipline? We muſt needs imbrace the Doctrine of Chriſt, if we acknowledge him to be our *Meſſiah*; but hence it doth not follow, that theſe two are the ſame, for then all things which agree ſhould be one and the ſame, which will not ſtand. The Chaldee Paraphraſt favouring that reading, Δράξασθε παιδείας, *LXX.*

[i] *Invictum in hoc loco prout in Hebræo extat, contra Judæos pro Deitate Chriſti argumentum ſitum eſſe agnoſcunt Pontificii.*

Amama *Antibarb. Bibl.* l. 3. *Proculdubio ex diro illo erga Chriſtum Dei filium odio, profecta eſt illa Ebræi textus detorſio, potius quam interpretatio; ringi enim videbat Judæos, cum audiunt, Meſſiam Dei eſſe filium.* Mayerus *in Philologia Sacra. Illuſtre eſt vaticinium de Chriſto ſadiſſimè obſcuratum à Græco & Latino interprete à quibus nostra vox eſt expreſſa.* Chamierus *de Canone*, *l.* 13. *c.* 9.

doth it to defend the errour of the denying the Deity of the eternall Sonne of God.

Sæpe Codices Hebræi magis Judæos vexant quam Græci, aut Latini. Certe in Psal. 2. *Latini & Græci habent,* Apprehendite Disciplinam, ne irascatur Dominus, *ex quo nihil apertè contra Judæos deduci potest : at in Hebræo est* נַשְּׁקוּ בַר Osculamini Filium ne irascatur, *id est, reverentiam exhibete filio Dei, ne ipse irascatur,* &c. *qui locus est invictissimus contra Judæos.* Bellarminus. *de verbo Dei.* lib. 2. cap. 2.

Psalmi videntur data opera versi in contumeliam Latini Sermonis. Chamier.

Jerom præfat. in *Prov.* saith, *That he had allotted himself but three dayes for the translating of the three Books of* Salomon, *viz.* the Proverbs, Ecclesiastes, and the Canticles; which yet a man will hardly be able to read over well and exactly in a moneth, by reason of the great difficulties he will there meet withall, as well in the words and phrases, as in the sense. And nevertheless (if the pretences of the Church of *Rome* be true) this little three dayes work hath been so happy, as to be not only approved and esteemed, but even canonized also by the Councel of *Trent.* Now whether the will of God be that we should receive this Translation of his, as his pure word, or not, I shall leave to those, who have a desire and ability to examine : However I dare confidently affirme, that S^t *Jerom* himself never had any the least thought or hope that ever this piece of his, should one day come to this honour, it being a thing not to be imagined, but that he would have taken both more time, and more pains in the thing, if ever he had either desired or foreseen this. *Daille du vrai usage des Peres,* l. 2. c. 3.

The vulgar Latine of the New Testament is no lesse corrupted than of the Old.

Supersubstantialem, id est, Ad substantiæ nostræ Conservationem necessarium. *Eman. Sa.*

Mat. 6. 11. The English Papists at *Rhemes* (who translated the New Testament into English, not out of the Greek Text, but out of the vulgar Latine) read, *Give us to day our super-substantial bread,* the Latine hath it, *Panem super-substantialem* for *Quotidianum,* Daily bread. The Rhemists note upon the same is, By this Bread so called here according to the Latine and Greek word, we ask not onely all necessary sustenance for the body; but much more all spirituall food, *viz.* the blessed Sacrament it self, which is Christ the true Bread that came down from Heaven, and the Bread of life to us that eat his Body. Our Saviour Christ which condemned vain repetion, and by a form of prayer provided against the same, is made here of the Jesuites to offend against his own rule : for that which is contained in the second Petition, they teach to be asked in the fourth. Secondly, They lodge in one Petition things of divers kinds, and farre removed in nature, spiritual and corporeal, heavenly and earthly; yea the creature and the Creator. Thirdly, Hence it should follow, that he taught them expressely to ask that which he had neither instituted, nor instructed them of, and whereof his Disciples were utterly ignorant. *Salomon,* from whom our Saviour seemeth to have taken this Petition, confirms that exposition of things tending to uphold this present life, *Prov.* 30. 8. *Lechem Chukki,* The Bread which is ordained for me. The Jesuites will never be able to justifie the old Interpreter, which translateth one word the same both in syllables and signification, in one place *Supersubstantial,* and in another, *viz.* in *Luke, Quotidianum* or *Daily,* against which interpretation of his, he hath all Antiquity before that Translation, and some of the Papists themselves retained the words of *Daily Bread.*

Omnes veteres Latini Scriptores panem quotidianum legerunt, itaque incautè quidam nostro tempore in vulgata Editione pro quotidiano Supersubstantialem posuerunt, quod corporis Cibo quem à nobis peti probavimus, minimè convenit. Maldonatus, & Jansenius *idem ferè habet Harm.* cap. 41.

Their own Dictionaries and Doctors expound the Greek word Κεχαριτωμένη

Bellarm. l. 1. *de bonis operibus, c.* 6, prefers *Quotidianum,* and defends it against the other. *Tostatus* applieth it to temporall things.

The Syriack saith *Panis indigentiæ, vel sufficientiæ nostræ.*

Luke 1. 18. *Plena gratia* for *gratis dilecta,* as *Chrysostome* renders it, *Hail Mary gratified* or *undeservedly accepted,* or whom Gods singular favour had made acceptable.

full

full of grace, for freely beloved. The word ſignifieth not any grace or virtue inherent in one, but ſuch a grace and favour as one freely vouchſafeth and ſheweth to another; the word retained by the Syriack in this place is *Taibutha*, and ſignifieth happineſs, bleſſedneſs, goodneſs, bountifulneſs. *Tremellius* turneth it *gratia*, which may and ought to be Engliſhed *favour*, as the Greek word ſignifieth, and is expounded by the Angel and the Virgin *Mary* themſelves, the Angel adding in the ſame verſe, *The Lord is with thee*, meaning, by his ſpeciall favour; and in *v.* 30. ſaying, She had found favour with God. The Virgin in her thankfull ſong magnifying the mercy of God toward her, that he had ſo graciouſly looked on her in ſo mean eſtate, as to make her the mother of her own Saviour, after ſo marvellous a manner.

They fooliſhly ſalute her, who is removed from them by infinite ſpace, and whom their Hail cannot profit, being in Heaven, as the ſalutation of the Angel did and might do, whilſt ſhe was here in the vale of miſery. Their Alchymie alſo is ridiculous, to make that a prayer unto her, which was a prayer for her; to make it daily, that ſerved in that kind for one onely time; to make it without calling, which the Angel durſt not do, unleſs he had been ſent.

Who was he that corrected the place in *Luke*, which ſpeaketh of a woman, who having loſt a groat, ſwept the houſe to find? who put *evertit domum, ſhe overturned the houſe*, inſtead of *everrit domum, ſhe ſwept the houſe?* but he who had read over ſo many Claſſick Authors, that in ſome blind corner he met with *evertit* in ſtead of *everrit*. They have alſo ſerved the place in the *Acts of the Apoſtles* with the ſame ſawce. For inſtead of *demiſſus per ſportam*, they have put *demiſſus per portam*. In honour of which Correction, theſe four Verſes were made by one that heard a Popiſh Preacher follow that Tranſlation in his Sermons.

Par ici paſſa devant hier
Un treſ-notable Charpentier,
Qui beſongna de telle ſorte,
Que d' un panier fit une porte.

That is,

This way the other day did paſſe,
A jolly Carpenter as ever was:
So ſtrangely skillfull in his trade,
That of a Basket a doore he made.

World of wonders, *Part* 2. *Chap.* 29.

Epheſ. 5. 32. [a] *Vulg. Sacramentum hoc magnum eſt*, and the Rhemiſts, *This is a great Sacrament*, for great myſtery. Sacraments are myſteries, but all myſteries are not properly Sacraments. How can it be a Church Sacrament, which hath neither element, nor word of promiſe? Secondly, Sacraments are the peculiar and proper poſſeſſion of the Church of Chriſt; how can that be a Sacrament, which is (and lawfully may be uſed) out of the Church, amongſt the Turks and Jews, to whom the benefit of Matrimony cannot be denied? The old Interpreter, *Col.* 1. 27. tranſlateth the ſame word a *myſtery* or ſecret.

Chemnitius reckons this place among thoſe which the Papiſts abuſe, not among the corrupted; for [b] Saerament is the ſame with the Ancient Latine Divines, that μυςηριον is with the Greeks. *Chamier.*

[a] *Non habet ex hoc loco prudens lector de Paulo, conjugium eſſe Sacramentum, non enim dicit Sacramentum ſed myſterium hoc magnum eſt.* The Apoſtle ſaith, he ſpeaketh not of corporal marriage of a man and his wife, but of the ſpiritual marriage of Chriſt and his Church.

[b] Eraſmus *dicit an ſit ſacramentum olim dubitatum erat à ſcholaſticis, Certè ex hoc loco non poſſit effici; nam particula adverſativa* ego autem *ſatis indicat hoc myſterium ad Chriſtum & eccleſiam pertinere, non ad maritum & uxorem.* Marc. 6. 8. *Vide Salmeronem & Riberam in loc.* Dr *Fulk* againſt *Martin. Vide* Whitakeri *Controverſiam primam quæſt. ſecundum* cap. 10, 11, & 12. *de Scripturis. Sixtinus Amama cenſuram vulgatæ verſionis in Pentateucho cœpit, telam pertexturus niſi morte fuiſſet præventus.* Waltherus *in officina Biblica.* Sixtinus *Amama Hereticus, & verſionis Sixtinæ inimiciſſimus, ut proinde merit dici poſſit Anti-Sixtinus Tract.* Joan Dr *Eſpieres de Text. Heb.* Diſput. 2. Dub. 2.

Heb. 11.

Heb. 11, 21. The vulgar hath, *& Jacob adoravit fastigium virgæ*, the Rhemists *adored the top of his rod*; whereas the words are, *He worshipped upon the top of his staff*, and not as they have falsely turned it; so also doth the Syrian Paraphrast read it. The word ῥάβδος used elsewhere in the New Testament for a walking-staff, agreeth fitly unto *Jacob*, who being both old and sick, had need to stay himself thereupon, whilst he praised God. *Joseph* was no King, and therefore had no Scepter to fall down before. In the Hebrew, *Gen.* 47. for *top* we read *head*, which by a metaphor, signifies the top, because the head is the end and highest part of man, and consequently of any thing else. And for *staff* we now read in the Hebrew *bed*, which fell out, because the word *mitteh* there extant, pricked with other vowels, signifieth a staff, for in the Hebrew *matteh* is a staff, and *mitteh* a bed. The Septuagint whom the Apostle follows, read it *matteh*, and so translated it *staff*, otherwise then we now read it in the Hebrew Text. If we follow the Hebrew Text, as it is now extant, the sense will be, That *Jacob*, because he could not raise his body out of his bed, therefore he bowed his head forward upon his beds head, and so worshipped God.

Beza speaking of the divers Latine Translations of the New Testament onely, he saith of the vulgar Latine, That he followeth it for the most part, and preferreth it before all the rest. *Maxima ex parte amplector & cæteris omnibus antepono.* He speaks of the New Testament onely, and of that Latine Translation of the New Testament, in comparison of all other Latine Translations which were before him, as *Erasmus*, *Castalio*, and such like.

These places may serve to shew, that the vulgar Latine is corrupt, no Book being entire or free from error. *Isidore Clarius Brixianus (præfat. in Biblia)* a great learned man of their own affirmeth, That it hath 8000 places, in which the sense of the Holy Ghost is changed. Since the Councel of *Trent*, two Popes have set forth this vulgar Edition diversly; which of these shall be received as authentical? How often do the Papists leave the vulgar in all their controversies, when it is for their advantage so to do? it is a matter ordinary with them, and needlesse to be proved.

There is no Edition Ancienter than the Hebrew; if the Latine hath been used a 1000 years in the Church, the Hebrew hath been used almost 3000 years; the Chaldee, Arabick, Syriack and Greek Editions also have been used above a 1000 years, and so should be authentique by the Papists Argument.

Having spoken of the authority of the Scriptures, the Canonial Books, and the Authenticall Editions; I now go on to treat of the end of the Scripture, its adjuncts or properties fitted to that end, and the Interpretation of Scripture.

The end of the Scripture comes next to be considered, of this I have spoken somewhat afore, but shall now inlarge my self.

The end of the Scripture is considered, 1. In respect of God. [c] 2. In respect of us.

[c] God in Christ or God and Christ is the object of Christian Religion; without knowledg of Christ we cannot know God savingly, *Joh.* 11. 37. *In Judah only is God known.*

In respect of God, the end of the Scripture is a glorifying of him, *John* 7, 18. 2 *Cor.* 4. 6. by it we may learne to know, love and fear him, and so be blessed, *Hos.* 6. 3. *Psal.* 9. 14. The glory of God is the chief end of all things, *Prov.* 16. 4.

In respect of us, The end of the Scripture is, to convert the soul, *Psal.* 19. 7. it serves to humble us for sin, *Jer.* 23. 20. to cleanse the heart, *Psal.* 119. 9. it comforts and binds up the broken heart, *Job* 33. 35.

Its end is,

1. Intermediate, Temporall Edification, which is fitly referred to five [d] princi-

No man cometh to the Father but by me. The ultimate object of faith is God, 1 *Pet.* 1. 21. [d] 2 *Tim.* 3. 16. *Rom.* 15. 4. The word of God is profitable five wayes: 1. For confirmation of true Doctrine, or teaching men the truth. 2 *Tim.* 3. 16. the Apostle tels us of four ends of Scripture: The first two are commonly referred to Doctrinals; the last two to Practicals: If any of these be wanting, a Christian is not perfect, so much as in the perfection of parts; he is but half a Christian, who is an Orthodox believer, if he be not practicall also; and he is but half a Christian, who is practical, if he be not an Orthodox believer. Mr *Gillesp.* miscel. c. 12. See *Bynians* Groans of a damned soul on *Luke* 19. 29, 30, 31.

pal

pall uſes : The two firſt reſpect the mind, the other three the heart, will and affections.

It is profitable for *Doctrine*, it ſerves to direct to all ſaving truth; nothing is to be received as a truth neceſſary to ſalvation, but what is proved out of Scripture. Where that hath not a tongue to ſpeak, I muſt not have an eare to heare : *Hoc quia de ſcripturis non habet autoritatem, eadem facilitate contemnitur, qua probatur*, Hieron.

2. *Reproof* or *Confutation*, to refute all errors and heterodox opinions in Divinity. By this ſword of the Spirit, Chriſt vanquiſhed Satan, *Matth.* 4. 7, 10. by the Scripture he oppoſed the Jews, *John* 5. 45, 46, 47. & 10. 34. by this he refuted the Scribes and Phariſees, *Matth.* 9. 13. and 22. 1. *Luke* 10. 25, 26, 27. *Matth.* 19. 34. and 21. 12, 13. the Sadduces, *Matth.* 22. 29. Thus *Apollo* convinced the Jews who denied Jeſus to be the Chriſt. *Acts* 18. 28. Thus the Apoſtles convinced thoſe which urged Circumciſion, and the obſervation of the Jewiſh Law, *Acts* 15. 15. Hereticks are to be ſtoned with Scripture-Arguments, *Lapidandi ſunt Hæretici ſacrarum literarum argumentis.* Athanaſius. By this *Auſtin* refuted the *Pelagians*, *Irenæus* the *Valentinians*, *Tertullian* the *Marcionites*, *Athanaſius* the *Arians*.

2. *Reproof of error*, 1 Tit. 9. Rectum eſt index ſui & obliqui. Quibus principiis veritas aſtruitur, iiſdem principiis falſitas deſtruitur. *Tertullian* calls the Scripture *Machæra contra hæreſes. Auſer hæreticis quæcunque Ethnici ſapiunt, ut de ſcripturis ſolis quæſtiones ſuas ſiſtant : Et ſtare non poterunt.* Tertul. *de reſurrectione carnis. In comitiis* Vindelicorum, *cum* Epiſcopus Albertus, *aliquando legeret* Biblia (*referente* Lutnero *in Sermon. Convival.*) *& interrogaſſet quidam è* Conſiliariis, *quid* libri hic eſſet : Neſcio equidem (*reſpondet*) qualis ſit liber, *ſed* omnia *quæ in eo* lego, noſtræ religioni planè ſunt contraria. Dr *Prid. orat. octava de vocatione miniſtror. Ces grands Heros, que Dieu à faict lever des le Commencement de Ceſte bien-heureuſe reſtauration de l' Evangile, ont travaillé ſi avantageuſement, par l' eſcriture, qu' ils ont cauſe tout ce qui ſe void aujourd', huy de deeſpoir en nos adverſaires, quand en les attaque par ce coſté. La concluſion Des Diſputes Papiſtes Par* Chamier. *l.* 2.

3. *Correction* of iniquity, ſetting ſtraight that which is amiſs in manners and life. 3. Correction of ill behavior.

4. *Inſtruction* to righteouſneſs, *Inſtruunt Patriarchæ etiam errantes. Baſil* ſaith, The Pſalms are a common Store-houſe and Treaſury of good Inſtruction. The Title of the 32 and ſome other Pſalms is *Maſchil*, that is, *A Pſalm of Inſtruction.* 4. Inſtruction in a good behavior.

One great benefit by the word of God is counſell, how to direct our affairs according to Gods will, *Pſal.* 119. 24.

1. God is the ſcope and end of our lives, we are to give an account to him, 2 *Cor.* 5. 9, 10. all the ſucceſſe of our actions depends on his concurrence and bleſſing, *Job* 5. 13. *Eſay* 44. 25.

2. We need direction in all our wayes, in regard of the darkneſs of our underſtandings, *Prov.* 12. 15. & 28. 26.

3. The only good counſell we can have, is from God in his Word, *Pſalme* 73. 2.

4. The counſell God gives us in his Word, is ſufficient for all our neceſſities, *Acts* 20. 27. to guide us in all our actions, *Pſal.* 119. 105. in dark and doubtfull caſes, it will informe us in our duty, 2 *Tim.* 3. 17. it will teach us to go to God for wiſdome, and obſerve the anſwer, to ask Gods leave, counſell, and bleſſing.

5. *Comfort* in all troubles, *Pſal.* 19. 8. and 119. 50. the Greek word for Goſpel, ſignifieth glad-tidings. *David* calleth the word his delights in the plurall number, *Pſal.* 119. 24. 92. 145. The Promiſes are the Chriſtians beſt Cordials; as Gods Promiſes are the rule of what we muſt pray for in faith, ſo they are the ground of what we muſt expect in comfort. 5. Conſolation in troubles. *Rom.* 15. 4. *Pſal.* 119. 29. *Vide* Zepperi *Artem habendi & audiendi concionem*, l. 1. c. 3. p. 34, 35.

The Scripture reſts us of the pardon of ſinne, the peace of Conſcience, the favour of God, the joyes of another life; when *David* was almoſt dead in affliction, this word raiſed him up, *Pſal.* 119. 6. *verè verbum eſt vox ſuſcitantis è mortuis, Luther.* It comforts againſt the ſting of ſinne, the accuſations of conſcience, and a broken Law, the rage of Satan, the feare of wrath and vengeance, it is a proper

cure

cure for ſpirituall troubles, *Pſal.* 119. 49. an univerſall cure, a full remedy, *Pſal.* 56. 10. See *Eſay* 57. 16, 17, 18. 1 *Cor.* 10. 13.

It workes, 1. A reall joy, 2 *Cor.* 6. 10.
2. A cordiall joy, *Pſal.* 4. 7.
3. A great joy, 1 *Pet.* 1. 8.
4. A pure joy.
5. It is a joy that ends well.
6. It is a delight that overcomes the ſenſe of our afflictions, *Heb.* 6. 1. 1 *Theſ.* 1. 5.

The word affords this joy,
1. Becauſe it requires it from us, *Matth.* 5. 12. *Rom.* 5. 3. *James* 1. 2.
2. It miniſtreth it to us, *Rom.* 15. 4. *Heb.* 12. 5.
3. The uſuall comforts it gives in affliction are theſe.
1. In regard of the Author, our Father, *John* 18. 11. *Heb.* 12. 5.
2. The neceſſity of them, 1 *Pet.* 1. 6.
3. The nature and uſe of them, they are a medicine, not poiſon, *Eſay* 27. 9. *Heb.* 12. 12.
4. It is in meaſure, *Eſay* 27. 8. 1 *Cor.* 10. 13.
5. He helps us to bear affliction, *Heb.* 5. 13.
6. From the fruite and finall iſſue of them, 2 *Cor.* 4. 17.

All things which belong to the Goſpell are comfortable: 1. God the Author of the Goſpel, and revealed in it, is the God of all comfort, 2 *Cor.* 1. 3. 2. Jeſus Chriſt the Subject of the Goſpel, is called *Conſolation* in the abſtract, *Luke* 2. 25. 3. The holy Ghoſt, which breathes in the Goſpel, is called *The Comforter*, John Chap. 15. 16. 4. The Miniſters or Ambaſſadors of the Goſpel, are the Meſſengers of peace and comfort.

2. The ultimate and chiefeſt end of the Scriptures is, our Salvation and Life eternall, *John* 5. 39. and 20. 31. 2 *Tim.* 3. 15. It will ſhew us the right way of eſcaping Hell, and attaining Heaven: It will ſhew us what to believe and practiſe, for our preſent and eternall happineſſe.

This was Gods aime in cauſing the Scripture to be written, and we ſhall finde it fully available and effectuall for the ends for which it was ordained by God.

Chap. VIII.

Of the Properties of the Scripture.

The properties which the Scripture muſt have for the former end, are theſe:

It is,
1. Of Divine Authority.
2. True and Certain.
3. The rule of Faith and Manners.
4. Neceſſary.
5. Pure and Holy.
6. Sufficient and Perfect.
7. Perſpicuous and Plain.

1. Its of Divine Authority, [4] we muſt believe it for its own ſake. It is Divine.

[4] *Divina auctoritas Scripturæ eſt* Infallibilis veritas *in verbis & ſenſibus, ab quam omnes fidem ei & obedientiam debent.* Altingius. Exod. 32. 16. 2 Tim. 3. 16. 2 Pet. 1. 21. Heb. 11, John 12. 14, 26.

1. In

1. In its Efficient cause and original, which is God the Father dictating, in his Son declaring and publishing, by his holy Spirit confirming and sealing it in the hearts of the faithfull. He wrote the Decalogue immediately with his own finger, and commanded the whole System, and all the parts of Scripture, to be written by his servants the Prophets and Apostles, as the publick Actuaries and Penmen thereof; therefore the authority of the Scripture is as great as that of the holy Ghost, [e] who did dictate both the matter and words: Those speeches are frequent, *The Lord said*; and, *The mouth of the Lord hath spoken.*

[e] *Divina auctoritas suam trahit originem una ex parte ex immediato Spiritus S. afflatu, & ex alterâ ex sublimitate rerum quas exponit.* Waltherus *in officina Biblica.* *Restituerat initio* Lutherus *pulcherrimam illam, ex solo Dei verbo testimonia petendi, consuetudinem: qua ratione, suos adversarios in maximas angustias brevi tempore adduxerat: ita eos verbi authoritate premebat.* Baronis *Præfat. ad Prælect. in* Jonam *Prælect.* 3.

2. In the subject matter, which is truth according to godlinesse, certain, powerfull, of venerable antiquity, joyned with a sensible demonstration of the Spirit, and Divine presence, and with many other things attesting its Divine Authority.

Whence it follows, that the Authority of the holy Scriptures is,

1. Infallible, [f] which expresseth the mind and will of God, to whom truth is essential and necessary.

2. Supream and Independent into which at last all faith is resolved, from which it is not lawfull to appeal.

By which singular Authority the Scripture is distinguished, both from all prophane and sacred Writings; and *Paul* honours it with this Elogy, *A faithfull saying, and worthy of all acceptation*, 1 Tim. 1. 15. *A more sure word*, 2 Pet. 1. 19. the *Comparative* for the *Superlative*, in which there is no doubting and uncertainty, but all things firm.

[f] Mat. 5. 18. *Scriptura est αὐτόπιστος & καθ' ἑαυτὸ & propter se credenda, quia Θεόπνευστος & est Divinitus inspirata. Hic illud* Pythagoricum *valet αὐτὸς ἔφα.* We must take heed of believing Scripture to be the word of God, because there is the greatest reason for it, but for its divine Authority. *Mat.* 24. 35.

As God is *Jehovah* of himself, so is his word Authoritative of it self, and is true, and to be obeyed, whether thou think it Scripture or no. There is no higher Authority for thee to appeal to, it is above opinions of men, conscience, and therefore it must determine all controversies.

2. It is true [g] and certain, verity is affirmed of the Scriptures primarily, internally, and by reason of it self, which is called the truth of the object; which is an absolute and most perfect agreement of all things delivered in the Scripture, with the first truth or divine will, of which the Scripture is a symbole and lively Image, so that all things are delivered in it as the holy Ghost hath dictated, whence those honourable Titles are given to it, the Scripture is called, *A sure word*, 2 Pet. 1. 19. Psal. 19. 7. *The Scripture of truth*, Dan. 10. ult. *Words of truth*, Eccles. 12. 10. Jam. 1. 18. Col. 1. 5. yea, *Truth it self*, John 17. 17. See *Revel.* 22. 6. having the God of truth (*Psal.* 31. 5.) for the Author, Christ Jesus the truth for the witness; the Spirit of truth for the Composer of it, and it worketh truth in the hearts of those which hear it, 2 *Pet.* 2. 2. The Apostle prefers the Scripture, before the revelation made by Angels, *Gal.* 1. 8. Christ commends the certainty of it above all other sorts of revelation, 1 *Pet.* 1. 19. above information from the dead, *Luke* 16. 31.

[g] The material parts of Scripture are true. Historical narrations; all the Histories there related, are undoubtedly true, that of the Creation, Fall, of Christ. 2. Threatnings, the eternal torments in hell are sure, as if thou wast already in them. 3. Promises, the Scripture cals them the *sure mercies of David*. 4. Predictions and Propheſies, in *Daniel*. *Revelation*, as the downfall of Antichrist, they speak therefore of things to come in the present tense, to note thereby the certainty of the accomplishment, *Isa.* 9. 6. *Apocal.* 18. 2. *Veritas est conformitas rei cum Archetypo*, that is a great excellency of the word of God, to be the word of truth, *Ephes.* 1. 13, *Jam.* 1. 18. *Act.* 26. 27. It is so called, 1. In opposition to the shadowes and types in the Law, *John* 1. 17. 2. By way of exclusion of all falshood, it comes from the God of truth. 3. It contains all needfull and transcendent truths. Christ fullfilled some Scriptures *sensu literali*, as *John* 19. 28, 29. some *sensu mystico*, as that a bone of him shall not be broken, that was literally spoken of the Paschal Lamb. 3. *Sensu accommodativo*, by way of allusion, as that I calld my Son out of Egypt. He made it his businesse to fulfill the Scripture in all that he did and suffered, *Joh* 5. 30. & 6. 38. and all the Scripture, not this or that, the propheſies, types, ceremonies, and all the commandments which God commanded him, *Joh.* 10. 18. & 12. 49, 50. and with delight, *Psal.* 40. 8. *Joh.* 4. 34.

The word of God is not only true, but eminently true, truth it self, *Prima veritas*, and *pura*[b] *veritas*.

[b] *Ego in hujusmodi quorumlibet hominum scriptis liber sum quia solis Canonicis scripturis debeo sine ulla recusatione consensum.* August. *de natura & gratia. c. 6.*

The Scripture hath a twofold truth:

1. Of Assertion, it containeth no errour, *Psal.* 19. 8.

2. Of Promise, there is no unfaithfulnesse in it, 1 *Tim.* 1. 15. *Tit.* 3. 8. In the promise by God of the *Messiah*, in that promise by Christ of the Spirit.

The first truth refers to the matter which it signified, properly called Truth or Verity.

The second refers to the intention of the Speaker, which is properly called Veracity or Fidelity; the latter is implyed, *Psal.* 19. *Thy testimonies are sure*, 2 Pet. 1. 19 and so, *The sure mercies of David*; the former is implyed, in that the *Word is purer than gold seven times refined.*

The essential form of the word is truth informing the whole and every part, all divine truth is there set down. There is, 1. *Veritas speculativa*, the divine judgement of things. 2. *Veritas practica*, as God judgeth things fit to be done, or not to be done, *Isa.* 25. 1. *Deus est prima veritas essentialis, verbum Dei prima veritas normalis.* Maccovii *Distinct. Theol. c.* 1.

There are two signs of truth in the Scripture:

1. The particularity of it, it names particulars in Genealogies, *Dolosus versatur in generalibus.*

2. Impartiality toward friends and their adversaries; the most holy men have their faults described, they give due commendation to their adversaries.

The truth of Scripture is, 1. More than any humane truth of sense or reason. 2. Above all natural reason; as the Doctrine of the Trinity, the Incarnation of Christ, Justification by faith in Christ. 3. A truth which evidenceth it self. 4. The standard of all truth; nothing is true in Doctrine or Worship, which is not agreeable to this.

3. The Scripture is the Rule of faith and manners. It is termed Canonical generally by the Fathers of the word *Canon*, [i] which signifieth a *Rule*, because it contains a worthy *Rule* of Religion, Faith and Godlinesse, according whereunto the building of the house of God must be fitted.

[i] *Scriptura sancta appellatur Canonica, & totum ejus corpus Canon.*

Rationem nominis aut omnes, aut ferè omnes, esse testantur, quia sit regula fidei. Chamierus. The Scripture is therefore called Canonical, because it prescribes a rule of our faith and life, *Phil.* 3 16. *Gal.* 6. 16. Tertullianus *appellat* Scripturam regulam veritatis. Augustinus *de doctrina Christiana. l.* 2. *c.* 8. *ait in Scripturis* invenii omnia quæ continent fidem moresque vivendi.

These properties (saith *Suarez*) are required in a Rule. 1. That it be known and easie; the Scripture is a light. 2. That it be first in its kind, and so the measure of all the rest. 3. It must be inflexible. 4. Universal.

It is a perfect Rule of Faith and Obedience, able to instruct us sufficiently in all points of Faith or Doctrinals, which we are bound to believe, and all good duties or practicals, which we are bound to practise. What soever is needfull to believe or to do to please God, and save our souls, is to be found here; whatsoever is not here found, is not needfull to believe and practice for felicity.

Christ proveth the Resurrection of the dead, being an Article of our Faith against the *Sadducees*, Mat. 22. 32. and the use of the Sabbath being a Rule of life against the *Pharisees*, by an inference made from the Scripture, *Mat.* 12. 7.

The heads of the Creed and Decalogue, are plainly laid down in Scripture, therefore there we have a perfect Rule of faith and manners.

It is a Rule, 1. For Faith. *Jerome* in his controversie with *Helvidius* saith, *Credimus quia legimus, non credimus quia non legimus.* We believe, because we read; we do not believe, because we do not read. Christ often saith, *Have ye not read, is it not written, what is written in the Law?* Luke 10. 26. Faith and the word of God must runne parallel. This we first believe, when we do [k] believe

Adverf. Helvid. c. 9. *Sacra Scriptura regula credendi certissima tutissima; est.* Bellarm. *de verbo Dei. l.* 1. *c.* 2.

[k] Hoc primum credimus, cum credimus, quod nihil ultra credere debemus. See Mr *Anthony Burgesse* on *Mark* 1. 2, 3. *Deut.* 5. 29. *Isa.* 8. 20.

lieve (ſaith *Tertullian*) that we ought to believe nothing beyond Scripture. When we ſay all matters of Doctrine and Faith are contained in the Scripture, we underſtand, as the ancient Fathers did, not that all things are literally and verbally contained in the Scripture, but that all are either expreſſed therein, or by neceſſary conſequence may be drawn from thence. All controverſies about Religion are to be decided by the Scripture, *Deut.*12.32. & 4.2. *Joſh.* 1.7. *Franciſcus de Salis* a Popiſh Biſhop ſaith, The Goſpel was honoured ſo much, that it was brought into the Councel, and ſet in the midſt of them, and to determine matters of faith, as if Chriſt had been there.

Eraſmus in his Epiſtles, tells us of a *Dominican*, that when in the Schools any man refuted his concluſion, by ſhewing it contrary to the words of Scripture, he would cry out, *Iſta eſt argumentatio* Lutherana, *proteſtor me non reſponſurum*, This is a *Lutheran* way of arguing, I proteſt I will not anſwer to it.

2. It is a perfect Rule for our lives and practice, *Pſal.*19.11. & [1] *Pſal.*119.9. In Scriptures there are delivered remedies againſt all vices, and means are there laid down for the attaining of all vertues.

Luk.16.31. Joh.5.39. & 20.31. Act.26.22. & 1 Cor.4.6.

[1] Verba Scripturæ non ſunt legenda ſed vivenda. *Doctrinæ ſanitas ſervatur confirmando verum, refellendo falſum, vitæ ſanctimoniafugiendo malum, faciendo bonum. Satis habet Scriptura quo veritatem doceat, errorem redarguat, iniquitatem corrigat, inſtituat ad juſtitiam. Nec hæc utiliter præſtat ſolummodo, quæ ſophiſtarum cavillatio, ſed etiam ſufficienter, nempe ut perfectus ſit homo*, &c. *Rainoldus.* Scriptura ſacra *eſt* fidei *&* ſupernaturaliter *credendorum, actionum item* moralium, *quâ ex parte* ſpirituales *ſunt, & ad* finem ſupernaturalem *ordinantur, adæquata regula, eſt etiam conſcientiæ lex & agendorum regula præcipua & ſuprema.* Dr Sanders. *De obligat. conſc. Prælect.*4.

The Word is,

1. An Antidote againſt infection, 2 *Pet.* 1.4.
2. A Cordial to cheer us up and ſtrengthen us, *Pſal.* 119.54.
3. A Guide to direct us in the right way, *Pſal.* 119.105.

We muſt follow the Scriptures exactly, and not ſwerve to the right hand or left; a metaphor taken from a way or Rule, ſaith *Chamier*. When *Linacer* a learned *Engliſhman*, heard the beginning of the fifth of *Matthew* read, *Bleſſed are the poor in ſpirit*, &c. he broke forth into theſe words, *Aut hoc non eſt Evangelium, aut nos non ſumus Chriſtiani*; *Either theſe ſayings are not Chriſts, or we are not Chriſtians.*

In our whole courſe we ſhould walk by this Rule:

1. In ſpiritual things, we muſt pray, hear, faſt by Rule.
2. In our ordinary callings, in civil duties.
3. In our natural actions, eat and drink by Rule; ſleep, ſpeak, think, affect by Rule; rejoyce, grieve, love, hate.

Directions to walk by Rule:

1. Be humbled for all your ſtraying from the Rule, *Pſal.*119.59.
2. Be afraid leaſt you miſſe the Rule.
3. Study the Rule in the compaſſe of it, *Pſal.*119.9. *Pſal.*37.3.
4. Pray to God that you may walk by Rule, *Pſal.*17.5.
5. Set your ſelves ſtill in Gods preſence, *Pſal.* 16.8.

1. It is a perfect, not a partial and inſufficient Rule, as the Papiſts make it: As God is a perfect God, ſo his Word is a perfect Word; if it be but a partial Rule, then it doth not perfectly direct, and he that ſhould perfectly do the will of God revealed in Scripture, ſhould not yet be perfect. Secondly, if the Scripture be a partial Rule, then men are bound to be wiſe above that which is written; that is, above the Law and Goſpel. *Regula fidei debet eſſe adæquata fidei, aut Regula non erit.* Whitakerus. It teacheth us how to enjoy God, live with man, and govern our own ſouls, *Tit.*2.12.

1. All addition and detraction are forbidden to be made by any man to the Word, *Deut.*4.2. & 12.32. *Deut.*5.32. *Gal.*1.8.

2. The Scripture is ſaid to be perfect, to beget heavenly and ſaving wiſdom, *Pſal.* 19.8. 2 *Tim.*3.15,16,17.

[n] Deut. 17. 18. Isa. 8. 20. Luk. 16. 29. Act. 24. 14. Christians shall be judged by that hereafter, Joh. 12. 48. 2 Thess. 1. 8.

3. Men in the matter of Faith [n] and Religion are sent to the Scripture only. *Quakers* bid us, Look to the light within us; there is a light of reason that is perverted, and cannot be our Rule; Papists speak of the rules of S^t *Francis*, *Dominick*; but we must look after the Rule of the Spirit, the light without us, *Isa.* 8. 20. *Zuinglius* preached for many years this Doctrine, That the Scripture was a perfect Rule for faith and life, and so converted the *Helvetians* to the Protestant Religion.

2. The Scripture is an infallible Rule, *Luke* 1. 4. of which thou hast had a full assent. *Regula rectè definitur mensura infallibilis quæ nullam vel additionem vel detractionem patitur.*

3. It is a just Rule.

Lastly, It is an universal and perpetual Rule, both in regard of time and person; ever since the Scripture hath been, it hath been the onely Rule. In the Old Testament, *To the Law and the Testimony.* In the New, they confirmed all things by the Old, it directs in every case. 2. To all persons; this is able to make a Minister, yea a Councel, a Church wise to salvation; to reform a young man whose lusts are unbridled, *Psal.* 119. 9. to order a King, *Deut.*[n] 17. 29, 30. *Vide* Theod. *l.* 10. *c.* 70.

[n] Judæi decem ex hoc loco docuerunt regem suo manu sibi legem describere, etiamsi alias cum privatus esset, descripsisset. Chamierus.

We are all agreed, that the *will of God revealed*, must be, and *is the Catholick Rule of Faith and Life.* But we are not all agreed, *which is the Revelation of the will of God.* That the Book of the Creatures, and the principles of Nature doe reveal much natural moral verity and duty, we are agreed: but the doubt is of supernatural Revelation. And of this we are agreed, That whatsoever is certainly delivered to the Church by Prophet or Apostle, or any person infallibly proving a Divine Inspiration or Command, to deliver what he speaks, must be received as from God. And whatsoever is so revealed concerning faith or duty, by way of imposition, is our Rule; and if revealed to all, it is the Rule of all. M^r *Baxters True Catholick*, p. 214, 215. See more there.

Christians should frequently consult this Rule:

1. They should walk according to it, *Psal.* 119. 30. 2 *Cor.* 3. 2. should be walking Bibles.

2. A general good intention sufficeth not for a holy life, *Eccles.* 12. 13, 14. We must keep close to the Rule in every action, *Ephes.* 5. 15. See then how circumspectly you walk. We shall never walk accurately, unless we regard the Rule. It is so exact that one may easily swerve from it, *Matth.* 7. 14. and we are ignorant of many things in relation to faith and manners, *Prov.* 14. 8. *Ephes.* 5. 17. weak and easily overborne; and the Devil is subtill in his temptations, covers his foul designs with plausible pretences, *Luke* 9. 54, 55. therefore we should diligently read the Scripture, *Josh.* 1. 7, 8.

Regula fidei est quasi causa exemplaris fidei, quam videlicet fides in omnibus sequi, & cui se conformare debet.

Formale objectum fidei est causa objectiva fidei, seu est

Object. Faith was before the Scripture, therefore the Scripture is not the Rule of Faith.

Answ. The word of God is two-fold. 1. Revealed, that preceded faith. 2. Written, that did not.

Though it be a Rule, yet first, It doth not exclude other Ministerial helps, as Prayer, Preaching, the knowledge of the Tongues, and the Ministry of the Church: these are means to use the Rule, and subordinate to it, we need no more Rules: Therefore it is a vain and absurd Question of the Papists, Let a man be lockt up in a study with a Bible, what good will he get by it, if we cannot read?

principium propter quod formaliter & principaliter credimus. *Baron.* contra *Turnebul.* *Nos discamus ex verbo non tantum sapere sed etiam loqui.* Beza *Epist.* 7. *David*, Psal. 119. desires that all his counsels, thoughts, manners, actions, might be directed according to Gods word. The Scriptures contain, 1. A necessary Doctrine, *viz.* of the Law and Gospel, *Matth.* 22. 37. *John* 13. 16. without which we cannot be saved, *Romans* 7. 7. It is, 2. Necessary in respect of the efficient Cause. 3. Of the Forme, *Matthew* 22. 29. 4. The End, *John* 20. 31.

2. There

2. There must be reason and judgement to make use of it, and apply it: *Judge what I say*, saith *Paul*, 1 Cor. 10.15. We acknowledge the Scripture to be a perfect Rule of faith and manners, yet not as excluding the use of Reason; but supposing it. Dr *Sandersons* Preface to his 34. Sermons, *Prælect. 4. de obligat. Conſ. Sect. 17.* he makes that a most dangerous errour, *Nihil* licitè fieri *posse, nedum* præcipi, *quod non est à Deo in Scriptura aut præceptum, aut laudabili saltem exemplo comprobatum.*

The Scripture should rule our hearts, thoughts and inward cogitations, our words and actions; we should pray, hear, receive the Sacrament according to the directions of it, buy, sell, cloathe our selves, and carry our selves toward all, as that bids us. 2 *Sam.* 22.23. the people of God wrote after this copy, followed this Rule, *Psal.* 119.5, 59, 111. because they desired in all which they did to please God (now God is pleased when his own will is done) and to glorifie him in their lives, and therefore they framed themselves according to his statutes. We cannot better express an high esteem of God and his excellencies, than by following him in all things. Every one esteems that person most excellent, to whom he gives up himself most to be ruled and ordered. We must not give up our selves to the examples of the best men in all things, 1 *Cor.* 11.1. they are subject to errour, much lesse of the worst, the multitude, *Ephes.* 2.2. We must take heed also of walking by false rules; our own reason, *Jer.* 44.16, 17. the light within, unlesse it be a reflexion from that without, is darkness.

The Gospel is,

1. The purest Rule:

1. *Subjectivè*, In the matter of it, there are exact rules for sobriety, righteousness, holiness, *Tit.* 2.12.

2. *Effectivè*, In the power of it, none are made so pure as those which live by Gospel-rules.

2. The noblest Rule, it calls for, and brings to a willing service, *Psal.* 110.3. & 51.12.

All professions among men have their rules of life; the *Philosophers, Stoicks, Peripateticks*; the *Jews, Sadduces, Pharisees, Essenes*; the *Mahometans*, though such as nurse up all ungodlinesse; the *Papists*, amongst them, the *Jesuites, Friers*, their special orders; so Christ hath his Disciples, and the Gospel hath its Rules. *Vide orationem Patricii* Cockburni *Scoti, De utilitate & excellentia verbi Dei.*

The Scripture is necessary. *Jude* 3.

In respect of the substance thereof it was alwayes necessary; in respect of the manner of revealing it is necessary, since the time that it pleased God after that manner to deliver his Word, and shall be to the worlds end. It is not then absolutely and simply necessary, that the word of God should be delivered to us in writing, but only conditionally, and upon supposition. God for a long time, for the space of 2400. years, unto the time of *Moses*, did instruct his Church with an immediate living voice, and had he pleased still to go on in that way, there had been no necessity of Scripture now, more than in that age; there was a continual presence of God with them, but now there is a perpetual absence in that way; and the word of God was written. *Scripturæ Sacræ Divina eminentia & efficientia.*

Necessitas non absoluta, sed divina ordinationi, ac Ecclesiæ statui congrua. Bisterf.

1. For the brevity of mans life. See the 5th and the 11th Chapters of *Genesis*. The Patriarchs were long lived before and after the flood, to the times of *Moses*; they lived some Centuries of years, therefore afterward the purity of the Word could not fitly be preserved without writing. By writing we have the comfort of the holy word of God, which from writing receiveth his denomination, it being called *Scripture*, which is nothing else but *writing*°.

° Writing doth a larger good to a greater number, and for a longer time, than speaking, Psal 102.19.

Vox audita perit, litera scripta manet. To shew how much a more faithfull keeper, record is, than report, those few miracles of our Saviour which were written, are preserved and believed; those infinitely more that were not written, are all lost and vanished out of the memory of men.

2. That

2. That the Church might have a certain and true Rule and Canon, whereby it might judge of all Questions, Doubts and Controversies of Religion, * *Luke* 1.4. Every mans opinion else would have been a Bible, and every mans lust a Law.

3. That the faith of men in Christ which was to come, might the better be confirmed, when they should see that written before their eyes, which was done by the *Messias*, and see all things that were foretold of him, verified in the event.

4. That the purity of Gods worship might be preserved from corruption, and the truth propagated among all Nations.

5. To take off excuses from men, that they did not know, *Rom.*10,18. Civil Laws are written and published that offenders may be inexcusable.

The Penmen had a command from God. 1. A publick and outward command, as *Jer.*30.2. & 36. 2. *Moses*, Exod.17.14. & 34.17. and *John* was commanded twelve times in the *Revelation* to write, *Rev.*1.11. & 2.1,8,12,18. and 3.*Cha.*1.7. & 14. & 14.13. & 19.v.9. & 21.5,2. an inward command by private inspiration and instinct, 2 *Pet.*1.21.

5. The Scripture is *Pure* and *Holy*, it commands all good, and forbids, reproves and condemnes all sinne and ℘ filthinesse; it restraines not onely from evil words and actions, but thoughts, glances. Those are frequent adjuncts of the word of God, *holy*, *pure* and *clean*, Psal.12.6. & 18.31. & 119.40. *Prov.*30.5. It is pure in its narrations, it speaks purely of things evil and unclean.

It is termed ℘ *holy*, 2 Tim.3.15. in Latine, *Litera sacræ, & Scriptura sacra.* 1. From its efficient principal cause, God who is the holy of holies, holinesse it self, *Isa.*6.3. *Dan.*9.24. He is the Author and Inditer of it, *Luke* 1.67. 2. In regard of the instrumental cause, the Penmen of it were holy men, 2 *Pet.*1.21. Prophets and Apostles. 3. From its matter, the holy will of God, *Acts* 20.27. the Scripture contains holy and divine Mysteries, holy precepts of life, holy promises, *Psal.*105.42. holy Histories. 4. From its end or effect, the holy Ghost by the reading and meditation of the Scripture sanctifieth us, *John* 17.17. it sanctifieth likewise all the creatures to our use, so as we may use them with a good conscience, 1 *Tim.*4.5. By this Epithete it is distinguished from all other writings, *Rom.*1.2.

From the purity ℘ of it, the Scripture is compared to a glass, *Jam.*1.23. to fire, *Jer.* 23.29. to light, *Psal.*119.105. The reason of it is, because God himself is pure, most pure, *Psal.*92.*ult.* *Hab.*1.13.

℘ Among the *Turks* Polygamy is lawfull, Theft was permitted among the *Spartans.*

℘ *Litera sacræ dicuntur* Κατ' ἐξοχὴν *Scriptura, ut non solùm à sæcularibus & profanis literis, sed etiam à quibuscunque, quæ de sacris rebus agunt, discernantur.*

℘ *Mahomet* said his doctrine came from God, but the blasphemy and villany therein contained, sheweth, it came from Satan, whereas the purity and perfection of the Doctrine contained in the Scripture, sheweth that it is from above. *Mahomet* puts in some ingredients of the flesh, gives them liberty to revenge themselves, and to have as many wives as they would. There is in the precepts of Philosophers, little condemning of fornication, and of the desire of revenge.

It is pure, It begets grace, *James* 1.18. 1 *Pet.*1.23. and preserveth, and increaseth it, *Acts* 20.32. *Eph.*4.11,12.

The assertory part is pure; what it affirms to be, is; and what it denies to be, is not; *Psal.*19.7. & 93.5. *James* 1.18. 2. What it promiseth shall be performed, and what it threatneth shall be executed, *Num.*23.19. 1 *Sam.*2.30. *Zech.*1.6.3. What it commandeth is good, and what it forbiddeth is evil, *Deut.*4.8. *Psal.*119.108. & 19.8,9. *Rom.*7.12.

The Law is a copy of Gods holinesse: The Doctrine of the Gospel also is holy.

1. In its design and contrivance:
   1. To set forth the righteousnesse, mercy, wisdome, truth and power of a holy God in reconciling sinners to himself without impeachment of his mercy or justice.
   2. To restore lapsed man to his primitive integrity and holiness, *Eph.*4.23,24 *Colos.*3.10.

2. In

2. In the precepts of it, which have an exact consonancy to the Law.
3. In its use and tendency.
   1. The promises conduce to holiness. 2 *Cor.*7.1. 2 *Pet.*1.4.
   2. The invitation and call of it is to holiness, 1 *Thess.*5.7. 2 *Tim.*1.9.
   3. The peculiar graces of the Gospel are both parts and principles of holiness.
      1. Repentance, *Luk.*24.47. 2 *Cor.*7.11. Hatred of sinne is one principal work of repentance.
      2. Faith, *Gal.*5.21. *Jude v.*22. See *Act.*15.9.
      3. Hope, 1 *Thess.*5.8. 1 *John* 3.3.
      4. Love, *Gal.*5.22. See *Rom.*13.10. 2 *Cor.*5.14. *John* 14.21. 1 *Joh.*5.3.
   4. In its vertue and proper operation, *Ephes.*6.10. *Heb.*12.2. *Tit.*2.10,11.
   5. In the spiritual manner, it requires our obedience to be performed, *James* 2.10. It requires truth and sincerity in all our duties, *Psal.*10.3. Constancy and perseverance in well-doing, *Heb.* 3.6,14. & 10.36. *Jam.*1.12,25.
   6. The teacher of it is the holy Spirit of God, *Rom.*11.4. *Ephes.*3.5. *Joh.*6.45.
   7. Sets Christ before us for our imitation, 1 *Pet.*2.21. & 4.1,2.

In other Books some truth is taught, some good commended, some kind or part of happiness promised: But in the inspired Oracles of God, all truth is taught, all goodness commanded, all happiness promised; nay, we may invert the words with *Hugo de Sancto Victore*, and say, *Quicquid ibi docetur est veritas, quicquid præcipitur bonitas, quicquid promittitur felicitas. All that is there taught is truth, all that is there commanded is goodnesse, all that is there promised is happinesse.* D^r *Featleys* Preface to *Newmans* Concordance.

It is a wonderfull thing, that all the particulars which the *Canticles* contain, being taken from marriage, are handled so sincerely, that no blemish or spot can be found therein. [f] The general view of the holy Scriptures.

Notatur verecunda & casta scripturæ loquutio ex genere per Synecdochen, designantis specialem congressum, sic 1 Cor.7.1. Non est bonum tangere, & Gen.6.2. ingredi ad filias hominum. *Quo major est spurcities eorum, qui ex sanctis Scripturæ loquendi formulis ansam arripiunt sermonis impuri.* Cartw. *in Harm. Evang. in* Mat.1.18. *Quidam Hebræorum linguam Hebraam, linguam sanctam dici putant, eo quod nulla propria vocabula in ea inveniantur, quibus pudenda utriusq; sexus Egestio, aliaq; obscena significantur.* Paulus Fagius *Annot. in* Deut.23.11.

Therefore the Scriptures should be preached, read and heard with holy [t] affections, and should be reverently mentioned. [t] *Sancta sanctè.*

The Jews in their Synagogues will not touch the Bible with unwashed hands, they kisse it as often as they open and shut it, they sit not on that seat where it is laid, and if it fall on the ground, they fast for a whole day. The *Turk* writes upon the outside of his *Alcoran, Let no man touch this Book, but he that is pure:* I would none might meddle with ours (*Alcoran* signifieth but the Scripture, you need not be afraid of the word) but such as indeed are, what other men do but think themselves. M^r *Gregory* in his preface to observations upon some passages of Scripture.

6. The Scripture is *Perfect* [u].

The perfection of the Scripture is considered two wayes:

1. In respect of the matter, or the Books in which the holy Doctrine was written, all which (as many as are usefull to our salvation) have been kept inviolable in the Church, so that out of them one most perfect and absolute Canon of Faith and Life was made, and this may be called the integrity of the Scripture. [u] Luk.16.29. Joh.5.39. Psal.19. & 119. Augustinus *affirmat, omnia quæ continent fidem & mores, in illis inveniri, qua apertè posita sunt in Scriptura.* Chrysostomus *manifesta itidem in divinis Scripturis esse perhibet, quæcunque necessaria.* Tertullianus *adorat Scripturæ plenitudinem,* Et *va* denunciat Hermogeni *si quid iis quæ scripta sunt vel detrahat, vel adjiciat.* Rainoldus 1. *Thesi.* Deut. 4. 2. & 12. 32. *Perfectionem Scripturarum probamus:* 1. *Ab earum* Authore, *Deo scilicet; à quo nihil imperfectum ullo modo, multo minus respectu* finis, *cui opus quodcunque destinat, procedere potest.* 2. *A Natura librorum Sacræ Scripturæ,* 2 Cor. 3.14. *Novi Testamenti eadem est ratio,* ver. 6. *Jam verò omne Testamentum quamvis humanum sit, perfectum est.* 3. *Ab* expresso Testimonio, *Psal.*19.8. 4. *A materia; quæ est omne Dei consilium,* Act. 20.22. 5. *A fine, qui est fides,* Joh. 20. 31. Sapientia ad salutem, 2 *Tim.* 3.15. Institutio perfecta ad bona opera, 2 *Tim.* 3.16. Acquisitio vitæ æternæ, *Joh.* 20. 31. D. *Oweni* Exercit. *pro San. Script. exercit.* 3. *Sect.*29.

2. In

2. In respect of the form, *viz.* of the sense or meaning of these Canonical Books, or of divine Truth comprehended in them, which Books contain most fully and perfectly the whole truth necessary and sufficient for the salvation of the Elect; and therefore the Scriptures are to be esteemed a sole adequate, total and perfect measure and rule both of faith and manners, and this is the sufficiency of the Scriptures, which is attributed to it in a two-fold respect.

De Scriptura plenitudine & perfectione, quid sentiat Maldonatus. *Vide ad* Joan. 7. 4.

1. Absolutely in it self, and that in a threefold consideration. 1. Of the principle; for every principle, whether of a thing or of knowledge, ought to be perfect, since demonstration and true conclusions are not deduced from that which is imperfect, therefore it is necessary that the holy Scripture, being the first only immediate principle of all true Doctrine should be most perfect.

De Scriptura integritate. Vide Estium *ad* Act. 20 27.

2. Of the subject, for it hath all Essential parts, matter and form, and integral, Law and Gospel, and is wholly perfect: Both

See Bishop *Ushers* Body of Divinity, *pag.* 18, 19, 20, 21, 2 Tim. 3 16, 17. Joh. 15. 15. *Bene habet, ut iis quæ sunt Scripta, contentus sis.* Hilar.

1. Absolutely, because for the substance, it either expresly or Analogically contains the Doctrine concerning faith and manners, which is communicable and profitable for us to know, which may be proved also by induction, that all necessary opinions of faith, or precepts of life, are to be found in the holy Scripture.

In every age there was revealed that which was sufficient to salvation, and yet now no more than is sufficient; the Word it self is not now, but the revelation only is more perfect. The Old Testament was sufficient for the *Jewes*, but both the New and Old make but one compleat Body for the Church now. *Singuli libri sunt sufficientes sufficientia partium ad quam ordinati sunt; tota verò Scriptura est sufficiens essentiali sufficientia per Libros singulos fusa.* Jun. *Animad. in* Bellarm. *Controv prima, capite quarto.*

2. Relatively, because as it hath a perfection of the whole, so of the parts in the whole; that perfection is called essential, this quantitative. For all the Books are sufficient with an essential perfection, although integrally they have not a sufficiency of the whole, but onely their own, yet so that at distinct times every part sufficed for their times; but all the parts in the whole are but sufficient for us.

3. In its effect and operation it makes men perfect, 2 *Tim.* 3. 16, 17. *Rom.* 15. 4. *Joh.* 2. *ult.* & 5 39.

2. As opposed to unwritten Traditions, all which it excludes by its sufficiency; but we doe not understand by Traditions generally a Doctrine delivered in Word and Writing; but specially all Doctrine not written by Prophets or Apostles, whether Dogmatical, Historical, or Ceremonial; for a perfect reason of the primary opinions belonging to Faith and Manners, is delivered in Scripture; and those things which are out of, beside, or against the Scripture, do not bind the Conscience. 2. Historical, the Sayings and Deeds of Christ and the Apostles, are perfectly contained in the Scriptures, as many as suffice us for our salvation, *John* 20. 20, 31. Those things which are delivered out of Scripture, are to be esteemed mans writings. 3. Ceremonial or secondary opinions concerning Ecclesiastical Rites and Customes are for Essentials, Substantials and Fundamentals, generally contained in the word of God; the accidentals, accessories, and circumstantials are free and mutable. If Traditions agree with the Scripture they are confirmed by it; if they oppose it, they are disproved by it.

The perfection of the Scriptures is not,

First. Infinite and unlimitted: That is an incommunicable property of God; every thing which is from another as the efficient cause, is thereby limited both for the nature and qualities thereof.

Secondly, We do not understand such a perfection as containeth all and singular such things as at any time have been by Divine Inspiration revealed to holy men, and by them delivered to the Church, of what sort soever they were; for all the Sermons of the Prophets, of Christ and his Apostles, are not set down in so many words

words as they uſed in the ſpeaking of them; for of twelve Apoſtles, ſeven wrote nothing, which yet preached, and did many things; neither are all the deeds of Chriſt and his Apoſtles written, for that is contradicted, *John* 20.30,31. & 21.25. but we mean only a Relative perfection, which for ſome certain ends ſake agreeth to the Scripture as to an inſtrument, according to which it perfectly comprehendeth all things which have been, are, or ſhall be neceſſary for the ſalvation of the Church.

The Scriptures are a perfect rule for matters of Faith, but not a perfect regiſter for matters of fact. Mr *Geree.*

Whitakerus *de Script. cap.6. quæſt.6. Stapleton* and *Serrarius* are more wary than ſome other Papiſts; We are abuſed (ſay they) when we are ſaid to hold, that the Scripture is not perfect; for (ſay they) a thing is ſaid to be imperfect, not when it wants any perfection, but when it wants a perfection due; as a man is not imperfect, if he have not an Angels perfection, becauſe this is not due unto him; they ſay, it is not a perfection due to the Scriptures, to teach us every thing neceſſary to ſalvation.

Thirdly, The ſeveral Books of Scripture are indeed perfect, for their own particular ends, purpoſes, and uſes, for which they were intended of the Lord; but yet not any one Book is ſufficient to the common end; the whole Scripture is compleat in all the parts thereof, one ſpeaking of that which another doth wholly paſs over in ſilence, one clearly delivering what was intricate in another. *Paul* ſpeaks much of Juſtification and Predeſtination in the Epiſtle to the *Romans*, nothing of the Euchariſt or Reſurrection.

Fourthly, Since God did reveal his will in writing, thoſe writings which by divine hand and providence were extant in the Church, were ſo ſufficient for the Church in that age, that it needed not Tradition, neither was it lawfull for any humane wight to adde thereto, or take therefrom; but when God did reveal more unto it, the former onely was not then ſufficient without the latter.

Fifthly, The holy Scripture doth ſufficiently contain and deliver all Doctrines which are neceſſary for us to eternal ſalvation, both in reſpect of faith and good works, and moſt of theſe it delivereth to us expreſly, and in ſo many words, and the reſt by good and neceſſary conſequence. The Baptiſm of Infants, and the conſubſtantiality of the Father and of the Son, are not in thoſe words expreſſed in Scripture, yet is the truth of both clearly taught in Scripture, and by evident proof may thence be deduced. That Article of Chriſts deſcent into Hell, *eodem verbis*, is not in the Scripture, yet it may be deduced thence, *Acts* 2.27. Some Papiſts hold, That we muſt not uſe the principles of Reaſon or Conſequences in Divinity, and require, that what we prove be expreſt in ſo many words in Scripture. Theſe are oppoſed by *Vedelius* in his *Rationale Theologicum.* l.1.c.3,4,5,8. and *l.*2. *c.*5,6. and alſo by *Daille* in his Book entituled, *La foy fondee ſur les Saincles Eſcritures*, 1. *Partie*, he ſhews there, That Chriſt and his Apoſtles, and the Ancient Fathers in diſputing againſt their Adverſaries, uſed conſequences drawn from the Scripture, *Mat.*12.32. *Act.*17.23. & 18.2,3. *Act.* 17.3. *Opening and alledging.* S[t] *Luke* there uſeth two words very proper for this ſubject; the firſt ſignifies to open, the other to put one thing neer another, to ſhew that the Apoſtle proved his concluſions by the Scriptures, in clearing firſt the Prophecies, and in ſhewing the true ſenſe, and after in comparing them with the events; the figures with the things, and the ſhadows with the body, where the light of the truths of the Goſpel of it ſelf ſhined forth, *Mat.* 22. 29, 31, 32. He blames them for not having learned the Reſurrection of the dead by this ſentence of the Scripture; therefore they ought to have learned it: Now the ſentence which he alledgeth, ſaith nothing formally and expreſly of the Reſurrection of the dead, but infers it from what he had laid down, *Hic Dominum uti principiis rationis & naturæ adeo manifeſtum eſt, ut ne* Veronius *quidem Magiſter Artis negandi, negare illud poſſit.* Vedel. *Rat. Theol. l.*2. *c.*6. *Vide plura ibid. & c.* 5.

Perinde ſunt ea quæ ex Scripturis colliguntur atque ea quæ ſcribuntur. Greg. Nazian. *l.* 5. *Theol.* Mat.28.29.

The ancient Fathers prove by conſequences drawn from Scripture, that God the Father is without beginning, againſt the *Sabellians*; and that the Sonne is conſubſtantial with the Father, againſt the *Arians*; that Chriſt hath two

Natures, againſt the *Eutychians*. The Papiſts will not be able to prove their Purgatory, and many other of their corrupt opinions by the expreſſe words of Scripture.

We ſhall now lay down ſome Propoſitions or Theorems about the ſufficiency of Scripture.

Catholici in perfectione Scripturæ, Papiſtæ in imperfectione, totius cauſæ, id eſt, omnium controverſiarum de Religione, prorsum & puppim conſtituunt. Chamierus *Tom.* 1. *de Canone, lib.* 8. *cap.* 1.

First, In every age of the Church, the Lord hath revealed ſo much ſupernatural truth, as was for that age neceſſary unto ſalvation: his wayes he made known to *Moſes*, Pſal.103.7. and his ſtatutes to *Iſrael*, Deu.4.6. Pſ.147.20. Heb.1.1. Therefore that is an erroneous opinion, that before the Law written, men were ſaved by the Law of Nature, and in the time of the Law, by the Law of *Moſes*, and ſince in the time of the Goſpel by the Word of grace.

Secondly, The ſubſtance of all things neceſſary to ſalvation, ever ſince the fall of *Adam* hath been, and is one and the ſame, as the true Religion hath been one and unchangeable.

1, The knowledge of God and Chriſt is the ſumme of all things neceſſary to ſalvation, *Joh.*17.3. *Col.*2.2. but this knowledge was ever neceſſary, *Jer.*9.23. *Act.*4.12. the Fathers indeed ſaw Chriſt more obſcurely and ænigmatically, we more clearly, diſtinctly and perſpicuouſly, but yet they knew him, and believed in him unto ſalvation, as well as we, *John* 8.56.

1 Cor.10.1,2, 3.

2. The Covenant of Grace which God made with man is an everlaſting Covenant, therein the Lord hath revealed himſelf to be one and unchangeable; as in nature ſo in will, *Heb.*13.8. *Rom.*3.29. ſhewing that as God is one in nature, truth and conſtancy, and that as well toward the *Gentiles*, as toward the *Jews*, ſo he would juſtifie both the Circumciſion and Uncircumciſion, the *Jew* and the *Gentile* by one way of Religion; that is to ſay, through faith and belief in his Sonne Jeſus Chriſt.

3. Chriſt and his Apoſtles profeſſed and taught no new Religion, but the ſame which the Scriptures of the Old Teſtament did before inſtruct, *Mat.*5.17. *Joh.*5.39. *Act.*10.43. *Luk.* 24.25,26,27,44,45. *Act.* 18.28. & 17.7. & 26.22. & 28.23. *Rom.* 6. 26. Therefore the believing *Jews*, and the converted *Gentiles* are ſtiled the children of faithfull *Abraham*, being juſtified by faith as *Abraham* was. Whence we may conclude, that before, under, and after the Law, ſince the fall of *Adam*, there was never but one true Catholick Religion, or way to Heaven and Happineſſe.

Mat.8.11. Luk.19.9. Gal. 3.7,8,29. Rom.4.15,16.

Thirdly, The word of God being uttered in old time ſundry ways, was at length made known by writing; the Lord ſtirring up, and by his holy Spirit inſpiring his ſervants, to write his will and pleaſure.

Fourthly, So long as there was any truth in any age, neceſſary to be more fully and clearly known, than was already revealed in the Books of *Moſes*, it pleaſed God to ſtir up holy men, whom he divinely inſpired, and ſufficiently furniſhed to make the truth known unto the Church; thus after *Moſes*, during the time of the Law, the Lord raiſed up Prophets, who opened the perfect way of life unto the Church of the Old Teſtament more clearly, than it was before manifeſted in the Books of *Moſes*, the time and age of the Church requiring the ſame. The Church of the *Jews* in the ſeveral ages thereof was ſufficiently taught and inſtructed in all things neceſſary to ſalvation by the writings of *Moſes* and the Prophets, which appears:

Some Papiſts ſay the Scriptures are not imperfect, becauſe they ſend us to the Church, which is the perfect Rule, and therefore they are perfect *implicitè*, though not *explicitè*: but ſo I might ſay every ruſtick were a perfect Rule of Faith, becauſe he can ſhew me the Pope, who is the infallible Judge. If the Scripture ſend to the Church to learne that which is not in the Scripture, by this ſending ſhe confeſſeth her imperfection. See *Moulins* Buckler of Faith, pag. 45.

1. In that our Saviour being asked of one, *What he ſhould do that he might inherit eternal life?* anſwered, *What is written in the Law and Prophets? How readeſt thou? Luk.* 10.25,26. and out of the Scripture he declared himſelf to be the Saviour of

the

the world, fore-told and promiſed, *Mat.*21.44.& 26.31. *Luk.* 4. 21. & 24,25,26, 27,44. *Joh.* 3.14.

2. The anſwer of *Abraham* to the rich man, ſending his friends to *Moſes* and the Prophets, ſheweth that they ſufficed to inſtruct the faithfull Jews in all things neceſſary to ſalvation, *Luk.*16.29,30. by them they might learn how to obtain Life and eſcape Death, when he ſaith, *Let them hear them*, he meaneth them only, as that place is meant, *Mat.*17.5.

The Jews themſelves acknowledged the ſufficiency of thoſe writings, to lead them unto life and happineſs, *Joh.* 5. 39.

Fifthly, The Prophets did expound the Law of God, and ſpeak more plainly, preciſely and diſtinctly touching the coming of the *Meſſias*, than *Moſes* did; but the laſt full and clear Will of God touching the Salvation of man was not manifeſted by them; that was together, and at once to be publiſhed and taught by the *Meſſias*, who alſo at his coming did eſtabliſh that order in the Church of God, which was to continue therein for ever: For

1. Chriſt was ordained of the Father to be the great Doctor of his Church, a Prophet more excellent than the reſt that were before him, both in reſpect of his Perſon, Office, Manner of receiving his Doctrine, and the excellency of the Doctrine which he delivered.

2. This was well known, not only among the Jews, but alſo among the *Samaritans*, inſomuch that the woman of *Samaria* could ſay, *I know when the Meſſias is come, he will tell us all things*,. Joh. 4. 25. John 1. 18. & 3. 22. Iſa. 61. 1,2. Heb.1.1.&2.3. Acts 1. 3. Mat.11.29,27.

3. The time wherein God ſpake unto us by his Sonne, is called the laſt dayes or the laſt time, *Heb.* 1. 2. 1 *Pet.* 1. 20. to note that we are not hereafter to expect or look for any fuller or more clear *Revelation* of Divine Myſteries than that which was then delivered.

4. Chriſt is called a Mediator of the New Teſtament, or the New Covenant, *Heb.* 9. 15. becauſe all things are eſtabliſhed by him as they ought to continue for ever; for that which is old decayeth and is ready to vaniſh, but that which is new abideth, *Heb.* 8. 13.

5. It pleaſed the Lord in great wiſdome to reveale the Covenant of grace to the Church, that ſhe might not deſpaire; but obſcurely at the firſt, that ſhe might earneſtly long for the coming of that *Meſſiah*, who was to make known what he had heard and ſeen of the Father, which diſpenſation was needfull, that the grace of God might not be contemned, as haply it would have been, if God had fully revealed and made known his bounty unto man, before he had ſeen his miſery, and the neceſſity thereof. Our Saviour Chriſt for ſubſtance of Doctrine neceſſary to Salvation, taught nothing which was not before in ſome ſort contained in the writings of *Moſes* and the Prophets, out of whom he confirmed his Doctrine; but that which was in them more obſcurely, ænigmatically and briefly, he explained more excellently, fully and clearly; the Apoſtles proved their Doctrine out of the Book of *Moſes* and the Prophets, *Acts* 17.11. and 26. 22. *Luke* 24.27. *Rom.*1.2. *Act.* 28.23. Matth. 22.32. John 5. 46. Luke 24. 44, 45.

Sixthly, All things neceſſary in that manner as we have ſpoken, were taught and inſpired to the Apoſtles by our Saviour Chriſt, and there were no new inſpirations after their times; nor are we to expect further hereafter; which we prove, *Montanus* held that there was no ſufficient inſtruction given by the Apoſtles unto the Church, but that there were only certain Principles of Religion given by them, being unperfect. and were afterward to be finiſhed and poliſhed by the Comforter, which himſelf did ſerge. *Tertullian* was a Montaniſt, he often likeneth the Church of God in the Apoſtles time unto a Tree whoſe fruit was not bloomed, and unto one which is in his baſe age. *Cartw.* Reply to *Whitgifts* 2d Anſwer 79.

1. By places of Scripture, *John* 14. 26. he that teacheth all things, omitteth nothing; Chriſt ſaid all things to his Apoſtles, as appears, *John* 15. 15. and 17. 8. *John* 16. 13.

2. By reaſons drawn from thence, 1. The plentifull pouring forth of the Spirit was deferred till the glorifying of Chriſt; he being glorified, it was no longer to

be delayed, Christ being exalted on the right hand of God, obtained the Spirit promised, and that was not according to measure, and poured the same in such abundance, as it could be poured forth and received by men, so that was fullfilled which was fore-told by *Joel* 2. 28. *Acts* 2. 33. *John* 3. 34, 35. *Acts* 2. 16, 17. 2. The Scripture and the Prophecies of the Old Testament do teach and delare, That all Divine Truth should fully and at once be manfested by the *Messias* who is the only Prophet, high-Priest, and King of his Church; there is no other *Revelation* promised, none other needfull besides that which was made by him, *Isa.* 11. 9. *Acts* 3. 23, 24. *Joel* 2. 23. *Vide* Mercerum *in loc.* therefore the last inspiration was made to the Apostles, and none other to be expected. The Doctrine of the Law and the Prophets did suffice to Salvation; yet it did send the Fathers to expect somewhat more perfect, 1 *Pet.* 1. 10. but to the preaching of the Gospel nothing is to be added, we are not sent to wait for any clearer vision.

3. So long as any truth needfull to be known, was unrevealed or not plainly taught, the Lord did stir up some Prophet or other, to teach the same unto the Chrch; therefore the Lord surceasing to speak since the publishing of the Gospel of Jesus Christ, and the delivery of the same in writing, is unto us a manifest token, that the whole will of God is now brought to light, and that no new *Revelation* is to be expected.

Our seventh Proposition is, Christ and his Apostles were able to propound and teach by lively voice, that Doctrine which pertains to perfection, *John* 1. 18. and 11. 11, 32. *John* 8. 26. and the Apostles perfectly taught all things which are or shall be necessary for the Church, *Acts* 20. 27. *Gal.* 1. 7, 8, 9. The Doctrine of repentance and remission of sins in the name of Christ, doth summarily contain all things necessary to salvation, *Acts* 5. 31. and 11. 11. but this Doctrine the Apostles preached, *Act.* 13. 38, 39. *Luke* 24. 47.

The Word of God is not only Milk for Babes, but strong Meat for men of ripe years, 1 *Cor.* 3. 1, 2. *Heb.* 5. 14. and 6. 1, 2. therefore it containeth not only matter of preparation, but of perfection.

Our eighth Proposition is, The summe and substance of that heavenly Doctrine which was taught by the Prophets and Apostles, was by them committed to writing, the holy Ghost giving them a commandment, and guiding their hands therein, that they could not erre, so that the Word preached and written by them is one in substance, both in respect of matter, which is the Will and Word of God, and inward forme, *viz.* the Divine Truth immediately inspired, though different in the external form and manner of delivery.

Our ninth Proposition is, That nothing is necessary to be known of Christians over and above that which is found in the Old Testament, which is not clearly and evidently contained in the Books of the Apostles and Evangelists.

Our last Proposition is, that all things which have been, are, or shall be necessary to the salvation of the Church to the end of the world, are perfectly contained in the writings of the Prophets and Apostles, long since divinely inspired, written and published, and now received by the Church of God, so that no new *Revelation* or Tradition beside * those inspired, published and comprehended in the Scripture, are necessary for the salvation of the Church.

* *Additio ad Scripturam sit tripliciter.*
1. *In quo additum est contrarium, & est errorum.*
2. *In quo additum est diversum, & est præsumptionis.*
3. *In quo additum est consonum, & est fidelis instructionis.*

Heb. 1. 1, 2. Gods speaking by his Sonne is opposed to his speaking by the Prophets, he spake piece-meale by them, and at severall times, but he spake once for all by his Son, *Rev.* 22. 18. *Post consignatum Canonem non sunt expectandæ novæ revelationes.* My opinion is, that it is no lesse than absolute renunciation of the Gospel, and faith of Christ, and the ready way, I am sure, to bring in Mahometisme, or if any thing can be worse, after the Gospel, and faith of Christ once delivered, to pretend to new Lights, and to seek after Revelations in matters of faith and doctrine. God make me constant to that profession of *Tertullian*, falling from which himself, he became an Heretick, and a persecutor of the Catholick Church by his writings: *Nobis curiositate opus non est post Christum Jesum, nec inquisitione post Evangelium. Cum credimus nihil desideramus ultra credere: hoc enim prius credimus, non esse quod ultra credere debeamus.* Tertul. *adverſ.*

adverſ. hereſ. cap. 4. Dr *Cauſab.* of *Enthuſ.* cap. 3.

The are three opinions, 1. Of the Papiſts who altogether deny it. 2. Of the Socinians which would have all things expreſly contained in Scripture, and if it be not *totidem verbis* they reject it. 3. Of the Orthodox, who ſay it contains all things expreſly, or by conſequence.

Crocius in his *Antiweigelius, cap.* 1. *Quæſt.* 8. ſhews, that private Revelations, Dreams, Conferences with Angels are not to be deſired and expected in matters of faith, the Canon of the Scripture being now compleat. The *Weigelians* talk of a *Seculum Spiritus Sancti*, as God the Father had his time, the time of the Law, Chriſt his time, the time of the Goſpel; ſo (ſay they) the holy Ghoſt ſhall have his time, when there ſhall be higher diſpenſations, and we ſhall be wiſer than the Apoſtles. See *Matth.* 24. 14. and 28. 20. 1 *Cor.* 11. 26. See Mr *Gelleſp. Miſcel. cap.* 10. and *Brochmands Syſtem. Theol. Artic.* 6. *De Spiritu Sancto*, cap. 2. queſt. 12. *An ſeculum quoddam Spiritus Sancti reſtet, in quo longe major, futura ſit cognitionis Dei lux, quàm fuerit tempore Chriſti & Apoſtolorum?*

Some ſay the Scriptures are but for the training up of Chriſtians during their minority (as Grammer Rules for Boys) and are not able to acquaint the ſoul with the higheſt diſcoveries of God and truth. And moſt corruptly they ſerve themſelves with that expreſſion of the Apoſtle, 1 *Cor.* 13. 11. This Glaſſe (ſay they) is the Scriptures; through which we ſee ſomething of God indeed (whilſt we are children in underſtanding) but very obſcurely and brokenly; and therefore (ſay they) if ye would diſcern of God clearly, and ſee him as he is, ye muſt break the Glaſſe, and look quite beyond Scriptures; when ye become men ye muſt put away theſe childiſh things. *Blow at the Root*, p. 82, 83.

The expreſſe teſtimonies of Scripture, forbidding even Angels to adde * any thing to thoſe things which are commanded by the Lord, do prove the perfection of the Scripture, *Deut.* 4. 5, 12. and 12. 32. and 30. 10. and 5. 12, 13, 14. and 28. 58. *Joſhua* 1. 7, 8. *Prov.* 30. 5. wherefore the Apoſtle commands, That no man preſume above that which is written, 1 *Cor.* 4. 6. 2 *Tim.* 3. 15, 16. Divers reaſons may be drawn from this laſt place to prove the perfection of the Scripture.

* That Doctrine of Religion, to which God would have nothing added, and from which he would have nothing taken away, muſt needs be perfect. *Illud perfectum in ſuo genere cui nihil in eo genere aut addi, aut diminui poteſt, Pſal.* 19. 8. the Hebrew word ſignifieth that perfection *cui nihil deeſt. Quam aſſertionem licet Scriptura innumeris locis validè firmet, inſtar omnium tamen eſt* παλιβρύλλητον; *illud D. Pauli dictum*, 2 Tim. 3. v. 14. 15. 16. *Quo quid quæſo afferri potuit aut plenius aut potentius, pro aſtruendâ Scripturarum Sacrarum conſummatiſſima perfectione? nam ſi tota Scriptura planè comparata eſt, & ſapientem reddere ad ſalutem, & ad omne bonum opus plenè inſtruere; quid quaſo ulterius requires?* Brochm. *Syſtem. Theol. Tom.* 1. *Artic. de Sac. Script.* c. 1. *vide etiam* c. 2. ibid. *Quæſt.* 14. *& Quæſt.* 17.

1. The Apoſtle teacheth, That the Scriptures are able to make a man wiſe to ſalvation: therefore there needeth no further counſel nor direction thereunto, [a] but out of the Scriptures.

2 King. 5. 8.

2. The Scriptures are able to make the man of God, that is the Miniſter of the Word, perfect and compleat unto every work of his Miniſtry, whether it be by teaching true Doctrine, or confuting falſe, by exhorting and putting forward to that which is good, or dehorting from that which is evill.

2 Tim. 3. 15, 16, 17.

[a] *Salus noſtra Chriſtus eſt, ſalutis via fides viæ dux, Scriptura.* Raynoldus.

Paul would not have us think that all and every writing, *viz.* of *Plato*, *Ariſtotle*, is divinely inſpired, for in *verſ.* 15. he not only uſeth the plural number, calling them the holy Writings; thereby to note the Word of God, and not one ſentence or Book, but all the ſentences and Books of the Scripture, and alſo uſeth the Article, which hath force of an univerſal note, therefore the Greek words, the whole Scripture, ſignifieth the whole altogether, and not every part ſeverally in this place. 2. No one part of holy Scripture is able to make the Miniſter perfect, therefore it muſt needs be underſtood of the whole body of holy Scripture, wherein this ſufficiency is to be found. The Ancient Fathers and other Divines, have from this place proved the perfection and ſufficiency of the Scripture in all things neceſſary to ſalvation.

τὰ ἱερὰ γράμματα. It is taken *collectivè* not *diſtributivè*. *Si* πᾶσα *non totam ſed omnem ſignificaret, eo fortius futurum argumentum noſtrum: nam ſi partes ſingulæ ſufficerent, tum multo magis omnes.* Chamierus.

We

We do not reaſon thus (as the Papiſts charge us) it is profitable, therefore it is ſufficient; but becauſe, 1. The Scripture is profitable for all theſe [b] ends (*viz.* to teach ſound Doctrine, to refute falſe opinions, to inſtruct in holy life, and correct ill manners) therefore it is ſufficient; [c] or it is profitable to all thoſe functions of the Miniſtery, that a Miniſter of the Church may be perfect; therefore much more for the people. *Argumentum non nititur unica illa voce (utilis) ſed toto ſententiæ complexu.* Chamierus.

[b] *Nullus Papiſta aptè & plenè huic argumento unquam reſpondit, aut reſpondebit.* Whitak.

Hitherto of the perfection of the Scripture abſolutely conſidered, now followes the ſufficiency thereof in oppoſition to unwritten traditions or verities, as the Papiſts ſpeak.

[c] Is not the Scripture (ſaid *Hawks* the Martyr) ſufficient for my ſalvation? Yes, ſaith one of *Bonners* Chaplains, it is ſufficient for our ſalvation, but not for our inſtruction. *Hawks* anſwered, God ſend me the ſalvation, and take you the inſtruction. *Fox* Martyrol.

Epiſc. Daven. de Judice Controverſ. c. 5.

Dr *Davenant* premiſeth theſe things for the better underſtanding of the ſufficiency of the Scripture.

1. We ſpeak of the State of the Church (ſaith he) in which God hath ceaſed to ſpeak to men by the Prophets or Apoſtles divinely inſpired, and to lay open new *Revelations* to his Church.

2. We grant that the Apoſtles living and preaching, and the Canon of the New Teſtament being not yet ſealed, their Goſpel delivered *Viva Voce*, was no leſſe a rule of Faith and Worſhip, than the Writing of *Moſes* and the Prophets.

3. We do not reject all the traditions [d] of the Church; for we embrace certain Hiſtorical and Ceremonial ones; but we deny that opinions of faith or precepts of worſhip can be confirmed by unwritten traditions.

[d] *Notandum hoc loco verbum Dei, Scripturis ſeu ſcripto verbo definiri: quod enim prius Dei verbum ſeu ſermonem, nunc Scripturas appellat, adverſus Pontificios, qui verbum Dei ad non Scripta Traditiones, & Pontificum eteam decreta transferunt. Sed verbum Dei Scripturis cingi & terminari apparet*, Rom. 1. 2. *deinde* 2 Tim. 3. 17. *Denique ex hoc loco, cum vitam æternam conferat, eamque in ſe incluſam habeat Scriptura, quid eſt quod ad eam accedere aut adjungi poteſt? Hanc enim Judæorum, de vita æterna Scripturis comprehenſa, opinionem, Chriſtus ipſe comprobat.* Cartw. *in Harm. Evangel. in* Joh. 5. 39.

4. We call that an opinion of Faith; to ſpeak properly and ſtrictly, when a Propoſition is revealed by God, which exceeds the capacity of nature, and is propounded to be believed, as neceſſary to be known to Salvation. Fundamentall opinions are thoſe which by a uſuall and proper name are called Articles of Faith.

5. What is not in reſpect of the Matter an Article of Faith, may be a Propoſition to be believed with a Theological Faith, if you look to the manner of revealing, as that the Sun is a great light, the Moon a leſſe, *Gen.* 1. 16. that *Rachel* was beautifull, *Leah* blear-eyed.

The Papiſts do not ceaſe to accuſe the Scripture of imperfection [e] and inſufficiency, as not containing all things neceſſary to ſalvation. The Councel of *Trent*, *Seſſ.* 4. *decret.* 1. ſaith, That the Truth and Diſcipline is contained *in libris ſcriptis, & ſine ſcripto traditionibus.* The Papiſts [f] generally divide the Word of God into the word written and traditions. They affirm, that there are many things belongings to Chriſtian faith, which are neither contained in the Scriptures openly nor ſecretly. This opinion is maintained by the Papiſts, but it was not firſt invented by them. The Jewiſh Fathers did uſe the traditions of the Elders, and it hath been ſaid of old, *Mark* 7. 5. *Matth.* 5. 21. for their errors and ſuperſtitions, yea, at length they affirmed that God gave to *Moſes* in Mount *Sinai* the Scripture and the *Cabala*, or a double Law, the one written, the other

[e] *Minima veritatis particula in Scripturis continetur.* *Charronens.*

[f] Bellarm. *de verbo Dei*, lib. 4. cap. 3. Rhemiſts *Annotat. in* Joh. 21. *ſect.* 3. & *Annotat. in* 2 Theſſ. 2. 16. & *Annotat. in* Act. 15. *ſect.* 3. & *in* Apoc. 20. *ſect.* 1.

8 unwritten. The *Tridentin* Fathers, *Seſ.* 4. do command Traditions to be received with the ſame reverend affection and piety with which we embrace the Scripture; and becauſe one Biſhop of the Councel of *Trent* refuſed this, he was excluded. In the mean ſpace, they explaine not what thoſe Traditions are which muſt be ſo regarded, none of them would ever give us a Liſt and Catalogue of thoſe Ordinances, which are to be defended by the authority of unwritten Traditions, not of the Word committed to writing; only they affirme in generall, whatſoever they teach or do, which is not in the Scripture, that it is to be put into the number of Traditions unwritten. The cauſe of it ſelf is manifeſt, That at their pleaſure they might thruſt what they would upon the Church, under the name of Traditions. *Vide* Whitak. *de Script. contro. Quæſt.* 6. *c.* 5. See alſo *Moulins Buckler of Faith*, p. 51.

g *Aſſerimus in Scripturis non contineri expreſsè totam doctrinam neceſſariam, ſivè de fide ſivè de moribus & proinde præter verbum Dei ſcriptum requiri etiam verbum Dei non ſcriptum, id eſt, Divinos & Apoſtolicas traditiones.* Bellarm. *lib.* 4. *de verbo Dei non ſcripto. Omnes libros veteris & Novi Teſtamenti, nec non traditiones ipſas tum ad fidem tum ad mores pertinentes, tanquam vel ore tenus à Chriſto, vel à Spiritu Sancto dictatas, & continua ſucceſſione in Eccleſia Catholica conſervatas pari pietatis affectu ac reverentia ſuſcipit ac veneratur. Tridentina Synodus, ſeſſ.* 4. *ſect.* 1. *Quanquam error hic communis fuit hæreticis penè omnibus, Lutherani tamen quaſi proprium uſurparunt, quantaque maxima potuerè vi aſtruere niſi ſunt, nihil præter Scripturas ſacras apoſtolicam habere auctoritatem. Melch. Can. De loc. Theol.* l. 3. c. 1. *Vide plura* ibid. *&* c. 2, 3, 4, 5, 6, 7.

Lindan the Papiſt was not aſhamed to ſay, *That it had been better for the Church, if there had been no Scripture at all, but onely Traditions.* For (ſaith he) we may do well enough with Traditions though we had no Scripture; but could not do well enough with Scripture, though we had no Traditions.

The Jewiſh Caballiſts would reproach thoſe that were given unto the Scriptures with this nick name of *Karaim*, as Roman Tradition-Mongers call us *Scripturarians*, but the Fathers never accounted it an error. *Puttocks* Rejoynder to Fryer *Malone*, Sect. 9. See of the other Jews hatred againſt the *Karæi* in *Hornbeck*'s Prolegom. to his Books againſt the Jewes, and *l.* 1. *c.* 1. his Arguments againſt their Orall Law or Kabala. The Doctrine of unwritten Traditions doth either croſs the verity of the Scriptures, and ſo they are *contra Legem*, or elſe they croſs the perfection of them, and ſo are *præter Legem*, Id. ib. Sect. 7.

Baldwin ſaith, a Teſtament may be either *Scriptum* or *Nuncupativum*, ſet down in writing, or uttered by word of mouth. But a *Nuncupative* Teſtament, or Will made by word of mouth without writing, muſt be proved by ſolemne witneſſes. The ſolemn witneſſes of Chriſts Teſtament are the Prophets and Apoſtles. Let Papiſts, if they can, prove by them, that part of the Teſtament of Chriſt is unwritten.

Any indifferent Reader will conceive, that the Scriptures make moſt for them, who ſtand moſt for their Authority and perfection, as all the reformed Divines do, not only affirming, but alſo confirming, that the Scripture is not only a moſt perfect, but the only infallible rule of faith, *Titus* 1. 2, *Rom.* 3. 4. *God can not lie*, and *Let God be true, and every man a liar*, that is, ſubject to errour and falſhood. Every Article of Divine Faith muſt have a certain and infallible ground, there is none ſuch of ſupernatural truth but the Scripture.

Becauſe our Adverſaries h do contend for Traditions not written hotly, and zealouſly, againſt the total perfection of the Scripture, that they might thruſt upon us many points (by their own confeſſion) not contained in Scripture; and uſurp to themſelves irrefragable authority in the Church, it ſhall not be amiſs largely to conſider of this matter: And firſt to enquire of the ſignification of the words Greek and Latine, which are tranſlated *Tradition*; and then to come to the matter which is controverted between us and the Papiſts.

h *Bellarmine* hath a whole Book *De verbo Dei non ſcripto*, of the word of God unwriten.

Hæc eſt igitur Papiſtarum confeſſio, non poſſe ſe ſuas traditiones in Scripturis invenire nec per Scripturas probare. Rolloc. *de vocatione*, cap. 14. *Non opus habent* Pontificii, *in Controverſia* de Traditionibus, *de eo laborare ut* verbum Dei non Scriptum *pari eſſe authoritatis, cum* verbo Dei ſcripto. *Id enim nos ultrò largimur: modò, ut de* ſcripto *nobis conſtat, conſtare poſſet pariter de* non ſcripto, *quod ſit indubiè verbum Dei.* Dr *Sanderſon, De obligatione, Conſc.* par. 4. *Pontificii docent, non eſſe ſolum Dei verbum, quod in Sacra Scriptura continetur, ſed etiam patrum traditiones, licet hæ nullo utantur teſtimonio Scriptura, pro certo Dei verbo habendas eſſe. Tilemanni Heſhuſii errores Pontificiorum de Sacra Scriptura.* 1. loc.

The Greek word ſignifying *Tradition*, παράδοσις, which in the New Teſtament is uſed only in theſe places, *Matth.* 15. 2, 3, 6. *Mark* 7. 3, 5, 8, 9, 13. 1 *Cor.*

11. 2.

Do we not allow of all the Apoſtolicall Traditions, which agree unto the Scriptures? Nay more, Do we not tranſlate the word Traditions in the Scripture, when the Text will bear it, according to the Greek Original? Look upon *Mat.* 15. and in three ſeverall verſes, 2, 3, 6. we uſe the word Tradition. Look upon the 7th of *Mark*, and in four ſeverall verſes, *verſ.* 3, 8, 9, 13. we tranſlate *Traditions*. Look upon St *Paul* to the *Coloſſians*, 2. 8. Gal. 1. 14. and upon St *Peter*, 1 Pet. 1. 18. and in all theſe in the Tranſlation joyned with your Rhemiſh Teſtament, you ſhall find the word Traditions. Dr *Featley*'s Caſe for the Spectacles, *ch.* 8.

11. 2. *Gal.* 1. 14. *Coloſ.* 2. 8. 2 *Theſ.* 2. 15. and 3. 6. and in the vulgar Latine is rendred *Traditio*, Mat. 15. 2, 3, 6. Mark 7. 3, 5, 8, 9, 13. Gal. 1. 14. Col. 2. 8. 2 Theſ. 2. 15. and 3. 6. and *Præcepta*, 1 Cor. 11. 2. Whereto the Rhemiſts tranſlation (which ſeemeth to be but a bare tranſlation of the Vulgar Latine) doth wholly agree, uſing the word *Tradition* every where, excepting 1 *Cor.* 11. 2. where they uſe the word *Precepts*, but ſet in the margin the word *Tradition*. *Arias Montanus* in his interlineal Tranſlation doth render it *Traditio*, *Beza* doth commonly expreſs it by the word *traditio*. In the Engliſh *Geneva* Bible, we tranſlate it by the word *Inſtruction*, *Tradition*, calling mens precepts Traditions, the Apoſtles Doctrine, Ordinances or Inſtructions, not that we feared the word *Tradition*, but becauſe we would not have the ſimple deceived, as though the unwritten verities of the Papiſts were thereby commended, or as though we had ſome honourable conceit of them; and what we did herein, the ſignification of the word doth give us free liberty to do; in our laſt Engliſh Tranſlation we uſe the word *Tradition*, as often as the Vulgar Latine or the Rhemiſts have done; not that we were driven by fear or ſhame to alter what was done before, but becauſe we would cut off all occaſion of carping at our Traſlation, though never ſo unjuſt.

Tradere, *quaſi* trans dare, *propriè quidem de rebus uſurpatur, quæ de manu in manum dantur, & transferuntur. Metaphorice autem ſignificat docere; ſive vivâ voce id fiat, ſive ſcripto. Sic correlativa ſunt* Tradere *&* Accipere, 1 *Cor.* 11. 23. *&* 15. 3. *Eſſenii Syſtem. Theol. Diſput.* 4. *De Sacra Scriptura*

[1] The word originally may import any thing which is delivered howſoever, either by word or writing. Thus whatſoever we have received in the Scriptures, was firſt Tradition as delivered by word, and ſtill is tradition becauſe it is delivered in writing. But though the word in it ſelf have this generall and indifferent ſignification of any thing that is delivered, yet in our diſputation it is reſtrained to one only manner of delivering by word and relation only, and not by Scripture. We deny that either in the Law or Goſpel there was any thing left unwritten, which concerneth us to know, for attaining of true Faith and Righteouſneſſe towards God. *Abbot* againſt *Biſhop*. We cavill not at the uſe of the word *Tradition*: we find it both in Scripture and in the Fathers. And the generall ſenſe of *Traditio* with the Latines, of *παράδοσις* with the Greek, of *Maſoreth* with the Hebrews, is the ſame, namely a *Delivery*, or any thing delivered, as well by Epiſtle, as by word of mouth, 2 *Theſſ.* 2. 15. *Puttocks* Rejoynder to *Malone* about Traditions, *Sect.* 1.

First, We contend not about the name [1] Tradition, the word may lawfully be uſed, if the ſenſe affixed thereto be lawfull. 2. All Traditions unwritten are not ſimply condemned by us. 3. The Apoſtles delivered by lively voice many obſervation diſpenſable and alterable, according to the circumſtances of time and perſons, appertaining to order and comlineſs; only we ſay, that they were not of the ſubſtance of Religion, that they were not generall concerning all Churches. 4. We receive the number and names of the Authors of Books Divine and Canonical, as delivered by Tradition; but the Divine Truth of thoſe Books is in it ſelf clear and evident unto us, not depending on the Churches Authority. The Books of Scripture have not their Authority (*quod nos*) from the approbrtion of the Church, but win credit of themſelves, and yield ſufficient ſatisfaction to all men of their Divine Truth, whence we judge the Church that receiveth them to be led by the Spirit of God; yet the Number, Authors and Integrity of the parts of thoſe Books, we receive as delivered by Tradition. 5. The continued practice of ſuch things as are neither expreſly contained in Scripture, nor the example of ſuch practice expreſly there delivered, though the Grounds, Reaſons, and cauſe of the neceſſity of ſuch practice be there contained, and the benefit and good that followeth of it, we receive upon Tradition, though the thing it ſelf we receive not for Tradition. Of this ſort is the Baptiſm of Infants, which may be named a Tradition, becauſe it is not expreſly delivered in Scripture, that the Apoſtles did baptize Infants, nor any expreſs precept there found that they ſhould ſo do; yet is not this ſo received by bare and naked Tradition, but that we find the Scripture to deliver unto us the ground of it.

[k] In *Matth.* 15. *Bellarmine* and *Maldonat* [k] both do confeſs, That the Baptiſm of Infants may be proved by the Scripture; and therefore *Maldonate* concludes, *Nobis verò tradi-*

tio

tio non eſt. Bellarmine[1] (as *Whitaker* ſhews) contradicts himſelf; for firſt, he ſaith, That the Baptiſm of Infants is an unwritten Tradition; and after, That the Catholicks can prove Baptiſm of Infants from the Scriptures.

[1] *Vide* Whitakerum *de Script.* c. 9. *Quæſt.* 6. p. 405. *&* 406. In his Book *De verbo Dei* ſtanding for unwritten Traditions, as a part of the Word of God, he will have Baptiſm of Infants to be one; but when he diſputes for Baptiſm of Infants againſt *Anabaptiſts*, then he heaps up Texts of Scripture. Mr *Blakes* Birth-Priviledge.

To this head [m] we may referre the obſervation of the Lords-day, the precept whereof is not found in Scripture, though the Practice be. And if for that cauſe any ſhall name it a Tradition, we will not contend about the word, if he grant withall, that the example Apoſtolical hath the force of a Law, as implying a common equity concerning us no leſſe than it did them.

[m] *Exſtat nomen diei Dominicæ*, Mat. 28. Mar. 16. Apoc. 1. *Exſtat exemplum Apoſtolicæ Eccleſiæ quæ cum diem ſolennem habuit celebratione Cœnæ, prædicatione verbi Dei. Collectione Eleemoſynæ*, Acts 20. 1 Cor. 16. 1. *Quod exemplum ſuum & Eccleſiæ praxin cum Apoſtoli nobis repræſentant in ſuis ſcriptis, quis non videt eos præcipere imitationem ſui?* Vedel. *exercitat Epiſt.* Ignatii *ad Magneſios*, c. 7. *Vide plura ibid.*

If any man ſhall call the ſummary comprehenſion of the chief heads of Chriſtian Doctrine contained in the Creed, [n] commonly called *The Apoſtles Creed*, a Tradition, we will not contend about it. For although every part thereof be contained in Scripture; yet the orderly connexion, and diſtinct explication of thoſe principal Articles gathered into an Epitome, wherein are implyed, and whence are inferred all Concluſions Theological, is an Act humane, not divine, and in that ſenſe may be called a Tradition. But let it be noted withall, that we admit it not to have that credit as now it hath, to be the Rule of Faith; for this is the priviledge of holy Scripture. The Creed it ſelf was gathered out of Scripture, and is to be expounded by the Scripture; therefore it is not given to be a perfect Canon of faith and manners.

[n] *Symbolum Apoſtolicum ex traditione eſt ſecundum formulam rationemque verborum; at ſecundum ſubſtantiam eſt Scriptura ipſiſſima.* Junius *Animad.* in Bellarm. *controv.* 1. *l.* 4. *Negamus ullum eſſe in toto Symbolo vel minimum articulum, qui non diſertè conſtet, ac totidem penè dixerim verbis, in Scriptura ſancta: adeò ut merito dici poſſit opus teſſellatum, utpote conſtans ex variis locis hinc inde excerptis, atque in unum collatis, artificioſéque compoſitis.* Chamier.

By Tradition is noted, 1. Whatſoever is delivered by men divinely inſpired and immediately called, whether it be by lively voice, or by writing. 2. In ſpeciall it notes the word of God committed to writing, 1 *Cor.* 15. 3. 3. It ſignifies Rites expreſly contained in writing, *Act.* 6. 14. 4. It betokens that which is not committed to writing but only delivered by lively voice of the Apoſtles. 5. It ſignifieth that which is invented and delivered by men not immediately called. In Scripture Tradition is taken, 1. In good part, for any Rite or Doctrine of God delivered to his Church either by word or writing, whether it concern faith and good works, or the external Government of the Church, 2 *Theſ.* 2. 15. 1 *Cor.* 11. 15. & 23. 2. In ill part, it noteth the vain idle and unwarrantable inventions of men, whether Doctrine or Rites, *Mat.* 15. 3. *Mark* 7. 8, 9.

2 Theſſ. 2. 15. *Hoc fuit primum Phariſæorum dogma, quòd negarunt omnia quæ pertinent ad Religionem ſcripta eſſe.* Joſeph. *Antiq.* l. 13.

When the Fathers ſpeak reverently of Traditions, by the word *Tradition*, either they underſtand the holy Scripture, which alſo is a Tradition, it is a Doctrine left unto us; [o] Or by Traditions, the underſtand obſervations touching Eccleſiaſtical policy. *Du Moulin.*

[o] *Traditiones iſtæ non Scriptæ Phariſæorum nunquam in N. Teſt. dicuntur ſimpliciter & abſolutè Traditiones, ſed notantur ſemper aliquo elogio, ut quum dicuntur*, Traditiones ſeniorum, Traditiones humanæ; *ſiquando* Traditionis *vox ponitur ſimpliciter, ſumitur in bonam partem, & ipſum Dei verbum Traditio eſt.* Cameron. *in* Mat. 15.

Reaſons confirming the ſufficiency of Scripture againſt Popiſh Traditions.

1. The whole Church is founded upon the Doctrine of the Prophets and Apoſtles; which were not true if any Doctrine was neceſſary to Salvation not revealed by the Prophets and Apoſtles.

Epheſ. 2. 20. Apoc. 21. 24. *Vide* Brochm. *Syſtem. Theol. Artic.* 2. *de Sac. Script. cap.* 2. *Quæſt.* 15.

Christ taxeth the ignorance of Scripture, commends the knowledge of it, was carefull to fulfill the Scripture, did interpret it, and gave ability to understand it.

* Deut. 4. 2. and 12. *ult.*

2. The Prophets, Christ and his Apostles condemn Traditions, *Isa.* 29. 13. *Mat.* 15. 3, 6. *Col.* 2. 8. Therefore they are not to be received; Christ opposeth the Commandment and Scriptures to Traditions, therefore he condemns Traditions not written.

If the Jews might not adde to the Books of *Moses*,* then much less may we adde, to the Canon of Scripture so much increased since.

3. Those things which proceed from the will of God only, can be made known to us no other way but by the Revelation of the Scripture; all Articles of Faith and Precepts of Manners, concerning substance of Religion proceed from the will of God only, *Mat.* 16. 17. 1 *Cor.* 2. 9, 10, 11.

† *Gal.* 1. 8. As in this place, the Apostle would have nothing received besides that which he preched, so 1 *Cor.* 4. 6. He will have nothing admitted *above* or more than that which is written. See *Act.* 26. 22.

‖ *Locus est egregius, eoque nostri omnes utuntur, qui contra Papisticas Traditiones aliquid scribunt*, Whitakerus. *Longè illustrissimus locus est.* Chamier.

John 20. *ult.* Whence it is manifest, that all necessary things may be found in Scripture, since full and perfect Faith ariseth from thence, which eternal salvation followeth.

Bellarmine saith, *John* speaks only of the miracles of Christ, that he wrote not all, because those sufficed to perswade the world that Christ was the Son of God. Those words indeed in *ver.* 30. are to be understood of Christs miracles, but those in *ver.* 31. rather are to be generally interpreted; for the History only of the miracles sufficeth not to obtain Faith or Life.

¶ *Nobis adversus Papistas non de quibusvis traditionibus controversia est, sed duntaxat de traditionibus dogmatum, quibus continentur fides & mores, hoc est, de ipsa Doctrina.* Chamierus *lib.* 9. *de Canone cap.* 1.

The Question betwixt the Papists and us is, *De ipsa Doctrina tradita*, ¶ *non de tradendi modo*, touching the substance of the Doctrine delivered, not of the manner of delivering it, and of Doctrine delivered as the Word of God, not of Rites and Ceremonies. They maintain that there be doctrinal Traditions, or Traditions containing Articles of Faith, and substantial matters of Divine Worship and Religion, not found in the holy Scripture, *viz.* Purgatory, Invocation of Saints, Adoration of Images, Papal Monarchy.

Bellarmine (and before him ‡ *Peresius*) distinguisheth Traditions both from the Authors and the Matter.

From the Authors, into Divine, Apostolical and Ecclesiastical.

From the Matter into those which are concerning Faith, and concerning Manners, into perpetuall and temporall, universall and particular, necessary and free.

‡ *Vir & ob ingenium laboremque, & ob Episcopatus dignitatem inter Papistas non postremi nominis.* Chamier. *Vide* Maldonat. *ad* Joan. 16. 12. & Estium *ad* Rom. 16. 17.

Received from Christ himself teaching the Apostles.

Divine Traditions, that is, Doctrines of Faith, and of the Worship and service of God, any of which we deny to be but what are comprized in the written Word of God.

Apostolick Traditions (say they) are such Ordinances as the Apostles prescribed for ceremony and usage in the Church, as the observation of the memorial of the Nativity, Death and Resurrection of Christ, the alteration of the seventh day from the Jews Sabbath, to the day of Christs Resurrection.

The Jesuite *Petau* in the first Chapter of his first Book, *De la Penitence publique* shews, that publick repentance is no Apostolick Tradition, because it hath not been used in the Church from the Apostles times. He saith also there, that *Irenæus* among the Fathers hath best set forth the nature and force of Tradition in his Book, *De ecclesiastica Hierarchia*, c. 1. *Baptismi formam hanc esse necessariam, qua personarum trium appellationes expressas continet, certa est, & Apostolica traditio; de qua hodie Christianus nemo dubitat.*

Ecclesiastical, ancient Customes which by degrees through the Peoples consent obtained the force of a Law.

Traditions

Traditions concerning Faith, as the perpetuall Virginity of *Mary* the Mother of Chriſt, and that there are only four Goſpels; of Manners, as the ſign of the Croſſe made in the Fore-head, Faſts and Feaſtings to be obſerved on certain dayes.

Illud erat explicandum, quo diſcrimine iſta Traditiones tam multiplices graduque habenda ſint.

Perpetual, which are to be kept to the end of the world.

Nullum diſcrimen faciunt, forſan ergò volunt, Eccleſiaſticas etiam Traditiones parem cum Divinis Scripturis Authoritatem habere. Whitakerus *de Script. cap. 3. Quæſt. 6.*

Temporall for a certain time, as the obſervation of certain legall Ceremonies, even to the full publiſhing of the Goſpel.

Univerſall Traditions, which are delivered to the whole Church to be kept, as the obſervation of *Eaſter, Whitſontide* and other great Feaſts.

Particular, which is delivered to one or more Churches, as in the time of *Auſtin* faſting on the Sabbath-day, which was kept only at *Rome*.

Neceſſary Traditions, which are delivered in the form of a Precept, that *Eaſter* is to be celebrated on the Lords Day.

Traditionum janua pernicioſa eſt, hac ſemel aperta nihil eſt quod non inde erumpat in eccleſiam. Cham.

Free, which are delivered in the form of a Councel, as ſprinkling of holy Water.

Object. The Scripture is not perfect with a perfection of parts, becauſe many parts are either defective or exceſſive.

1. Some labour with a defect, as *Geneſ.* 11. 12. a perſon is omitted in the Genealogy of *Canaan*, which was the Sonne of *Arphaxad*, but it is reckoned in *Luke* in Chriſts Genealogy, not in the Old Teſtament, therefore there is a defect.

1 Chro. 1. 18.

Luk. 3. 36.

Anſw. Luke reckons it according to the vulgar opinion of the Jews; *Junius* in his Parallels would have the fault to be in the Septuagint, whom *Luke* followed, not approving of their errour, but yielding to the time, leaſt the Goſpel otherwiſe ſhould have been prejudiced; but *Beza*'s opinion is rather to be approved of, that this word is inſerted from the Ignorance of thoſe who undertook to correct this Text, according to the Tranſlation of the Seventy Interpreters. For in an Ancient Manuſcript which *Beza* followed, this word *Canaan* was not to be found, therefore he omitted it in his Tranſlation, and ſo hath our great Engliſh Bible.

Eorum mihi videtur ſententia ſanior, qui negant vel à Lxx. vel à Luca nomen Cainani fuiſſe inſertum, exiſtimantes, potiùs aliunde irrepſiſſe poſt Evangelium à Lucâ conſcriptum, cujus ſuæ conjecturæ rationes habent non leves, ut videre eſt apud Cornelium à Lapide *in cap.* 11. Geneſ. Rivet. *Iſag. ad Script. Sac. cap.* 10. *Vide plura ibid.*

Object. There is ſomething found in the Scripture againſt the Commandment of God, *Deut.* 4. 2. therefore there is exceſs as well as defect; for many Books which we believe to be Canonical, are added.

Anſw. He doth not forbid adding by Gods Command, but from the will of man, for God himſelf added afterward.

The Papiſts Arguments for Traditions anſwered.

Object. Bellarmine ſaith, Religion was preſerved for two thouſand yeares from *Adam* to *Moſes* onely by Tradition; therefore the Scripture is not ſimply neceſſary.

Lib. 4. *de verbo Dei, cap.* 4.

Anſw. By the like reaſon I might argue, That Religion was long preſerved, not only without the Pope of *Rome*, but alſo without Baptiſme and the Lords Supper, with the like Inſtitutions, therefore they are not ſimply neceſſary; yet none of us hold the Scriptures ſimply neceſſary. 2. It is falſe, that Religion was preſerved all that while by ordinary Tradition only; for the living voice of God founded moſt perpetually in the Church, and the Doctrine of Religion was conveyed ſucceſſively from the Father to the Son; which living voice of God by little and little ceaſing, writing afterward ſucceeded, and hath the ſame neceſſity now which Gods living voice had before.

Vix ullum videas de Traditionibus agentem, qui non hic magno faſtu immoretur. Chamierus. *Diſtinguenda ſunt & tempora & perſonæ; Non erant neceſſaria Scripturæ ante legem, Ratio eſt, quid ergo ne quidem poſt legem, non erant neceſſaria Apoſtolis, ergo ne nobis quidem: negatur conſequentia. aliter Iſraelitæ doceri voluit poſt legem Deus, aliter ante legem: Aliter Chriſtus Evangelium voluit Apoſtolis revelatri, aliter nobis praedicari.* Chamierus.

Object. Whatsoever things are commended from Scripture are necessary, but so are Traditions, *Ergò*, They are necessary. *John* 16. 12. *I have yet many things to say unto you, but ye cannot bear them now*; therefore (say they) the Lord spake many things which are not written.

Answ. 1. He saith not, that he had many things to tell them, which he had not taught them before, but which they were not now so well capable of. For it appeareth that he taught them that which they understood not, and therefore they needed to be further taught of them by the Holy Ghost, which should not teach them any new thing that Christ had not taught, but onely make them understand that which they had been taught of our Saviour Christ.

John 2. 22. Jansenius *affirmat, hæc multa non fuisse diversa ab illis, quæ hactenus docuerat, sed illustriorem illorum* explicationem; *& huc adducit illud appositè, quod habetur*, 1 Cor. 3. *Christus testatur se discipulis suis omnia tradidisse*, Joan 15. 15. *nihil ergo tacuit.*

2. If the holy Ghost did teach them any thing which our Saviour Christ had not before spoke unto them of, yet that makes nothing for Traditions; seeing that which the holy Spirit taught them, he taught them out of the Scriptures.

3. If the holy Ghost should have taught the Apostles some things which neither Christ had told them of, nor the Scriptures had taught them, yet this is rather against the Papists. For that which the holy Ghost taught them, they undoubtedly left in record unto the Church, as being faithfull stewards, and revealed the whole counsel of God unto the people.

4. It hath been the practice of Hereticks (as *Augustine* affirmeth) at all times to cover their dreams and phantasies, with this sentence of our Saviour Christ.

Lastly, If it be asked, What were those grave and great mysteries, which the Apostles could not for their rudeness bear; they are forsooth oyl and spittle in Baptism; Candles light at noon dayes (which was not in the darker time of the Law) baptizing of Bels, and such like gue-gaws, as the grossest and carnallest men are fittest to receive.

Hic locus omnium celeberrimus est, Papistisque nostris inter primos in deliciis. Chamierus.

Object. 2 Thess. 2. 15. *Therefore Brethren, stand fast, and hold the Traditions which ye have been taught, whether by word, or our Epistle.* From these words (say our Adversaries) it appears that all things were not written, *Et nullum Papista in Scripturis locum probabiliorem invenisse*, saith *Whitaker.*

The Hereticks (say the Rhemists on this place) purposely, guilefully, and of ill conscience refrain in their Translations, from the Ecclesiastical and most usual word *Tradition*, evermore when it is taken in good part, though it expresse most exactly the signification of the Greek word; but when it soundeth in their fond phantasie against the Traditions of the Church (as indeed in true sense it never doth) there they use it most gladly. Here therefore and in the like places, that the Reader may not so easily like of Traditions unwritten, commended by the Apostle, they Translate *Instructions*, *Constitutions*, *Ordinances*, and what they can invent else, to hide the Truth from the simple or unwary Reader, whose Translations have none other end, but to beguile such by Art and Conveyance.

Vide Grotium *in loc.*

Thus farre the Rhemists.

Paul taught the *Thessalonians* some things by word of mouth, which he taught them not in his two Epistles which he wrote unto them; therefore he taught some Doctrins which he wrote not, as if that *Paul* wrote no more Epistles than these two; whereby that which he thought needless in writing unto them, he taught them by writing unto others.

2 Tim. 3. 15, 16. Luk. 16. 29, 31.

Secondly, How followeth this Argument? *Paul* wrote not all the Doctrines of God unto the *Thessalonians*, therefore they are not all written in the Prophetical and Evangelical writings: whereas it is plainly testified, that the Old Testament containeth a perfect Rule of the Doctrine of salvation; the New being written for a Declaration of the fulfilling and further clearing of that in the Old Testament.

Thirdly,

Thirdly, It appeareth manifestly in the *Acts*, what was the summe of that which *Paul* taught the *Thessalonians* by word of mouth. For there it is witnessed, that *Paul* taught out of the Scriptures, that it behoved Christ to suffer and rise again from the dead, and that Jesus was Christ; this teaching then by word is there limited to the Scriptures of the Law and Prophets. Neither ought it to seem strange, that this was the summe of all which the Apostle taught at *Thessalonica*, where he tarried so small a while, when amongst the *Corinthians* (where he remained longest of any place, and consequently taught most) he sheweth that he taught nothing but Christ and him crucified.

Acts 17. 3. What the tradition was he preached, is expressed, 2 *Thess.* 3. 6.

1 Cor. 2. 2.

Fourthly, The Apostle himself, in this very place, calling (*vers.* 14.) whatsoever he taught by word, or wrote by the name of the Gospel, doth declare evidently, that he taught nothing but that which is contained in Scripture, seeing the Apostle defineth the Gospel which he preached, to be that which is contained in the Scriptures.

Fifthly, That the *Thessalonians* had some part of Christian Doctrine, delivered by word of mouth; that is, by the Apostles preaching at such time as he did write unto them, and some part by his Epistles, the Text enforceth us to grant. But that the Church at this day, or ever since the Testament was written, had any Tradition by word of mouth necessary to salvation, which was not contained in the Old and New Testament, we will never grant. The Papists [f] do commonly abuse the name of *Tradition*, which signifieth properly a delivery, or a thing delivered; for such a matter as is delivered only by word of mouth, and so received from hand to hand, that is, never put in writing, but hath his credit without the holy Scripture of God, as the Jewes had their *Cabala*, and the Scribes and the Pharisees their *Traditions* besides the Law of God. For the justifying of our Translation, it is true, that we alter according to the circumstances of the place, especially considering that the word Tradition, which of it self is indifferent, as well to that which is written, as to that which is not written, hath been of us and them, appropriated to note forth onely unwritten Constitutions, therefore we must needs avoid in such places as this, the word *Traditions*, (though our last Translation useth it) where the simple might be deceived, to think that the Holy Ghost did ever commend any such to the Church, which he would not have committed to writing in the holy Scriptures, and in stead of the word so commonly taken (although it do not necessarily signifie any such matter) we doe use such words as doe truely expresse the Apostles meaning, and the Greek word doth also signifie; therefore we use these words Ordinances, or Instructions, Institutions, or the Doctrine delivered, all which being of one or near sense, the Greek word παράδοσις doth signifie, and the same doth *Tradition* signifie, if it be rightly understood.

Dr *Fulk* against *Martin* in his Preface.

[f] *Papistæ maximi, qui unquam fuerunt Traditionarii.* Cham.

Syrus interpres habet præceptcepta *sive* mandata.

Object. 1 *Timothy* 6. 20. *O Timothy, Keep that which is committed to thy trust.*

By the name of pledge (saith *Bellarmine*) not the Scripture, but the treasure of unwritten Doctrine is understood. *Depositum* (say the Rhemists) is the whole Doctrine of Christianity, being taught by the Apostles, and delivered their Successors.

Answ. Though other learned men interpret this pledge or gage to be the gift of the Holy Ghost, yet we willingly acknowledge, that it is to be understood of the Doctrine of Christianity, as that which hath best ground both by circumstance of this, and conference of other places. Whence we inferre, That the Doctrine of truth is not the Churches Decrees, but the Lords; given to the Church to keep only, wherewith the Title of a pledge cannot stand, unlesse one may lay to pledge a thing in his own hands, since in Popery the Church her self maketh the Doctrine which her self taketh to pledge. Herein they handle it like a pledge, that they lock it up fast, where the people of God, for whose use it is given to be kept, cannot come unto it.

Cartw. Annot. on the Rhem. Test.

What

What had become of the Law of God, if others had not been more faithfull keepers of it than the Priests, to whom the principal Copy thereof written with the finger of God himself was committed?

Hic Achilles *est Papistarum magno fastu ostentatus ab omnibus & singulis, qui versantur in hac controversia.* Chamier. *de Canone, lib.* 9. *cap.* 8.

There are some points of faith not contained in the Scripture, neither in the Old nor New Testament; therefore it is not perfect. In the Old Testament, no doubt but the females had some remedy, whereby they might be purged from original sin as well as the males; circumcision was instituted only for the males, the Scripture mentions not what was instituted for the females.

In the New Testament, the perpetual Virginity of *Mary* the mother of Christ.

[t] *Circumcisio fœminarum continetur sub illa masculorum.*

Two things are considered in Circumcision[t], 1. *Signum.* 2. *Res signata*, or the end and use of the sign.

Signum in solis masculis erat, pro utrisque tamen faciebat, si finem & usum ejus spectes. Mariæ *perpetua Virginitas non est fidei articulus, ideo libenter amplectimur eam sententiam, quæ jam ab initio inter Christianos videtur invaluisse, ut Virgo fuerit, hoc est, pura à coitu viri, non tantum in toto Christi generationis mysterio, quod sanè ut credamus necesse est, sed etiam toto deinceps vitæ tempore.* Chamier. *de Can. l.* 9. *c.* 9.

Ans. The thing signified, or efficacy of the outward sign of Circumcision, was common both to Males and Females; the very Institution of Circumcision teacheth that; for it was a sign of the Covenant, the Covenant belonged to all which were of the seed of *Abraham*, if they renounced it not.

Although there were no decision of the other point out of the Scripture, yet would it not thence follow which the Jesuites pretend, that some necessary point of Christianity wanted the ground of holy Scripture, it being sufficient for us to know, that she was a Virgin, when our Saviour Christ was born of her, as the Prophets did foretell. Yet (as *Chamier* said well) we believe that she continued a Virgin all her life time, for in those things (said he) which are not properly *de fide*, we hold the Authority of the Church is great, if it contradict not Scripture, or produce no other absurdity. *Vide* Riveti *Apologiam pro Virgine* Maria, *lib.* 1. *c.* 15.

[u] *Quam pertinaciter ludebat* Helvidius *in primogenito Mariæ & fratribus Christi: ut negaret perpetuam Virginitatem?* Chamierus.

Helvidius would gather from those words, *Matth.* 1. 25. *Until*, and *first-born*, that *Mary* after [u] had children by her husband. The word *till* doth not import so much. See *Gen.* 8. 7. & 28. 15. 1 *Sam.* 15. 35. 2 *Sam.* 6. 23. *Mat.* 28. 20. He is called the *first-born* in Scripture, which first opens the womb, whether others follow or not.

7. The Scripture is *plain* and *perspicuous*.

The Perspicuity of the Scripture is a clear and evident manifestation of the truth delivered in it.

It is Perspicuous [x] both in respect of it self and us.

1. In respect of it self, as appears:

[x] *Augustinus dicit, nihil ad fidem necessarium obscurè in Scripturis doceri, quin idem apertioribus locis aliis explicetur. Non est traditum Evangelium obscurè, nec difficile ad intelligendum, tanquam paucissimis profuturum, sed facile, dilucidum, apertum, expositum omnibus, ne quis esset quin petere illuc posset, & tanquam de fonte haurire, qua salutis sua expediret.* Lod. Viv. *de verb. Dei. Christ. lib.* 2. *cap.* 9. *Vide plura ibid. Vide* Brochm. *Syst. Theol. Art.* 2. *De sac. Script. cap.* 2. *Quæst.* 15.

1. In the things delivered, which although they seem obscure for their Majesty and Dignity, yet they carry the light of truth before them, [y] therefore the Scripture is frequently termed a light, *Psal.* 19. 8. & 119. 105. *Deut.* 30. 11. *Prov.* 6. 2. 1 *Pet.* 2. 9. 2 *Pet.* 1. 19. 2 *Cor.* 4. 3, 4, 6. *Tit.* 2. 11. The Scripture is a most bright light.

[y] *Verbum Dei collatum cum luce, analogia multiplex; Lucis est dissipare tenebras, omnia manifestare, alios lucere, non sibi; luce nihil purius, illustrius, gratius, utilius, fœcundius, cœlestis ejus origo, odio habetur sæpe à malis, est bonum Commune plurium, penetrat sordes, illuminat.* Spanhem. *Dub. Evangel. parte tertia. Dub.* 94. *Scriptura se claram profitetur tum formaliter tum effective, luminosam & illuminantem.* Id. ibid. Isa. 59. 21. Jer. 32. 40. & 31. 31.

It hath all the effects of light:

1. Light refresheth and comforteth the spirits, *Eccles.* 11. 7. *Isa.* 61. 1, 2.

2. *Omne*

2. *Omne lumen eſt manifeſtativum ſui*, it diſcovers it ſelf, and all things elſe, *Epheſ.* 5. 13. It diſcovers ſinne, the vileneſſe of it, and our danger by it; truth from errour, pure worſhip from Idolatry, ſuperſtition, will-worſhip.

3. Awakens; a noiſe and light awaken ſuch as ſleep; the Goſpel awakens ſinners out of a dead ſleep, *Rom.* 13. 11. *Epheſ.* 5. 14.

4. The light hath heat with it, therefore ſometimes light and heat are put for the ſame thing, *Luk.* 24. 32.

5. It is like light in the freeneſſe of it, it is communicated abundantly to many.

The Goſpel is the beſt light; artificial light is good, natural better, ſpiritual beſt of all, and a help againſt the worſt darkneſſe.

1. Of ignorance, *Act.* 26. 18.

2. Affliction; the Goſpel bears up the ſoul in the greateſt affliction, *Unto the righteous ariſeth light in darkneſſe.*

3. Of divine Deſertion, *Iſa.* 50. 10.

4. Of Damnation, *Tit.* 2. 11.

There are two things in Gods revealed will, *Verbum rei*, the Word, and *res Verbi*, the myſtery. The Scriptures are hard, if we look to the myſtery, but not if we look to the Word: As for example, the Scripture teacheth, that there is one God in three Perſons, the words are plain and eaſie: every man underſtands them, but the myſtery contained in thoſe words paſſeth the reach of man; we may well diſcern theſe things to be ſo, though we cannot fully conceive how theſe ſhould be ſo.

2. In the manner of delivering, or kind of ſtile, which is fitted to the things and perſons, ſhewing the greateſt ſimplicity both in words, either proper or figurative; and in the clear ſenſe and moſt perſpicuous propriety of ſignification, *viz.* that one which is called Literal and Grammatical.

2. In reſpect of us, becauſe the Scripture is to us the principal means and inſtrument of faith; every Principle ought to be by it ſelf, and in its own nature known and moſt intelligible; and there being three degrees of faith, knowledge, aſſent, and full aſſurance, theſe cannot conſiſt without the perſpicuity of the Scripture; the divine promiſes alſo of writing the Law in our hearts, and concerning the ſpreading abroad, and clear light of the Goſpel, ſhould be to no purpoſe, if the Scriptures ſhould not be plain in things neceſſary to ſalvation.

All difficulty [z] in underſtanding the Scripture, ariſeth not from the obſcurity of it, but from the weakneſſe of our underſtanding, corrupted by natural ignorance, or blinded by divine puniſhment and curſe, *John* 3. 12. therefore it no more follows from thence, that the Scripture cannot be an infallible and onely Rule of Faith and life, (becauſe ſome obſcure things are found in it, not underſtood of all) than that the Books of *Euclide* are not perfect Elements of Geometry, becauſe there are ſome abſtruſe Theoremes in them, which every vulgar *Geometrician* can not demonſtrate; or that *Ariſtotles Organon* is not a perfect Syſteme of *Logick*, becauſe a freſh Sophiſter underſtands not all its ſubtilties. More diſtinctly we ſay, that the Scriptures are plain, and obſcure in a threefold reſpect.

[z] *Difficultas aut a rerum ipſarum natura eſt quæ percipiuntur, aut ab ipſis percipientibus, aut ab iis quæ intercurrant mediis. Res quæ percipiantur natura ſua intellectu difficiles ſunt, aut per obſcuritatem, ut res futuræ, aut per Majeſtatem ipſarum, ut Myſterium S. Trinitatis. Sic quid Sole clarius? quid difficilius aſſectu? Nam hebeſcit acies oculorum noſtrorum vi radiorum illius. A percipientibus difficultatem eſſe quis ſanus negat? Nam res quæ ſunt Spiritus Domo naturalis non poteſt capere: à mediis quæ Deus ipſe Eccleſiæ obtulit, id eſt, à Scriptura, negamus difficultatem eſſe.* Junius.

1. They are plain and eaſie to be underſtood by all men in Fundamentals, and the ſpecial points neceſſary to ſalvation, as the Decalogue, the Apoſtles Creed, the Lords Prayer, and the like, unleſſe by thoſe whoſe minds the God of this world hath

Some truths are neceſſarily to be known to ſalvation, ſome are not. Some things being written *Ad neceſſitatem ſalutis*; and ſome *Ad uberiorem cognitionis*. Nothing which is neceſſary is obſcure. Dr *Ingelo* on Luke 16. 29. See more there.

hath blinded; if they be obſcure in ſome leſſe principal and circumſtantial matters, there is need of interpretation, that the meaning may be more clearly unfolded.

2. A difference of perſons is to be conſidered, either more generally, or more ſpecially.

The fundamentals in Scripture are plain to the Elect, who are all taught of God ſo much as is neceſſary for their ſalvation, *Joh.*6.45. the leaſt as well, as the greateſt. See Mr *Thorndikes* Epilogue to the Tragedy of the Church of *England*, l.1. Chap.5.

1. More generally, as they are elect and regenerate, or reprobate and unregenerate; to thoſe the Scripture is plain and perſpicuous, to whom alone it is deſtinated, and whoſe minds the holy Ghoſt will enlighten by the Scripture, *Joh.*7.17. *Rom.*12.2. 1 *Cor.*12.15. *Pſal.*19.7. *Matth.*11.5. & 25.25. *Pſal.*9.10,12,13,14. Yet the fleſh and unregenerate part in them puts in impediments, but that ignorance is removed at laſt, *Luk.*8.10. The reprobates continue involved in perpetual darkneſs, and blinded with ignorance, hypocriſie, covetouſneſs, pride and contempt of divine learning, even ſeeing they ſee not, *Pſal.*36.3 *Iſa.*29.9. *Jer.*5.21. *Iſa.*6.9. 2 *Cor.*3.14. there is a vail over their hearts, 2 *Cor.*4.3,4. which is the cauſe why in ſo many ages under the Papacy, the Scriptures were not underſtood, becauſe they *preferred a lie before the love of the truth*, 2 Theſſ. 2. 10. whoſe ignorance is a deſerved puniſhment of that contempt, which they ſhewed to the Scriptures and their Authority.

2. More ſpecially, the perſons are diſtinguiſhed according to the diverſity.

1. Of Conditions of life and vocations, for ſo many places of Scripture are hard to this ſort of men, which are more eaſie to another, neither is it required that all things be underſtood of all men; the knowledge of more places is neceſſary in a Miniſter, than a Tradeſ-man and Husbandman; yet it is an infallible Rule to every one in his vocation.

I believe that toward the evening of the world, there ſhall be more light and knowledge ſhall be encreaſed, *Dan.*12.4. and many things in Scripture better underſtood, when the *Jews* ſhall be brought home, and the ſpirit of grace and illumination more abundantly poured forth. Mr *Gilleſp. Miſcel.*c.10. See *Rev.*22.10.

2. Of capacities and wits, for every one hath his meaſure of Gifts; ſo among Miniſters ſome underſtand the Word more obſcurely, ſome more plainly, yet it is to all a perfect Rule according to the meaſure of Gifts.

3. Of Times, all things are not equally obſcure or perſpicuous to all Ages; many things are better underſtood now than in times paſt; as the Prophecies and Predictions of Chriſt, and the times of the Goſpel: ſo in the Myſteries of the *Revelation*, the expoſition rather of moderne Interpreters than Fathers is to be received; becauſe in our times, not theirs, there is an accompliſhment of thoſe Prophecies, and many things were more clearly known by them in thoſe dayes, the Ceremonies and Types of *Moſes* his Law, were better perceived by the *Jews* than us.

In the firſt times of the Church, there were no Commentaries upon the Scriptures, the Fathers had them without, and yet then the Scriptures were underſtood. *Origen* (who lived two hundred years after Chriſt) was the firſt that wrote any Commentary upon Scripture. The pure Text of Scripture was ever read to the people, and never any Commentaries, and yet was underſtood by them. *Apocal.*1.3.

God the Author of the Scripture could ſpeak perſpicuouſly; for he is wiſdom it ſelf, and he would ſpeak ſo, becauſe he cauſed the Scripture to be written to inſtruct us to our eternal ſalvation, *Rom.*15.4. and he commands us to ſeek in the Scripture eternal life.

We do not account the Prophecie of *Iſaiah* touching Chriſt, which the Eunuch read, to be a dark and obſcure prediction; but we know it was clear and plain enough, though the Eunuch, a raw Proſelyte, underſtood not the meaning of it.

The Fathers proved their opinions out of the Scriptures, therefore the Scriptures are more clear than the writings and Commentaries of the Fathers.

*Soler *obſcuritas lectores abſterrere: quo modo aiunt olim quendam dixiſſe, Autorem obſcurum à ſe removentem, Tu non vis intelligi, neq; ego te intelligere.*

To every one which readeth (with humility and invocation of God) the Book of the *Apocalypſe*, the obſcureſt * and hardeſt Book to underſtand of all other, bleſſed-

neſs

neſs is promiſed, when it cannot befall to any that underſtandeth nothing, it is manifeſt that the promiſe of bleſſedneſs includeth a warrant of underſtanding of it, ſo much as is neceſſrry to ſalvation.

We affirme, That many places [a] in the Scripture are very obſcure, and that either from the obſcurity of the things, as in the Prophecies of future things, the event muſt interpret them, as *Daniels* Prophecies of the four Monarchies were in times paſt very dark, but eaſier ſince, when all things were fullfilled. So the coming of Antichriſt in the New Teſtament, drew the Fathers into divers opinions; ſo even yet there are many things obſcure in the *Revelation* [b], which are not accompliſhed. So thoſe things which are ſpoken of the *Meſſiah* in the Old Teſtament are either not underſtood, or not fully without the New Teſtament. Sometimes the ambiguity of words breeds a difficulty, *As I and the Father are one:* the *Arians* underſtood it of an union of will; as when Chriſt prayed, *Joh.*17. that the *Diſciples might be one.* Hitherto may be referred thoſe places which are to be underſtood allegorically, as the *Canticles*, the firſt Chapter of *Ezekiel*. 3. Some places are obſcure from the ignorance of ancient Rites and Cuſtoms, as that place, 1 *Cor.* 15. 29. * of Baptizing for the dead is diverſly explained by Interpreters, both old and new. There are ſix Interpretations of it in *Bellarmine*, *l.* 1. *de purgatorio, cap.* 8. *Viginti præter hujus loci expoſitiones deprehendo*, ſaith one in a Theological Diſputation, *De Baptiſmo veterum*. *Ambroſe* ſaith, *Paul* had a reſpect to that cuſtome of ſome, who baptized the living for the dead. *Piſcator* and *Bucane* ſay, The cuſtom of the ancient Church is noted here, who baptized Chriſtians at the Graves, that ſo it might be a ſymbole of their belief, and confeſſion of the Reſurrection of the Dead. *Tarnovius* proves, That that Rite was not in uſe in the Apoſtles time. *Calvin* interprets it of thoſe who were baptized, when they were ready to die: But *Beza* thinks by Baptizing is underſtood the Rite of Waſhing the bodies before the Burial, that ablution uſed upon the dead, as if the Apoſtle ſhould thence confirm the Reſurrection of the Dead, *q. d.* that that is a cold, vain and fooliſh Ceremony, if the Dead ſhould not riſe again. And truly it is certain, that thoſe words ὑπὲρ τῶν νεκρῶν, being conſidered in themſelves, may as well be ren-

[a] Eſpecially in *Geneſis*, *Job*, *Canticles*, *Ezekiel*, *Daniel*, and the *Revelation*. In regard of the manner of writing, there are many abſtruſe phraſes in Scriptures, as divers Hebraiſmes, which perhaps were familiar to the *Jews*, but are obſcure to us. All the skill of all the men in the world (from the beginning to the end thereof) will not be able to find out all truths contained in Scripture, either directly, or by conſequence;

the full opening of the Book of Scripture, and of providence, will be a great part of the Saints worke and happineſſe in Heaven. Dr *Drake* in his Preface to his Chronol. Mr *Bolton* hath almoſt the ſame in his four laſt things. There, diſcerning how exquiſitely the ſeveral parts of Scripture are fitted to the ſeveral Times, Perſons and Occurrences, wherein their all-foreſeeing Author intended moſt to uſe them, we ſhall diſcern not onely a Reconcilableneſſe, but a Friendſhip, and perfect Harmony betwixt thoſe Texts, that here ſeem moſt at variance, and ſhall diſcover not only the ſenſe of the obſcurer paſſages, but the Requiſiteneſſe of their having been written ſo obſcurely. That ſtrange and peculiar, as well as otherwiſe cryptical method and ſtile of Scripture, which often coſts us ſo much ſtudy to find it Rational, we ſhall there diſcover to be admirable, and worthy of its Omniſcient Author. When once Gods whole plot (if I may ſo ſpeak) and conduct in the adminiſtration of the world ſhall come to be diſcloſd; all thoſe Revolutions and Occurrences of Empires, States, Families, and particular Perſons, which men are here ſo prone to quarrel with, will there appear ſo juſt, ſo requiſite, and ſo ſeaſonable, that thoſe very things, which here tempted us to deny God, ſhall there ingage us to praiſe him; and we ſhall not ſo properly be ſatisfied with his providence, as raviſht. Mr *Boiles* Seraphick Love. There are many things very difficult and hard to be underſtood in the Prophecy of *Ezekiel*, and eſpecially in thoſe Chapters, which are written of the Temple; as *Hierome* obſerveth on *Chap.* 45. and the *Jewes* themſelves confeſſe, that there are many things here expreſſed, which they conceive not; but ſay, That *Eliah* when he comes ſhall expound them; as *R. Kimchi* notes on *Ezek.* 40. 13. & 42. 3. & 45. 18. *Aben Ezra* thus writes, *Urim & Thummim quid fuerunt, ignoramus. Et certe difficile eſt definire quod Scriptura, proculdubio non ſine certo conſilio, reticuit.* Buxtorf. *Exercit. ad Hiſt. Urim & Thummim. cap.* 11. [b] The 20th Chapter eſpecially. *Chamierus de Canone l.* 5. *c.*4. *Plato*, *Ariſtotle*, *Euclid.* have their *nodos*, and the Scriptures have their δυσνόητα, 2 Pet. 3. 16. in them are *dark ſayings*, Pſal. 78. 2. *Riddles*, Ezek. 17. 2. *Parables*, Mat. 13. 35. *Myſteries*, Mat. 4. 13. Mr *Greenhill*. That is a very difficult place, 1 *Cor.* 3. 15. See *Laurentius*. *Auguſtine* ſaith, This is one of the places of which *Peter* ſpeaketh, 2 *Pet.* 3. 16. and that *Heb.* 6. 4. 1 *Pet.* 3. 19. The laſt, *Luther* and *Beza* ſay, is one of the obſcureſt places in the New Teſtament. *Vide* Tarnovium *in exercitat. Bib. &* Cameronis *Myroth. Evangel.* * See *Laurentius* and Dr *Featly* on the place in the laſt large Annotations on the Bible. *Non deſunt primarii apud Judæos Scriptores, qui dicant inſaniæ finitimum eſſe ſperare cognitionem certam in animalibus immundis, in qua tamen obſervatione mordicus hæret Judæorum ſuperſtitio.* Bibliander *de optimo genere Grammaticorum Hebræorum. De hebdomadibus* Danielis *agitur: quæ cum ſint ſcopulus tam doctorum, quam imperitorum hominum, nemo illas prætervehi potuit ſine naufragio.* Scalig. *Elench. primæ orat. Chronol. par.* 1. See Mr *Hales* his Sermon on 2 *Pet.* 3. 16. neat the end.

dred *ſuper mortuos*, as *pro mortuis*. *Andreas Hyperius* ſheweth in a particular Tract what various opinions there are about this place. *Voetius* hath written a Tract *De inſolubilibus Scripturæ*. *Eſtius* and Dr *Hall* on the hard places of Scripture. Divers reaſons may be rendred, why God would have many things in the Scripture obſcure and difficult.

Locus ſanè obſcurus ſiquis alius & explicatu difficilis, qui multos torquet & viciſſim ab illis torquetur. Auguſtinus *de Doctrina Chriſtian. l. 2. c. 6.*

1. To make us diligent both in prayer to him, to open to us the meaning of the Scriptures, and likewiſe in Reading, Meditating, ſearching and comparing the Scriptures.

2. To remove diſdaine from us; we quickly ſlight thoſe things that are eaſie.

Ita Scriptura dicit à Deo temperata, ut locis apertioribus fami occurreretur, obſcurioribus faſtidia detergerentur. Idem Auguſtinus *ait, Nos apertis Scripturæ locis paſci, obſcuris exerceri.*

3. That we might more prize heavenly Truths gotten with much labour.

4. To tame our arrogance and reprove our ignorance, *Joh.* 16. 12.

5. God would not have the holy myſteries of his Word proſtituted to dogs and ſwine; therefore many a ſimple godly man underſtands more here than the great Rabbies.

6. That order might be kept in the Church, ſome to be Hearers, ſome Teachers and Expounders, by whoſe diligent ſearch and travel, the harder places may be opened to the people.

Here the Lamb may wade, and the Elephant may ſwimme, ſaith *Gregory*. The Scriptures have both Milk for Babes, and ſtrong Meat for Men, ſaith *Auguſtine*.

Apoc. 5. 1, 4, 5. Mr *Burroughs* on *Iſa.* 66. 10.

It is a Note of a learned Interpreter, *That Chriſt before he was ſlain, knew not the Prophecies concerning the Church ſo well as after his death; it was the purchaſe of the blood of Chriſt to have thoſe things opened.*

Bellarm. l. 3. *de verbo Dei.* c. 1.

We do not therefore hold, That the Scripture is every where ſo plaine and evident, that it needs no interpretation, as our Adverſaries do ſlander us, and here they fight with their own ſhadow. We confeſſe, That the Lord in the Scriptures hath tempered hard and eaſie things together. But this we affirm againſt the Papiſts.

1. That all points of Faith neceſſary to Salvation, and weighty matters pertaining to Religion are plainly ſet forth in the Scriptures.

2. That the Scriptures may with great profit, and to good edification be read of the ſimple and unlearned, notwithſtanding the hardneſſe of ſome places, which in time alſo (uſing the means) they may come to the underſtanding of.

Therefore I might ſave that labour in anſwering the Arguments of our Adverſaries, ſince they are of no force againſt us, nor indeed touch our cauſe, proving only that ſome places in the Scripture are difficult, which we deny not: But I ſhall firſt take off their Anſwers, whereby they would evade the ſtrength of our Reaſons for the perſpicuity of the Scripture, and then refute their own Objections.

Pſal. 19. 9. & 119. 115. 2 Pet. 1. 19.

Firſt, When we urge divers places to prove the Scripture to be a Light, the uſe of which is to diſpell darkneſſe, which it would not, if it ſelf were obſcure.

Bellarmine anſwereth, That thoſe places are not to be underſtood of all the Scripture, but only of the Commandments: and that theſe alſo are called a Light, not becauſe they are eaſily underſtood (although that be true) but becauſe being underſtood and known, they direct a man in working. 2. If it be underſtood of all the Scriptures, they are called Light, not becauſe they are eaſily underſtood, but becauſe they illuſtrate the mind when they are underſtood. But the Apoſtle *Peter* ſpeaks not only of the Precepts of the Decalogue, but of all the Scripture of the Old Teſtament: which, if it be Light, much more ſhall the Scripture of the New Teſtament, and therefore the whole body of Scriptures which the Chriſtians now have, ſhall be Light.

Secondly,

Secondly, That place, *Pſal.* 119. 130. doth not ſpeak of the Precepts alone, [*Of thy words*] by which is ſignified the whole [c] Scripture. In *Pſal.* 19. *David* ſpeaketh of the word of God in general, which he adorneth with many Titles, *The Law*, or, *Doctrine of the Lord*, *The Teſtimony of the Lord*, *The Statutes of the Lord*, *The Precepts of the Lord*, *The Fear of the Lord*. It is ſo called Metonymically, becauſe it teacheth us the Fear and Reverence of the Lord: he ſaith, this Doctrine is perfect, converts the ſoul, and makes wiſe the ſimple, therefore he underſtands the whole Scripture, the teacher of true and perfect wiſdome. 2. It is called a light, becauſe it hath light in it ſelf, and becauſe it illightneth others, unleſſe they be quite blind, or willingly turn away their eyes from this light.

[c] Genebrardus *teſtatur aliquos de tota Scriptura locum interpretari, nec loquitur de noſtris, ſed aut ſuis, aut antiquis*, Hieronymus *quidem à parte eſt ejus opinionis, & Lyranus, & alii multi.* Whitak.

Thirdly, If the Commandments be eaſie, the reſt of the Scriptures is likewiſe, as the Prophets and Hiſtorical Books, being but Commentaries and Expoſitions of the Decalogue.

That evaſion of the Papiſts will not ſerve their turns, That the Scripture is a Light in it ſelf, but not *Quoad nos* (as if the Scripture were a light under a Buſhel) for that the Scripture is Light *effectivè*, as well as *formaliter*, appears by the addition, *Giving underſtanding to the ſimple*. It was a ſmart anſwer, which a witty and learned Miniſter of the Reformed Church of *Paris* gave to a Lady of ſuſpected Chaſtity, and now revoked; when ſhe pretended the hardneſſe of the Scripture; why, ſaid he, Madam, what can be more plain, than *Thou ſhalt not commit adultery?*

Mr *Durant.*

Dr *Halls* Peace-maker. Sect. 15.

The Scriptures and Reaſons anſwered, which the Papiſts bring for the obſcurity of the Scripture.

Object. 2 Pet. 3. 16. *Peter* ſaith there, That in the Epiſtles of *Paul* there are ἀνοήτα τινα, *Some things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other Scriptures unto their own deſtruction.*

Anſw. 1. *Peter* reſtraineth the difficulty of *Pauls* writings to that point himſelf then wrote of, touching the end of the world; therefore it is unreaſonable that for one hard point in the Epiſtles, the people ſhould be debarred the reading of all the reſt.

He ſaith not in which Epiſtles, but in which points and heads of Doctrine, *i.* thoſe things which are obſcurely ſet down in Sr *Pauls* Epiſtles, may be, and are elſwhere in holy Scripture more perſpicuouſly delivered.

Secondly, Even in that point he affirmeth, That ſome things only are hard, and not all.

Thirdly, The underſtanding of the Scriptures dependeth not principally on the ſharpneſſe of mens wits for their learning, but on the Spirit of God which is given to the ſimple that humbly ſeek it by prayer; therefore though the whole Scripture were hard to be underſtood, yet that is no good cauſe to bereave the people of God from reading of his Word.

Fourthly, *Peter* aſſigning the true cauſe of error, and abuſe of the Scripture, to be the unſtability and unlearnedneſſe of ſuch as deal with them, cannot thereby be underſtood to ſpeak that of the body of the Church, and of the people. *Laurentius* in his Book entituled, S. *Apoſtolus* Αυτοβλῶ, hoc eſt, *Explicatio locorum difficilium in Epiſtolis* Paulinis, reckons up fourty hard places in *Pauls* Epiſtles. *Rom.* 1. 19, 20, 28. & 2. 12, 13, 14, 15. & 4. 5. & 5, 6, 12, 13, 14, 15, 20. & 7. 9, 14. & 8. 3, 4, 19, 20, 21, 22. & 9. 3, 11, 12, 13, 18. & 11. 25, 26, 1 *Cor.* 2. 15. 1 *Cor.* 3. 11, 12, 13, 14, 15. 1 *Cor.* 4. 9. & 5. 11. & 6. 2, 3. 1 *Cor.* 7. 1, 7, 10, 11, 12, 13, 14, 15. 1 *Cor.* 11. 7, 10. & 15. 29. 51. 2 *Cor.* 2. 15, 16. & 3. 6, 15, 16. *Gal.* 1. 8. & 2. 14. & 3. 10. 1 *Theſſ.* 4. 15, 16, 17. 1 *Tim.* 1. 9. *Heb.* 6. 4, 5, 6. & 10. 26.

They ſay the Scriptures are difficult alſo in the manner of writing as well as in the matter.

Act. 8. 31.

The Hebrew and Greek have hard fortune to lie under contrary charges: As to ſay that the Hebrew is obſcure, becauſe it is ſcarce; and the Greek is obſure, becauſe copious; and the Scripture being written in the one, and in the other is therefore obſcure. Mr *Thorndikes* Principles of Chriſtian Truth, Ch. 31.

matter, for which they alledge *Pſal.*119.18. the Eunuch, *Act.* 8. and *Luk.*24.45. alſo the divers Expoſitions of old and new Writers.

The firſt place is directly againſt them: for teaching that it is the gift of Gods holy Spirit obtained by prayer to underſtand the Scripture, the Spirit through prayer, being as well obtained by the ſimple as learned ſort, yea rather by them than the others, it followeth that the reading of them belongeth to the ſimple as well as unto the learned.

The like anſwer ſerveth for the place of *Luke* 24.45. for by that abuſe of the place, they may wring the reading of the Scriptures from all men, even Miniſters of the Word commanded to attend the reading of them, ſince they of whom they ſay, that they underſtood not the Scriptures, were Miniſters of the Word, and that in the higheſt and moſt excellent degree of Miniſtry in the world, which was the Apoſtleſhip. The cauſe of want of underſtanding then was this, the Spirit of God was not given, becauſe Chriſt was not glorified, which can have now no place. Beſides that, in ſaying they underſtood not the Scriptures concerning the ſuffering and glory of Chriſt, it muſt needs be underſtood comparatively, that they did not clearly, particularly, and ſufficiently know them. For that place *Act.*8, it is to be underſtood comparatively, *viz.* That a man faithfull and already gained to the truth, as this Eunuch was, cannot underſtand the Scriptures by the bare reading of them, ſo well and throughly, as when he hath one to expound them. The Lord which helped the endeavour of the Eunuch ſearching the Scriptures by ſending of *Philip*, will never ſuffer thoſe which ſeek him in carefull reading of his Word, to go away aſhamed without finding that which they ſeek for, in directing unto him ſome lawfull and ſufficient Miniſtry to inſtruct him. The Myſtery of the Goſpel then (indeed) fulfilled, remained notwithſtanding unpubliſhed to the world by the Apoſtles, which is now by their preaching and writings laid open and made more manifeſt. The Eunuch which profeſſed that he could not underſtand the Scripture without an Interpreter, did notwithſtanding buſie himſelf in reading of it.

* There was a time when the Scriptures were read without Commentaries, and there was a time when they were hardly underſtood with Commentaries. Dr *Ames.*

The multitude of Commentaries * was not ſo neceſſary (becauſe the Scripture might have been underſtood without them) although they deſerve ſingular reſpect amongſt all thoſe that are deſirous to underſtand the Scripture, who write learned and elaborate Expoſitions on the Scripture.

That was a witty ſpeech of *Maldonates* on *Luk.*2.34. *Neſcio an facilior hic locus fuiſſet, ſi nemo eum expoſuiſſet; ſed fecit multitudo & varietas interpretationis, ut difficilis videretur.*

Secondly, Theſe Commentaries are publiſht, that the Scriptures may better and more eaſily be underſtood.

Thirdly, The Papiſts confeſſe that the Articles of the Apoſtles Creed being neceſſary for all, are eaſie: Yet there are many Commentaries of the Ancients upon the Creed, as *Ruffinus*, *Auguſtine*, *Cyril*, *Chryſoſtome*, *Chryſologus*; and of Papiſts alſo.

Cartwrights Letter to Mr *Hilderſham* for the ſtudy of Divinity.

Some Scriptures are hard for the matter which they handle, as are the Books of *Daniel*, *Ezekiel*, *Zechary*; or throng of much matter in few words, as are in the Old Teſtament the Poetical Books, wherein no doubt the verſe hath cauſed ſome cloud, and amongſt them the *Proverbs* from the tenth Chapter, and the Prophecy of *Hoſea*.

CHAP. IX.

Of the Interpretation of Scripture.

THis [a] Queſtion divides it ſelf into three parts.
Firſt, Concerning the divers ſenſes of the Scripture.
Secondly, To whom the chief Authority to expound Scripture is committed.
Thirdly, What means muſt be uſed in the Interpretation of Scripture.

[a] The interpretation of the Scripture is neceſſary in the Church of God. 1. Becauſe it is commanded by Chriſt, *John* 5. 39. 2 *Cor.* 4. 1, 39. 2. It is commended to the faithfull by the holy Ghoſt, 1 *Theſſ.* 5. 19, 20. 3. It conduceth much to the edification of the Church, 1 *Cor.* 14. 3. 4. It was uſed by Chriſt and his Apoſtles, *Luke* 4. 16. & 24. 26. *Marke* 4. 34.

1. Of the divers ſenſes of Scripture.

The Interpretation of Scripture is two-fold,

One of the words, which is called Verſion or Tranſlation; this hath been handled already.

2. Of things, which is called Explication, the finding out of the meaning of any place, which is more Theological, the other being rather Grammatical. And this ſignification of the thing they commonly call the ſenſe, *Neh.* 8. 9. Interpreting Scripture is, 1. Ancient, *Neh.* 8. 8. 2. Honourable, *Mar.* 4. 34.

The Scripture hath often two ſenſes, one of which the later Divines call Literal, Grammatical or Hiſtorical, another Myſtical or Spiritual.

The ſenſe of the Scriptures is that which God the Author of the Scripture in [b] and by the Scriptures gives to men to know and underſtand. *Ratio divina in medulla non in ſuperficie.* Tertul. *de reſurrectione carnis. Nec putemus in verbis Scripturarum eſſe Evangelium, ſed in ſenſu, non in ſuperficie ſed in medulla, non in ſermonum foliis, ſed in radice rationis.* Hieron. *in Epiſt. ad* Gal. 1. 11.

[b] Glaſſius *Phil. Sac.* lib. 2. par. 1. Tract. 1.

The right expounding of Scripture conſiſts in two things. 1. In giving the right ſenſe. 2. In a right application of the ſame, 1 *Cor.* 14. 3.

The Literal ſenſe is that [c] which the letter it ſelf, or the words taken in their genuine ſignification carry. And becauſe the genuine ſignification of the words is that, in which the Author uſeth them, whether ſpeaking properly or figuratively, therefore the literal ſenſe is ſubdivided into plain and ſimple, and figurative, which ariſeth from the words tranſlated from their naturall ſignification into another, as where Chriſt ſaith, *Joh.* 10. 16. *I have other ſheep which are not of this fold*; whereby he underſtandeth other people beſides the Jews.

[c] *Literalis ſenſus eſt is, quem Spiritus Sanctus autor Scripturæ intendit.* Chamier. Rainold. *de lib. Apoc.* *Eſt ille literalis ſenſus qui proximè per ipſa verba ſive propria, ſive figurata ſunt ſignificatur, vel ut* Glaſſius, *quem intendit proximè Spiritus Sanctus.* Amama.

The myſticall or ſpirituall [d] ſenſe is that in which the thing expreſt in the literall ſenſe ſignifieth another thing in a Myſtery, for the ſhadowing out of which it was uſed by God. The waters of the Floud, with which the Ark was upheld, ſignified Baptiſm, by which the Church is ſaved under the New Covenant, as the Apoſtle teacheth, 1 *Pet* 3. 21. that Hiſtory *Exod.* 12. *It is a Paſſeover unto the Lord,* is ſpoken figuratively, the other words properly. The myſtical ſenſe is, the bones of Chriſt were no more broken then of the Paſchal Lamb, which did ſignifie Chriſt.

[d] *Senſus ſecundarius, diverſus à literali, ſimilis tamen.* Chamier. Not the Letter but the right ſenſe and meaning of the Scripture is Gods Word, *Joh.* 19.

The Papiſts ſay, The literall ſenſe is that which is gathered immediately out of the words, the ſpirituall which hath another reference than to that which the words do properly ſignifie. The laſt they ſubdivide into Allegorical, Tropological, Anagogical, they ſay that the Scripture beſide the literal ſenſe, may have theſe alſo.

The

The Allegorical ſenſe is, when the words of the Scripture beſides the plain Hiſtorical, and literall meaning, ſignifie ſomething in the New Teſtament, which belongs to Chriſt or the Church, as *Gal.* 4. beſides the truth of the Story of the bond and free-woman, S^t *Paul* applieth it unto the two Teſtaments. It is a Rule in Divinity, that in Allegoricall Texts, the meaning of the Allegory is the literall ſenſe of the place.

Tropological when the words and deeds are referred to ſignifie ſomething which belongs to manners; as *Paul* 1 Cor. 9. teacheth from that place, *Deut.* 25. *Thou ſhalt not muzle the mouth of the Ox that treadeth out the corn*; that things neceſſary are to be allowed to Paſtors.

Anagogical, when words or deeds are referred to ſignifie eternal life, as *Pſal.* 94. *I ſware unto them they ſhould not enter into my reſt*, this is literally underſtood of the reſt in *Canaan*, but applied by *Paul*, Heb. 4. to life eternal.

Of which there are theſe vulgar Verſes,

Litera geſta docet, quid credas allegoria.
Moralis quid agas, quo tendas anagogia.

Becanus [c] ſaith, As there are three Theological Virtues, Faith, Hope and Charity, ſo there are three myſtical ſenſes. The Allegoricall Anſwers to Faith, the Anagogical to Hope, the Morall to Charity. *Jerome* (ſaith he) excelled in the Literal ſenſe, *Ambroſe* in the Allegoricall, *Auguſtine* in the Anagogical, *Gregory* in the Moral.

The Papiſts erre three wayes in this ſubject.

1. In that deſcription which they make of the literal ſenſe.
2. In that they hold there are divers literal ſenſes of one place.
3. In their diviſion of the myſtical ſenſe into Allegoricall, Tropologicall, Anagogicall.

1. That is falſe which *Bellarmine* ſaith, *Literalis ſenſus eſt quem verba immediatè præ ſe ferunt.* What then ſhall the literall ſenſe of thoſe words be, *Pſal.* 91. 13. Let them ſhew the Lion which Chriſt did tread on, and what ſhall be the literall ſenſe of thoſe places, *Iſa.* 11. 6, 7, 8. & 65. *ult.* And what literal ſenſe ſhall thoſe words of Chriſt have, *Matth.* 5. 29. *Origen* [f] (though otherwiſe he allegorized much) interpreted that place according to the letter, but fooliſhly. That therefore is rather the literal ſenſe which ariſeth from the words, whether properly or figuratively taken; as for example, this is the literal ſenſe of thoſe words, *The ſeed of the woman ſhall break the Serpents head*, viz. Chriſt ſhall overcome Satan and ſubdue all his force and power, although the Devill neither be a Serpent nor hath a head.

Secondly, We hold that there is but one true proper and genuine ſenſe of Scripture, *viz.* The Literall or Grammatical, whether it ariſe from the words properly taken, or figuratively underſtood, or both. For that there ſhould be divers Literall ſenſes of one and the ſame place, is againſt the truth, the Text, [g] and reaſon.

1. The truth, becauſe of one and an Individuall thing there is one conſtant truth and not various; *verum & unum convertuntur.*

2. The Text, becauſe it draweth away from its one true ſenſe.

3. And laſtly reaſon, becauſe this is the chiefeſt reaſon in explaining the Text, that the true literall ſenſe of it may be found our.

The literall ſenſe then can be but one in one place, though a man may draw ſundry conſeqences [h] *à contrario, à ſimilibus.*

Ab anagogicis interpretationibus mihi temperavi, quòd illa non ſine labefactanda Scripturarum autoritatis periculo ingerantur, ſi id temere fiat: deinde quòd cognita hiſtoria, quiſque ipſe, ſubducente Spiritu, illas ſibi facilè formet. Buceri. Enarr. *In* Pſal. *Præfat.*

[c] *In Manuali Controverſ. cap.* 1. *de Script. Queſt.* 3.

[f] *Origenes ſic Paradiſum terreſtrem allegorizat, ut hiſtoria auferat veritatem, dum pro arboribus Angelos, pro fluminibus veritutes Cæleſtes intelligit, & tunica pelliceas* Adæ & Evæ, *corpora humana interpretatur.* Bellarm. ex Hieronymo. *Concedit* Bellarminus *ex ſolo literali ſenſu peti poſſe argumenta efficacia.* To prove any matter of faith or manners, no ſenſe muſt be taken, but the literall ſenſe. *Aquinas.* [g] Chamier. *Tom.* 1. *de Scriptura ſenſu*, lib. 15. cap. 3.

[h] *Confundunt Pontificij ſenſum Scripturæ cum applicatione ſenſus, & accommodatione ejus ad uſus Apoſtolicos.* 2 Tim. 3. 16. *dum vel cum literali & myſtico ſenſus alios introducunt, vel myſticum ſubdividunt in Allegoricum, Tropologicum, & Anagogicum, & totidem diverſos ſenſus in Scriptura dari contendunt, confundendo heterogenea, ſenſum & applicationem ſenſus.* Spanheim. *Dub. Evangel. par.* 3. *Dub.* 66.

3. We

3. We do not altogether reject the third, for we hold there are Allegories, Anagogies and Tropologies in the Scriptures, yet these are not many and divers senses of the Scripture; but divers collections from one sense, or divers Applications and accommodations of one sense. Besides the Tropologies and Anagogies are unfitly opposed to an Allegory, since they are certain kinds of it.

Hac nominum curiosa distinctio, ex Scholarum potius morosiuscula diligentia, quam ex ulla eorum vocabulorum necessitate. Itaq; Salmero agnoscit esse quid novum, & à posterioribus patribus traditum. Chamierus *Tomo de Sensu Literali & Mystico.* lib. 15. cap. 1.

Gal. 4. The Apostle saith not that there is a double sense; but that it may be Allegorically applied, which is Historically set down. There is then but one sense of the place; part whereof consisteth in the Story, part in the Allegory: So that the whole sense is contained in them both.

So for the second example of the Tropological: There is not a two-fold sense of that place, but one generall sense, that as the mouth of the Ox was not to be muzled, so the Minister of the Gospel must be provided for. Likewise of the Anagogical kind. It is not one sense to understand the rest of *Canaan*, another the Kingdome of God: But there is one whole sense, that as they for their Idolatry were deprived of the Land of promise, so we should take heed least by our disobedience we lose the hope of the Kingdome of Heaven. So we conclude that those are not diverse senses, but one sense diversly applied.

The literal sense is the only sense of the place, because out of that sense only may an argument strongly be framed: wherefore seeing Allegories and Tropes do not conclude, they are not the senses of the place; and Allegories devised beside the sense prove not, though they may illustrate. It is manifest that is alwayes the sense of the holy Ghost, which is drawn from the very words. But we are not so certain concerning any mystical sense, unless when the holy Ghost himself teacheth us; as for example, it is written *Hos.* 11. 1. *Out of Ægypt have I called my Sonne*; and Exod. 12. 46. *Ye shall not break a bone of him.* It is evident that the first place is understood of the people of *Israel*, the later of the Paschal Lamb. Who durst have applied those things to Christ, unless the holy Ghost had first done it, and declared his mind and meaning to us? *viz.* That Son in the first place doth not only signifie the people of *Israel*, but Christ also, and by bone in the later place, not only the bone of that Lamb, but of Christ also is understood.

Theologia Symbolica non est argumentativa. This is good reasoning, the Oxes mouth must not be muzled, *ergò* The Minister must be maintained, because it is part of the sense. The Fathers were too much addicted to Allegories. *Jerome* sometimes went out of the way through a liking of Allegories, as a great reader and follower of *Origen*, who handled the Scriptures too licentiously. *Rainolds* against *Hart*, *Sess.* 4. *Cajetans* sticking close to the literal sense was that alone, which made him to shake many of those Tenets, upon which the Church of *Rome* and the Reformed Churches differ. Mr *Hales* his Sermon on 2 *Pet.* 3. 16. See more there.

Secondly, To whom the chief Authourity to expound Scripture is committed.

It was decreed in the Councel of *Trent*, That Scripture should be expounded, as the Church expoundeth it, and according to the common and unanimous consent of the Fathers. If the Fathers agree not, the matter is referred to a generall Councel: If there it be not determined, we must have recourse to the Pope and his Cardinals.

We say also that the Church is the Interpreter of Scripture, and that this gift of interpreting resides only in the Church, but we deny that it belongs to certain men, or is tied to a certain place or succession of men.

The Ministry of judgement[1] the Lord hath given to his Church, 1 *Cor.* 2. 15. and 10. 15. 1 *Joh.* 4. 1. *Act.* 15. 16. 2 *Cor.* 14. 29, 31, 32. but the Soveraignty of judgment he hath reserved to himself.

[1] *Judicium est triplex.* 1. *Directionis quale habet Minister.* 2. *Jurisdictionis quale habet Ecclesia.* 3. *Discretionis quale habet privatus*, at Acts 1. 10. Dr *Prid.* There is *Judex Supremus*, and *Judex Ministerialis visibilis* but not *Supremus*, and *Judicium practica discretionis*, which is left to every one. Br Downam. *L' interpretation est es mains de tous fideles, selon que Seigneur leur en a departi le don: mais la vocation d' interpreter avec charge publique n' appartient qu' à ceux qui y sont appellez, Comme Aaron* Heb. 5. *Confrontation de verité, par* Franzois Du Jon. l. 3. c. 3.

The

The holy Scripture knows not, the ancient Fathers acknowledge not, as long as we have the Scripture there needs not any such standing Judg in the Church. These three things Mr *Down* proves in his *not consent of Fathers, but Scripture the ground of faith*, p. 261. to 266.

The holy Ghost is the Judge, and the Scripture is the sentence or definitve Decree.

We acknowledge no publick Judge except the Scripture, and the holy Ghost teaching us in the Scripture. He that made the Law should interpret the same, 1 *Cor.* 1. 12. 1 *Joh.* 2. 27.

There can be but two certain and infallible Interpreters of Scripture: either it self; or the holy Ghost the Author of it. It self doth then expound it self, when the words and circumstances do sound unto us the prime, naturall and principall sense. But when the place is obscure, involved and intricate, or when there is contained some secret and hidden mystery, beyond the prime sense; infallibly to shew us this, there can be no Interpreter but the holy Ghost that gave it. Besides these two, all other Interpretation is private. Mr *Hales* his Sermon on 2 *Pet.* 3. 16. The Canonists say wickedly, *Non fuisset discretus Dominus Deus nisi constituret unum universalem judicem.*

There are two Interpreters of Scripture.

1. Internall, God alone, *Esay* 54. 13.

2. External.

1. Immediately called and infallible, as the Prophets and Apostles, 1 *Pet.* 2. 21. 2 *Tim* 3. 16. *Acts* 2. 4.

2. Mediately called and fallible, all other Ministers, *Acts* 20. 28. 1 *Pet.* 5. 2. Lubbertus *De Principiis Christianorum Dogmatum*, lib. 6. cap. 12. *Vide etiam* cap. 11. & 13.

Arguments brought by the Papists for their opinion.

Primo non sequitur à lege ad Evangelium. Secundò non sequitur à Mose ad Episcopum Romanum, qui hic non eundem locum tenet inter Christianos, quem Moses inter Judæos. Chamier.

Object. 1. They object that place, *Exod.* 18. 13, 26.

Answ. *Moses* was a Prophet indued with singular wisdome, adorned by God with extraordinary gifts, sent immediately by him, and commended by Divine Testimonies to the people, the Pope is not so. He had chiefest Authourity from God over all the *Israelites*; but the Pope hath not so over all Christians. *Moses* his Authority was extraordinary, no man succeeded in his place; *Joshuah* was a Captain only, or Judge in Civil things. *Aaron* only a Priest to administer in things sacred, but *Moses* exercised both functions.

Object. 2. They urge that place, *Deut.* 17. 9.

Answ. Here the Civil Magistrate and the Judge are joyned together, as *vers.* 12. If it will follow hence that the Pope must be Supreme Judge in all Ecclesiastical matters, the Emperor ought to be as well in Civil.

2. The Pope doth not hold the same place among Christians, that the high-Priest did among the Jews. For he was the chiefest, having all the rest of the Priests subject to him; but the Pope is one amongst all, having collegues, many Bishops as at first, or a few Patriarchs as after.

Object. 3. *Eccl.* 12. 11. If the chief Pastor in the Old Testament had such authority, much more the chief Priest in the New.

Answ. This one Pastor [k] signifieth neither the High-Priest in the old Law, nor the Pope in the New; but Jesus Christ the high Shepherd for our souls.

[k] Hieronymus *in locum ait: Etsi plures verbum Dei doceant, unus tamen est illius Doctrinæ Author, nempe Deus; ubi Manichæos refellit, qui unum statuerunt Authorem Veteris Testamenti, alterum verò Novi. Alii Spiritum volunt esse hunc unum Pastorem, ut* Vatablus. *Alii Christum, ut* Mercerus; *Papam nulli, præterquam insulsi Papistæ,* Whitakerus. *Interpretes omnes de Deo exposuerunt, cum veteres tum recentes, etiam Papistæ.* Chamierus. *Vide* Gier. *Comm. in Coh. in loc.*

Object. Matth. 6. 19. Christ saith to *Peter*, *To thee will I give the Keyes of the Kingdome of Heaven*, Therefore the Pope hath Authority to expound Scripture.

Answ. First, By the Keyes here is meant Commission to preach the Gospel; not

not Authourity of interpreting the Scriptures. When the Goſpel is preached, the Kingdome of Heaven is opened to the Beleevers, and ſhut to the unbeleevers.

Secondly, That Authourity of the Keys was not committed to *Peter* only, but to the other Apoſtles alſo, *Mat.* 28. 18, 19.

There is a two-fold Judgement, 1. Of Diſcretion, 1 *Cor.* 10. 15. 2. Of Authourity, as the Parliament judgeth capital crimes. If the Papiſts underſtand the word *Judge* to ſignifie *Diſcerning* (as when we judge of meats by the taſte) every faithfull perſon ought to pray unto God for grace to judge, to diſcern, and to know the true ſenſe of the Scripture. But if by *judging* they underſtand to pronounce Decrees, definitive and infallible Judgements, touching the ſenſe of the Scriptures, thereby to bind other mens conſciences; there is no man in the world that hath that power. See *Moulins Buckler of Faith.* We have a more compendious way, to come to the underſtanding of the Scripture. It were too long when we doubt of any place, to ſtay till we have the generall conſent of the Paſtors of the Church, or to expect a generall Councel, or to go up to *Rome.* But the Word of God is amongſt us; the Scriptures themſelves, and the Spirit of God opening our hearts, do teach us how to underſtand them. And yet we ſay not (as the Papiſts falſly charge us) that we allow every private mans Interpretation of Scripture, refuſing the judgement of the Paſtors of the Church. [l] *Panormitan* ſaith, [m] the opinion of one godly man ought to be preferred before the Popes, if it be grounded upon better authourity of the Old and New Teſtament, 2 *Pet.* 1. 20. *No prophecy of the Scripture is of any private Interpretation. Stapleton* ſaith, Interpretation is private, either *Ratione perſonæ,* when the man is private, or *Ratione medii,* when it is not taken out of the Context and Circumſtances, or *Ratione finis,* when it is for a falſe end. Now private Interpretation in regard of the perſon, if it be publick in regard of the meanes, is not forbidden; for it is lawfull for one man with Scripture *Toti reſiſtere mundo,* ſaith the Gloſs of the Canon-Law; the meaning of this place is, That the Prophets were no Interpreters or Meſſengers of their own mindes, but Gods. The Catholicks hold (ſaith *Chamier,* meaning ſtill by that Title the Proteſtants) that the Scripture is to be interpreted by private labour and induſtry, *viz.* of *Auſtine, Jerom, Chryſoſtome,* but not in a private ſenſe, that is, in a ſenſe ariſing from the brain of the Interpreter.

[l] *Cap. ſignificaſti de Elect.* Review of the Councel of *Trent,* l. c. 8. p. 45.

[m] *Deum atque homines teſtamur, cum plurima nobis in Papiſmo diſplicean̄t, tum hoc omnino intolerandum videri, quod Scripturas quilibet apud eos dolioculus, ita ſibi in manum tradi & arbitretur ut eas ſurſum deorſum verſare queat, quid libet inde confecturus ſuo arbitrio; ſuo inquam arbitrio, ſuo marte, quid libet excogitans & commentans. Ita enim evenit, ut qui maximè præ ſe ferant deteſtari privatum ſpiritum, ij huic ipſi indulgeant omnium maxime. Enimverò quis docuit prophetiam illam ex* Pſalmo 72. Adorabunt eum omnes reges terræ, omnes gentes ſervient ei, *impletam eſſe in Leone decimo?* Chamier. *Tom.* 1. *de Scriptura interpretatione;* l. 16. c. 1. *Vide* Cameron. *ad* 2 Pet. 1. 20. Matth. 23. 8, 9, 10. The uſe of Divine Illumination. 1. To give us a clear ſight of the truths of God, *Heb.* 8. 7. 2. To give us an applicative ſight, *Prov.* 8. 12. *Joh.* 5. 28. 3. An affective ſight, *Prov.* 2. 10. 4. A transforming ſight, 2 *Cor.* 4. 10. 5. Gives us ſuch a ſight of truths, as prevailes to deſtroy luſts, 1 *John* 2. 3, 4. & 3. 11.

It is true (ſaith *Cartwright* againſt the Rhemiſts) that the Scriptures can not be expounded of every private ſpirit, nor (which is more) of any private ſpirit, nor yet of all private ſpirits together, but only of thoſe which are inſpired of God, *viz.* the Prophets and Apoſtles, which are here oppoſed unto private Interpretation. And therefore it is evident, That the Expoſition of the Scripture, ought not to be fetched from *Eccleſiaſtical* either Fathers or Councels, which ſpeak not by Inſpiration, but from the Scriptures themſelves; what he meaneth, he declareth in the next verſe, where he ſheweth the reaſon of his ſaying; namely, that it muſt be interpreted, as it was written, and by as high Authority. Seeing therefore it was firſt ſpoken by holy men, which ſpake as they were led by the holy Spirit, and were inſpired of God, it followeth, that it muſt be interpreted by the ſame Authority. The Interpretation therefore that is brought out of the Apoſtles and Prophets, is not private, although it be avowed by one man only. On the other ſide that Interpretation which is not brought from thence, although it have the allowance

Ejus eſt interpretari cujus eſt condere. It is dangerous to ſet on the ſtudy of the word in the ſtrength of wit and humane helps. We ſhould magnifie Gods power, 1 *Cor.* 4. 26. 2. Make uſe of Chriſt, *Col.* 2. 6. 3. Mourne over our ignorance. 4. Waite for light in the uſe of the meanes, *Pſal.* 119. 18. *Pſal.* 25. 9.

lowance of whole general Councels, is but private.

This is a principal meaning of our Saviour Christ, when he willeth that we should call *no man Father or Master in the earth*, that is, in matter of Doctrine, we should depend upon the Authority of no man, nor of all men in the earth, but only upon Christ, and upon God. Matth. 17. 5.

Our reasons by which we prove, that the chiefest Judgment and Authority of interpreting Scriptures is to be given not to the Church, but to the Scriptures themselves and the holy Ghost.

Soli Scriptura vel Spiritui in Scriptura loquenti competunt requisita summi Judicis, quæ tria sunt; 1. Ut certo sciamus, veram esse sententiam, quam pronunciat. 2. Ut ab illo ad alium judicem non liceat provocare. 3. Ut nullo partium studio ducatur. Wendelinus in *Prolegom. Christ. Theol. cap.* 3.

1. That which only hath power to beget faith, that only hath the chiefest Authority of interpreting Scripture, and of determining all Controversies concerning Faith and Religion; but the Scriptures onely and the Holy Ghost have this power, *Rom.* 10. 17. The Holy Ghost only can infuse saving Faith into our hearts, which is called by the Schoolmen *Infusa Fides.* The Faith which we have from the Church is acquired, and sufficeth not to a certain perswasion.

2. The Scriptures cannot be interpreted but by the same Spirit wherewith they were written; [a] that Spirit is found no where but in the Scripture; whosoever have promises from God to understand the Scripture may interpret it, but so have all the faithfull.

[a] *Cathedram in cœlo habet qui corda docet.* Aug. *Luke* 10. 21, 22. *Jer.* 31. 33, 34. *Convenit inter nos & adversarios, Scripturas intelligi debere eo Spiritu quo factæ sunt, id est, Spiritu Sancto.* Bellarm. *lib.* 3. *de verbo Dei, cap.* 3, 11.

3. Christ himself makes the Scripture a Judge, *John* 12. 48. and still appealed to it.

4. Although the Fathers were men indued of God with excellent gifts, and brought no small light to understanding of the Scriptures. Yet learned men in our dayes may give a right sense of sundry places thereof which the Fathers saw not, yea against the which perhaps they consent. There is certainly excellent use of the Fathers of the Church, to evidence the consent of truth and unity in severall ages. Mr *Frost* on *Heb.* 4. 2.

Hath any man living read all the Fathers? Nay, have all the men living read them? Nay, Can they shew them? Can they get them? I had almost said, Can they name * them.

* Dr *Rainolds* against *Hart.* The number of Ancient Fathers (whose Works are yet extant) who lived within six and seven hundred years after Christ, are recorded to have been about two hundred. Bishop *Morton* of the Masse, *l.* 7. *c.* 6.

Nos in hoc Romanenses absque iniquitate summa culpare non possunt, qui quâ non libertate, sed temeritate Patrum authoritatem rejiciant, quoties ea ipsis contrariatur, non jam dicam, cùm id antea à viris Doctissimis, nominatim à Cl. Rivero in *Tractatu de authoritate Patrum, & viro Doctissimo* Jacobo Laurentio in *Conscientiâ Jesuitica cauteriatâ præstitum abundè sit.* Vedelii *Rationale Theologicum, l.* 3. *c.* 6.

In the Exposition of those words, *Tu es Petrus, & super hanc petram,* almost every one of the Fathers, at least the most part of them, and the best expound it of *Peters* faith; yet the Papists understand it, *non de fide sed de persona Petri.* Here they disagree themselves from the Fathers.

John 10. 16. By the title of *one Shepheard, Augustine, Chrysostome, Jerome, Cyril, Theodoret, Theophylact, Euthymius, Rupertus, Cyprian,* and other Fathers agree, that Christ is there designed; but *Stapleton* saith the Pope is there meant.

The Fathers wrote some things ἀργυμενικῶς to confute the adversaries with whom they had to deal, and in these they erre sometimes; some things ἐγκωμιαστικῶς to praise the Saints of God, and stir up others to their virtue, wherein they overlash. *Rainolds* against *Hart.*

In the Division of the Law, they go clean contrary to the greatest part of the Fathers: for they divide the Commandments as we do, but the Papists make the two first one, and the tenth two. 2. They have no father to countenance them in this, but *Austin. Rivet. de Authoritate Patrum, c.* 5, 6, 7.

There

There were no writings of the Fathers for a time, many of them wrote 400 years after Christ, but some 500 and 600 years after Christ; what rule had they before that time of interpreting Scriptures.

The Fathers were given too much to allegorizing; *Cajetan* therefore in the Preface of his Commentaries upon the Books of *Moses*, saith; That the exposition of the Scripture is not tied by God to the sense of the Fathers; therefore he admonisheth his Readers not to take it ill, if he sometime dissent from the stream of the Fathers.

4. The Doctrine of the Church must be examined by the Scriptures, *Acts* 17. 11. If *Pauls* doctrine, much more may the decrees of the Pope, Church, Councels be examined by the Scriptures.

5. The interpretation of the Scripture is a gift freely given by God, for the edification of the Church, *Rom.* 12. 6. 1 *Cor.* 12. 10. therefore it is not tied to a certain kind of men, but common to the faithfull.

6. The faithfull are commanded diligently to try and examine every doctrine, 1 *Thess.* 5. 21. 1 *John* 4. 1. which cannot be altogether done without interpretation.

What means must be used in the interpretation of Scripture:

Mr *Needler* after his Expository Notes on the fifth Chapter of *Genesis*, laies down good Directions for the right understanding of the Scriptures in thirty six Rules.

The end of the Scripture (we heard) was to direct the Church to all saving truth.

The meanes to be used for the attaining of that end, by the Minister, is diligent study and humble Prayer; by the People, attentive reading, hearing, prayer and meditating.

First, The Teachers must pray earnestly to God for his Spirit to inlighten them, *Mat.* 7. 7, 8, 9. *Rom.* 15. The Scriptures are understood by that Spirit that dictated them.

Secondly, The Pastors and Teachers of the Church must diligently and painfully study the Scriptures, giving themselves to read, compare place with place,[a] *Joh.* 5. 39. *Search the Scriptures*, it is a metaphor taken from such as search for Gold and Silver-Oar in the earth, who will search and sift, and break every clod to find out the gold. *Solomon* useth the same metaphor, *Prov.* 2. 4. and to this diligence in searching doth the Apostle exhort *Timothy*, 1 *Tim.* 4. 13. This diligence is often expresst in Scripture in the Old Testament, by the phrase of meditating in the word, *Josh.* 1. 8. *Psal.* 1. 2.

Thirdly, They must labour for a competent knowledge in the originall tongues the Hebrew and[b] Greek, in which the Scripture was written, that so they may consult with the Hebrew Text in the Old, and the Greek in the New Testament; and see with their own, not anothers eyes; as *Gen.* 3. 15. The Papists read it corruptly, *She shall break*, here the original soon determines the controversie, wherein the pronoun *Hu*, can signifie nothing but *He*, or *It*, both which are all one in effect in this place. See *Esay* 28. 9, 11. 1 *Cor.* 14. 21, 22. & 2. 13. 1 *Pet.* 4. 11. Mr *Thurman* in his Defence of Humane Learning, gives five reasons to prove, that a Minister should be skild in Hebrew and Greek, that he may the better interpret the Scriptures.

Fourthly, They should likewise be expert in all the liberall Arts, especially in Grammer, Logick, Rhetorick, generall Philosophy and History. All the Treasures[c] of wisdom and knowled are hid in the Scriptures; the Treasures of natural Philosophy in *Genesis*, of Moral Philosophy in *Exodus*, *Deuteronomy* and *Ecclesiastes*; of the Politicks in the Judicials of *Moses*, and the *Proverbs* of *Solomon*; of Poetry in the *Psalms*; of History in the Books of *Chronicles*, *Judges* and *Kings*; of the Mathematicks in the dimensions of the Ark, of the Temple, of the Metaphysicks, in the Books of the Prophets and Apocalyps.

Of the meanes to find out the true sense of the Scripture.

Orationi lectio, lectioni succedat oratio.

Ἐπευχὴ τῆς χάριτος.

[a] There must be a comparing of obscure places with such as are more evident, *Gen.* 11. 35. with *Gal.* 3. 16. of like with like, *Exod.* 12. & 1 *Cor.* 11. 24. unlike with unlike, *John* 6. 53. with *Deut.* 5. 23.

[b] *Contrà ignota signa magnum est remedium linguarum cognitio, & Latina quidem lingua homines duabus aliis ad scripturarum cognitionem opus habent Hebraica & Graca* Aug. 2 *Tim.* 2. 15. *Tit.* 1. 9.

[c] Dr *Featley* in a Sermon on *Psal.* 2. 10. Logick teacheth the Preacher to Analize and divide his Text. It teacheth to collect true and proper

Doctrines from it, assisting him in confuting of Heresies, and in resolving all questions. *Rationis circa Scripturam duplex potissimum est usus. 1. Collativus, ut nempe diversa Scriptura loca diligenter conferamus. 2. Illativus ut eruta è verborum proprietate, contextu & scopo, documenta debitè & artificiosè inferamus.* Dr *Sanderson. Prælect.* 4. *de obligat. Conse.*

Fifthly, They must consider:

1. The several words.
2. The phrases.

In the several words they must consider:

1. Whether the word be taken properly or tropically, and that they may the better understand the words, an inspection,

1. Of *Lexicons* is needfull, some of which observed the order of the Alphabet, but so as they distinguished between the roots, and the Derivatives, as *Pagnine* hath done for the Hebrew, and *Stephanus* for the Greek.

The best *Lexicons* for understanding the Hebrew Text, are *Buxtorf*,[d] *Avenarius*, *Forster*, *Schindler*, *Mercer* on *Pagnine*, and *Marinus Brixianus* his *Arca Noæ*; for the Greek, are *Stephanus*, *Budeus*, *Scapula*; my own two *Criticæ* (I hope) may be usefull for understanding both Testaments.

2. Of *Concordances* [e] some much extoll *Buxtorf* for the Hebrew, *Kirchers* is a very usefull one both for the Hebrew and the Septuagint, *Stephanus* and *Smidt* for the Greek are the best. *Cottons Concordance* (as it is now inlarged by *Newman*) is esteemed the best for the English. See Dr *Featlies* and Dr *Gouges* Preface to it, commending it, and shewing the use of *Concordances* in general.

They must,

1. Consider the Text exactly in it self, the Grammer of it must be sifted, the nature of every word by it self and the alteration it admits in diversity of construction. 2. The Rhetorick, whether any word leaving the proper signification receiveth a borrowed. 3. Above all the Logick, as to know what he proveth, and by what.

2. Compare parallel places, and obscure with plainer. To interpret that place, *This is my body*, [f] make use of that other, *The Bread which we break, is the communion of the body of Christ*, because both places are not onely concerning the Eucharist, but also one and the same kind. *Illyricus* eals the conference of places, *Ingens remedium & felicissimam expositionem Sanctæ Scripturæ. Paul* is much in this, compare *Heb.* 3. 7, 11, 15, 17. with *Chap.* 4. 4, 5, —— 9. ye shall see he makes out the sense of *Psal.* 95. 7. by comparing it with other Scriptures.

3. Make use of Paraphrases and Versions, among which the Chaldee and the Septuagint for the Old Testament, the Syriack and the Arabick for the New excell.

4. For the knowledge of the phrase, they must proceed the same way; and to understand the better both the words and phrases, they must diligently consider of the scope and circumstances of the place, as the coherence of that which went before, with that which follows after, and of the matter whereof it doth intreat.

5. All Expositions ought to agree with the Analogie of faith, [g] *Rom.* 12. 6.

Analogy is either of faith, comprehended in the Doctrine of the Creed, Lords Prayer, Commandements, Sacraments, and gathered out of evident places of Scripture, or of the Text, by the coherence of *Antecedentia & Consequentia*, by the propriety of the phrase.

6. The Jewish Expositors, the ancient Fathers, and other Interpreters, ancient and modern, Popish and Protestant, are useful for the right understanding of the Scripture, if they be read with judgement.

[d] Lexicon *Chaldaicum, talmudicum, & rabbinicum, opus immensi laboris atque fructus, & incomparabili multorum annorum industria patris atque filii* Johan. Buxtorfii *elaboratum.* Bootius.

[e] *Concordantiæ Bibliorum hebraicæ, editæ à* Joa. Buxtorfio *juniore, magni patris majore filio.* Arnoldus Bootius. Henrici. Stephani *maximæ & absolutissimæ Concordantiæ.*

[f] This Bread is my body, i. the communion of my body. The Prophets explain the books of *Moses*, and the New Testament interprets the Old.

[g] *Analogia fidei nihil aliud est, quam constans & perpetua sententia Scripturæ, in apertis & minimè obscuris Scripturæ locis: quales sunt articuli fidei in symbolo, quæque continentur in oratione Dominica, in Decalogo.* Whitakerus. Many things are required to render a man capable to expound the holy Scriptures, some absolutely, some respectively, As first, To know the right Analogy of Faith, to which all interpretations of Scripture must be of necessity conformed. Secondly, To know the practice and tradition of the Church, and the received Expositions of former Interpreters, in the successive ages, which gives a great light to the finding out of the right sense. Thirdly, To be able to compare Texts with Texts, Antecedents with Consequents, without which one can hardly attain to the drift and scope of the holy Ghost, in the obscurer passages. Lastly, It is something to know the Idiotisms of that Language, wherein the Scriptures were written. Dr *Bramhal's* Answer to *Monsieur De la Militiere* his Epistle.

Ferdinando,

Ferdinando, De Eſcalante in his *Clypeus Concionatorum verbi Dei l. 7. c. 6.* gives ſeveral reaſons to prove, that the Rabbins who wrote after the Paſſion of Chriſt, are of no authority, becauſe they are deadly enemies to Chriſt and Chriſtians, are ignorant of Hiſtories, and the liberall arts, becauſe they retain not the properties and idiotiſmes of the Hebrew tongue, yet *cap.* 8. he ſaith the Rabines which preceded Chriſt are to be eſteemed.

That ſaying of *Coch. Tit. Talmud. tract. Gem. Sanhedrim.* not *c.* 11. is good. *Non eſt fidendum interpretationibus quamvis doctorum virorum. Non enim ſemper adeſt interpretibus induſtria, ſtudium, attentio, ſcientia, exprimendi felicitas, quam oportet ad interpretationis abſolutæ & cumulatè perfectæ confectionem adeſſe.*

Not many, but a few, and thoſe the beſt Commentaries, are to be conſulted with: of the Hebrew Interpreters and Rabbins; two were moſt learned, *R. David Kimki*, and *Rabbi Aben Ezra*, ſaith Dr *Rainolds*. There was one Rabbi *Eliezer* ſonne in law to *Gamaliel*, *Pauls* Maſter. His Book called *Capita Rabbi Eliezer*, is the ancienteſt of all the Jewiſh Books which are extant. So *Morinus*, But *Petitus* oppoſeth him, *Var. Lect. l. 2. c. 4. Hottinger* in his *Theſ. Philol. l. c. 2. Sect. 7.* ſhews how uſefull Rabbinicall Commentaries are for a Chriſtian Divine, and in his *Promtuarium* or *Bibliotheca Orientalis, c. 1.* reckons up theſe Jewiſh Expoſitors on all the Bible, or a greater part of it, *R. Salomon Jarchie*, who is obſcure and fabulous, *R. Abraham, Aben Ezra, R. David Kimchi*, an excellent Interpreter of the literal ſenſe, *R. Levi, Ben Gerſon*, a famous Philoſopher, *R. Saadias. Abarbinel.*

The pure Maſters of the Hebrews (ſaith *Mayerus* in *Philologia Sacra*) are ſpecially *Maymonides, Rabbi David Kimchi, Aben Ezra* the Wiſeman, *Rabbi Solomon Jarchi*, although the laſt two much favor *Talmudical* dreams.

Habent Judæi *inter alios, duos*, Abrahamum *filium* Ezra, & Davidem Kimchi, *qui germanam vocum proprietatem, & dictorum ordinem genuinum (exceptis locis, ubi urgentur vaticiniis de ſpirituali regno Chriſti, ac interna ſolidaque juſtitia, quæ fide conſtat Servatoris) magno ſtudio proſequuti ſunt: nihil ferè abſque autoritate Conſonantium locorum interpretantes: quas etiam, præter aliorum Hebræorum morem, magna proprietatis obſervatione citant. Ab his fateor (cujus donum eſt quicquid utile) me in enarratione Pſalmorum plurimum eſſe adjutum: quod & paſſim judicavi, neque enim Candidi ingenii eſt, diſſimulare per quos profeceris.* Bucerus Enarr. *in* Pſal. *Præfat. Vide* Hotting. *Smegmatis Orient. c. 3. De uſu Ling. Orient. in Genere*, p. 47.

The Cabaliſts and many of the Rabbines are very fabulous, and men in a burning fever cannot dreame of things more ridiculous, than ſome of the Rabbines have ſeriouſly written and taught, ſaith [b] *Muis* againſt *Morinus. Vide Spanhem. Dub. Evangel. parte tertia. Dub. 21. & Dub. 129. Glaſſ. Philol. Sac. l. 2. partem primam. Tract. 1. Thalmud liber fabuloſiſſimus.* Chamierus.

Rainoldus *de lib. Apoc. Hujuſmodi eſt ſtyli Rabbinici peritia: ſine qua ſolidam veteris Teſtamenti intelligentiam ſe aſſequuturos fruſtra ſperant plurimi. Etenim Rabbinis, quamvis à dogmatum multorum veritate deviantibus, lingua Hebræa vernacula eſt. Multa quoque ſubſidia habent qua linguæ exactiorem cognitionem promovent, per totam vitam in ea occupantur L. Emp. Epiſt. Dedicat. ad* Kimchi Hodoiporian. *Plura Rabbinis debemus nos præſertim qui accuratum iſtud interpretandi genus ſectamur, quam quiſquam exiſtimet.* Druſ. obſerv. *Sac. l. 15. c. 6.* [b] *Cenſura in exercitat. 4. Morini c. 80. Doctiſſimus Hebræorum Grammaticus idemque interpres* Kimchius. Fuller *Miſcel. l. 5. c. 8. vide l. 2. c. 3. & l. 3. c. 12. & l. 4. c. 18.* David Kimchius, *è cujus Grammatica & Lexico ſive radicum libro, tanquam ex equo Trojano prodiit, quicquid Grammaticorum & Lexicorum Hebraicorum ubique videmus.* Morinus *l. 1. exercit 6. c. 4. Ebræorum Interpretum Coryphæus* Kimchi, Amama Antib. Bibl. R. David Kimchi, *ſive Kamius, ſcriptor terſus & ſtyli Biblici amulus, ſcriptor Cordatior & à* Talmudicis *fabulis alienior. Amama conſilium de ſtudio Ebraico feliciter inſtituendo. Ingenioſiſſimus ille Hebræorum doctorum* David Kimchi Hiſpanus, *dictionario ſuo Hebraico nunquam ſatis laudato, quod inſcripſit* Sepher haſchurſchim. *Librum radicum.* Waſerus *de num. Heb. l. 1. c. 1.* Aben Ezra *meritò audit ſapientiſſimus Ebræorum*, Mayerus *in Philol. Sac.* R. Aben Ezra Hiſpanus, Chacâm, ſapiens ſeu doctus *cognominatur.* Waſerus *de num. Heb. l. 1. c. 1. vide* Buxtorfium *Abbreviat. de Heb. p. 34. Rabbi* Solomon *Jarchi, Campenſis Gallus, tanta eſt apud Hebræos authoritatis, ut cognomentum evaluerit* Raſchi, *quaſi capitis tribum* Iſrael, *ac univerſa Biblia Hebraica doctiſſimis quidem, ſed arguis admodum Commentariis illuſtravit.* Waſ. *ubi ſupra.* One of ſpecial credit among the Jews, and therefore uſually ſtiled with an Epithet, *Aben Ezra* the wiſe man, *Nettles* Anſwer to the Jewiſh part of the Hiſtory of Tythes. Sect. 5.

Abarbanel hath done well on the greateſt part of the Old Teſtament. *Scriptor famoſiſſimus*, ſaith *Buxtorf* of him in *Decalogo Judæorum doctiſſimus* L'Empereur on *Dan*, *Author eſt perquàm ſolidi ingenii & Doctrinæ*, Muis, *Aſſert. 3. veritat. Heb.*

Heb. Yet he was unknown (it ſeems) to *Mercer*, for he doth not mention him. The moſt curious that ever handled the Tongue, though not the ſoundeſt, ſaith *Broughton*.

The Jews ſay of *Rabbi Moſes Ben-Maymon*, that, From *Moſes* to *Moſes* there aroſe not ſuch a *Moſes**. He was the firſt of the Rabbines that ceaſed to dote. *Maimonides antiquus & celeberrimus inter Judæos Scriptor.* Capellus *de literis Ebr.* Mr *Gregory* ſtiles him, the very learned *Maimon*.

* *A* Moſe *(Prophetâ) ad* Moſen, *(hunc Ægyptium)* non ſurrexit ſicut *Moſes, qui ſcilicet doctrina & eruditione* Moſi *legiſlatori eſſet æquiparandus.* Dilherus *Elect. l.1.c.5.* Ebræorum communi judicio, doctiſſimus Rabbi *Moſes* Ægyptius, ſaith Rivet. of him. *Exam. Animad. Hugon. Grot.*

It is true, that ſome of the Jewiſh Rabbines are fabulous and ridiculous in their Expoſitions of Scripture. See *Buxtorfs Syntag. Jud. cap.*36. And Mr *Gataker's Adverſaria Miſcellanea. cap.*8.

Yet the Church of God is much beholding to the Hebrew Rabbins, being great helps unto us for underſtanding holy Scripture in many places, as well of the New Teſtament, as the Old. *Vide* Capel. *Critic. Defenſ. pag.*59. *Et* Cartw. *Præfat. ad Annotat. in* Geneſ. There are divers places both in the Old and New Teſtament, which cannot be well underſtood, unleſſe we borrow Candle-light from the Hebrew Doctors, as *Exod.* 6. 3. *Ruth* 4. 7. *Iſa.* 1. 29. & 12. 13. *Jer.* 16. 7. *Ezek.* 8. 14. & 9. 4. *Matth.* 5. 22. & 21. 9. & 23. 7, 8. & 26. 23. *Mark* 7. 11. *Rom.* 5. 7. *John* 7. 37. & 3. 20. 1 *Tim.* 3. 8. *Revel.* 4. *Calverts* Annotat. on the Demonſtrat. of the true *Meſſias*.

Is annis abhinc amplius quadringentis ſcripſit. *Fuller.* In Ægypto educatus & ſtudiis conſecratus, unde vocatur *Moſes* Ægyptius. *Buxtorf.* de Abbreviat. Hebraic. Rabbi *Ben Maimon* (commonly called *Rambam*) the moſt judicious Rabbin that ever was known to the Chriſtian world. Dr *Caſaubones* Treatiſe of Uſe and Cuſtome. R. Moſe Ben Nachman, *quem* Ramban *per* Nun *in fine, qui &* Moſes *Gerundenſis, cum alius.* R. Moſe Ben Maimon, *qui* Rambam, *per* Mem *in fine vocatur, ſit; qui* R. Moſes Ægyptius *dicitur; uterque vir inſignis.* Mercer. *in* Gen. *Ralbag*, that is, *Rabbi* Levi Ben Gerſon, he wrote Commentaries upon all the Bible, and *Radak*, that is, *Rabbi David Kimchi*; *Raſhi*, that is, *Rabbi Solomon Jarchi*, he hath commented upon all the Bible, and almoſt all the Talmud. Solent Judæi ad hunc uſque diem, cum notantur initialibus literis quædam vocabula, ex illis vocem unam conficere, ut quia primariæ literæ *Rabbi Solomon Jarchi* ſunt רש"י, ſolent appellari Raſhi, & Rabbi *Moſes Ben Maimon*, quoniam quatuor hæ voces incipiunt à רמבם *Judæum* appellant *Rambam*. Rainold. *de lib. Apoc. l.*4. *prælect.* 150.

Munſter in his Preface to the Bible tranſlated by him, denies, that any one can rightly interpret Scripture without the help of the Rabbins. *Jerome* did not undertake his verſion of the Bible without the help of a *Jew*.

2. The Fathers, *Doctores ſcil. probati antiquæ Eccleſiæ qui ſcriptis ſuis Fidem illuſtrarunt*, as *Voetius* ſpeaks, not one of them but hath his errour, becauſe God would have them known to be but men. Of the right uſe of the Fathers, ſee *Daille's* excellent Treatiſe.

En allegation des Peres ſur nous controverſes nous auons ce deſavantage, qu' nous n'avons les Peres que par les mains de nos adverſaires. Car toutes les impreſſions qui en ont eſté faites, ont eſté faites ſur les manuſcrits qui ſe ſont trouves es monaſteres, eſcrits par des moines, qui ont eu beau ieu à les changer, & rogner, & à mettre de vieils tiltres ſur de liures nouveaux, compoſez par eux Meſmes. Anatomie De La Meſſe par Pierre Du Moulin. *l.* 1. *ch.* 25.

They are called Fathers in reſpect of their age, they preceding our times many hundreds of years, and in reſpect of their Doctrine, which they diligently inculcated and endeavoured to propagate to thoſe that then lived; many of their worthy labours being tranſmitted to poſterity. *Rivet. de Patrum Authoritate.* cap. 1.

There was an eminency of Office and Dignity in them, becauſe they were Paſtors and Teachers in the Church; of Time, becauſe they were nearer to the Apoſtles; of Science, becauſe they were more learned than many of thoſe that ſucceeded; and of Conſcience, becauſe they were of an unblameable life, leſſe ſubject to ambition, coveteouſneſſe, envy, and other evil affections, with which the ſucceeding generations were too much tainted.

That is an excellent paſſage in the Apology for *M. De Balzac. I' honore l' antiquité, & defere beaucoup à ces premiers hommes, qui nous ont donné ce qu' ils n'avoient receu de perſonne, & ont eſté ſcauans ſans auoir eſté enſeignez que de la nature.*

And

And again, *L' age apporte je ne ſoay quel reſpect aux Choſes, que nous conſiderons avec attention les ruines meſmes des vieux baſtiments.*

Patres libenter amplector, & recipio: Doctrina enim ex veteri memoria plena antiquitatis, plena dignitatis exiſtit: ſed recipio patres, ut ipſi jubent ſe recipi, hoc eſt, ſi contineant ſe in ſua ditione, & non migrent in poſſeſſionem verbi Dei, Apolog. Rog. Aſchami *pro cœna Domini.*

Patres numero plurimi, dignitate ampliſſimi, authoritate graviſſimi, vetuſtate antiquiſſimi, pietate ſanctiſſimi, literis & linguis floreniſſimi. Tob. Mat. *Concio Apologet.*

The *Ancients* were ſo far the beſt, as they were both neareſt the fountain of primitive purity, and remoteſt from the paſſions, prejudices and parties of our later and worſer times. Dr *Gaudens* Memorials of Biſhop *Brounrig.*

Thoſe Fathers[a] of the firſt ſix hundred years we reverence more, and rather admit than thoſe of the thouſand years following, becauſe they were freer from error, as living neerer the Apoſtles, and before the firſt diſcovery of Antichriſt, which was about the ſix hundred and ſeven, when *Boniface* the third purchaſed of that bloudy Tyrant *Phocas* the Title of *Univerſal Biſhop*, and with it the Supremacy over all Churches.

Eraſmus (Accuratiſſimus Patrum vetuſtiorum cenſor,) was much exerciſed in the writings of the Fathers, and hath beſtowed great pains in reſtoring and illuſtrating *Jerome**, *Auguſtine*, and others of them.

See *Moulins* Anatomie, *De la Meſſe, l.1.c.24. & 25.*

[a] *Neque enim negans adverſarii ipſi, qui patribus aliquando videntur nimium tribuere, quo magis Apoſtolorum vicini fuerunt, eo etiam majoris eſſe authoritatis. Quo plus enim homines ab Apoſtolorum temporibus receſſerunt, eo plus ſumpſerunt audacia. Apud omnes autem orthodoxos in confeſſo eſt, ſignum publicè erexiſſe Antichriſtum poſt ſexcentos à nato Chriſto annos, regnante* Phoco, *à quo, Pontifici Romano Tyrannica in omnes Epiſcopos poteſtas eſt confirmata, &c. Jure igitur* Joannes Juellus Anglus, *Epiſcopus* Sariſburienſis, *qui ad patrum authoritatem Pontificios provocavit, edito ſcripto, in præcipuis horum temporum controverſiis enodandis, non egreſſus eſt ſexcentorum à nato Chriſto annorum limites, quibus negavit probari poſſe authoritate antiqui alicujus patris receptos fuiſſe viginti ſeptem articulos, in quibus hoc tempore Pontificii rei Chriſtianæ ſummam conſtituunt.* Rivet. *de patrum authoritate, cap. 1.* * *Neque verebor illud vel jurejurando confirmare, minoris ipſi* Hieronymo *conſtitiſſe ſuos ſcripſiſſe lucubrationes quam nobis reſtituiſſe & illuſtraſſe.* Eraſm. *l.2. Epiſt.1.* Leoni *decimo.* The Fathers had their *Navi*, their errors, as *Daillé du vrai uſage des Peres, &* Rivet. *de authoritate patrum. &* Laurentius *in Rev. Eccl. Rom. erga Pat. Subdola* ſhew. *Summi erant homines, ſed tamen homines erant. Gook* in his *Cenſura quorundam Scriptorum veterum*; and *Rivet.* in his *Crit. Sac.* ſhew which of their works were ſpurious and ſuppoſititious. *Qui auroit eſté des autres de* Cyprian, *d' Ambroiſe, de* Hieroſme, *d' Auguſtin, & d' Athanaſe les fauſſes ſuppoſez, diminueroit les eſcrits de ces Peres de plus d' un tiers. Anatomie De La Meſſe. l.1. c.25. De Eccleſia primitiva Patribus hoc eſt obſervandum, quòd vel ex Hebræorum, vel Gentilium ſebolis decedentes nomen dederint Chriſto: Initiatis autem Chriſtianorum dogmatis, ſubinde aliquid veteris ſuperſtitionis, ſive* Judaicæ, *ſive* Gentilis *hauſerint.* Hotting *Diſſertat. Miſcel. de abuſu Patrum. Vide plura ibid.*

For the Fathers, *Jerom* among the Latines, and *Origen* among the Greeks were learned in the Hebrew, ſaith *Chamier.*

Jerome[b] was the chiefeſt among them, for skill in the Hebrew, Chaldee, Greek, Latine Tongue, and the moſt diligent ſearcher of the Jewiſh affairs, he ſpared no labour, coſt nor time, that he might attain to skill in thoſe Tongues. He made uſe of the *Jews* for that purpoſe, and the skilfulleſt amongſt them, whoſe labour he purchaſed with a great deal of money, this he often witneſſeth of himſelf; five times, ſaith *Morinus*, he made uſe of them.

That one labour of his deſerveth eternal praiſe, that he tranſlated the Scripture out of the Hebrew into Latine.

See *Burrh.* on Hoſ. 3.4.

[b] *Vix ullum habet & ipſa docta Græcia, quem cum hoc viro queat componere. Quantum in illo Romana facundia? Quanta linguarum peritia? Quanta omnis antiquitatis, omnium hiſtoriarum notitia? quàm fida memoria, quàm fœlix rerum omnium mixtura? quàm abſoluta myſticarum literarum cognitio? ſuper omnia quis ardor ille, quam admirabilis Divini pectoris afflatus? Ut unus & plurimum delectet eloquentia, & doceat eruditione, & rapiat ſanctimonia,* Eraſm. *Epiſt. l. 2.* Leoni *Decimo Pontifici. In cognitione ſacrarum literarum adeo præſero* Hieronymum Auguſtino, *ut vehementer impudens arbitrer, alterum cum altero conferre.* Eraſm. Eckio. *l. 2. Epiſt. Vide plura ibid. Dexterrimus ille literarum ſacrarum interpres.* Glaſſius. *Hieronymus ſolus inter Patres fuit doctus Hebræas literas, quas quia reliqui ignorabant, ſæpè in V. Teſtamento explicando lapſi ſunt.* Tarnov. *exercit. Bib.*

That was a moſt laborious work* of *Origens* in gathering together divers Edi-

* *Opus laboriosum & divinum, maximo Eccleſiæ damno amiſſum, cujus operis jacturam deplorare poſſumus, compenſare nunquam poſſumus.* Whitak. *Vid.* Whitak. *de author. Script. l.2.c.1. Et* Ferdinando De Eſculante *Glyp. Concionat. verbi Dei. l.7.c.11.*

tions

tions of Scripture. 1. The Greek of *Aquila*, *Symmachus*, the *Septuagint* and *Theodoſion* into one Volume diſtinguiſht by four Columns, called *Tetrapla*, to which he after added two more, one in Hebrew, the other in Greek Characters, and called it his *Hexapla*; at laſt he joyned two other Editions, and then called it *Octapla*; by them one might have compared the ſeveral Greek Editions together, and with the Hebrew Text. *Vide* Eraſm. *Epiſt. l.* 28. *p.* 1155. It is manifeſt (ſaith *Buxtorf*) that the moſt and beſt of his writings are loſt.

It was ſaid of him, *Ubi benè nemo melius, Ubi malè nemo pejus.*

Quod attinet ad Origenem, meâ certè nihil interest quid ille ſenſerit: quem ſcio Theologum fuiſſe audaciorem, quam ſaniorem. Chamier. *Tom.* 2. *de S. Trinitate, cap.* 8.

Salmaſius, *Whitaker*, *Sixtus Senenſis*, and others ſay, *Origen* [b] was skilfull in the Hebrew. He wrote ſo many Books, that *Jerom* ſaith, *Quis noſtrum tanta poteſt legere, quanta ille conſcripſit.*

[b] *Inter antiquos Eccleſiaſticos auctores Græci generis non tantùm primus, ſed ferè ſolus Hebraicè fuit doctiſſimus.* Salmaſ. *de modo uſurarum.* *Autor non parvus, ut vix unquam nominari poſſit in rebus fidei abſq; præſatione.* Chamier.

Vir tantæ fuit eruditionis & ingenii, ut ei parem doctiſſima Græcia fœliciſſimorum ingeniorum parens, nunquam habuerit. Sixtus Senenſis *Bibliotheca ſancta, lib.* 4.

He ſaith much more there in his commendation. *Tantum in Scripturas divinas habuerit ſtudium, ut etiam Hebraam linguam contra ætatis Gentiſque ſuæ naturam ediſceret.* Hieronymus *de viris illuſtribus.* He lived a little after the year two hundred.

Auguſtine [c] for the Latine Church, and golden mouth'd *Chryſoſtome* for the Greek Church, were moſt famous. He is abridged by *Theophylact.*

Oecumenius and *Theophylact* both ſo follow *Chryſoſtom*, that all three make but one witneſſe only.

[c] *Magnus Auguſtinus ingenio, eruditione, ſanctitate, zelo, &c. Quæ res tantam illi meritò authoritatem conciliarunt, ut nemo ſit antiquorum qui in ſcholis noſtris aut Pontificiis pluris æſtimetur aut æſtimari debeat.* Rainoldus *de libris Apoc. Tom.* 1. *prælect.* 29. Auguſtinus *habitus Theologorum veterum acutiſſimus, neque immerito.* Id. *Quid habet ubi Chriſtianus* Aurelio Auguſtino *vel magis* Aureum *vel* Auguſtius? *Ut ipſa vocabula nequaquam fortuito, ſed numinis providentia videantur indita viro.* Eraſm. *Epiſt. l.* 2. Leoni Decimo Pontifici. *Vide plura ibid.* Joannes Chryſoſtomus, *mellitiſſimus ille concionator Chriſtique præco indefatigabilis, cui jure optimo ob ſapientiſſimam eloquentiam & eloquentiſſimam ſapientiam, oris aurei cognomen tributum eſt.* Eraſm. *Epiſt. l.* 28. *pag.* 1332. *Vide etiam pag.* 1333, &c. *Græcorum diſertiſſimus* Chryſoſtomus. Fullerus.

A Father ſo ancient, ſo learned, ſo godly, ſo ſkilfull in the Scriptures, ſaith *Rainolds* of *Chryſoſtome*. *Auguſtine* for diſputations, *Jerom* for the tongues, *Gregory* for Morals.

Auguſtine.

Vir ſupra omnes, qui ante eum & poſt eum huc uſque fuerunt mortales, admirabili ingenii acumine præditus, omnibus liberalibus diſciplinis inſtructus, Divinis Scripturis longè omnium eruditiſſimus, & in earum explanatione ultrà quam dici queat, incomparabili ſubtilitate ſublimis, omnes Latina Eccleſia Scriptores ſcribendi labore, & lucubrationum multitudine ſuperavit. Sixtus Senenſis *Bibl. Sanct. l.* 4.

Subtiliſſimus Patrum Auguſtinus. Dr *Prideaux lect.* 4.

This Father is he out of whom our later Writers have had (next after the ſacred Scriptures) moſt of the excellent, ſolid, deep Divinity which they have. Full of humane learning; but in the divine Scriptures by far the moſt learned of all others. Dr *Rogers* his Proteſtants Faith profeſſed in all Ages, Ch. 5.

Tulit eadem ferme ætas aliquot ſumma facundia parique Doctrina ac pietate viros, Athanaſium Alexandrinum *Epiſcopum*, Gregorium Nazianzenum Baſilii *Pyladem*, *ac ſtudiorum ſodalem* Joannem Chryſoſtomum *& ipſum* Baſilio *familiarem*, *ac fratrem* Gregorium Nyſſenum *Epiſcopum. Horum ſuis quiſque dotibus ſummis erat*: Athanaſius *ad docendum accommodatiſſimus.* Nazianzenus *floridum & argutum orationis genus amplexus videtur.* Chryſoſtomus *licet pulcre ſuo cognomini reſpondens, alicubi verbis redundat, & in digreſſionibus videtur immodicus.* Nyſſeno *placuit pia ſimplicitas.* Eraſm. *Epiſt. l.* 28. *pag.* 1157. *Vide plura ib.* de Baſilio.

Gregory *Nazianzen* the learnedeſt of all the Greek Fathers, and ſirnamed the Divine. Dr *Featleys* Tranſubſtantiation exploded. He lived about the year 375.

Chryſoſtomus

Chryſoſtomus *habet neſcio quid ſubmoleſtæ* πολυμυθίας, Gregorius Nazianzenus *nonnihil affectatæ argutiæ in verbis*; *in* Baſilio *nihil eſt quod offendat.* Eraſm. *Epiſt. l.* 24. Reginaldo *Polo.*

Irenæus (ſaith *Capellus*) was almoſt the ancienteſt of all the Fathers, whoſe genuine writings are extant, he was *Polycarpus* his Diſciple, and lived about the 172 year after Chriſt.

Magnus ille Eccleſiæ propugnator, ac pro ſui nominis augurio pacis Eccleſiaſticæ vindex. Spirant illius ſcripta illum Evangelij vigorem, ac phraſis arguit pectus martyrio paratum. Fuit victus Apoſtolorum temporibus, quum adhuc martyrum triumphis floreret Eccleſia. Nam puer audivit Polycarpum *in* Aſia. Polycarpus *autem* Joannis *Evangeliſtæ fuit Diſcipulus: hujus viri de Chriſto deque Chriſti Diſcipulis ſermones,* Irenæus *puer avidiſſimis imbibit auribus, ac penitus inſcripſit cordi ſuo, ſic ut ſenex etiam horum omnium vividam ac præſentem retinet memoriam.* Eraſm. *Epiſt. l.* 28. *p.* 1145.

Tertullian was one of the Latine Fathers moſt ancient, and very near the Apoſtles, flouriſhing in the Reign of *Severus* the Emperour, about two hundred years after Chriſts birth, and not paſt one hundred after the death of *John* the Evangeliſt. *Jerom* being urged with his Authority, ſaid, *De* Tertulliano *nihil aliud reſpondeo, quam Eccleſia hominem illum non fuiſſe.*

See a great commendation of *Tertullian* in *Jacksons* Raging Tempeſt, pag. 8.

Vir profectò acris ac vehementis ingenij, multo latino eloquio eleganter ſcripſit, ſed ſtylo nimium elaborato ac duro, & propter inuſitatam vocum novitatem obſcuro. Sixtus Senenſis. *Vide* Vincent Lyrin. *cap.* 24. Verſor nunc in *Tertulliano* emendando & illuſtrando, duro quidem Scriptore, nec ubique orthodoxo, ſed plane inter omnes, tum Græcos, tum Latinos Theologos admirando. *Beza* Exiſt. 67. de patribus. *Septimus* Tertullianus *fuit omni genere literarum peritus, ſed in eloquendo parum facilis, & minus comptus, & multum obſcurus fuit; ergo ne hic quidem ſatis celebritatis invenit.* Lactant. *l.* 5. *de Juſtitia.*

In Græcia celebres agnoſco Patres, Clementem, Athanaſium, Cyrillum & Damaſcenum. Montacutius *Analect. Eccleſ. Exercit.* 1. *Sect.* 6.

Cyprian the Martyr was of great Authority amongſt all for his holineſſe of life.

Cyprianus *unus eſt multorum inſtar veterum habendus, ſive ſpectes eloquentiam, ſive doctrinam, ſive paſtoris dignitatem, ſive pectus Apoſtolici ſpiritus vigorem ubique fragrans, ſive Martyrij gloriam. Pectus ardet evangelica pietate, & pectori reſpondet oratio: loquitur diſerta, ſed magis fortia quam diſerta: neque tam loquitur fortia quam vivit, ut ipſe meminit alicubi.* Eraſ. *Epiſt. l.* 28. *p.* 1148, 1149, &c. *Unus præcipuus & clarus extitit* Cyprianus, *quoniam & magnam ſibi gloriam ex artis oratoriæ profeſſione quæſierat; & admodum multa conſcripſit in ſuo genere mirabilia. Erat enim ingenio facili, copioſo, ſuavi, & (quæ ſermonis maxima eſt virtus) aperto; ut diſcernere nequeas, utrum ornatior in eloquendo, an facilior in explicando, an potentior in perſuadendo fuerit.* Lactant. *l.* 5. *de Juſtitia.* Auguſtinus *copioſus eſt,* Hieronymus *ſuccinctus*: Lactantius Ciceronem *imitatur,* Tertullianus *obſcuritatem amat:* Chryſoſtomus *ornatus & apertus eſt,* Nazianzenus *preſſus & acutus.* Whitak. *de Script.*

Sententious *Tertullian*, grave *Cyprian*, reſolute *Hierome*, flowing *Chryſoſtome*, divine *Ambroſe*, devout *Bernard*, heavenly *Auguſtine*. Biſhop *Halls* 4th Decade of Epiſt. *Epiſt.* 3. *Vide* Hieron. *Epiſt. ad* Paulinum *de Inſtitutione Monachi.*

In *Athanaſio* ſuſpicimur ſeriam ac ſedulam docendi perſpicuitatem. In *Baſilio* præter ſubtilitatem, exoſculamur piam ac mitem ſuaviloquentiam. In

One ſaith, He that looks upon the Fathers Workes would think they did nothing but Write; he that looks on their Devotions would think they did nothing but Pray; he that looks on their Learning would think they did nothing but Reade.

huius ſodali *Chryſoſtomo* ſponte profluentem orationis copiam amplectimur. In *Cypriano* ſpiritum veneramur Martyrio dignum. In *Hilario* grandi materiæ parem grandiloquentiam, atque ut ita loquar, Cothurnum admiramur. In *Ambroſio* dulces quoſdam aculeos, & Epiſcopo dignam amamus verecundiam. In *Hieronymo* divitem Scripturarum penum optimo jure laudamus. In *Gregorio* puram nulloq; fuco picturatam ſanctimoniam agnoſcimus. *Eraſm.* l. 28. Epiſt. Præfat. in *Aug.*

Bernard was a worthy man in the corrupt age in which he lived, but *Bernardus non vidit omnia*, ſay the Papiſts.

Patrum Latinorum propè ultimus. *Bernardum.*

Bernardum non admitto, utpote recentiorem, & longè poſt confirmatam Romani Pen-

tificis tyranidem, ſcribentem ex more & errore ſui temporis. Chamier. *de Canone l.* 3. *cap.*3. *& cap.* 5.

Mercer. *in* Gen. *Danda venia bonis illis & ſanctis patribus, qui ignorantia linguarum multa ſæpe aliena à germana Scripturæ ſenſerunt, pia alioquin attulerunt.*

3. *For Proteſtant Interpreters.*

To ſay truth, the literal ſenſe of holy Scripture was never ſo clearly opened, as in theſe our times. Dr *Heylins Theologia veterum, part.*1. *cap.* 6.

Eſt Theologia recentioris indoles, eo certè nomine commendanda, quòd ea didicit & evoluit, quæ apud antiquos compreſſa & involuta latebant. Petavius *de Incarnat. lib.* 6. *cap.* III.

Ex Scriptura ipſa Calvinus ita Scripturam interpretatus eſt, ut inter æquos verum judices, doctiſſimi interpretis nomen jure meritus ſit. Rivet. *in Catholico Orthodoxo.* *Calvin* is not only commended by our own Writers, but by the very Papiſts.

I would content my ſelf among the new Writers with Mr *Calvin*, who performeth beſt of all others that, which he of himſelf profeſſeth, that a man in reading his Expoſitions reapeth this benefit, that for the ſhortneſs he uſeth, he departeth not far from the Text it ſelf. *Cartw.* letter to Mr *Hilderſham.*

Calvin was the notableſt inſtrument that the Lord hath ſtirred up for the purging of his Churches, and reſtoring of the plain and ſincere interpretation of the Scriptures, which hath been ſince the Apoſtles times. *Cartw.* Reply to Dr *Whitgift*, in Defence of the Admonit. *p.*19.

Name me one Papiſt who preached ſo often, and wrote ſo accurately upon the holy Scriptures, as *Calvin.* Dr *Featleys Strictura in Lyndo-Maſtigem cap.* 14.

I ſo honour the judgement of reverend *Calvin*, that I reckon him amongſt the beſt Interpreters of Scripture, ſince the Apoſtles left the earth. Dr *Hals* Revelation unrevealed, *p.*33.

Moſt of the late Writers do but deſcant upon his plain ſong, and the Jeſuites are very *Plagiaries*, who will firſt rob him, and then rail at him. Dr *Harris* his life.

Piſcator hath done well in his *Scholia* on all the Bible. He follows *Junius* for the Old Teſtament, and *Beza* for the New; and in his *Aphoriſmes* he follows *Calvins* Inſtitutions. *Pia & venerabilis memoriæ propter eruditionem textualem ſingularem, & ſanctitatem famam*, Joan. Piſcator, ſaith Dr *Twiſſe.*

[d] *Quo nemo ætate ſua ſolidior & nervoſior Theologus.* Whitak. *in concione ultima.* *Bucer* [d] alſo was an excellent Divine. He hath written a two-fold Expoſition on all the *Pſalmes*, one more large and Paraphraſtical, the other briefer and *ad verbum.*

Non immeritò aliquando magnus Scaliger *dixit*, Ab Apoſtolorum temporibus hactenus parem Theologum nullum vidiſſe ſeculum. *Innumera loca primus illuſtravit.* L'Empereur *in* Dan. 2.45.

[e] *Incomparabilis illa editio* Tremelliana, *opera & cura doctiſſimi Theologi* Franciſci Junii *elucubrata & expolita, pluribuſque Scholiis locupletata, ſuoris præfixo, cantilo, tum annotando.* *Francis Junius* [e], the very Oracle of textual and ſcholaſtical Divinity, as Dr *Hall* cals him, *Ep.*7. *Dec.*1. But ſome learned men like *Tremellius* alone, printed before his death, better than *Tremellius* and *Junius* together, ſince *Junius* after the others death took too much liberty of altering ſome things in *Tremellius.*

Vatablus his Annotations upon the Old Teſtament, and *Beza*'s on the New, are commended by *Ainſworth* in his *Miſcellanies*: But *Arnoldus Boot* in his *Index Autorum* before his *Animadverſiones Sacræ*, ſaith *Robert Stephens*, and not *Vatablus* was the Author of thoſe *Scholia* which are in *Vatablus* his Bible.

Fuller. *Miſcel. Sac. lib.* 2. *cap.* 1. *Vide* Bootii *cenſuram in Indice Autorum Animadverſionibus In Novi Teſtamenti laboravit* Eraſmus Roterodamus *non inutiliter, cum vertendo, tum paraphraſi explicando, tum annotando.* Chamier. *de Canone l.*18. *c.*1.

Doctus Vatablus *præ cæteris, quos adhuc videre contigit omnibus, abſtruſa quæque in Pſalmis explicuit; partim ſuo ſano judicio, partim doctiſſimorum Hebræorum teſtimonio: quem etiam admirandus* Calvinus *ſtudiosè ſequitur ferè ubique, quaſi à ſententia* Vatabli *non tutum eſſet diſcedere.* Foord *in* Pſal.45.1.

*Quid hac phraſi denotetur optimè expoſuit D.*Beza *ſuis in Novum Teſtamentum nunquam ſatis laudatis notis.* Conſtantin. L'Empereur *in* Dan .2.8.

See more of him in *Zanchies* Epiſtles.

Amama, Paulus Fagius, Druſius, Ludovicus Capellus, Lively, Cameron, Ludovicus

dovicus De Dieu, have been great Lights, and by their skill in the Tongues, have excellently interpreted Scripture.

Peter Martyr, *Lavater*, *Muſculus*, *Zanchy*, *Paræus*, *Rollock*, *Rivet* are found Expoſitors.

Ex omnibus antiquis & recentioribus medullam variarum interpretationum, & circa eos diſceptationem collegit Willetus *in hexaplis ad* Geneſin, Exodum, Leviticum, Danielem, *Epiſtolam ad* Romanos *(in libros* Samuelis *ſibi diſſimilis eſt, & compendio atque alia plane methodo commentatur) optandum eſſet telam illam à* Willeto *tam fœliciter cœptam, eadem methodo in reliquos Scripturæ libros pertexi.* Voetius *Biblioth. Theol. l.* 1. *c.* 14.

4. *For Popiſh Expoſitors.*

Aquinas [f] is eſteemed by the Papiſts as the Oracle of the *Romiſh* School, [g] whom for his profound learning and ſearch into the myſteries of all Divinity they ſirnamed [*] *Angelical.*

[f] *Papa* Innocentius *primum locum tribuit* Thomæ *poſt Scripturas, & meritò; nam melius de Papatu meruit quam omnes Patres.* Rainoldus. Biſhop *Mortons* Appeale, *lib.* 2. *cap.* 2. *Sect.* 22. *Papiſtarum* Homerus, Thomas Aquinas. Rainold. *de lib.* Apoc. [g] *Rainolds* againſt *Hart.* Thomas Aquinas *adhuc infans chartam verſans, imò comedens, ſignificabat quam ſtudioſus foret adultior factus.* Cornel. a Lapide *in* Gen. 25. 22. [*] *Omnium Pontificiorum quaſi communis quidam pater eſt, & propter profundam eruditionem atque eximiam pietatem* Divus Thomas, Doctor Seraphicus, Doctor Angelicus, *vulgo ſalutatur.* Quicunq; Beati Thomæ Doctrinam impugnat, ſemper fuerit de veritate ſuſpectus. *Salmer. Laurent.* Rever. Eccleſ. Rom. erga Pat. Subdola. Artic. 7. Sect. 2.

He was the firſt thorow-Papiſt of name that ever wrote, and with his rare gifts of wit, learning and induſtry did ſet out Popery moſt. Dr *Rainolds.*

Maximo & altiſſimo ingenio vir, cui ad plenam abſolutamque totius tam divinæ, quam humanæ eruditionis gloriam ſolùs defuit linguarum & eloquentiæ uſus, quem eruditi iſtius ſæculi, utpote ſublimioribus ſtudiis intenti, neglexere. Sixtus Senenſis. *Vide plura ibid.*

Luther on *Geneſ.* 9. chiefly commends *Lyra* for following the literal ſenſe. Nicolaus Lyranus, *Vir tanta tamque pura, vera & germana Sacræ Scripturæ ſcientia præditus, ut in illa exponenda nullum habeat illius temporis parem.* Rainold. *de lib.* Apoc. *Tom.* 1. *prælect.* 21. *Vide plura Tom.* 1. *prælect.* 42. He was a Jew converted.

Ex antiquioribus tanquam univerſales & communes Commentatores habiti fuerunt Lyranus & Gloſſa. Voetius *in Biblioth. Theol.*

In his third part of Select Theological Diſputations, *De Docta Ignorantia*, he ſaith, Commentaria Pontificiorum, *imprimis Jeſuitarum* in libros Scripturæ *poſt* Bucerum, Mercerum, Bullingerum, Lavaterum, Bezam, Calvinum, Martyrem, *&c. Edita, ſatis oſtendunt, bene dicta maximam partem ex noſtris deſumta: quorum tamen nunquam aut rariſſimè meminerunt, niſi cum eos perſtringunt.*

Janſenius *eruditus & moderatus* [a] *Interpres. Neque Pontificiorum quiſquam doctius interpretatus eſt Evangelicam Hiſtoriam.* Rainold. *de lib.* Apoc. *Tom.* 2. *Prælect.* 194.

[a] Spanhem. *Dub. Evang. part.* 2. *Dub.* 34. *Vide ibid. Dub* 5. *p.* 132, 133.

Cajetane went over all the Scripture, [b] ſaving the *Canticles* and Prophets, which dying he left begun, and the *Revelation*, *Quam de induſtria attingere noluit.*

He was both a learned and moderate Papiſt, as *Chamier* and *Whitaker* both ſhew. He was chiefly intent on the literal ſenſe, [c] and that according to the Hebrew truth, of which Tongue he had little knowledge, but had by him thoſe that were skill'd in the Hebrew, who would interpret *ad verbum*, not only exactly, but ſu-

[b] Chamierus.

[c] *Cardinalis* Cajetanus *omnes Epiſtolas* Novi Teſtamenti *& Actorum librum recenſuit ad veritatem Græcam & Annotationibus illuſtravit, intra ſpatium circiter decem Menſium.* Chamierus *To.* 1. *de Canone*, lib. 13. cap. 4. *Vir meo judicio quamvis Papiſta, tamen candidus plurimumque diſtans ab ea pertinacia, quam in reliquis deplorare cogimur. Idem de Canone.* lib. 12. cap. 1. *Vide* Whitakerum *de Scripturis*, pag. 16, 17. *&* 196. Andradius *mentione* Cajetani *facta ſubjungit, omnes illum ætatis ſuæ longe ſuperaſſe.*

perſtitiouſly, and often abſurdly, which often drew the like Expoſitions from the Cardinal.

Toſtatus was admirable for his deep skill and almoſt incredible pains in interpreting holy Scripture.

There are now five Papiſts joyned together in ſeveral Volumes on the whole Scripture, *Immanuel Sa*, *Eſtius*, *Gagneius*, *Tirinus* and *Menochius*; the laſt of which *Grotius* commends in his Preface to his Annotations on the Old Teſtament. *Eſtius* doth excellently on all the Epiſtles.

The Commentaries of *Immanuel Sa* the Jeſuite upon the Bible, are ſhorter than the Text it ſelf.

Familiam ducant inter Commentatores Janſenius & Maldonatus. *Montac. Analect. Exercit. 6. Sect. 4.*

Maldonate doth well on the Evangeliſts, but was a moſt ſupercilious Writer; and no marvel, ſince he was for his Countrey a *Spaniard*[d], and his Profeſſion a Jeſuite.

Maſius[e] hath written learnedly on *Joſhua*.

[d] Maldonatus Hiſpanus, *qua gente nulla gens confidentior ſui; & Jeſuita, qua ſecta nulla ſecta magis deſpiciens aliorum.* Chamier. *de Euch. l.* 10. *c.* 10. *quidem, ac ſanior & dexterrimus Scripturæ ſacro ſanctæ interpres.* Glaſſius *Onomat.*

[e] Andræas Maſius *Papiſta*

Quanta vir ille lingua Græca, ſed præſertim Hebraica, Rabbinica, & Syriaca cognitione fuerit imbutus, nemini docto opinor incognitum. Morinus *l.* 1. *exercit.* 9. *c.* 6. *& exercit.* 1. *c.* 4. Andræas Maſius *lingua Hebraica & Syriaca peritiſſimus, atque in lectione Rabbinica egregiè exercitatus.*

For the ſeveral Caſuiſts, ſee *Brochmands* Syſteme of Divin. *Tome* 1. *cap.* 3. *Quæſt.* 1.

Poſtilla voce Barbara ſignificant faciles & breves expoſitiones. Rainold. *de lib.* Apoc.

The Popiſh Poſtils are the burden of many Camels (as *Lipſius* ſpeaks of the Books of the Law) and are fitly ſtiled by godly Divines, *Pigrorum pulvinaria. Vide* Zepperi *Artem Habendi & Audiendi conciones ſacras. lib.* 1. *cap.* 4. *pag.* 38, 39, *&c.*

Nomen ex eo, quia qui ſua diſcipulis dictarent, identidem in ore haberent, poſt illa *puta, ad hæc, vel iſta auctoris verba adſcribere.* Voſſius *De vitiis Sermonis. l.* 3. *c.* 36.

Miniſters to all the means formerly mentioned for the interpreting of Scripture, muſt adde a conſcionable practice of what they know, and muſt in all humbleneſſe of mind ſeek the peoples edification.

The means to be uſed by the people, to underſtand the Scripture, and find out the ſenſe and meaning of it.

1. If they be learned, they may make uſe of moſt of the former means preſcribed to Miniſters.

2. Such as are unskilfull, and know not how to make uſe of thoſe means, are

1. Diligently to read the Scripture; in which are to be conſidered,

1. Antecedent Preparation, that they come to the reading and ſtudy of the Scriptures with Prayers and greateſt Reverence, relying on the Divine Promiſes for the enlightening of their minds by the holy Ghoſt. The Scripture may well be called, *The Revelation of Chriſt*, Revel. 1. 1. See *Revel.* 5. 5.

One well obſerveth that there are three Starres to direct us in reading a Book of Scripture; the Perſons, Time and Place; of the Diſcourſe.

the more one obſerves theſe three, the better he will be able to carry on the ſeries

2. The Adjuncts of Reading, which are,

Prov. 4. 13.

1. Chiefeſt Attention in reading, and a pious diſpoſition and ſpiritual frame of the heart, that they may not underſtand only, but cordially affect what they underſtand.

Joh. 7. 17.

2. Application of all things to the Examination, Correction and amendment of their own lives.

3. Diligent

3. Diligent Meditation.
4. Conferring of it with others, and catechizing. Deut. 6. 6, 7.

2. They ought to have recourſe to thoſe that are more skilfull than themſelves, and to conſult with the beſt Commentaries and Expoſitions of the Scripture, and read them judicionſly.

We teach concerning our Means, that they all together do make a perfect way, whereby we may find the right ſenſe of the Scripture.

Our Adverſaries preſcribe this method and courſe to be taken in expounding of Scripture, which conſiſts in four Rules: The general Practice of the Church, The Conſonant Interpretation of the Fathers, The Decrees of general Councels; Laſtly, The Rule of Faith conſiſting partly of the Scriptures, partly of Traditions unwriten. *Praxis Eccleſiæ, Patrum conſentiens interpretatio, Conciliorum præſcripta & decreta, Regula fidei.* The cuſtome of the Church is but the cuſtome of men: the ſentence of the Fathers is but the opinion of men: the determination of Councels, but the judgements of men, what men ſoever. *Whitaker.*

In all theſe means the Pope is implicitely underſtood; for the Rule of Faith is that which the Pope approves: The Practice of the Church is that which the Pope obſerves; the Interpretation of the Fathers is that which the Pope follows; the Determination of Councels, what the Pope confirmes: So that the Pope muſt interpret all Scripture. But divers Reaſons may be alledged to ſhew that the true Interpretation of Scripture is not to be ſought for from the Popes of *Rome*. More credit in matters controverted betweene *Rome* and *Us*, is to be given to the *Churches* and *Fathers* of that *firſt Age* after *Chriſt*, then of the *later*, when the myſtery of iniquity (riſing by degrees) had gotten too great both height and breadth. *Robinſ.* Eſſayes Obſerv. 9.

1. Becauſe the Popes of *Rome* have frequently and groſly erred in interpreting of Scripture, as in *Rom.* 8. 8. *Thoſe that are in the fleſh cannot pleaſe God*; that is, Thoſe that are married, ſaid *Siricius* the Pope. *Innocent* ſo expounded thoſe words, *John* 6. *Unleſſe you eat the fleſh of the Sonne of man, and drinke his blond, you ſhall have no life in you*; that he thence concluded, That there is no ſalvation without receiving the Euchariſt, and that it is to be given to Infants. Pope *Boniface* interpreted *Luke* 22. 38. of the Temporall and Spirituall Sword delivered to the Pope.

2. Becauſe the Popes of *Rome* do differ among themſelves in interpreting of Scripture, as *Matth.* 16. 18. Some Popes ſay rightly, that by the *Rock*, Chriſt, or the Confeſſion of Faith given by *Peter* concerning Chriſt, is meant; others interpret it of the Perſon of *Peter* the Apoſtle, others expound it to be the *Roman* Seat or Chair.

3. Becauſe many of the Popes of *Rome* have not only erred, but been groſſe and wicked Hereticks. *Liberius* the Pope about the year 350 was an *Arian*, and ſubſcribed to the unjuſt condemnation of *Athanaſius*, and afterwards as an obſtinate Heretick was depoſed. *Honorius* the firſt was a *Monothelite*, he held that Chriſt had but one will, and ſo but one nature, and for this Hereſie was condemned in three General Councels. Some Popes were Atheiſts, as *Leo* the tenth, who called the Goſpel, *Fabulam de Chriſto*. *Inter Pontifices Romanos multi fuerunt ſcelerati, ex quorum improba vita plus rediit ad Chriſtianos ſcandali, quam ex eorum authoritate ædificationis. Non potuit vir humani ingenii non fremere, cum legenti Pontificum Romanorum vitas tot occurrerent monſtra ſcelerum.* Chamier. *de Canone*, lib. 3. cap. 6. *Vide plura ibid. Abſit ut unius homuncionis, & quidem infirmiſſimi, arbitrioſſare credamus vel cadere veritatem Dei.* Chamierus *ibid. cap.* 7.

One cals the Pope that great Heteroclite in Religion: Another ſaith, The Pope is the worſt of Cardinals, who are the worſt of Prieſts, who are the worſt of Papiſts, who are the worſt of Chriſtians.

That the general conſent of Fathers is no good Rule for interpreting Scriptures. *Vide* Baronii *Præfat. ad Prælect. in* Jon. *Prælect.* 3. pag. 17, 18.

See

See *Jacobus Laurentius* his ſingular Tractate entituled, *Reverentia Eccleſ. Rom. erga S. Pat. veteres ſubdola Artic. 2. & Propoſ. 9.*

In his *Auctarium* he proves, that the Proteſtants do more eſteem the Fathers than the Papiſts and Jeſuites.

For Councels.

Gregory the Pope equallizeth the four firſt General Councels to the four Goſpels, not in reſpect of Authority, but in reſpect of the verity of the Articles defined in them: He ſaith not, *They could as little erre, but they did as little erre in their deciſions*; or to ſpeak more properly, That their Doctrine was as true as Goſpel, becauſe the Determinations in thoſe firſt General Councels againſt Hereticks, are evidently deduced out of holy Scriptures. Dr *Featleys Strictura in Lyndomaſtigem* concerning the 7 Sac.

For if theſe four General Councels be of equal Authority with the four Goſpels, the Popes Authority (as Papiſts ſay) being above the Authority of the Councels, it followeth, That his Authority is greater than the Evangeliſts; then which what can be more blaſphemouſly ſpoken?

We ſay, The true Interpretation of Scripture is not to be ſought from General Councels.

g Plus credendum eſt ſimplici laico Scripturam proferenti, quam toti ſimul Concilio. Panormitanus.

Firſt, Becauſe even univerſal Councels have erred; the *Chalcedonian* Councel, one of the four ſo much magnified by Pope *Gregory*, in raſhly preferring the *Conſtantinopolitane* Church before that of *Alexandria* and *Antioch*. Thoſe that condemned Chriſt were then the univerſal viſible Church; *Matth.* 26.65. *John* 11.47. See *Act.* 4.18.

Secondly, General Councels have been oppoſite one to another, that of *Conſtance* to the other of *Baſil*; whereof one ſetteth down, That Councels could erre, and ſo alſo the Pope; and that a Councel was above the Pope: the other affirmeth the quite contrary.

Thirdly, There were no General Councels after the Apoſtles for three hundred years till the firſt Councel of *Nice*, when yet the Church had the true ſenſe of the Scriptures.

Fourthly, The General Councels interpreted Scripture by Scripture, as *Athanaſius* and *Ambroſe* teach concerning the firſt Councel of *Nice*.

Fifthly, Becauſe they cannot be ſo eaſily celebrated to declare any doubtfull ſenſe of Scripture. They have expounded but few places of Scripture, neither is it likely the Pope will aſſemble them to expound the reſt.

The Papiſts ſay, That the Scripture ought to be expounded by the Rule of Faith, and therefore not by Scripture onely. But the Rule of Faith and Scripture is all one.

As the Scriptures are not of man, but of the Spirit; ſo their Interpretation is not by man, but of the Spirit likewiſe.

h Mr *Greenhill* on *Ezek.* 3.14. p. 316.

Let Councels, Fathers, h Churches, give their ſenſe of the Scripture, its private, if it be not the ſenſe and interpretation of the Spirit. Let a private man give the true ſenſe of the Scripture, its not private, becauſe its Divine; the ſenſe of the holy Ghoſt: and private, in 2 *Pet.* 1.20. is not oppoſed to publick, but to Divine; and the words are to be read, *No Scripture is of anhans own Interpretation*; that is, private, contrary to Divine.

Ἰδίας ἐπιλύσεως. Analyſis 1. Grammatica qua propriam. 2. Rhetorica qua tropicas dictiones excutit. 3. Logica qua ſcopum, qua antecedentium & conſequentium ſeriem probationumque vim indicat. Altingius.

The Word is interpreted aright, by declaring, 1. The Order, 2. The Summe or Scope. 3. The Senſe of the words, which is done by framing a Rhetorical and Logical Analyſis of the Text. In giving the ſenſe, three Rules are of principal uſe and neceſſity to be obſerved.

1 The literal and largeſt ſenſe of any words in Scripture, muſt not be imbraced further, when our cleaving thereunto would breed ſome diſagreement and contra-

riety

riety between the preſent Scripture, and ſome other Text or place, elſe ſhall we change the Scripture into a Noſe of wax.

2. In caſe of ſuch appearing diſagreement, the holy Ghoſt leads us by the hand to ſeek out ſome diſtinction, reſtriction, limitation, or figure for the reconcilement thereof, and one of theſe will alwayes fit the purpoſe; for Gods word muſt alwayes bring perfect truth; it cannot fight againſt it ſelf.

3. Such figurative Senſe, Limitation, Reſtriction, or Diſtinction muſt be ſought out, as the word of God affordeth either in the preſent place or ſome other, and chiefly thoſe that ſeem to differ with the preſent Text, being duly compared together.

The End of the firſt Book.

THE

THE SECOND BOOK. OF GOD.

Chap. I.

That there is a GOD.

HAving handled the Scripture, which is *principium cognoscendi*, in Divinity, I now proceed to Treat of God, [a] who is *principium essendi*; or thus, The Scripture is the rule of Divinity, God and his works are the matter or parts of Divinity.

This Doctrine is,

1. Necessary,

1. Because man was made for that end, that he might rightly acknowledge and worship [b] God, love and honor him.

2. It is the end of all Divine Revelation, *Joh.* 5. 39.

3. To be ignorant of God is a great misery; *Being alienated from the life of God through the ignorance that is in them.*

2. Profitable,

Our welfare and happiness consists in the knowledge of God, *Jer.* 9. 23. *John* 17. 3. the knowledge of God in the life to come, is called the Beatifical vision.

3. Difficult,

[a] *Idum Græce* Θεὸν *vocant, Latini post eos, & ab iis* Deum *dixere: Galli, Itali, Hispani, mutato a Latinis nomine,* Dieu, Dio, Dios, *appellant.* Germani, Angli, Belgæ Got. *vel* God *eum nuncupant.*

[b] Acts 17. 27. Rom. 1. 20, 21. Ephes. 4. 18. There is no equal proportion between the faculty and the object. *Deum dignè æstimamus dum inæstimabilem dicimus,* Cyprian, *de Idol. vanit. De Deo etiam dicere vera periculosum est.* Ruffin. in exposit. Sym. *Lod. Viv. de verit. fidei* l. 1. c. 8. Things that excel in Scripture phrase, usually are said to be things of God, *Psal.* 36. 6. and 80. 10. *Jon.* 3. vers. 3. *Quicquid est summum, excellens, sublime & illustre, adde & gravissimum, id solent Hebræi exprimere appositione nominis Dei,* Gen. 23. vers. 6. chap. 30. vers. 8. chap. 25. vers. 5. 1 *Sam.* 14. vers. 15. *Job* 1. vers. 16. *Psal.* 68. vers. 16. *Esa.* 53. vers. 4. *Ezek.* 28. vers. 2, 13, 14, 16. *Cant.* 8. vers. 6. 1 *Chron.* 12. vers. 22. 2 *Chron.* 28. vers. 13.

God being infinite, and our understanding finite; betwixt which two there is no proportion; who knows the things of God, save the Spirit of God? A created understanding can no more comprehend God, then a vial glass can contain the waters

waters of the Sea. His wisdome is unsearchable, *Rom.* 11. *Job* 11. 7. & 26. 13. The Holy Fathers thought no word lawfull concerning God, which he hath not in his holy word granted us to use. *Euclide* answered very fitly to one asking many things concerning the gods, *Cætera quidem nescio, illud scio, quod odêre curiosos.* *Simonides* being asked by *Hiero*, *What God was*, required some dayes time to be given him to think of it, and as many more at the end of them, still doubling his time for inquiry; till at last being by *Hiero* asked a reason of his delays, he answered him, Because (saith he) *quò magis inquiro, eò minus invenio*, how much the more I inquire, the less I understand. The glorified Saints in Heaven, though they know God to their own perfection, being spirits of just men made perfect, yet they shall never know God to his perfection: None but God himself can know God perfectly, *John* 1. 18. 1 *Tim.* 6. 16. *Tunc enim dicitur aliquid comprehendi, quando pervenitur ad finem cognitionis ipsius, & hoc est quando res cognoscitur ita perfectè, sicut cognoscibilis est.* Aquinas, part. 1. Quæst. 14. *Art.* 3. *qui piè infinita prosequitur etsi non contingat aliquando, tamen proficiet prodeundo.* Hil. de Trin. l. 2.

Vide Voet. Theol. natural. Reform. c. 4. See Dr *Arrowsmiths* Chain of Principles *Aphorism* 3. *Exercit.* 1. All excellencies are originally, essentially and infinitely in him.

There is,

1. A comprehensive knowledg of God, when he is known so farre as he is knowable; so God only knows himself.
2. An apprehensive knowledge of him, when we know him so farre as to make him an object of our love.

This is also twofold,

1. By the light of grace, when we know him by his Word and Works, 1 *Cor.* 13. 6. compared with 12.
2. By the light of glory, 1 *John* 3. 2.

The sight of God here by the light of grace is two fold,

1. Speculative and Historical.
2. Operative and Experimentall, which workes the heart to the feare of God, *Jer.* 22. 16.

We know God, *per viam eminentiæ, negationis, causationis.*

1. All perfection which we apprehend must be ascribed unto God, and that after a more excellent manner than can be apprehended, as that he is in himself, by himself, and of himself; that he is one, true, good, and holy.
2. We must remove from him all imperfections whatsoever; he is Simple, Eternal, Infinite, Unchangeable.
3. He is the Supreme cause of all, *Jer.* 2. 13.

There is a threefold knowledge of God.

1. An implanted knowledge, which is in every mans conscience, a natural ingrafted principle about God, *O anima naturaliter Christiana!* said *Tertullian*, *Apologet.* c. 17. *Quid est totus mundus nisi Deus explicatus?*
2. An acquired knowledge by the Creatures, *Psal.* 19. 1. that is the great Book, in every page thereof we may behold the Deity.

Præsentemque refert quælibet herba Deum.

There is nothing in the world, in which there are not some footsteps of Gods goodness or power, which is the cause, why in the Scriptures God oftentimes compares himself to the Creatures, to the Elements, to the Fire, Wind, Starres, the Sun, to the Stones, Plants, and other living Creatures.

Remotiores similitudines Creaturæ ad Deum dicuntur vestigium; propinquiores verò Imago, say the Schoolmen. Mr *Smiths* Select Discourse 9. of True Religions.

3. Revealed knowledge of faith, spoken of *Heb.* 11. 6. (of which Text see the 2d Sermon Preacht at St *Giles* in the fields) and this is onely sufficient to Salvation.

The Heathens had the knowledge of God in a confused manner, they might know there was a God, and that he was to be worshipped, but could not learn who God was, or what kind of God he was, and how to be worshipped, 2 *Tim.* 1. 10. *Rom.* 1. 19, 21. and 2. 14. a practical knowledge, *vers.* 15. *Which shew the work of the Law written in their hearts*, not the gracious writing promised

mised in the Covenant; the light of nature is not sufficient to bring men to salvation; *Onely in Judah is God known*, Psal. 76. 1, 2. and 147. 19. See *John* 14. 6. and 11. 27. *Ephes.* 2. 11, 12. The Heathens might know Gods Nature and Attributes, that he was the Creator of the world, that by his providence he did preserve and rule all things, but they could not by the most industrious use of all natures helps, attain unto any the least knowledge of God, as he is mans Redeemer in Christ; they knew not the truth as it is in Jesus, *Ephes.* 4. 21. *Vide Burlow exercitat. Metaphil. de Deo exercit.* 4. See also Mr *Toombs* his *True Old Light exalted above pretended New Light*, Serm. 5. Sect. 4.

Some urge this, What *Moses* was to the Jews, Christ in the New Testament, that was Philosophy to the Heathens: enough to save them.

Erasmus had much ado to forbear saying, *Sancte Socrates, ora pro nobis*: but *omnis doctrina Philosophorum sine Capite, quia Deum ignorabant*, Lactantius, *& Extra ecclesiam nulla salus. Vide* Montag. *Analect. eccles. exercit.* 1. *Sect.* 4. See Matth. 4. 16. 1 Cor. 4. 3. and Dr *Prideaux* in his eighth Lecture *de Salute Ethnicorum*. To believe there is a God, is the foundation of all Religion. *Caput est primum Divinæ legis, ipsum Deum nosse.* Lactantius. It is a question, whether a man by the light of nature may know that there is a God. Though this be denied by the Socinians, yet those Scriptures, *Rom.* 1. 19. and *Psal.* 19. beg. seem to prove it. Cardinal *Perron* having in an excellent Oration before *Henry* the 3d King of *France*, proved, that there was a God, and his auditory applauding him, he offered (if it pleased the King) the next day to prove the contrary; whence (saith *Voetius de Atheismo*) He was commanded to depart the Court; Because (saith *Vedelius* in his *Rationale Theologicum*, lib. 1. cap. 3.) He favoured that opinion of not admitting the principles of reason in arguments of faith: Hence it was easie for him, from that foundation to plead for Atheism, since it is impossible to prove that there is a God, without the principles of Reason.

In God we will consider:

1. His Nature.
2. His Works.

In his nature two things are considerable.

1. That he is.
2. What he is.

That God is, is the most manifest, clear, evident, ungainsayable truth in the world. It is the first verity, and the principal verity; from which all other truth hath its original; and it is the foundation of all true goodnesse and Religion truly to believe it; so saith the Author to the Hebrews, *He that cometh to God*, to do him any service, or to receive any benefit from him, *must believe*, that is, be firmely and undoubtedly perswaded, *that God is*. Some think this is a needless subject to treat of, but it is necessary:

1. Because the most universall and incurable disease of the world is Atheism, *Psal.* 14. 1. fond surmises are wont to grow in the hearts of all, where Religion is not setled: Foundation-stones indeed cannot be guarded so much by argument as divine testimony.

2. Supreme truths should be laid up in the greatest certainty; if the principles of Religion were firmly assented to, confidence would follow of its own accord.

3. It is good often to revive this truth of the being of God: the forgetfulnesse of God is a kind of denial of him, *Psal.* 9. 17 and 10. 4.

If a man do *respicere* look backward to the Creation of the world, *prospicere* look forward, to the rewards and punishments to be dispensed in another world, *suspicere*, look upward to good and evill spirits, *despicere*, look downward to things below himself, *Job* 12. 7, 8, 9. *inspicere*, look within himself, either to the composition of his body, or to the dictates of his conscience, *circumspicere*, look round about him, to the various occurrents of the world, he can not but acknowledge that there is a God. Dr *Arrowsmiths* Chain of Principles, *Aphor.* 3. *exercit.* 2.

By a God, we mean an essence better than all other things, and before all other things, and of whom all other things are; such a first essence is God, and such an essence there must needs be; neither is any thing of absolute necessity but this one thing, even the Divine essence.

Reasons to confirme this, that there is a God, are taken from authority or Testimony, and reason.

Principles can onely be demonstrated *testimonio, effectis, & absurdis*, shewing the absurdities that will else follow.

The Testimonies are,

1. Of God himself,
2. The Creature.

1. General

1. General of all men.
2. Particular of each mans conſcience.

Reaſons may be drawn from two chief places; *viz.* The effects and the contrary.

The effects are either,

1. Ordinary, and thoſe:
   1. Natural, both General, the making and preſerving of the world; and Special, the framing or maintaining of each man or other like creature in the world.
   2. Civill, the upholding and altering the States of Kingdomes, and particular Countries.
2. Extraordinary, miracles.

Arguments from the contrary are two:

1. The Being of the Devils.
2. The ſlightneſſe of the reaſons brought to diſprove this truth or to ſhew the Contrary.

There are two kinds of Demonſtrations or proofs. 1. A demonſtrating of the effects by their cauſes, which is a proof *à priori*. Principles cannot be demonſtrated *à cauſa* and *à priori*, becauſe they have no ſuperior cauſe. 2. A demonſtrating of cauſes by

Though no man can prove *à cauſa*, why there ſhould be a God, yet every man may collect, *ab effectis, that there is a God*: By that *wiſdome*, which we ſee to have been in the *making*; that *Order* in the *Governing*, and that *Goodneſs* in the *preſerving* and maintaining of the world. All which prove as effectually, *That there needs muſt be a God*; as either *warming* or *burning*, *that the fire muſt needs be hot.*

their effects, which is a proof drawn *à poſteriori*. So principles may be demonſtrated. All principles being *Prima* and *Notiſſima* of themſelves, are thereby made indemonſtrable, *Vide* Aquin. *part* 1. *Queſt.* 2 *Artic.* 2. & 3.

That there is a God, is proved.

1. By Teſtimony.
2. By Reaſon.

1. By the Teſtimony of God [d] himſelf, he that teſtifieth of himſelf, either by word or writing, is. God hath written a Book to us, in which he affirms of himſelf that he is; every page almoſt, and line of Scripture point to God. He begins his Book with himſelf, ſaying, *In the beginning God made Heaven and Earth.* He concludes this Book with himſelf, ſaying, *If any man ſhall take ought from this Prophecie, God ſhall take away his part out of the Book of life.* In every particular prophecie, he teſtifieth the ſame thing, ſaying, *Thus ſaith the Lord.*

[d] The weightieſt Teſtimony that can be brought to prove *there is a God*, is to produce the Teſtimony of God ſpeaking in his word. None other in the world can have equal authority, *John* 8. 13, 14. Yet this Teſtimony is not allowed by the Atheiſts. For as they deny that *there is a God*, ſo they deny likewiſe that *the Scripture is his Word.* Atheomaſtix. *l.* 1. *c.* 2.

2. By the general Teſtimony of all men, by the univerſall and conſtant conſent of all Nations in the world, *Rom.* 2. 15. It is called *a Law written in their hearts*; all publikely confeſs and profeſs their belief of God; we never read nor heard any ſo barbarous and uncivil, which acknowledged not a Deity. There is no Hiſtory which ſheweth the manners of any people, but ſheweth alſo their Religion. All Commonwealths had alwayes ſomething which they worſhipped, and called in their language God; this principle is written by God himſelfe in the Table of every mans ſoul. That which is written in the hearts of all men, which with one mouth all acknowledge, muſt needs be a truth, ſeeing it is the voice of reaſon it ſelfe. All men (ſaith *Ariſtotle de Cœlo*) have an opinion concerning God.

See *Rom.* 1. 20. Every Nation owns ſome Deity. *Micah.* 4. 5.

Munſter in his Coſmography, and *Ortelius* in his *Theatrum Orbis*, have delivered unto us not only a Coſmographical deſcription of all Countries, but alſo a Topographical deſcription of their manners, yet neither of them hath noted any

Nation to be without all Religion, [f] none to be profeſt in Atheiſm. Though the Nations differed in the number of their Gods and manner of worſhip, yet they all agreed that there was a God. Idolatry it ſelf (as *Calvin* obſerves in his Inſtitutions) is *hujus conceptionis amplum documentum*, a ſufficient Teſtimony of a Deity, men will rather have falſe Gods than none, and worſhip any thing than nothing. *Hinc, quod homines naturaliter hanc propoſitionem tenent, Deus eſt, nata eſt omnis idololatria, qua ſine cognitione divinitatis non veniſſet in mundum*, Lutherus in cap. 4. *ad* Galat. See *Iſa.* 44. 15, 17. Jonah 1. 6.

Porrum & Cepe nefas violare ac frangere morſu.
O ſanctas gentes, quibus hac naſcuntur in hortis
Numina —— *Juvenal. Satyr.* 15.

Pythagoras, Plato, and all the Poets began their works with Gods name. *A Jove principium muſa.*

[f] *Nulla gens tam effera ac barbara quæ non cognoſcat eſſe Deum.* Cicero *de natura Deorum. Epicurum ipſum, quem nihil pudendum pudet, tamen Deum negare pudet.* Mornæus. *Numen eſſe aliquod ſumitur à manifeſtiſſimo conſenſu omnium gentium, apud quos ratio & boni mores non planè extincta ſunt indulta feritate.* Grotius *de rel. Chriſt.* l. 1. *Inveniuntur qui ſine rege ſine lege vivunt, qui ſub dio degunt, qui nudi ferarum inſtar ſylvas oberrant, avia quæque & obvia depaſcuntur. Qui religionis ſpecie, qui ſacris, qui numinis ſenſu planè carerent, nulli inventi ſunt, nulli etiamnum inveniuntur.* Mornæus *de veritate Chriſtiana relig.* c. 1.

That light which reaſon affords, is duskiſh and confuſed, ſerving for little more than in generall to ſhew there is a God, it will never tell, who, or what this God is, they knew not God in Chriſt. One muſt have a divine revelation to believe this principle lavingly, that God is. Reaſon may yield a moral tranſient aſſent to this truth, but not a ſpiritual and ſaving fixed aſſent without faith.

Socinus affirms, that there are whole Countries found at this day, which have no ſenſe or ſuſpition of a Deity; which is very falſe, for God never ſuffered the Gentiles ſo to walk in their own wayes, as to leave himſelf without all witneſſe among them. *Acts* 14. 16, 17. The very Canibals are found to believe the immortality of ſouls, and highly to prize their Prieſts. The Heathens lifted up their eyes and hands to Heaven in any diſtreſſe that came upon them. See 1 *Joh.* 6. *Vide Lud. Viv. de ver. Fid. Chriſt.* l. 2. c. 1. *& Voſſ. de orig. & Progreſſ. Idol.* l. 1. c. 2. *Rom.* 1. 19, 21. *Acts* 7. 28, 29.

3. By the particular Teſtimony of each mans conſcience. *Gen.* 42. 21, 22. Conſcience * proclaims a Law in every heart, and denounceth a puniſhment for the breach of Gods Law. Conſcience is a natural ability of diſcerning the condition and ſtate of our Actions, whether good or bad; and that not alone in reſpect of men, but of ſome other thing above men; for when one hath done things unlawfull, though ſuch as no man can accuſe us of, becauſe no man doth know; yet then he is accuſed and tormented, then he hath ſomething in him threatning, arraigning, accuſing and terrifying; a Deputy of God, ſitting within him, and controlling him; A man muſt therefore confeſſe, there is a higher power and Supreme Judge, to whom that conſcience of his is an Officer. That which the conſcience of every man beareth witneſſe unto, is ſure a truth, for that is a thouſand witneſſes. The fears of an ill conſcience, the joy and ſecurity of a good conſcience proves this, that there is a God, a revenger of ſins, and a rewarder of virtues, *Nero* having killed his Mother *Agrippina*, confeſſed that he was often troubled with her Ghoſt. *Caligula* at the leaſt thunder and lightning would cover his head, and hide himſelf under his bed; whence *Statius* ſaith —— *Primus in orbe Deos fecit Timor*: Wicked men (as the Devill himſelf) draw ſtill their chains after them, in reſpect of the juſtice of God, and the *French* Proverb ſaith, *Celuy n' eſt eſchappé qui traine ſon lien.* On the contrary *Paul* and *Silas* could ſing, and *Peter* could ſleep ſecurely in priſon; *David* could triumphantly rejoyce in God,

* The moſt pregnant and undeniable proof of the God-head with the Heathen, was the voice of conſcience. The Scripture ſheweth, that the wicked were much terrified in their conſciences, after the committing of hainous ſinnes, *Rom.* 2. 15. *Iſa.* 57. 20, 21. *Mark* 6. 14, 16. So doth common experience teach in Murtherers, Theeves, and the like. *Richard* the third, after his murthers, was full of horror and fear; the night before he was ſlain, he dreamed that the Devils were tormenting him, *Credo non erat ſomnium, ſed conſcientia ſcelerum.* Polyd. *Virgil.* Wicked men may be without faith, they cannot be without fear, *Iſa.* 33. 14. they are afraid after committing of ſinne, though in ſecret, becauſe they know there is a Supreme Judge, who can call them to account, *Pſal.* 53. 5, 6. *Quid refert neminem ſcire ſi tu ſcias. Vide* Grot. *de relig. Chriſtiana* lib. 1. The office of conſcience is to terrifie and accuſe to another, and that muſt needs be God. See *Gen.* 42. 21, 22.

in

in the greateſt dangers, 1 *Sam.* 30. 6. *Auſtin* cals peace of conſcience, The Souls Paradiſe; and *Solomon* a continual Feaſt, *Prov.* 15. 15. —— *Hic murus aheneus eſto, Nil conſcire ſibi, nulle palleſcere culpa**.

2. Divers reaſons may be brought to prove that there is a God, from the effects and the contrary.

* Acts 16. 25. and 12. 6. Pſal. 3. 6. and 46. 1, 2. *Si fractus illabatur orbis impavidum ferient ruinæ* Horat.

1. From his effects { Ordinary. / Extraordinary.

1. Ordinary. { Natural. / Civil.

1. Natural.

1. General, The Creation and preſervation of the world.

1. Creation, or making all things. *Zach.* 12. 1. *Heb.* 3. 4.

The world muſt needs be eternal, or muſt be made by it ſelf, or by ſome thing which was before it ſelf; and therefore alſo was far better than it ſelf; but it could not make it ſelf, for what maketh, worketh; what worketh, is; but what is made, is not till it be made: Now nothing can be, and not be at the ſame time; for both the parts of a contradiction can never be true together; neither could it be eternal, for a thing compounded of parts, muſt needs have thoſe parts united together by ſome other thing beſide it ſelf, and above it ſelf; and if they be compounded wiſely, artificially, ſtrongly and excellently, by ſome wiſe, ſtrong and excellent worker, it is inimaginable how each of theſe parts, being not reaſonable, ſhould come together of themſelves; therefore ſure there was ſome worker, which did ſo handſomly diſpoſe and order them; and this worker muſt needs have a being, before he could ſo work, and therefore alſo before the conjunction of them; and ſo things in ſuch ſort made by compoſition of parts, could not be eternal, for that neither hath, nor can have any thing before it; therefore it muſt needs be made by ſome thing which was capable of being from Eternity. What is Eternal is of it ſelf, what is of it ſelf is God; the world is not God, becauſe the parts of it are corruptible, therefore it is not eternal; and what is finite in quantity, cannot be infinite in continuance. It could not be made by any creature in it; for the part cannot poſſibly make the whole, becauſe it is of farre leſſe vertue than the whole, and becauſe it hath its being in and of the whole; wherefore it muſt needs be made by ſome thing better than it ſelf, which is no part of it ſelf, and that is no other than God; ſo the making of the world proves a God. What created the world, is, and is better than the world, and before the world, and above all creatures in the world: God created the world. When we ſee the glorious frame of Heaven and Earth; the excellency, magnitude and multitude of natural things, the beautiful order and harmony, ſo great variety, we cannot but conclude that there is a God, who made and ordereth all theſe things.

Every effect hath its cauſe, whatſoever is wrought or done, is wrought or done by ſome thing, which hath ability and fitneſs to produce ſuch an effect; ſeeing nothing can do nothing, and what hath not ſufficiency to produce ſuch and ſuch effects, cannot produce them. Of whom there be works and effects, he is; of God there be works and effects, therefore there is a God. As God is to be felt ſenſibly in every mans conſcience, ſo is he to be ſeen viſibly in the Creation of the world, and of all things therein contained. Man, the beſt of the Creatures here below, was not able to raiſe up ſuch a Roof as the Heavens, nor ſuch a floor as the Earth, Doctor *Preſton*, *Job* 12. 9. *Serviunt omnia omnibus, uni omnia. Mundi Creatio eſt Dei Scriptura, cujus tria ſunt folia, Cœlum, terra, mare.* The Sun, Moon and Stars move regularly; yea, the Bee and Ant according to their own ends wonderfully. The Creatures which have no reaſon, act rationally; therefore ſome ſupreme reaſon orders them. *Finis in ſagitta determinatur à Sagittante*, ſay the Schoolmen. *Vide* Bellarm. *de Gratia & libero arbitrio.* lib. 3. cap. 14. *Voſ de orig. & Progreſ. Idol* lib. 3. cap. 31. It puzled the Heathens to find out the firſt cauſe. *Plutarch* Diſputes, which was firſt, the Egge or the Hen, the Acorn or the Oake.

2. The Preſervation and Continuance of the world in that order which we ſee, maketh it manifeſt, that there is a God which preſerveth and ordereth it, *Heb.* 1. 3. *Job* 12. 7, 8. For either it muſt be preſerved, ruled and ordered by it ſelf; or by ſome more excellent thing than it; not by it ſelf; for what could not

All contingent beings depend on *ens neceſſarium*, many-

things ſo exiſt, as they might not have been, ſome thing muſt bring them into a preſent being:

make

make it ſelf, cannot of it ſelf keep and uphold it ſelf, ſeeing no leſſe power is required to its continuation than to its conſtitution; for it could not continue, if each of the parts did not ſo work as to help and uphold the other in ſome reſpect or other. Now theſe ſeveral parts could not ſo work for one common end, if they were not guided thereto by ſome common and underſtanding guide, which were acquainted with, and had power over each of them, therefore it hath one Ruler and Upholder. That which is effected by the conſtant, orderly and ſubordinate working of innumerable particulars for one common end, whereof no one of them hath any knowledge or acquaintance, muſt needs be wrought by ſome common Ruler and Governour, which knows the motion and working of each, and rules all, and each to that end in their ſeveral motions. What upholds the world is: but God upholds the world, therefore he is.

The preſerving and ordering of the world, and humane ſocieties in it; the planting and defending of the Church.

A number of wheeles in a Clock, doe worke together, to ſtrike at ſet times, not any one of them knowing the intention of the other; therefore they are ordered and kept in order by the care of ſome wiſe perſon, which knows the diſtance and frame of each, and of the whole. An Army of men could not meet together at one time, and in one place, to fight for, or againſt one City, if the wiſdome of one General did not command over all. A number of Letters cannot all fall orderly together, to make perfect ſenſe, without ſome Compoſer. *Protogenes* by the ſmalneſſe of a line drawn in a Table, knew *Apelles* the chiefeſt Artificer. He that ſees but the ſhape and effigies of a man, preſently thinks of a Painter. *Nec terram propter ſe vel Sol calefacit, vel nubes irrigat; nec terra vel tepefacta à Sole, vel madefacta à pluvia, ſui gratiâ herbas ac fructus producit, ſed propter muta animantia, ac hominem imprimis, qui mentis alta capax in Cætera dominatur. Non ſuo id conſilio faciunt. Alius igitur eſt qui dirigat univerſum.* Voſſ *de Orig. & Progreſs. Idol. lib.* 1. *par.* 1. *cap.* 1. *Ex effectis, & iis, quæ poſteriora ſunt; atque etiam iis ex incommodis quæ in contradicentium parte altera cernuntur, argumenta licet colligere, quibus Deus eſſe monſtretur.* Petav. *Theol. Dog. de Deo. l.*1. *c.*1. *Vide plura ibid.* &c.

1. This is *Aquinas* his reaſon, Natural bodies which want knowledge, work for a certain end, becauſe they frequently work after the ſame manner; therefore there muſt be a minde, underſtanding, and governing all things, and directing to that ſpecial and chiefe end. The whole world doth aptly conſpire together for the attaining of one end, the good and benefit of man. All creatures encline to their proper operations, the ſtone downward, the fire upward, the ſeaſons of the year conſtantly follow each other.

Pulchra ſunt omnia faciente te: Et ecce tu inenarrabiliter Pulchrior, qui feciſti omnia. Aug. *Confeſ. l.* 13. *c.*20.

2. Particular Effects, the framing and maintaining of each creature in the world; the Heavens and man eſpecially; theſe two were moſt artificially made, as the Scripture ſhews. The *Pſalmiſt* calls the Heavens, *The works of Gods fingers*, Pſal.8.4. becauſe they were made with greateſt eaſe, and with exquiſite Art, *Heb.*11.10. whoſe builder (τεχνίτης, *Artifex*) is God, ſpeaking of the Heavens.

David ſpends the 139. *Pſalme*, in admiring Gods goodneſſe to him, in the framing of his body, there is a multitude of members, and they have diſtinct offices, and one member ſympathizeth with another, *I am fearfully and wonderfully made*, verſ. 15. *curiouſly wrought in the loweſt parts of the earth.* The Hebrew word is very emphatical, it ſignifieth imbroidered, or wrought with a needle, that is, cunningly wrought with Nerves, Veins, Arteries. *Galen* upon the contemplation of the admirable workmanſhip in the body of man, breaketh out into an *Hymn*, in the praiſe of him that made g him. The infuſing of the ſoul, *Eccleſ.*11.5. and ſuſtaining the Infant in the womb (where it cannot breath) and the taking it out of the womb, are wonderfull, *Pſal.* 22.9. & 71.5.

g *Hic compono canticum, in Creatoris noſtri laudem.*

Si Humani corporis admirabilem conſtructionem intus extráque conſpicimus, & ut omnia ibi etiam minima ſuos uſus habeant, nullo ſtudio, nulla induſtria parentum, arte verè tanta, ut Philoſophorum ac medicorum præſtantiſſimi nunquam eam ſatis poſſint admirari. Oſtendit hoc opificem naturæ eſſe mentem excellentiſſimam: Quæ de re videri poteſt Galenus, *præſertim qua parte oculi & manus uſum examinat.* Grotius *de Relig. Chriſt. l.*1.

1. The Creation of the Heavens proves, that there is a God.

The largeneſſe, roundneſſe, pureneſſe, ſolidneſſe, the continual and conſtant

stant motion of the Heavens, doth excellently declare the glory of God. The very name of Astronomy (whose object is the motion of the heavenly Orbs and Starres) in exact signification importeth, that the Starres observe a * Law in their motion; which Law is given unto them only by God himself, who is their true Law-giver.

* Astrology is Ἀστρων λόγος, the speech of Stars, Astronomy ἀστρονόμος, the Law of the Stars. The Sun is moved by another, by whom he is tied unto such a strict and unalterable motion, that Astronomers can surely tell (unto the very minute) all the Eclipses, that shall ever fall out so long as the world it self shall last.

Suidas affirmeth, that even *Abraham* himself was first occasioned to seek after God by considering the motion of the Starres; for he being by Nation a Chaldean (who, as *Aristotle* observeth, are naturally given to that kind of contemplation) and observing in their motion a wonderfull order and variety, and yet no lesse a constancy, he presently collected that these strange revolutions were directed and guided by some God. The Sun is a representative god, the brightnesse of his beams shews the Majesty of God; his influence, the Omnipresence of God; his indefatigable motion, the Eternity of God.

2. The Creation of man proves this truth, that there is a God.

1. A man may reason from his own framing in the womb, and preserving in the world. Man is framed in the womb, by some most noble, wise, and excellent Workman. The Parents frame him not there, for they know nothing of his framing, neither when, nor how he was so formed; therefore some more excellent thing than a man did frame him there, and doth daily and hourly frame other men; and that is a wise worker, which is alike wise and potent in all places of the world at all times; seeing there is something more excellent than man, which hath set down this order for producing of men, and so a God.

Quicquid producitur ab alio producitur, the body of man is generated and produced. Therefore there must be some first man who is the parent of all mankind.

2. The Nobility and Excellency of the soul, sheweth plainly, that it is of Divine Original; [b] it being spiritual and incorporeal, could not but proceed from that which is incorporeal. The effects cannot be *toto genere* better than the cause. Divers works are done by man, Arts invented, *Zech.* 12. 12. The immortality of the soul proves that there is a God; the soul is quick and lively, when the body is sick and dying. The desires of the soul prove a God, it desires an infinite good, God only is so. See *Exod.* 33. 18. *Verum in genere* is the object of the understanding, and *Bonum in genere* of the will. The Image of God is in the soul, by it we have communion with God.

[b] The *Heathens* called the soul of man, *Divinæ particulam auræ*, a parcel of the divine Essence; but that speech must be taken *cum grano salis*.

3. The being and preservation of each particular man. Each particular man in the world may reason from his own being thus; Either there must be an infinite number of men, or else there must be a first man, which was the beginning of all men; but an infinite number of particular men is not possible, seeing there can be no infinite number at all; for every number begins with an unity, and is capable of being made greater by the addition of an unity; therefore there cannot be an infinite number of particular men. Therefore we must come to some first man, and that first man could not make himself, nor be made by any inferiour thing to it self, therefore it must be made by some thing more excellent than it self, *viz.* One infinite thing, from which all particulars had their original.

All men had a beginning, no one man was from eternity, for he is not now in being.

4. God is manifested in the consciences of men, as was touched before:

1. By the Ministry of the Word, by which he powerfully worketh on their consciences, 1 *Cor.* 14. 25.
2. By the inward Checks of conscience after sin committed.
   1. In the godly, 1 *Sam.* 24. 5. & 2 *Sam.* 24. 10.
   2. In the wicked, *Matth.* 27. 3, 4, 5.
2. Civil Effects.

Civil Effects. *Politia & Leges probant*

States and Kingdoms consist, and are governed by a few Magistrates and Rulers.

unum esse divinam intelligentem, illa hominibus tum monstrantem, tum conservantem, ne Diaboli & impiorum odio, & machinationibus dissoluta corruant; Deus enim est Deus ordinis.

lers. There are innumerable more men, that wiſh and deſire the overthrow and ruine of the State, than that would live under Government, and be ſubject to Order.

This effect muſt have ſome cauſe, either the wiſdom and goodneſſe of the governed, or of the Governours, or of ſome higher cauſe than they both. Now it cannot be attributed to the wiſdom of the Governors, as being often times fooliſh, and men of mean underſtanding, at the beſt, ſuch as cannot prevent the conſpiracies of thoſe under them: Nor yet doth it ariſe from the goodneſſe of the perſons governed, moſt of which moſt times are wicked, and unwilling to come under Government: Therefore it muſt be of God; that is, a common Superiour which holds all in awe.

Miraculous Effects.

2. Extraordinary Effects, Miracles.

There is a work of miracles, for all ſtories both of Scripture, and other Countreys, do agree in relating divers Miracles. Now the worker of a miracle, is he that can lift nature off the Hinges, as it were, and ſet it on again, as ſeemeth beſt to himſelf; and therefore is above the courſe of nature, and the Commander of the courſe of nature, and ſo is the Author of all things under himſelf, under nothing; and that is none but God. The certain and plain predictions of future Contingents long afore, whoſe events could by no wit of man, be either gathered from their cauſes, or conjectured from their ſigns. Miracles are wrought beyond, and above the courſe of nature; therefore ſome ſupreme power muſt work them.

Exod. 15. 11. Pſal. 72. 18. & 136. 4. Iſa. 41. 23.

A Miracle is a work of infinite ſtrength or omnipotency, ſurpaſſing the whole power of created nature, as to turn water into wine, to multiply ſeven loaves to the feeding and

A miracle is named of the Hebrews *Niphlah*, Pſal. 139. 14. or *Niphlath*, Pſal. 118. 23. from *Nalah* or *Niplah*, that is, vailed, obſcured, quite hidden, difficult. The Grecians entitule it Θαῦμα of Θαυμάζω, to admire, marvel, or wonder. According to the notation of the Latine word *Miraculum*, from whence the *Engliſh* word *Miracle* is taken; it ſignifieth ſuch a thing as cauſeth wonder, or is in it ſelf wonderfull. It is a viſible, wonderfull work, done by the Almighty power of God, above, or againſt the courſe of nature, to confirm ſome divine truth. See Dr *Gouge* on *Heb.* 2. 4. Sect. 30. & 33.

ſatisfying four thouſand men, to give the uſe of ſight to one born blind, to raiſe up a man indeed dead, to cure a leproſie with a word. *Miraculum propriè dicitur quod fit præter ordinem totius naturæ creatæ.* Aquin. *part.* 1. *Quæſt.* 114. *Artic.* 4. *& ibid. Quæſt.* 110. *Artic.* 4.

Secondly, Arguments may be drawn from the contrary, to prove that there is a God.

Reaſons,

From the contrary are two:

1. From the being of Devils.

There is a Devil, an Enemy to God, which ſets himſelf againſt God; and deſires, and ſtrives, and prevails in many places, to be worſhipped as God; therefore it muſt needs be there that is a God, to whom the ſervice and honour is due, of being confeſſed and adored as God; which theſe doe unduly affect and ſeek. Again, the Devil is a Creature for ſtrength, wiſdome, nimbleneſſe, able to deſtroy all mankind quickly, and out of his malice and fury very willing to do it. Yet he cannot do it, it is not done; of this reſtraint there is ſome cauſe, therefore there muſt be ſomething, which over-commands, and over-rules him, and that can be no other than a God; that is, ſomething of higher Power, and in Wiſdome farre beyond him. Now there are Devils, it is apparent by the horrible temptations, which are caſt into the hearts of men, quite againſt and beyond their natural inclinations, as Blaſphemous ſuggeſtions, and as appeareth by the practices of Conjurers and Witches, who practiſe with the Devil; and of thoſe Countreys which worſhip him in ſtead of God. *Vide* Lod. Viv. *de Ver. Fid. Chriſt. lib.* 2. *cap.* 16.

The bridling of wicked ſpirits and men. *Plutarch* ſaith, ſome men were converted from Atheiſm, by ſeeing of Ghoſts and Apparitions.

Were we to argue the caſe by Scripture, the buſineſſe would ſoon be at an end; there being no one controverted point among men, that I know of, that can receive a more ample, full, clear and ſpeedy determination, than this buſineſſe of

Spirits

Spirits and Witches, and Apparitions may, if the word of God might be Judge. Dr *Casaubones* Preface to the Relat. of Dr *Dees* Confer. with Spirits. Now if any opinion, whereof question is made can justly pretend to a general assent and consent of all people, places, ages of the world; I think, nay, I know, and it will be proved, that this of Witches, Spirits, and Apparitions may. *Id. ibid.*

Antiquissima de Daemonibus disputatio, & si primam de Deo excipias, secunda est. Gaulmini *Praefat. ad* Psellum. *De operatione Daemonum.*

See Dr *Pordage* his Innocency appearing through the dark mists of Pretended Guilt, *pag.* 25, 26, 66, 67, 68, 69, 70, 72, 73. And Mr *Fowlers* 7th Animadversion in his *Daemonium Meridianum* of Angelical Apparitions.

2. From the slightnesse of the Reasons brought to disprove this truth, or to shew the contrary.

The Reasons produced to shew there is no God, are fond and weak; and what is opposed alone by weak and false Reasons, is a truth.

1. If there were a God, some man should see him, and sensibly converse with him.

This is a brutish Reason; What cannot be seen is not, then man hath no soul: God is above sense, more excellent than to be discerned by so poor, weak and low a thing as sense is.

2. God daily makes himself, after a sort, visible to men by his Works.

2. If there were a God, he would not suffer wicked men to prosper, and oppose better men than themselves; nor himself to be so Blasphemed as he is.

Attende totum & laudabis totum. Aug. *Non est judicandum de operibus Dei ante quintum actum.* Pet. Mart.

Those things that to us seem most unjust and unfit, if we could see the whole tenor of things, from the beginning to the ending, would appear just and wise. Look on the whole story of *Joseph*, and then it is a rich piece.

The Atheists third objection, that Religion is but an humane invention.

All Divine Religion (say the Atheists) is nothing else but an Humane Invention, artificially excogitated to keepe men in awe; and Scriptures are but the device of mans braine, to give assistance to Magistrates in Civil Government.

This Objection strikes at the root and heart of all Religion, and opposeth two main principles at once: 1. That there is a God. 2. That the Scripture is the word of God, which though it be but a meer idle fiction, yet it prevailed too much with some learned men. *Tully* and *Seneca* were the chief Patrons of that conceit, *That Religion is no better than an humane invention.*

It is the actual acknowledgement of God which preserveth his respect in the world. Gen. 3. 3.

1. Religion is almost as ancient as man; when there were but three men in the world, we reade that two of them offered up their Sacrifices unto God.

2. The Universality of Religion, declareth that it is not an humane Invention, but a divine Impression; yea, and a Divinity-Lesson of Gods own heavenly teaching. *Lactantius* accounteth Religion to be the most proper and essential difference between a man and a Beast.

Solus homo sapientia instructus est, ut Religionem Solus intelligat, & haec est hominis atque mutorum, vel praecipua, vel sola distantia. Lactantius *de Ira Dei.*

3. The perpetuity of Religion proveth also that it was planted by God.

For the second part of the Objection about the Scriptures: I answer,

Nothing is more repugnant to prudence and policy.

What policy was it in the Old Testament, to appoint Circumcision, to cut a poor child, as soon as he comes into the world? Two and twenty thousand Oxen, and a hundred and twenty thousand Sheep were spent by *Solomon*, at the Dedication of one Altar. To slaughter so many Oxen and Sheep (such usefull creatures) was enough to bring a famine. They were to give away the seventh part of their time to God.

Christ was not the Son of the Emperour *Augustus*, to commend him to the Grandees of the world, but the supposed Son of a poor Carpenter; a Star leads the Wisemen to a stable, though that shined gloriously without, yet there was nothing within, but what was base and contemptible.

Christ fell on the Pharisees, the great Doctors, *Mat.*23. called them fools and blind, and threatned them with hell; he cried down the Ceremonial Law, the Ministry which had been practised divers hundred years; the Jews were naturally tenacious of their customes; Christ chose silly unlearned men to propagate the Gospel.

Nothing crosseth humane wisdom more, than the whole Scripture from the beginning to the end.

[1] He spends his whole second Book about this Reason.

Martin Fotherby[1] Bishop of *Salisbury*, (who wrote *Atheomastix*) adds another reason, to prove that there is a God, and it is taken from the grounds of Arts. There is no Art (saith he) neither liberal nor illiberal, but it cometh from God, and leadeth to God.

The Greeks insinuate, that all Arts come from God, in making *Minerva* the Daughter of *Jupiter*, and to have had her generation in his Divine brain: as God the Sonne is called λόγος; so Grammer, Logick, Rhetorick, carry upon them the same name. There is λόγος *verbum*, that is Grammer; λόγος *Ratio*, that is Logick; λόγος *Oratio*, and that is Rhetorick.

The Sea is bound up in a sandy girdle.

1. From Metaphysicks, he urgeth, That the bounding of all natural bodies, is the work of God; to be unlimited and boundlesse, is onely the Prerogative of the Maker of all things. Every finite body being thus limited, must needs have those bounds prescribed unto it by some other thing, and not by it self. For every thing by nature, seeking to enlarge it self, as farre as it is able; if it had the setting of its own bounds, it would set none at all, but would be as infinite as God himself is, who hath the setting of limits unto all things. Who could circumscribe all things within their limits, but onely God himself, who is both the Maker and Ruler of all things? *Psalm* 33. 7. *Job* 38. 11.

All second causes depend on the first, and we cannot proceed *in infinitum.*

2. From Philosophy. Every thing that is, must needs have a cause, and nothing can be the cause of it self; and among all the causes, there can be but one first and principal cause; which is the true cause of all the rest, and of all those effects which proceed from all of them: Then the first cause can be nothing else but God; for what can that be, which giveth being unto all things, but onely God?

All the Reasons of the Natural Philosopher for this purpose, may be reduced to three principal heads, *viz.* *Ex Motu, ex Fine, & ex Causa Efficiente*; Arguments drawn from the Motions, Ends, and the Efficient Cause of Creatures. *Bunnys* Resolut. part. 2. Ch. 2.

Quicquid movetur, ab alio movetur.

2. All motion depends on some mover, the motion of sublunary things depends on the motion of the Heavens, and their motion must needs be caused by some supreme first mover. Therefore we must necessarily come at last to some first mover, which is moved of no other, and that is God. This was the common argument of *Plato*, *Aristotle*, and all the best Philosophers.

Some derive *Deus* from δέος, fear, because the feare of him is planted in the very natures and consciences of all reasonable Creatures. Others *à dando*: In *English*, God, *quasi* good; his daily mercies and blessings shew that there is a God, *Acts* 14. 17.

Every thing hath a peculiar end appointed, whereunto it is directed by nature (as the Bird to build her nest, and the Fox to make his den) the Director of nature her self herein must be something above nature, which is God.

3. Others adde these Reasons to prove that there is a God.

1. The Heroick motions and prosperous success of some famous men in undertaking and acting those things which exceed the common capacity of humane nature; the gifts of mind in *Aristotle*, *Achilles*, *Alexander*.

2. The hainous punishments inflicted on particular men, families and Kingdoms for great offences, some of which were wonderfully brought to execution, when by their power and subtilty they thought they could escape the Magistrates Sword.

3. There

3. There are vertues and vices, therefore there must be some Law: There can be no eternal reason in the things themselves.

This principle, that there is a God, is not so much an Article of Faith, as that which is presupposed to the Articles of Faith. *Aquinas.* It is an errour to hold, we must know, that God is by the Word and divine Revelation only. Reason receives this principle, because it sees rational grounds and arguments; faith, because it submtis to the authority of God, *Heb.* 11.6.

If we speak of Atheists strictly and properly, meaning such as have simply denied all Deity, and denied it constantly, *Tullies* sentence is most true, that there was never any such creature in the world, as simply and constantly to deny God. The name of an Atheist in this sense, is *Nomen otiosum*; a name without a thing. If we speak of Atheist in a larger sense, for such as have openly (though not constantly) denied the Divinity, of such professed Atheists, there have not been past two or three. If we speak of Atheists in the largest sense, meaning such as denied Gods providence, justice, goodness, though they have done it but weakly, rather upon some suddain passion, than any settled resolution, their number hath scarcely amounted to a score, I mean of such open Atheists, as have made any publick profession of their Atheism, though but even in these secondary points.

The pure Atheist (according to the propriety of that name) is he, which generally and constantly denieth all Deity, and believeth as he saith. The stoutest Atheist that ever lived, can not resolutely and constantly believe there is no God.

Those Atheists that denied a God, spake what they wished, rather than what they thought, or else they opposed the Heathenish gods, or to shew their [a] wit. *Diagoras* (the chiefest of them) did [b] *Potius Gentilium Deos ridere, quam Deum negare:* He rather derided false gods, than denied the true; that he was not a meer Atheist, appeareth in that he thus began his Poeme, *Quod à numine summo reguntur omnia.* It is reported of him, that at the first he was very devout, and a great worshipper of the gods, but having committed some certain money unto a friends keeping, and afterwards demanding it again, his friend loath to foregoe such a booty, forswore that he had received any; whom when *Diagoras* saw, notwithstanding his horrible perjury, to thrive and prosper, and no divine judgement to fall upon him, he presently turned Atheist, and enemy to the gods, and then laboured by all means to bring other men to like impieties.

[a] *Diagoras* made a very eloquent Oration, that there was no God; but the people coming to him, applauded him, saying, that in his Oration he had almost perswaded them, but he did it so eloquently,

that they thought he was the god. [b] *Morneus c.1. de verit. Relig. p.16.* Anonymus *quidam, qui præsente* Calvino *in Hospitio omnem Dei cultum, spem melioris vitæ deridens, subinde nefariè ingeminabat, blasphemam Scripturæ detorsionem Atheis usitatam,* Cœlum Cœli Domino, terram autem dedit filiis hominum. *A Deo diris torminibus repente percussus est, quo factum, ut subinde magno boatu vociferaretur, ô Deus, ô Deus, cui [illegible] ex hospitibus homo probus, sed facetus:* Tune Deum invocas? An Philosophiæ tuæ oblitus es? Cur non in suo [illegible]o finis Deum quiescere? *Et quoties ille tonabat, ô Deus, hic alter subsannans regerebat,* ubi nunc est illud tuum, Cœlum Cœli Domino? *Sic* Calv. *Comment. in* Psal. 115. Voet. *Thes. de Atheismo part. 2.*

I have heard of some learned Atheists met together to discourse of the power of nature, to prove there was no God. A poor shepherd present, asked, How the rain came then? They bid him look upon a Still, and he might know that vapours were drawn up by the Sunne, and let fall again, as moisture in a Still. He replied, I never yet could see a Still work, unlesse some man put fire to it. This so wrought on one of the company, that he gave glory to God, and forsook his companions. M. *Taylour* on *Prov.* 6. v. 7.

Athenians also condemned *Protagoras* for an Atheist; yet not for denying God, but for seeming to doubt of him: Because in the beginning of his Book he propoundeth this Probleme, *De diis quidem statuere nequeo; neque an sint, necne.* For this the *Athenians* banished him, and decreed, That his Books should be publickly burned. *Theodorus* (who for his notable prophaneness was sirnamed *Atheos*) though at the first he was noted of [c] Atheism, yet at the last he fell into

[c] When he wanted fire, he took one of

Hercules wooden Images, and made a fire of it, saying, Go to, *Hercules*, thou shalt now go thorow thy thirteenth labour.

Autotheiſm, profeſſing himſelf a god, as *Laertius* reporteth; though carrying God in the name; he was an Atheiſt in his opinion, ſaith *Fuller* in his prophane State of this *Theodorus*. A Pope * dying ſaid, *Now I ſhall be reſolved of three things, 1. Whether there be a God. 2. Whether the ſoul be immortal. 3. Whether there be an Heaven and Hell.*

Some indirectly deny God, by denying his providence, as *Epicurus*, who denied not Gods Eſſence, but only his Providence. He granted that there was a God, though he thought him to be ſuch a one as did neither evil nor good. But God ſitteth not idle in Heaven, regarding nothing that is done upon the Earth (as the *Epicure* conceiteth) he is a moſt obſerving God, and will reward and puniſh men according to their actions.

Firſt, This ſerves to blame and condemn the miſerable corruption of our evil hearts, which are ſo farre over-runne with Atheiſm; though this be the very firſt Truth which God hath engraven into the ſoul of a man, *That there is a God*, yet we weakly hold this Concluſion; for all ſinne may and muſt be reſolved into the ignorance of God and Atheiſm. *Hæreticus diſputat contra fidem, malus Chriſtianus vivit contra fidem.* Auguſt. We ſhould be humbled for our thoughts of Atheiſm, for ſaying in our hearts that there is no God, denying of providence, *Pſal.*73.22. The Devil in judgement never was an Atheiſt, becauſe of the ſenſe he hath of Gods wrath, *Jam.*4.19. we ſhould take notice of, and bewail this foul vice.

There are few Atheiſts in opinion, more in affection, and moſt of all in life and converſation, *Tit.*1.16. We ſhould beware of opinions and practices that ſtrike at the being of God:

1. Opinions that tend directly to Atheiſm:
   1. To think men may be ſaved in all Religions, *Epheſ.*4.4. *Micah* 4.4. ſo they walk not againſt conſcience.
   2. To deny the particular Providence of God, and exempt humane actions from his determination.
   3. To hold the mortality of the ſoul.
   4. Popery, it being a pompous and formal Religion, and ſuited to policy and temporal ends.
2. Practices which ſeem moſt contrary to the being of God,
   1. Hypocriſie, that is a real blaſphemy, *Rev.*2.9. *Pſ.*10.11,12,13. an hypocrite denies Gods Omniſcience and Omnipreſence.
   2. Epicuriſme and Libertiniſme, this comes from and tends to Atheiſme, *Pſal.*14.2.
   3. Scoffing in matters of Religion, and applying of Scriptures to prophane occaſion, 2 *Pet.*3.1. as *Julian*, *Lucian*.

Secondly, We ſhould oppoſe this Atheiſm, and labour to grow more and more in the knowledge of God, and to ſtrengthen our Faith in this principle, That God is; meditate and ponder of his Works, and be perfect in thoſe Leſſons which the common book of Nature teacheth; pray to God to clear the eye of our mind, and to imprint a right knowledge of himſelf in us. The Papiſt is a make-god, and the Atheiſt is a mock-god. The Papiſt deludeth his conſcience, and the Atheiſt derideth his conſcience. Popery comforteth the fleſh, and Atheiſme ſuppreſſeth the ſpirit.

As the Heathen Emperors took upon them the Title [d] of God, ſo doth the Pope, *Dominus Deus noſter Papa.* His Decrees and Canons are called Oracles; Oracle ſignifieth the anſwer of God, *Rom.*3.2.& 11.4. And his decretal Epiſtles are equalled to the Canonical Epiſtles.

Deal with thy heart, as *Junius* his Father dealt with him: he ſeeing his Son was Atheiſtical, he laid a Bible in every room, that his Sonne could look in no rooms but behold a Bible haunted him, upbraiding him, Wilt thou not reade me Atheiſt? Wilt thou not reade me? And ſo at laſt he read it, and was converted from his Atheiſme.

We

* *Clement* the ſeventh.

Pſal.14.1.& 53.1. So *Genebrard* and *Mun* expound that Pſal.14. of indirect Atheiſts, who deny Gods Providence, *Heb.*11.6. It is not only *innatum, ſed etiam in animo inſculptum, eſſe Deos.* Cic. *l.*2. *de natura Deorum.*

No Atheiſts almoſt can be named, neither in the holy Scriptures, nor in Eccleſiaſtical Hiſtories, nor in Heathen writings, which came not unto ſome fearfull end, Iſal.9.16.& 58.10,11. See *Athcomaſtix. l.*1 c.15.

Atheiſme, to think that there is no God, is a ſin.
1. Connatural to us.
2. Cloſe and almoſt incurable.
3. Common and univerſal. The Saints of God have ſtill ſtuck to principles, *Pſ.*73.1. & *Jer.*12.1.

* *Marbury* on Gen.9.27.

[d] So *Domitian*, *Dominus Deus noſter, ſic fieri jubet.* Suetonius *Edictum Domini Deiq; noſtri.* Martial. *More Caligulæ, Dominum ſe, Deumq; vocari cogit.* Aurelius Victor.

We ſhould,

1. Beware of ſuch Books as have the ſeeds of Atheiſm ſcattered in them, and of familiar converſe with men of atheiſtical ſpirits.

2. Of bringing the truths and wayes of God to our own reaſon.

3. Nouriſh a holy fear of God in our hearts continually, *Prov.*23.17,18.

4. We ſhould labour for a more familiar and experimental acquaintance with God in our own ſouls.

The often meditating in the Scriptures, will (through Gods bleſſing) ſettle us in theſe two great principles, 1. That there is a God: 2. That the Scripture is the Word of God: That God which made Heaven and Earth is the onely true God; we muſt believe that this God which we read of in Scripture is the only true [e] God; ſo it is not enough to believe there is a God, but that [f] the Scripture of the Old and New Teſtament, is the word of God.

[e] Pſal.48.14.
[f] Iſa.40.5,8.

We ſhould,

Firſt, Strengthen our faith in this principle, touching the exiſtence of God. Supreme truths ſhould be laid up with the greateſt certainty:

1. Becauſe Satan is moſt buſie to ſhake and weaken our faith in this great principle.

2. There is much Atheiſm in our own hearts, *Pſal.* 14.1. The knowledge of God is much obſcured ſince the fall, and we were never in greater danger of being aſſaulted with temptations of Atheiſm than now, by reaſon of the various opinions, the atheiſtical principles and practices, the revolutions and ſtrange providences amongſt us, 2 *Tim.* 2.1,2,3,4,5.

3. The firm belief of this principle is of greate[ſt] influence to matters of faith, all ſecondary truths depend on the firſt principles and fundamental truths. Eſtabliſh this principle, that God is, and it follows, he is to be feared, loved, ſerved, worſhipped, if Chriſt be God, his merits and ſatisfaction muſt needs be infinite.

4. It is of great uſe to us in the difficulties of our lives temporal, death will bring me (if I be godly) to a ſight of God, *Heb.*11.26.

Secondly, We ſhould improve this principle,

1. To a dependance on God, who is the firſt and moſt perfect Being.

2. We ſhould love, fear and obey him, count his favour the greateſt good, and his diſpleaſure the greateſt evil.

3. We ſhould thinke nothing too much to doe or to ſuffer for him. We ſhould glorifie him in all our wayes, and be ſatisfied with him, and deſire to enjoy him.

4. We ſhould often converſe with him in our thoughts. Forgetfulneſſe of God is a kind of denial of him, *Pſal.* 19.17. & 40.4.

5. We ſhould be frequent in ſecret and publick acts of worſhip, in admiring and honouring God.

6. We ſhould count Religion a real thing, and neither unneceſſary nor unprofitable, and walk up to the principles of it, count afflictions good, and believe an Heaven and glory hereafter.

7. We ſhould believe the Day of Judgement; if he be God, he muſt needs be righteous.

8. We ſhould believe there is a difference between godlineſſe and ungodlineſſe.

Chap. II.

What GOD *is.*

Quid ſit Deus.

IN him conſider,
First, His Nature.
Secondly, His Works.
In his Nature two things are conſiderable:
First, His Eſſence.
Secondly, The Diſtinction of Perſons in that Eſſence.

1. Of Gods Eſſence.

God is an Infinite Eſſence which is of Himſelf[a], and gives being to all other things. Or thus, He is a Spirit, in, and of himſelf, Infinite in Being, Glory, Bleſſedneſſe and Perfection, All-ſufficient, Eternal, Unchangeable, Incomprehenſible, every where Preſent, Almighty, Knowing all things, moſt Wiſe, moſt Holy, moſt Juſt, moſt Mercifull and Gracious, Long-ſuffering, and abundant in Goodneſſe and Truth. So the *Aſſembly in their larger Catechiſme.*

[a] *Cùm dicunt multi ex antiquis pariter, & recentioribus Deum eſſe à ſeipſo: hoc intelligendum eſt negativè, ad excludendum principium externum: ita ut Deus dicitur eſſe à ſeipſo, hoc eſt, ab alio nullo habeat eſſe: non autem poſitivè, ſeu affirmativè, ponendo principium internum, quaſi revera in ſe haberet unde duceret originem: cùm manifeſtum ſit Deum eſſe abſolutè, & initium omnino nullum habere poſſe, vel à ſe, vel ab alio.* Arlo. exercit. 5.

Some things have their being wholly in another, as accidents, whiteneſſe in the Wall, Wiſdom in the mind.

2. Some things have a being by themſelves, not inhering in another, as ſubſtances, which are of two ſorts:

1. Bodily Subſtances, which have dimenſions, length, breadth and thickneſſe, poſſeſſing a place by commenſuration of parts.

2. Spiritual, freed from dimenſions and from all circumſcription of place; God is not an accident, that is the moſt weak and imperfect being, neareſt to a not being, and moſt eaſily reduced into nothing, as if the graſſe and flower fade, than the colour and faſhion of it cometh ſoon to nothing. God is not in any other thing, but all things are in him.

God is a Spirit, a being void of all Dimenſions, Circumſcriptions and Diviſibleneſſe of parts. Other Spirits are compounded of Subſtance and Accidents at leaſt, and exiſt in a place by limitation of Eſſence, by which they are here and not there; but God is an Eſſence altogether ſimple and immaterial, utterly free from all manner of compoſition any way, in whom are no qualities, nor any limitation of Eſſence. He is a Spiritual, Simple, and Immaterial Eſſence. His Eſſence is ſubſtantial, an Eſſence which hath a being in it ſelf, not in another, ſimply and wholly Immaterial (He is one moſt Pure [b] and meer Act) but Incomprehenſible goes quite beyond our knowledge; ſo that we cannot comprehend his Eſſence, nor know it as it is. He onely perfectly knows himſelf, but he may be knowne in ſome ſort.

[b] Intelligences are acts, not pure acts, becauſe it may be ſaid, *Potuerunt eſſe.* Job 11. 6. & 26. 14. Prov. 30. 6.

1. By his Names.
2. By his Attributes.

Fit admirabili quadam ratione, ut quo magis intelligibilis eſt Deus, eo minus intelligatur. Petavius *de Deo. lib. 7. cap. 1.*

The word God is attributed.

First, Properly to him who is eſſentially God, *Iſa.* 42. 8. 1 *Cor.* 8. 6. and either perſonally, commonly, without a determination of a certain perſon, *John* 4. 24.

Or

Or singularly to some one person by a Synecdoche, *John* 3. 16. *Acts* 26. 28. 1 *Tim.* 3. 16.

Secondly, Improperly to those which by nature are not God, 1 *Cor.*8.5.*Gal.*4.8. and that Name is given to these, either from Gods Ordination, for the Dignity and Excellency of their Office, as to Angels, *Psal.*8.6. to Magistrates, *Psal.*82.6. to *Moses*, Exod.4.16. or from their own unjust usurpation, as to the Devil, who is called, *The God of the world*, 2 Cor.4.9. or from the erroneous perswasion of men, as to Idols, 1 *Cor.*8.4,5.

For the ten Hebrew Names of God (having handled them in another* place) I shall say but little of them here. The Name *Jehovah*, *Jah*, *Ehejeh* signifie Gods Perfect, Absolute and simple Being, of and by himself. 2. Such a Being as giveth Being to other things, and upon whom they depend. 3. Such a God as is true and constant in his Promises, ready to make good whatsoever he hath spoken. His Name *El*, *Elohim*, *Schaddai*, *Adonai*, signifie a God All-sufficient in himself, strong and powerfull, able to blesse, protect and punish.

* In the Epistle to my Hebrew *Critica Sacra*, and in the Book it self. Being is Gods Excellency. The being of the creatures is no being compared with God, *Isa.*40.17. The creature is much indebted to God for its being: 1. Simple being is better than no being. 2 All superadded perfection depends on the creatures being. 3. Being is the foundation of happinesse, therefore the creature abhorres annihilation. 4. The creature had its being entirely from God.

The Jews in pronouncing or writing the Names of God were reverent even to superstition. Dr *Fulk* against *Martin*.

Judaei in legendis & scribendis nominibus Dei oppidò quam superstitiosi sunt, interpretantur tertium præceptum, nomen Jehovæ *non esse pronunciandum & librum in quo integrè scriptum est, nudis manibus non esse contrectandum.*

In the New Testament Gods most frequent Names are Θεὸς and κύριος, God and Lord.

The Title of *Lord* so often given to Christ in the New Testament, doth answer to the Title of *Jehovah* in the Old Testament. Some Reverend Divines conceive the Apostles did purposely use the Title of Lord, that they might not offend the Jews with the frequent pronouncing of the word *Jehovah*. Compare *Deut.*6.13. with *Matth.*4.10. & *Deut.*6.5. with *Matth.*22.37. Dr *Cheynels* Divine Tri-unity.

He is also called the Father of lights, *Jam.*1.17.

The Essential Names of God are, 1. Proper,* which agree to no Creature not Analogically. 2. Common, which are applied to others, but agree to God principally by way of excellency, as God, King and Good.

Of those two Greek names, see my Greek *Critica Sacra*. * As *Jehovah*, *Jah*, *Ehjeh*, Exod.13.19. Of God the most high, see Dr *Gouge* on *Heb.*7. v.1. Sect.6.

The Name of God is used five wayes in Scripture:

First, Essentially for God himself, *Isa.*30.27.

Secondly, For the Power and Efficacy which comes from God, *Ps.*118.10,11,12.

Thirdly, For the Command and Authority of God, 1 *Sam.*17.45.

Fourthly, Passively for those actions whereby he is acknowledged by us, *Matth.* 18.19. that is, nothing but worshipping and calling upon the Father, Son and holy Ghost, for assistance.

Lastly, For that word whereby he is distinguished from creatures, and by which we are to have our thoughts directed about him.

2. God may be known by his Attributes and essential Properties, of which some shew, 1. What he is in himself, 2. What he is to us.

They are called Attributes,* because they are rather said to be attributed to God

* *Vocantur Attributa quia ea sibi attribuit Deus nostrâ causâ.* Zanch. *de Attributis l.*2. *c.*11. *Attributa illa Dei dicuntur, vel negativa, ut immensus, immutabilis, &c. vel relativa, orta ex Dei variis extra se tendentibus actionibus, ut Creator, Salvator, &c. vel denique absoluta & positiva, Deo extra relationem & ordinem ad creaturas semper convenientia: qualia esse sapientem, bonum, &c.* Hoornbeck. *Amisocin.l.*2.*c.*4. *Attributum est Divinæ simplicissimæ essentiæ pro diversa agendi ratione, diversa, & vera habitudo, & conceptio nobis expressa. In quo duo sunt extrema vitiosi erroris ei, qui recte sentire velit, peraque vitanda. Alterum eorum, qui nihil ne cogitatione quidem, & intelligentia nostra: alterum qui nimium: hoc est reipsa, differre volunt, cùm à se invicem proprietates istas; tum ab natura & essentia.* Petav. *Theol.Dog. de Deo, l.*1.*c.*8. *Vide plura ibid. & c.*9,10.

(that

(that we might by them better conceive what he is) then to be in him in such a way. They are that one most pure Essence diversly apprehended of us, as it is diversly made known unto us, *Isa.*43.25. 1 *Joh.*4.16. or they are those divine perfections whereby he makes himself known unto us. They are called Properties, because they are peculiar to his Majesty, and are so in him, as they are not in any creature.

The Divine Attributes of God, are not divers vertues, or qualities in him, as they are in the creatures, but really one and the same with the Divine Essence, and among themselves. They are attributed to God to supply the defect of our capacity, who are not able to understand that which is to be known of God, under one name, or one act of the understanding. Bishop *Bramhall* of Liberty, Necessity and Chance.

Some do distinguish of Gods Attributes and Properties. Attributes are those which belong to the Essence, and Properties to the Persons themselves.

[a] *Proprietates Divinæ Naturæ, seu Essentiæ, sunt Attributa Dei essentialia, quibus essentia Divina veritas ac Majestas nobis innotescit, & ab aliis distinguitur.* Wendelinus.

[a] A Property in God is an essential Attribute in him, whereby his Nature is known in it self, and is distinguished from all other things. They are called Attributes, because God attributes them to himself; Properties, because we conceive them as proper unto God, and such as can be predicated only of him.

God revealed his Simple undivided Essence under several Attributes, because he would be honoured in every Attribute.

Some Rules are to be observed in attributing these to God:

These Attributes differ not among themselves, nor from the Divine Essence.

First, They are all Essential to God; for in him is no accident at all; whatsoever is in God, the same is God. Gods wisdome is Himself, and his Power is Himself. God punishing the wicked, is the Justice of God; God compassionating the miserable, is the Mercy of God. All these are also one in Him; His Mercy is His Justice, and His Justice is His Mercy. and each are His Essence, onely they differ in our own apprehension, and in regard of their different objects and effects.

Isa.43.5. *For my self,* not for my Mercy; to teach us, that his Mercy is himself, and not different from his Essence, as it is with us.

Secondly, They are all Absolute Properties in God, and so distinguished from those respective Properties whereby every Person in the Trinity hath his own subsistence.

These Divine Properties are most perfect in their kind, *Ergo,* Equal in perfection.

Thirdly, They are all equal to all the three Persons, and alike affirmed of all. The Father Eternal, most Holy, Almighty, Merciful; so is the Sonne and Holy Ghost.

2. They are all one and the same real and individual divine Essence.

God is so light that in him there is no darknesse at all. 1 Joh. 1.5. Joh.8.12. Joh. 4.16.

Fourthly, These Attributes are altogether in God alone, and that in the highest degree and measure, yea above all degree and measure; they are Eternal and Infinite in him. He alone is good, *Matth.*19.17. *and onely wise,* Rom. 16.27. and *King of Kings,* 1 Tim.6.15. They are affirmed of him, both in the concrete and abstract; He is not only wise and good, but wisdom and goodnesse it self, Life and Justice it self.

Fifthly, They are all actually and operatively in God. He doth know, live, and will; his holinesse makes us holy. Every Attribute in God, as it is an excellency in him, so it is a principle to conveigh this to us. Gods wisdome is the fountain of wisdome to us: We are to seek Eternal Life from his Eternity, *Rom.*6.23.

6. All these are in God objectively and finally; our holinesse looks upon his holinesse, as the face in the Looking-glasse on the man, whose representation it is; and our holinesse ends in his.

The

The Attributes of God are Everlasting, Constant and Unchangeable, for ever in him, at one time as well as another. Psal. 105. 8. Jam. 1. 17. Psal. 136. 1. & 100. 5. Psal. 117. 2. Numb. 23. 10.

The Qualifications of every service we perform ought to be taken from the Attribute of God which we would honour. *He is a great King*, Mal. 1. 14. therefore great service is due to him.

The Attributes of God are the objects of our Faith, the grounds of our Prayer, and the matter of our Thankfulnesse. If one cannot pitch upon a particular promise in prayer, yet he may bottome his Faith upon an Attribute, 2 *Chron.* 20. 6. *John* 17. 17.

The Scripture represents Gods Attributes:

1. So as to curb our curiosity, so it expresseth divers of them negatively; it is easier for us to know what God is not, then what he is.

2. So as to help our infirmities.

3. So as to prevent our misapprehensions.

4. So as to raise our esteem of God. Dr *Arrowsmiths* Chain of Principles *Aph.* 3. *Exercit.* 4. See more there.

This may minister comfort to Gods people; Gods Attributes are not mutable accidents, but his very Essence: His Love and Mercy are like himself, Infinite, Immutable and Eternal.

In the midst of all Creature-comforts, let thy heart rise up to this; But these are not my portion. 2. If God at any time take away the comforts from thee, say, *Satis solatii in uno Deo*; his aim is when he takes away Creature-comforts, that you should enjoy all more immediately in himself, *Matth.* 6. 21, 22. This shews, that the Saints self-sufficiency lies in Gods All-sufficiency, *Gen.* 17. 1. *Prov.* 14. 14. exercise Faith therefore upon every Attribute, that thereby thou maist have the use and improvement of it, *Ephes.* 6. 10. and give unto God the praise of every Attribute, *Psal.* 21. 13.

2. We should imitate God, and strive to be immutably good and holy as he is, *Levit.* 11. 44. *Matth.* 5. 48.

These Attributes are diversly divided:

They are affirmative, Good, Just; and negative, as Immortal, Infinite.

Proper and Figurative; as God is Good, Wise; Members and humane affections are also attributed to him.

Absolute and Relative, without any Relation to the creatures; as when God is said to be Immense, Eternal; he is likewise said to be a Creator, King, Judge.

Some describe God, as he is in himself; he is an Essence Spiritual, Invisible, most Simple, Infinite, Immutable and Immortal. Some as he is to us, he is Omnipotent, most Good, Just, Wise and True.

Some declare Gods owne Sufficiency; so he is said to be Almighty, Infinite, Perfect, Unchangeable, Eternal; others his Efficiency, as the working of his Power, Justice and Goodnesse over the Creatures; so he is said to be Patient, Just, Mercifull.

Some are Incommunicable and agree to God alone; as when he is said to be Eternal, Infinite. Others are Communicable in a sort with the creatures, as when he is said to be Wise, Good.

Proprietates Dei sunt primi vel secundi generis. Primi generis proprietates sunt, quæ ita Deo competunt, ut earum contraria, omni insint creaturæ. Cujusmodi sunt Independentia, Simplicitas, Immutabilitas, Immensitas, Æternitas. *Secundi generis sunt, quæ ita Deo competunt, ut earum expressa imagines in creaturis reperiantur.* Wendelinus *Christian. Theol. lib.* 1. *cap.* 1. *Quædam Attributa ita propria sunt Dei, ut neque creaturis communicari, ulla ratione possint: neque ullum ad ea habere respectum, ac proinde, quæ meram duntaxat Dei naturam, qualis sit, prædicant. Ut est vera simplicitas, æternitas, immensitas, & alia, id genus. Alia verò Attributa sunt, quæ licet simpliciter, & quatenus in Dei sunt, communicari nequeant: Ut summa sapientia, summa bonitas, summa potentia, & alia de reliquis: tamen ex parte, & per similitudinem fieri horum participes potuerunt, & possunt res creatæ ut Angeli & homines.* Zanch *de Natura Dei l.* 2. *c.* 1.

The communicable Attributes (of which there are some resemblances to be found in the Creature) are not so in us as in God, because in him they are Essential. The incommunicable Attributes are communicable to us in their use and benefit, though not in their Nature; they are ours, *Per modum*

dum operationis; the others, *Per modum imaginis*, his Omnipotency acts for us 1 *Pet.* 2. 9

These Properties in God differ from those Properties, which are given to men and Angels.

In God they are Infinite, Unchangeable and Perfect, even the Divine Essence it self; and therefore indeed all one and the same; but in men and Angels they are finite, changeable and imperfect, meer qualities, divers, they receiving them by participation only, not being such of themselves by nature.

God doth some great worke when he would manifest an Attribute: when he would manifest his Power he created the World, when he would manifest his Holinesse he gave the Law, when he would declare his Love he sent his Son, when he would shew his Goodnesse and Mercy he made Heaven, when he would discover his Justice and hatred of sinne he made hell, *Psal.* 63. 2. & 106. 8. *Arminians* and *Socinians* endeavour to corrupt the Doctrine of God in his Essence, Subsistence, and Decrees.

Under the first Covenant three Attributes were not discovered, 1. Gods pardoning Mercy, that was not manifested till the Fall: 2. His Philanthropy or love to man, *Heb.* 2. 16. 3. The Patience and Long-suffering of God, he cast the Angels into Hell immediately after their sinne. All the Attributes are discovered in the second Covenant in a higher way, his Wisdom was manifested in making the world, and in giving a Law, but a greater Wisdome in the Gospel, *Eph.* 3. 10. the truth and Power of God were more discovered under the second Covenant.

It is hard to observe an accurate method in the enumeration of the Attributes. *Zanchy*, Dr *Preston*, and Mr *Stock* have handled some few of them, none (that I know) hath written fully of them all.

The people of God have sometimes a sight of God:

First, In his Attributes, *Job* 42. 5, 6.

1. Of his Immensity and Greatnesse.
2. Of his Infinite Purity and Holinesse.
3. Of his All-sufficiency and Blessednesse.
4. Of his Soveraignty and Supreme Dominion.

Secondly, In his Providence; see the wisdom and equity of his dispensations.

Thirdly, In the face of Christ, 2 *Cor.* 4. 6.

Yet this Vision,

1. Is not adequate to the beatifical Vision in Heaven.
2. Not meerly rational, which a man of parts may attain to, *John* 14. 22.

At some seasons especially, God manifests himself to his Saints:

1. After some great exercise of grace, and some special service, *Act.* 23. 11.
2. When he is about to put them on some great service, *Exod.* 3. 2, 6. & 4. 10, 11.
3. After some great trial or exercise of affliction, *Isa.* 48. 10. He was with the children in the fire.

The clearer knowledge of God raiseth a man thoughts greatly touching the sinfulnesse of sinne. To see God in his infinite Purity, and sinne in its turpitude, to apprehend God in his infinite Perfection and All-sufficiency, and that sinne alienates the heart from God. See *Psal.* 73. 22. *Prov.* 14. 9. God sees the sinfulnesse of our hearts, our vain thoughts, our evil and selfish aims, *Job* 42. 2.

A man by this also sees how little he knows, *Prov.* 30. 12. *Job* 11. 7. and the imperfection of his grace and holinesse, 1 *John* 3. 5. and the insufficiency of the creature, *Psal.* 73. 25. *Anima videns Creatorem angusta est omnis Creatura*, *Heb.* 10. 34.

The sight of God fils a man with large affections toward him, and makes a man desire greater friendship and familiarity with him, and also brings a man to submit to the will of God.

CHAP. III.

That GOD is a Spirit, Simple, Living, Immortal.

GOD inreſpect of his Nature is a *Spirit*, that is, a Subſtance or Eſſence altogether Incorporeal. This the Scripture expreſly witneſſeth, *Joh.*4.24. 2 *Cor.*3.17.

An underſtanding Spirit is either created or uncreated:

Created Spirit, as the ſoul of man, or an Angel, *Pſal.*104.4. 1 *Cor.*6. *ult.* uncreated, God.

Whatſoever is affirmed of God, which is alſo communicable to the creatures, the ſame muſt be underſtood by a kinde of Excellency and Singularity above the reſt.

He is a wiſe Judge, a gracious Father, a glorious King.

Angels are Spirits, and the ſouls of men are ſpirits, but God is a Spirit by a kinde of Excellency or Singularity above all ſpirits, the God of Spirits, *Numb.* 16.22. the Father of Spirits, *Heb.*12.9. the Author of Spirits, and indeed the Spirit of ſpirits.

The word Spirit in Greek πνεῦμα, in Hebrew *Ruach*, is uſed chiefly of God, and ſecondarily of the creatures; when it is uſed of God, it is uſed either properly or metonymically; properly, and ſo firſt eſſentially, then it ſignifieth the Godhead abſolutely, as *Joh.*4.24. or more reſtrictively, the Divine Nature of Chriſt, *Heb.* 9.14. 1 *Pet.* 3.18. Secondly, Perſonally for the third Perſon in the Trinity, commonly called the holy Spirit or Ghoſt, 1 *Cor.*2.11. If the word be taken metonymically, it ſignifies ſometimes the effects of grace, either the common graces of Gods Spirit, prophetical, 1 *Sam.*10.6,10. miraculous, or the ſanctifying graces, *Epheſ.*5.18.

God is called a Spirit,
1. Negatively, becauſe he is not a body.
1. Analogically, or by a certain likeneſſe, becauſe there are many perfections in ſpiritual ſubſtances, which do more ſhadow forth the Divine Nature, than any bodily thing can.

dul. Theol. At enim quem colimus Deum nec oſtendimus, nec videmus. Immò ex hoc Deum credimus, quod eum ſentire poſſumus videre non poſſumus. Minut. Fel. *Octav.* Dr *Ames Me-*

Angels and mens ſouls are created ſpirits, but God is an infinite Spirit, the Word is not applied to God in the ſame ſenſe, *Nihil de Deo & creaturis univocè dicitur*, ſay the Schoolmen. God is not ſimply Inviſible, but in reference to us: Angels and Saints above ſee him, they behold his face. He is Inviſible to a mortal eye, as the Apoſtle ſpeaketh.

Reaſons.

Firſt, God is a Spirit, becauſe a Spirit is the beſt, higheſt, and pureſt Nature; God being the moſt excellent and higheſt Nature, muſt needs be a Spirit too.

God is of a pure and ſpiritual Nature.

Secondly, God is a moſt ſimple and noble being, therefore muſt needs be incorporeal; Angels and ſouls have a compoſition in them; their Eſſence and Faculties are diſtinguiſhed; they are compounded of Subject and Accidents, their Nature and Qualities or Graces; but Gods Holineſſe is his Nature.

To be a Spirit implies,
1. Invifibility.
2. Efficacy and activity, *Ezek.* 1.20.
3. Simplicity.

Thirdly, God is inſenſible, therefore a Spirit. Spirits are not ſubject to ſenſes, *John* 1.18.

God is inviſible, *Luk.* 24.39 *Col.* 1.15. *John* 1.18.

We are doubtfull about the reality of ſeveral things which are not ſubject to ſenſe.

1. The being of God, becauſe he is Inviſible and remote from the eye of ſenſe, though he be viſible to the eye of faith and reaſon, *Rom.* 1.19,20. See *Pſal.* 14.1.

2, The Immortality of the ſoul, becauſe it is not ſeen.

3. The ſtate of the world to come, whether there be a Heaven and a Hell after this life is ended.

4. The happineſſe of the godly notwithſtanding their afflictions.

It appears that men have ſuſpicious thoughts about the truth of theſe things:

1. Becauſe men preſer a finite and temporal good which is viſible before an infinite and eternal good which is inviſible.

2. In that men chooſe ſinne rather than affliction, and hazard the undergoing of eternal torments, to avoid momentany troubles.

3. Our great unwillingneſſe to die, when we have ſome perſwaſion that we are the children of God.

4. In that we can no more live upon the ſpiritual and inviſible comforts, when ſenſible comforts are taken from us.

Conſectaries.

This confutes, 1. *Tertullian* [a] who held God to be corporeal, then he ſhould conſiſt of matter and form.

[a] *Lib. adverſ. Prax. & de anima.*

2. The *Anthropomorphites* who aſcribed to God the parts and members of a man; they alledge that place, *Gen.*1.27. But ſome think the ſoul is the onely ſubject and ſeat, in which the Image of God is placed; grant that it was in the body likewiſe, it being capable of Immortality; yet a man was not ſaid to be made after the Image of God in reſpect of his corporal figure, but in reſpect of Knowledg, Righteouſneſſe and Holineſſe, *Eph.*4.23. *Col.*3.10. not in reſpect of his Subſtance, but Qualities.

Rom. 1.23. *Anthropomorphites*, a ſort of Hereticks ſo called, becauſe they miſconceived that God had a bodily ſhape like man.

Pſal.34.16. Zech. 4.10.

Object. God is ſaid to have Members, Face, Hands, Eyes, in ſome places of Scripture, and yet in others he is ſaid not to be a body, but a Spirit; and conſequently to have no hands nor eyes.

Quod de Deo dicitur ἀνθρωπομόρφως intelligi debet ἀνθρωπικῶς. Dextra Dei ſignificat potentiam & majeſtatem Dei: Oculi & Aures Omniſcientiam.

Anſw. The word *Hand* and *Eye* is taken figuratively, for the power of ſeeing and working, which are actions, that men peform with the hand and eye, as an Inſtrument; and ſo it is attributed to God, becauſe he hath an ability of diſcerning, and doing infinitely more excellent than can be found in man. Sometimes again, thoſe words are taken properly for members of the body of ſome ſuch forme, faſhion, making; ſo they are not to be attributed unto God; who becauſe he hath no body, cannot have an hand, an eye. A body is taken three wayes, 1. For every thing which is oppoſite to a fancy and notion, and ſo whatever hath a being, may be called a body: in this ſenſe *Tertullian* attributes a body to God. 2. For that thing which hath ſome compoſition or change; ſo God onely is incorporeall. 3. More ſtrictly for that which conſiſts of matter and forme; ſo ſome ſay Angels are incorporeal.

The Scripture referring *Eyes* to God, by them intends, 1. Knowledge, and notice of things, *Pro.*15.3. 2. His Care, *Pſal.*34.15. 3. His Direction, *Pſal* 42.8.

3. This ſhews the unlawfulneſſe then of painting the God-head; *Cajetan* diſliked it. *Bellarmine* [b] argues thus, Man is the Image of God: But man may be pictured: Therefore the Image of God may be pictured.

[b] *Lib. 2. de Imag. Sanct. cap.8.*

Man is not the Image of God, but in the faculties of his ſoul, which cannot be pictured: Therefore the Image of God cannot be pictured. Although the whole man may be ſaid *Synecdochically* to be pictured; yet is not man called the Image of God in his whole, but in a part, which is his reaſonable and inviſible ſoul, which can not be pictured.

Conſectaries from Gods being a Spirit and inviſible. See Joel 2.13. Phil 3.3. Rom.1.20.

1. We muſt call upon God, and worſhip him with the Spirit; our Saviour Chriſt teacheth us this practical uſe, *John* 4.24.

To worſhip God in Spirit is,

1. To worſhip him with underſtanding and knowledge, 2 *Cor.*3.13. To know that God they worſhip, and the nature of the ſervice they performe, *Mat.* 15.9. To conſider we have to do with God, *Pſal.*23.22.

2. To

2. To worſhip him out of choice, where a mans ſpirit is, he comes freely, *Exod.* 25. 2. *Joſh.* 24. 14, 15.

3. With delight and joy, *Phil.* 3. 3.

4. To have ſome ſpiritual aim and deſigne in every Ordinance, to meet with the Lord there, *Pſal.* 42. 1. and ſome ſpiritual excitation to look for ſome comfort and quickning, *Pſal.* 90. 6. *Bleſſe the Lord, O my ſoul*, Pſal. 103. *Whom I ſerve in the Spirit*, ſaith *Paul*. The very Heathen made this inference,

Si Deus eſt animus, ſit pura mente colendus.

1. The Lord chiefly cals for the heart, 2 *Chron.* 28. 9. *Prov.* 23. 26. *Jer.* 4. 4. His eye is upon it, 1 *Sam.* 16. 7. *Ezek.* 33. 31.

1. Becauſe it is Gods peculiar Subject.

2. It ſwayes the whole man, as long as that is right God accepts of a man though there be failing in the life, *Rom.* 9. 8. See *Rom.* 2. 28, 29. 1 *Pet.* 3. 4. *Rom.* 12. 1. The entrailes and fat of the ſacrifices were Gods. The principles, motives, the graces, comforts, ſealings, Communion with God and Chriſt; theſe are all inward.

2. He abhors all ſervices done without the heart, *Mat.* 5. 8. See 2 *Chron.* 25. 2. *Jer.* 4. 14.

3. It hath been the great care of Gods people to bring their hearts to theſe ſervices, *Phil.* 3. 3.

1. It is the beſt and nobleſt part, every man is what his heart is, *Animus cujuſque, is eſt quiſque.*

2. The diſtinguiſhing part, diſtinguiſheth our intereſt in Chriſt, here the hypocrite and true believer part. See *Pſal.* 40. 8. & 140. 2, *Col.* 3. 23.

Motives to excite us when we draw near to God to bring our hearts:

1. It is this onely which will make the ſervice honourable, *Gal.* 4. 9.

2. This onely makes it acceptable, *Eſay* 66. 3. 1 *Pet.* 2. 5. *Hoſ.* 14. 6.

3. This only makes it profitable, 1 *Tim.* 4. 7. *Heb.* 9. 9. *Rom.* 6. 22.

4. This only will make it comfortable, all true comfort flows from the ſweetneſs in fellowſhip with God and Chriſt, *Revel.* 3. 24. See *Eſay* 38. 3.

5. Elſe in every ſervice we tempt God, *Acts* 5. 9. *Iſa.* 29. 13.

How to know when I ſerve God in my heart, or worſhip him in Spirit:

1. Such a ones great care in all ſervices will be to prepare his heart before-hand, 2 *Chron.* 30. 9.

2. Then the inward man is active thorowout the duty, *Rev.* 3. 3. 2 *Pet.* 1. 5.

3. Then one keeps his thoughts intent throughout, *Mat.* 6. 21.

4. The grief after the duty done will be, that the heart was ſo much eſtranged from God in duty.

2. God though inviſible in himſelf, may be known by things viſible: *He that ſeeth the Son hath ſeen the Father*, Joh. 14. 9. We ſhould praiſe God, as for other Excellencies, ſo for his Inviſibility, 1 *Tim.* 1. 17.

2. Learn to walk by faith, as ſeeing him who is Inviſible, *Heb.* 11. 27.

3. [c] Labour for pure hearts, that we may ſee God hereafter. The inward man is chiefly eſteemed by God, 1 *Sam.* 16. 7. 1 *Pet.* 3. 5. the everlaſting welfare of the whole perſon depends on the flouriſhing of the inward man, *Rom.* 6. 9. the life and ſtrength of the inward man is more noble than that of the outward man, it draws near to the life of God, *Epheſ.* 4. 18. and is the beginning of our life in glory, it muſt have nobler ſupports, 3 [d] Epiſtle of *Joh.* 2.

[c] Matth. 5. 12.

4. [d] Here is comfort againſt inviſible Enemies, we have the inviſible God, and inviſible Angels to help us.

[d] *Inviſibile aliquid dicitur dupliciter, inquit* Chamier; *Primò, per ſe, & ipſa ſui natura; Ut Deus, ut Spiritus ſunt inviſibiles. Secundò, per accidens; cum quid in ſe tale eſt quidem ut poſſit videri: ſed aliqua externa ſuperveniente cauſa, fit inviſibile iis à quibus vel alias potuit, vel etiam debuit videri: quomodo iis qui ſunt ad Septentrionem inviſibiles ſunt ſtellæ ad Auſtrum, quomodo ſtella quædam minutiſſima ſunt inviſibiles.*

God hath immediate power over thy Spirit, to humble and terrifie thee. He

is

Gods greatest judgements in this life are inflicted on the heart, *Psal.* 81. 12. *Lam.* 3. 65.

Soul-plagues are greater than bodily, because,
1. Invisible.
2. Insensible.
3. There is more of Gods wrath in these, bodily miseries are often the fruite of his love.
4. Often the marks of reprobation.
5. Because Gospel-plagues are greater than legall, as well as Gospel-sinnes.

Preferre spiritual excellencies, privileges and comforts, be spiritual in duties and performances. 2 *Cor.* 4. 18.

The Divine Essence is simple and altogether uncompounded. *Simplex propriè dicitur quod compositum ex diversis non est. Et quò quid minus est compositum eò etiam simplicius est, & appellatur.* Zanch. *De natura Dei.* l. 2. c. 2. *Vide Petavii Theol. Dog. de Deo, Deique proprietatibus* l. 2. c. 1, 2, 3, 4, 5, 6, 7.

is the Father of Spirits, he cannot only make thee poor, sick, but make thy conscience roar for sin: it was God put that horrour into *Cain*, *Judas*, *Spira*'s spirits. He is a Spirit, and so can deal with the Spirit.

Lastly, Take heed of the sins of the heart and spirit, ignorance, pride, unbelief, insincerity, 2 *Cor.* 7. 1. 1 *Thess.* 5. 23. such as not only arise from, but are terminated in the spirit. These are first abhorred by God. He is a Spirit, and as he loveth spiritual performances, so he hates spiritual iniquities, *Gen.* 6. He punisht the old world, because *all the imaginations of the thoughts of their hearts were evil.* 2. Most contrary to the Law of God, which is chiefly spiritual. 3. Sin is strongest in the spirit, as all evil in the fountain, *Mat.* 15. 19. 4. Spiritual evils make us most like the Devils, who are spiritual wickednesses. All sin is from Satan, *per modum servitutis*, these *per modum imaginis.*

We should therefore also take heed to our own spirits, because of the danger we are in from these spiritual adversaries:

1. They are malignant spirits, 1 *Joh.* 5. 18. & 2. 13, 14.
2. The spirit of a man is most maligned by Satan, all he did to *Jobs* name, estate, posterity, was to enrage his spirit.
3. The spirit of a man is frequently and very easily surprised, few men are able to deny temptations that are suitable.
4. When the spirit is once surprised, one is ready to ingage with, and for the Devil, *Mat.* 12. 30.
5. The spirit will then bring all about for the service of sin, the excellent parts of the mind, wit, memory, strength, *Rom.* 8. 7. & 6. 13, 19. *James* 3. 15. *Matth.* 23. 15.
6. It is hard for such a sinner to be recovered, *Prov.* 27. 1.

God is most *Simple*, *Ens simplicissimum*, Simplicity is a property of God, whereby he is void of all composition, mixtion and division, being all Essence; whatsoever is in God, is God. Simpleness is the first property in God, which cannot in any sort agree to any creature.

God is Simple, because he is free from all kindes of composition, which are five.

1. Of Quantitative parts, as a body.
2. Of essential parts, matter and form, as a man consists of soul and body.
3. Of a genus and difference, as every species.
4. Of subject and accidents, as a learned man, a white wall.
5. Of act and power, as the spirits.

Every creature is subject to composition, and consequently to division. All things which are created, are made by joyning together more things than one in one, and so they consist of divers things.

Comparatione alia dicuntur simplices substantiæ, alia compositæ. *Angeli & anima nostra, simplices sunt substantiæ respectu elementorum. Elementa comparatione eorum quæ ex iis sunt, Compositæ.* Zanch. *ubi supra.*

Some have a more gross and palpable composition of parts, both essential and integral, as a man of soul and body, and the body of flesh, bloud, bone, and such parts. The Spirits which have not so plain a composition, are yet compounded of substance, and accidents sustained by that substance, and inherent in it; for the substance of an Angel and his faculties, and qualities are different things; his Life is one thing, his Reason another, his Will another, his Power, Wisdome, Nimbleness, other things. So the soul of a man, and all created things, are made up of many things joyned together.

God is absolutely Simple, he is but one thing, and doth not consist of any parts; he hath no accidents; but himself, his Essence and Attributes are all one thing,

Et Deo, Deique proprietatibus l. 2. c. 1, 2, 3, 4, 5, 6, 7. 2 Cor. 12. 3. The Gospel and the wayes of it are not Simple as Simplicity is opposed to the depth of wisdome, (*For therein is made known the manifold wisdome of God*, Ephes. 3. 10.) But as Simplicity is opposed to mixture. Every thing the more simple (in this sense) the more excellent. *In Deo idem est esse & essentia, vivens & vita, quia Deus non vivit per aliud essentiæ superadditum, sed vitam habet in seipso, & est ipsa vita, vivit à seipso & per seipsum.*

though by us diverſly conſidered and underſtood. If he did conſiſt of parts, there muſt be ſomething before him, to put thoſe parts together; and then he were not Eternal, *Iſa.* 43. 10. In God to be, to will, and to do are the ſame, *John* 15. 26. compared with *John* 14. 6. and 1 *John* 1. 7. compared with 1 *John* 1. 5. where to have life, and be life; to be in the light, and be light, are the ſame. God is therefore called in the Abſtract Light, Life, Love, Truth, *John* 14. 6. 1 *John* 4. 8.

This is one reaſon why God is ſo perfect, becauſe he is *Ens Simpliciſſimum*, In every kinde a thing is ſo much perfect, by how much it is more Simple and Pure. Whence the ſame [c] Hebrew word ſignifieth both Simple and Perfect.

Unum quodque quo ſimplicius eo Deo ſimilius, ſay the Schoolmen.

[c] תם

2. No Accidents are in God; when we affirm that God is good and gracious, we mean it not as when we ſay ſo of men; in men they are Qualities, Virtues, in God they are his Eſſence.

Conſectaries of Gods ſimpleneſſe. *Simplex quaſi ſine plicis. Sincerus ſine cera.* See *Prov.* 11. 20. * A great French Peer is called *Le bon Chreſtien*, the good Chriſtian, becauſe (they ſay) it never rots in the core. *Mat.* 22. Chriſt oppoſeth a ſingle eye and corrupt one, an *Iſraelite* in whom is no guile, is worth an *Ecce*, a rare man. Miſtreſſe *Elizabeth Sutton* ſaid, She had nothing to comfort her but poor Sincerity. *Lactantius* obſerves that the Heathens counted it the greateſt honouring of their gods to be like unto them, one would be drunk, becauſe he would be like *Bacchus*.

1. We ſhould be ſimple as Doves, *Mat.* 10. 16. *Simplicitas Columbina, non Aſinina.* Carthuſian. *Eph.* 6. 5. 2 Cor. 1. 12. It is called godly ſincerity, which God worketh, and which is pleaſing to him. Simpleneſſe and Simplicity of heart is the main thing in * Chriſtianity, *Eph.* 6. 5. *Col.* 3. 22.

2. Here is matter of joy and comfort to the good; Mercy and Love are Gods Eſſence, *Iſa.* 54. 8. and of Fear and Terror to the wicked, becauſe Gods Anger and Juſtice are his Eſſence, and he is Unchangeable.

God is *Living*.

He is often called the *living God* in oppoſition to dead Idols; *Turn from Idols to ſerve the living God*, Gen. 16. 14. & 24. 62. & 25. 11. Deut. 5. 26. Ruth. 3. 23. Jud. 8. 19. Iſa. 3, 10. Jer. 10. 10. Ezek 3. 11. Dan. 4. 34. Matth. 16. 76. Acts 14. 15. He is called Life, 1 *John* 5. 18. *The fountain of Life.* Pſal. 36. 9. He hath his name in Greek from life; He ſaith often of himſelf, *I live*; as if he ſhould ſay, I alone do truly live, and he often adds *for ever*, Deut. 32. 40. The Oath which the Fathers uſed, is moſt frequent, *The Lord liveth*, Jer. 5. 2. and 12. 16. for they ſwore by him, who truely and alwayes lives. He himſelf ſwears by nothing but by his Life and Holineſs, *Jud.* 8. 24. *Ruth.* 3 3. This Oath is uſed fourteen times in *Ezekiel*, Zeph. 2. 9. Jer. 46. 18, 22, 24. Iſa. 49. 18. Deut. 32. 40. Numb. 14. 21, 28. God is called the *living God*.

1 John 5. 20, 21. Pſalm 115. 4, 5. Pſalm 42. 2. Rom. 9. 26. *Græci Deum vocant* Ζῶνα *à vivendo, quoniam ſolus verè vivit & omnia vivificat, ut merito ſicut vocatur à quo ita appellari poſſit à* ζάω. Jer. 10. 10. See Doctor *Gouge* on *Heb.* vivo à vi, ut

1. To diſtinguiſh him from the falſe gods of the *Gentiles*, which were dead and ſenſleſs ſtocks, *Acts* 14. 15. 1 *Theſſ.* 1. 9.

2. To repreſent unto us the [f] active Nature of God, he is all life.

3. To direct us to the Fountain or Well of Life, from whom all Life is derived unto the creature by a threefold ſtream.

9. 12. Sect. 138, 139. [f] *Vivere eſt eſſe alicujus in ſe per ſe, ſingulari vi; unde & Latinis Græcis* βίος *à* βίω *dicitur.* Deut. 30. 20.

1. Nature, God is the Author of the life of Nature, *Gen.* 2. 7. *Acts* 17. 28. We could contribute nothing to natural life.

2. Grace, he is the Author of that life, *John* 1. 2. *Epheſ.* 4. 18.

3. Glory, he is the Author of the life of glory, *Rom.* 2. 7.

A reaſonable life (to which God reſembleth his) is a power to perform variety of regular and limited actions, to a certain known end, and that out of choice and councel. Gods life is his power of working all things according as ſeems good to himſelf after his own councel for his own glory; to ſay he liveth, is to ſay he doth perpetually work.

The life of God is an eſſential Property of the Divine Nature, whereby it is

and

and is conceived of us to be in perpetual action, living and moving in it self, and of it self.

The life of God lies principally in three things. 1. In his perfect knowing and understanding of himself. 2. In his perfect resting in himself. 3. In his willing himself as his own end.

Life in things bodily ariseth from the union of the body and the soul together; and in things that be not bodies but spirits, from the perfection of the matter and qualities of them.

Our own life is a power, by which we are able to produce lively actions; Gods life is that power, whereby he is fit to work or produce all sorts of actions suitable to the perfect Essence of his Divine Majesty; Or it is that whereby he knoweth, willeth and affecteth, and can do all sorts of actions, beseeming his excellent Nature.

Reasons given by *Zanchius.*

Act. 17. 28.

First, From the effects of life, God understands, wils, loves, therefore he truely lives; for these are all the Properties of livers, therefore *Aristotle* often concludes from this, that because God understands all things, he lives a blessed Life.

Secondly, Those things live which move and stir themselves; God doth all things by himself, he is the first and perfectest cause of all; therefore he most properly lives, and that a most blessed life.

Gen. 2. 7. God lives because life is originally in him, *Psa.* 36. 9. *John* 1. 4. *In him was life.*

Thirdly, From his Name *Jehova*, he is *Jehovah*, who is by himself and most perfectly, and of whom all things are which are and live; God therefore so lives, that he is the author of all life to all livers, and therefore he is called *our life*, Deut. 30. 20. *John* saith of Christ, in him was the *Author of life*, and *Acts* 3. *Ye have killed the Author of life.*

Amongst the creatures which are subject to our sense, there is a threefold kind of life: Two more imperfect; the third more perfect.

The former is the life of Vegetation or growth; by which things are able to doe what is requisite for the attaining and maintaining of their full strength and Nature, and the propagating of their kinde, according to their severall kindes.

The second is the life of sense, whereby things are inabled to discern things hurtfull to them, and things good for them; to shun the one, and to seek the other.

These are imperfect kindes of life, because they are inherent after a sort in the bodies of things, accompanying a corporall being, which is the meanest being.

A man hath four kinds of faculties in the exercise of which he liveth; and life in him is an ability to exercise them. He hath understading, will, affections, and a power to move and work outwardly. The living God sees it fit to ascribe all these to himself.

But thirdly, there is a more worthy and noble kind of life called reasonable, such as is seen in men and in Angels, which is an ability to proceed reasonably and understandingly in all actions, for the attaining of good and shuning of evils, fit for the welfare of the person endued with reason. Now we must not conceive in God any such imperfect thing as growth or sense, for he is a spiritual, a simple and immaterial Essence; but his life is to be understood by the similitude of the life of reason, for he is a perfect understanding. To the being then of God adjoyn reasonableness in our conceiving of him, and we conceive his life somewhat aright.

Gods life differs from the life of the creature:

1. His life is his Nature or Essence, he is life it self; theirs the operation of their Nature, he is life, they are but living.

Their life hath a cause, his none.

2. His life is his own, he liveth of, and by, and in himself; their life is borrowed from him, in him we live and move, *Act.* 17. 25, 28. He is life, and the fountain of life to all things.

3. His life is Infinite, without beginning or ending; their life is finite, and had a beginning, and most of them shall have an end.

His life consisteth in rest, and he possesseth all his life in one instant, our life is a flux and succession of parts.

4. His life is entire altogether and Perfect, theirs imperfect, growing by additi-

on

on of dayes to dayes. He liveth all at once, hath his whole life perfectly in himself, one infinite moment.

5. He liveth necessarily, they contingently, so as they might not live.

6. His life is Immutable, theirs mutable and subject to many alterations.

First, This serves to blame those which carry themselves no otherwise to God, than if he were a very dead Idol, not fearing his threats, or seeking to obey him. Consectaries from Gods life.

Secondly, to exhort us all often to revive in our selves the memory and consideration of his life, by stirring up our selves, to fear his threats, respect his Promises, obey his Commandements, decline his displeasure, and seek his favour. Let us serve, fear, and trust in him, which liveth for evermore. Provoke not the Lord by your sinnes; *For it is a fearfull thing to fall into the hands of the living God*, Heb. 10. 31. Dan. 6. 27. Heb. 9. 14, 15. Rev. 4. 9, 10.

Thirdly, Here is comfort to all the faithful servants of this God, which desire to please him; for they have a King which liveth and hath lived for ever, a King Eternal, Immortal, Invisible and only Wise; in his life they shall enjoy life, though friends die, God ever liveth. His life is the preserver, upholder and comforter of your life. God *living* of himself, can bless you with natural, spiritual and eternal life, *Joh.* 14. 10. *Rom.* 8. 10, 17. Life is better then all the comforts of it. Men will give skin for skin, and all that they have for life. It is reported of one, that he offered to redeem his life, thrice his weight in Silver, twice in Gold, once in Pearl. But we do little for the living God, and communion with him in the life of grace, and for obtaining eternal life. Psal. 18. 46. This upheld *Luther* amidst his opposition, *Christus vivit, vincit, regnat. Vide* Dieterici *Analys. Evang. Dom. in partem* 2. *p.* 40.

The life of God is,

The object of our faith, 1 *Tim.* 4. 10. hope and rejoycing, *Rom.* 8. 24. of our love and obedience, *Heb.* 12 9. all life and salvation is in the living God, *Joh.* 14. 19. we should not fear a mortal man, *Esay* 51. 12. S^t *Augustine* prefers a flie before the Sun, because a flie hath life, and the Sun hath not.

It were better we had never had any life at all, than only the life of nature, *Mat.* 26. 24. and 18. 5. *Eccles.* 6. 2. The service and honour of Christ should be the scope of a Christians life, *Phil.* 1. 21. *Acts* 20. 24. *Rom.* 14. 7, 8.

God is *Immortal* and *Incorruptible*, he liveth for ever in like perfection.

The Scripture confirms this:

1. Negatively, when it removes mortality and corruption from God, *Rom.* 1. 23. 1 *Tim.* 1. 17. & 6. 16.

2. Affirmatively, when it giveth life to God, *Genes.* 16. 14. *Deuter.* 5. 26. *Jer.* 2. 13.

The propriety of Gods life is, it is Endlesse, Incorruptible, *Deut.* 32. 40. Life is essential to God, he is life it self, but the life of other things is accidental. His life is also effective, he gives life to all living creatures.

2. God is of himself Eternal, of himself, and absolutely Immortal and Incorruptible. *He only hath immortality*, 1 Tim. 6. 16. Angels are not immortal in and of themselves, they have not original or absolute immortality, their immortality is dependent and derivative.

3. Because he is void of all composition, therefore he is free from corruption.

4. Because he is simply and every way Immutable.

5. This is proved from the Nobility and perfection of the Divine Essence. Living bodies are more perfect than such as do not live, but God is the most perfect and noble being, *John* 5. 26.

6. Because he is blessed, therefore he is Immortal, *Ezek.* 37. 14.

1. This comforts all Gods people, who have the living God for their friend; who liveth for ever, and they shall live eternally with him, the life of God comforted *Job* 19. 25. Let them trust in the living God. This should comfort us against spiritual weaknesse and deadnesse, though we be dull and dead in Prayer, God is life, and will quicken us.

2. We miserable men for sin are all subject unto death, 2 *Sam.* 14. 14. *Psalm* 144. 4. *Psal.* 90. 6. *Job* 14. 1. *Job* describes there the brevity, frailty, instability, and manifold miseries of this life, therefore let us place all our confidence and

g The Latine word for men, is *mortales*, *Ipso vocabulo sua conditionis admonentur.* Erasm. in Colloq. Psal. 17. 19.

hope in God, who is Immortal and Incorruptible; our soul is immortal, and made for immortality; it is not satisfied with any thing, nor resteth but in God, who is Immortal and Incorruptible. A thing may be said immortal two wayes: First, *Simpliciter, absolutè, per se, suaque Natura*, so that there is no outward, nor inward cause of mortality; so only God. Secondly, which in its own nature may be deprived of life, yet *ex voluntate Dei*, neither dies, nor can die; so the soul and Angels are immortal.

Zanch. de immortal. l. 2. c. 3.

Chap. IV.

That GOD is Infinite, Omnipresent, Eternal.

GOD is truly Infinite in his Nature and Essence, actually and simply by himself, and absolutely he is Infinite. It is a vain conceit, that there cannot be an infinite thing in Act. God is Infinite in Act, yea an Infinite Act, saith *Zanchy*.

Col. 1. 17. Exod. 40. 32, 35, 37. Psal. 145. 3.

Spiritus infinitus, non corpore; non aliquam quantitate, magnitudine, mole, sed qualitate, virtute, bonitate, & si quid præstantius ab homine de Deo dici vel cogitari potest. Moranus *cap. 4. de veritate Relig. Christ.* *Infinitus absoluta est essentia Dei proprietas quæ neque causa neque mensura ullius terminis finitur.* Gomarus. *Dupliciter potest aliquid dici infinitum. Primò, In ratione entis, sic Deus est absolutè infinitus, quia Scriptura Divina tribuit ipsi absolutam infinitatem,* Psal. 145. 3. & 147. 5. *Secundò, In certo genere.* Estius.

He is not Infinite,

1. In corporal quantity and extension, but in Essence and Perfection.
2. Not *privative*, but *negative*, he hath simply no end.
3. He is Infinite not according to the *Etymon* of the word, which respects an end only; for he is both without beginning and end; although the word be negative, yet we intend by it a positive Attribute and Perfection.

Privativè *Infinitum dicitur, quod finem quidem non habet, sed potest habere.* Negativè *autem dicitur infinitum, quod simpliciter nec habet, nec habere potest finem ullum.* Zanch. *de Natura Dei, lib. 2. cap. 6. Quæst. 1.*

The Scripture demonstrates God to be Infinite:

1. Affirmatively, *Psal.* 145. 3.
2. Negatively, in the same place.
3. Comparatively, *Job* 11. 8. *Isa.* 40. 12, 15. *Dan.* 4. 32.

Reason proves this:

The Perfection of God, whatsoever thing hath not an end of its perfection and vertue, that is truly and absolutely Infinite. Infiniteneſſe is to be without bounds, to be unmeasurable, to exceed reason or capacity, it is opposed to Finite.

Infiniteneſſe is that whereby God cannot be limited, measured, or determined of any thing, being the first cause from whom, and the end wherefore all things are made.

Infiniteneſſe is such a property in God, that he is not limited to any time, place, or particular nature and being; or, it is that whereby God is free altogether from all limitation of time, place, or degrees.

God hath no limits of his Essence or Perfections.

[b] All his properties are infinite.

He hath all good things in him in all fulnesse of perfection, above all measure and degrees, yea above all conceivable degrees by us. *He hath all wisdom and power, above all that all creatures can conceive and think,* Ephes. 3. 20. thus goodnesse which is in him is Infinite, [b] his Love is Infinite, his Mercies are

Limitatio est duplex, in natura & natura.

Limitatio in natura in Deum solum non cadit. Omnes enim creaturæ in natura terminum habent. Limitatio vero naturæ, est ad summum hæc in creaturis corporeis locum habet. Sanford. *de Defensa Christi ad inferos, l. 2. p. 103.*

Infinite

Infinite, and ſo is his Anger. That which is of it ſelf cannot be limited by any thing. Every creature is limited, and hath certain bounds ſet to it by its cauſes, eſpecially the efficient and the matter; but God is no way limited, he hath not any bounds of any kinde, but is altogether Infinite or boundleſſe, *Iſa.* 40. 12, 15, 17.

Every creature hath a three-fold limitation:

1. Of Kinds of being.
2. Of Degrees of its being.
3. Of Circumſtances of its being.

Firſt, Each thing is ſet in its own rank or order with other things, ſome being of one kind, ſome of another; ſome things are ſimple, ſome compounded, ſome corporeal, ſome incorporeal, ſome things living, ſome things void of life, ſome things ſenſible, and ſome things ſenſleſſe, and ſo in the reſt. The maker of all things hath as it were ſorted them into divers kinds, for the greater beautifying [i] of the whole, and demonſtration of his wiſdom in this variety.

Duplex affectio rem omnem exiſtentem naturaliter ſequitur, locus & ætas, quam durationem noſtrates philoſophi vocant.

Quippe tum alicubi eſſe id quod eſt oportet; tum aliquando. Petavius *de Deo. l.* 3. *c.*7. [i] Nature triumpheth in nothing ſo much as in diſſimilitude.

Again [k] things of the ſame kind, and of other kinds too, differ in the degrees of being; ſome have lower, ſome higher degrees of what they have, ſome a more lively life, ſome a quicker ſenſe, ſome more power, ſome leſſe, ſome greater degrees of wiſdom.

[k] All creatures have ſuch a meaſure and degree, as the author of them would communicate unto them.

God is not limited to any kind of being, but hath in himſelf all kinds of being, not ſubjectively, but eminently. He [l] hath a being beyond all degree and meaſure, whence all his Properties are Infinite, All-ſufficiency, Omnipotency, Omniſcience, infinite Wiſdom and Truth, and all in him Incomprehenſible and Infinite.

[l] Infinite power is that whereby God can doe more than all creatures can do, yea more than all creatures can conceive he can do; infinite underſtanding by which he knows more than all creatures do know, or can conceive that he doth know.

He is unlimited in regard of Time or Duration, and ſo is Eternal; in regard of place, and ſo is Immenſe or Omnipreſent, in regard of degrees of all things that are in him, and ſo is Perfect. Infinite in ſtability, Immutable in his Power, Omnipotent.

Gods Infiniteneſſe makes all wonderfull, his Mercies are Infinite, his Love Infinite, his Goodneſſe and Excellencies Infinite.

A thing may be ſaid to be Infinite, either abſolutely and in the whole kind of being, ſo God, all good is in him formally or eminently. 2. In ſome certain kind only; as if there were Infinite Quantity, it were only Infinite in the way of a body, it would not contain all other things in it.

From Gods Infiniteneſſe ariſeth his All-ſufficiency, he is enough for himſelf and all things elſe, to make them happy and perfect in their ſeveral kinds; his All-ſufficiency is that whereby God is of himſelf All-ſufficient for himſelf to make himſelf moſt bleſſed, and to ſatisfie all other things, and make them happy in their ſeveral kinds; God hath therefore taken this Name upon him, and by the commemoration of it did comfort *Abraham*, and encourage him to be his ſervant. Gen. 17.

This one Attribute of Gods All-ſufficiency may anſwer all the ſcruples of a Chriſtian.

But Dr *Preſton* hath written ſo largely and well of this Attribute, that I ſhall need to ſay but little of it.

His All-ſufficiency conſiſts in three things:

1. He poſſeſſeth all that good which is in any particular creatures at once, and farre more.
2. Hath all good that is imaginable, deſirable, poſſible.
3. He hath goodneſſe enough for himſelf and the creatures too.

God is an All-ſufficient good, becauſe he is a Perfect good. He hath enough in him

to supply all the wants, and satisfie all the desires of his people both in this life and that which is to come.

1. To supply wants:

1. He that hath God for his God hath all things, *Mark* 10. 13. *Revel.* 21. 7.

2. There could not be a self-sufficiency in the Saints, if there were not an All-sufficiency in God, 2 *Cor.* 3. 5. but there is a self-sufficiency in them, *Phil.* 4. 11. 1 *Tim.* 6. 6.

3. There is enough in God to supply all our wants here:

1. For Provision, he may have all in God, and he needs none else, *Jer.* 2. 13.

2. Protection, He is a shield, *Zech.* 9. 12, 13. *Psal.* 62. 7. *Zech.* 2. 5.

3. For Pleasure, *Job* 22. 26. *Psal.* 37. 4.

4. For Glory and Honour, *Psal.* 3. 3. *Jer.* 2. 31, 32.

5. For Society, 1 *John* 1. 3.

6. For a patern to imitate, *Ephes.* 5. 1.

7. For reward, *Gen.* 15. 1.

Secondly, To satisfie all your desires, 1. Here, *Jer.* 31. 14. 2. In the life to come, *Psal.* 17. *ult.*

God in Covenant makes over himself as All-sufficient:

1. He promiseth himself to his people in his All-sufficiency, *Psal.* 84. 11. & 34. 10. *Hos.* 14. 5, 6, 7.

2. The people of *Israel* in the wilderness had neither bread nor water, provision nor protection, yet having an All-sufficient God, they wanted none of these, *Deut.* 33. 26, 27, 28.

Reasons,

First, His Love, which is the ground and bottome of the Covenant, and of all mercies: Love is bountifull, *John* 3. 35. 2 *Thess.* 2. 6. Gods great end in the Covenant of Grace was, his manifestative Glory; if he will have the highest glory, he must make out the highest manifestation, therefore he made over himself, and his All-sufficiency, because he had not a better to bestow.

Secondly, In regard of the insufficiency in all things else for supply, *Jerem.* 2. 33.

Thirdly, Because God would have the happinesse of the Creature concentred in himself alone, *Isa.* 26. 3. 1 *Pet.* 1. 13.

Object. The Angels and Saints see the Essence of God, therefore it is not Infinite, *Mat.* 18. 10. 1 *Cor.* 13. 12. 1 *John* 3. 2.

Answ. 1. We must distinguish between vision and comprehension, God is seen of the Angels and Saints, but not comprehended.

2. The finite understanding knoweth God beatifically, not by the force of Nature, but by a supernatural Illumination of the holy Ghost, and benefit of grace.

Consectaries from Gods infiniteneſſe.

1. This is a terrour to wicked men, his anger and hatred are Infinite, therefore his anger is compared to all things terrible. 2. Serves to reprove their folly who will lose God to get any pleasure or profit, infinite glory and happinesse, for finite things.

2. Exhorts us not to pronounce rashly of his Decrees and Attributes, for this onely can be comprehended of God, that he cannot be comprehended; we must not measure Gods infinite Power and Wisdome by our shallow capacities: The endeavouring to measure the Nature and Decrees of God by our humane reason, hath been one main cause of many desperate errours in the world; therefore *Paul*, Rom. 11. silenceth high and inquisitive Disputes by this Exclamation, *Oh the depth of the Wisdome and knowledge of God, how unsearchable are his wayes!* See Gen. 18. 17. Isa. 6. 2.

3. What is a sinfull mortall man in comparison of God? *Isa.* 40. 15, 16, 17. therefore he should humble himself before him, and acknowledge his nothingnesse.

All

All the whole world compared to the Infinite God is but as a point; let us therefore ſtand amazed at the conſideration of this Infiniteneſſe, and ſay with *David*, Pſ. 8.5. & 86.8.

[a] We ſhould love God intenſively with our chiefeſt affection, and extenſively above all things. He is an infinite Ocean of all Joy and Happineſſe; he is a continual object of Joy and Delight to the Saints and Angels in Heaven, they are not weary of him; our Deſires are fully ſatisfied with him alone that is infinite.

[a] God is infinitely good, therefore deſerves all our love and obedience; the beſt Angel in Heaven cannot love God according to his excellency; we ſhould love him with a love, 1. Of Union. 2. Complaceney. 3. Friendſhip. 4. Dependance.

[b] God is *Immenſe* or *Omnipreſent*, Pſal. 139.7,8,9,10. Joſh. 2.11. Job 11.8. Jer. 23.23,24. Immenſity is taken, 1. Largely, ſo it is the ſame with Infiniteneſſe, ſignifying that God is neither meaſured by place or time, nor by any other thing, but is in his own Nature and Eſſence Infinite and Immenſe. *Immenſum proprie eſt quod non poſſis metiri.* 2. Strictly, ſo it differs from Infiniteneſſe, as the *Species* from the *Genus*, there being two kinds of Infiniteneſſe, Immenſity and Eternity.

[b] This Attribute of Gods being every where, is called Immenſity, Omnipreſence or Ubiquity.

[c] Immenſity is ſuch a property of God, by which he cannot be meaſured nor circumſcribed by any place, he fills all places without multiplying or extenſion of his Eſſence.

[c] *Immenſitas eſt proprietas Dei qua omnes eſſentiæ terminos excludit, ubique quoad eſſentiam, ſimul in Cœlo & in Terra, imo & extra Cœlum eſt: abſque ulla tamen expanſione vel multiplicatione.* Wendelinus *Chriſt. Theol. lib.* 1. *cap.* 1.

He is neither ſhut up in any place, nor ſhut out from any place, but is Immenſe, he is without place, and above place, preſent every where, without any extenſion of matter, but in an unſpeakable manner.

He is above all, in all, and through all, *Epheſ.* 4.6. *over all* (men) by his power, *in all* the (Saints) by his Spirit; and through all (the world) by his providence.

[d] The Jewiſh Doctors call God מָקוֹם that is, *place*, as containing all things himſelf, being not contained of any thing. *Rabbini* Hamakom *cum articulo* ה *præpoſito numerant inter nomina Dei* Leuſdeni *Philol. Hebr.*

God is every where (ſaith *Gregory*) by his Eſſence, Preſence and Power, which the Schoolmen have comprized in a barbarous Verſe,

Enter, præſenter, Deus hic, & ubique potenter.

1. By his Eſſence, becauſe he fills [d] all places and ſpaces with his Immenſity, 1 *King.* 8.27. *Iſa.* 60.1. *Acts* 17.27.

2. By his Preſence, becauſe all things are preſent to him, and he preſerves and governs them.

3. By his Power and Operation, becauſe he works all in all, 1 *Cor.* 6.26.

& quidem per antiphraſin, quaſi illocalis, infinitus, qui nullo loco comprehenditur ſed omnibus creaturis locum dat. Leuſdeni *Philol. Hebr. explicatum. Deus non ſolum eſt infinitus ratione Eſſentiæ & perfectionis: ſed etiam ratione præſentiæ (ut loquuntur) immo Eſſentiæ ejus nullo ſpatio finito limitari poterat, & hic gradus infinitatis divinæ dicitur Immenſitas.* Barl. *exerc. l.* 6.

Beſides the general way of Gods preſence, there are alſo other ſpecial manners of his preſence, by which he is in a peculiar way onely in ſome creatures. There was a miraculous preſence of the Godhead in the Prophets and Apoſtles, by whom he wrote divers miracles. There is a gracious preſence of him in all his Saints. There is a relative preſence of him in his Church viſible, and in his Ordinances, *Exod.* 25.8. *Numb.* 5.3. & 35.24. *Deut.* 32.12. *Pſal.* 9.11. & 135.21. *Iſa.* 8.18. *Ezek.* 29.45. *Joel* 3.21. *Zech.* 2.10,11. & 8.3. *Pſal.* 74.7. There is a glorious preſence of the God-head in Heaven, 2 *Chron.* 6.21, 39. 1 *Kings* 8.30.

This Immenſity and Omnipreſence of the Divine Eſſence, is proved to be eſſential to God.

1. From Scripture, and that

1. Affirmatively, when he is ſaid to be every where preſent. *David* proves it by a particular enumeration of places, Heaven and the grave, the fartheſt parts of the earth,

earth, yea, all things, *Pſal.* 139.7,8,9,10. He compares places moſt oppoſite together, and ſhewing that God is preſent in them, he underſtands, that he is preſent in the places between, *Amos* 9.2. *Jovis omnia plena.*

2. Negatively, When he is denied to be concluded and comprehended in a certain place, 1 *King.* 8.27. 2 *Chron.* 2.6. & 6.18. *Acts* 7.48. & 17.24,27.

3. Symbolically, *Iſa.*66.* 1. *Acts* 7.49.

* *Deus Comparat ſe Regi, qui tam vaſto ſit corpore ut ejus ſedes ſit in Cœlo: & ſcabellum pedum, in Terra.* Zanchius.

2. From Reaſons,

1. From the ſimplicity of the Divine Eſſence, God is a pure act; therefore altogether indiviſible, and therefore he is in every thing, and in every part of every thing, whole and undivided.

2. Whatſoever is in its Eſſence Infinite, that alſo is every where preſent, elſe it ſhould be terminated in place. God is Infinite in his Eſſence and Being, therefore alſo of an infinite preſence.

Deus aut nuſquam eſt & nunquam, aut ubique & ſemper: aut eſt alicubi, & alicubi non, & aliquando, & aliquando non. Sin nuſquam dicitur eſſe & nunquam, oportebit eum nihil omnino eſſe: Si vero tantum alicubi, & aliquando; ergo definitur loco & tempore, ſed quia horum omnium falſitas manifeſta eſt à ſufficiente diviſione; Sequitur quod Deus ubique, & ſemper eſt. Raim. Pug. *Fid. Adverſus Jud.* 3 part. *Diſt.* 3. *c.* 5.

† The Angels are in an *ubi* though not in a place properly, in Engliſh we cannot ſo well diſtinguiſh theſe words: they are limitted, and confined to ſome ſpace, an Angel cannot be at the ſame time in Heaven and Earth.

k Each creature is limited by place, though ſpirits do not fill up a place by Commenſuration of parts, yet they have a certain compaſs (as I may call it) beyond which their Eſſence extendeth not: they are ſo here, that they are not there; ſo in Heaven, that they are not the ſame time on earth. But God is altogether above place, he is Omnipreſent, not by any material extenſion, but after an incomprehenſible and unexpreſſible manner. He is quite above all place, wholly without, and within all and every place, and that without all local motion or mutation of place. He is every where totally and equally, he was as well in the Jewiſh Synagogues, as in the Temple of *Jeruſalem*, or *Holy of Holies*, as well in earth or hell, as in the Heavens in reſpect of his Eſſence.

Spirits are not properly in place (ſay the Schooles) *per occupationem*, but *per operationem*, they are there where they act.

Deus ubique eſt ſecundum modum ineffabilem Nazianzenus *in orat. ſua* 2. *de Theol. dicit diſquiſitionem de modo quo Deus ubique eſt, quaſi ſtultum arboris veſtra, eſſe nimis curioſam putat,* Sanſordus *de deſcenſu Chriſti ad Inferos, l.* 2. *p.* 112.

Gods being in every place, is not firſt by multiplication; there is not a multiplication of his being, as ſoaves were multiplied, ſo that they held out to do that which otherwiſe they could not, for then there ſhould be many Divine Eſſences; nor ſecondly by diviſion, as if part of his nature, were in one part of the world, and part in another; but he is wholly whereſoever he is. Nor thirdly, by commixtion, as if he came into compoſition with any creature. He is not the air or fire, but he is every where effectively with his Eſſence and Being, repletively he fills all places, heaven and earth: Yet he fills not up a place as a body doth; but is preſent every where, by being without limitation of place; ſo that he coexiſts with every creature. He is every where ineffably; where any creature is, there is he more than the creature; and where no creature is, there is he too: All the ſins that we commit, are done in his preſence, and before his face, *Iſa.* 65.3. *Pſal.* 51.4. as if a Thief ſhould ſteal, the Judge looking on. We ſhould ſet the Lord therefore alwayes before us, as *David*, *Pſal.* 16.8. We ſhould be comforted in troubles, and patient, *Phil.*4.5. a child will not care ſo long as he is in his fathers preſence, *Pſal.* 23.4

There is a threefold preſence of God.

1. Natural, *Jer.* 23.24.

2. Gracious, *Pſal.* 34.18. and *Pſal.*42.2. and 57.15.

3. Glorious, *Pſal.* 16.11.

The main thing to be looked after in Ordinances, is Gods preſence in them, *Pſal.* 63.1,2.

Reaſons:

1. This is the end of Ordinances, that the Saints may have fellowſhip with God in them, 1 *John* 1.3.

2. The

2. The Lord mainly commands this, *Pſal.* 105. 4.

3. He promiſeth this chiefly, *Exod.* 20. 24.

4. This is the main thing the Saints have propoſed to themſelves in Ordinances; *Pſal.* 27. 4, 8.

5. This is the chief thing threatned by God to deprive them of, *Ezek.* 8. 6. *Hoſ.* 9. 12.

6. This is the main thing the Saints have lamented and deſired to be reſtored to, *Eſay* 53. 1.

In the word preache, *Acts* 10. 33. heard 1 *John* 3. 4. meditated of, *Pſal.* 1. 2. compared with *Pſal.* 104. 34. conferred of, *Luke* 24. 14, 15. in the Sacraments, Baptiſm, *Luke* 3. 15, 16. Lords Supper, 1 *Cor.* 11. 25, 26, 29. prayer; therefore it is called a ſeeking of Gods praiſes, *Pſal.* 92. 2. diſcipline or Church-order, *Col.* 2. & 1 *Cor.* 14. 33.

Of Gods ſpecial, gracious, comfortable preſence in his Church. See Dr *Rainolds* on *Hoſ.* 9. 12.

Object. God is ſaid to deſcend and aſcend.

God is ſaid to deſcend and aſcend two wayes.

Anſw. This hinders not his being every where.

1. He is ſaid to deſcend, as often as by any viſible ſhape objected, he teſtifieth his preſence, as *Gen.* 18. 21. *Exod.* 3. 8. when God withdraws that preſence, he is ſaid to aſcend, as *Gen.* 35. 13.

2. When God by the deſtruction of his Enemies, and deliverance of his own, teſtifieth to his Church that he is with it on earth, *Iſa.* 64. and the contrary, *Pſal.* 68. 19.

Cameron *prælect. in Pſal.* 68. 19.

Object. If God be every where, how is he then ſaid to dwell in Heaven? *Pſal.* 2 4. From thoſe places, *Iſa* 66. 1. *Mat.* 6. 9. *Vorſtius* thus argues, The Scripture placeth God there, therefore he is there onely.

Anſw. In reſpect of his Eſſence, God is every where, and in every thing, as well as in Heaven; but he doth more manifeſt his glory, wiſdome, power and goodneſs, and beſtows his grace more liberally on his Angels and Elect in Heaven, than he doth here below.

Pſal. 103. 49. and 115. 3. Matth. 6. 9. John 14. 2. Acts 7. 49.

Cùm Scriptura dicunt Deum eſſe in Cœlo, hoc intelligendum eſt poſitivè ſolum & affirmativè, quod ibi ſit: Non excluſivè, quaſi alibi non ſit, 1 Reg. 8. 27, 2. *Deus eſt in Cœlo ſecundum excellentiam, nempe modo eminentiori, Angelis & Sanctis revelatus.* Barlow *exercit.* 6. *Vide* Perav. *De Deo, l.* 3. *c.* 7, 8, 9, 10.

Object. How can God be ſaid to depart from man, if he be every where.

Anſw. He departs not in reſpect of his Eſſence, but in reſpect of the manifeſtation of his preſence.

The Schoolmen ſay, God is five wayes in the Creatures:

1. In the Humanity of Chriſt, by hypoſtatical union.
2. In the Saints, by knowledge and love.
3. In the Church, by his eſſence and direction.
4. In Heaven, by his Majeſty and glory.
5. In Hell, by his vindicative juſtice.

1. This may teach the godly to be ſincere and upright, becauſe they walk before God. *Gen.* 17. 1. he is preſent with them, underſtands their ſecret thoughts and imaginations, *Pſal.* 139. 7, 8. *Jer.* 23. 23, 24. This ſhould curb them from committing ſecret ſins, and incourage them to perform private duties, *Mat.* 6. 6. approving themſelves to their father, who ſeeth in ſecret. Solitarineſs ſhould not imbolden us to ſin, nor hinder us from well-doing. It was *Joſephs* reaſon to his Miſtreſs, *How can I do this great evil?* though they were alone, God was preſent.

Conſectaries from Gods Immenſity, or Omnipreſence. *Job* 31. 14.

Two Religious men took two contrary courſes with two lewd women, whom they were deſirous to reclaim from their ill courſe of life; the one came to one of the women, as deſirous of her company, ſo it might be with ſecrecy, and when ſhe had brought him to a cloſe room, that none could prie into, then he told her, that *all the bolts and bars which were, could not keep God out.* The other deſired to accompany with the other woman openly in the ſtreet, which when ſhe rejected

jected as a mad request, he told her, *It was better to do it in the eyes of a multitude, than of God.*

Nos Protestantes omnes dicimus contradictionem esse inter has duas propositiones, Datur purgatorium, & Solus sanguis Christi purgat nos ab omni peccato: illam propositionem Romanenses contradicere huic quæ est verbi Dei.

2. This serves to confute the Lutherans, who hold Ubiquity to be communicated to Christs Body, and therefore they say his Body is in the Sacrament, and every where else, because it is assumed by God; but this is false; for the reason of Gods Omnipresence is the infiniteness of his Nature, and therefore it can be no more communicated to the Body of Christ than the Godhead can; for his humane nature might as well be eternall as every where. Christs Body is a finite Creature, and though it be glorified, yet it is not deified. It is an incommunicable Attribute of the Deity, to be in many places at one and the same time, *Totus Christus est ubique*, but not *totum Christi*, whole Christ is every where, but not the whole of Christ, *Totus Christus est homo, sed non totum Christi*, whole Christ suffered, dyed and rose again, but not the whole of Christ; that is, both Natures.

Sic nos Reformati dicimus Enunciationem hanc Corpus Christi est ubique, *non solùm ideo falsam esse, quia ibi contradictio in adjecto in vi Enunciationis, sed etiam quia ista Enunciatio* Corpus Christi est ubique *contradicat multis Enunciationibus Scripturæ, quæ quidem non formaliter ei, sed tamen contradicunt, ut Christus ascendit in Cælum, Christus est venturus, &c.* Vedel. *Ration Theol.* lib. 3. cap 7. Some when they hear God is essentially every where, and in every Creature, labour to comprehend this great mystery, and inferre, that every Creature is God; but God is not divided nor mixed with any Creature: All Creatures compared to him are as nothing.

3. Let us esteem God a greater good than any Creature; friends are distant one from another, God is with us in our journies and families. He onely is the object of Prayer, for he is every where to hear thee, and so are not Angels. God himself comforts his people, by promising his gracious presence, *Gen.* 46. 4. *Exod.* 3. 12. *Josh.* 1. 9. *Isa.* 43. 1.

4. No man by wit or policy, flight or hiding himself, can escape the hand of God, for he is every where present, *Amos* 9. 2.

5. This is a terror to the secret devisers of wickedness, their plots are discovered.

God is *Eternal*. That is propperly called Eternal which is alwayes the same.

[f] Boetius defines Eternity to be *Interminabilis vitæ tota simul & perfecta possessio. l.* 5. *de consol. pros.* 6.

Eternity [f] is a being without limitation of time, or a being without beginning, ending, or succession. Time is the continuance of things past, present and to come, all time hath a beginning, a vicissitude, and an end, or may have, but Gods Essence is bounded by none of these hedges. Time is *Nunc fluens*, but Eternity is *Nunc stans*, a standing moment.

Zanchius saith, *Æternum propriè illud dici, quod principio, & fine omni carens, idem semper est.* The Schoolmen define it to be *Duratio interminabilis, indivisibilis & independens; interminabilis quia excludit terminum à quo & ad quem; indivisibilis quia excludit omnem successionem temporis; independens quia excludit omnem imperfectionem & mutationem. Philosophi distinguunt inter æternitatem, ævum & tempus: Et æternitatem principio & fine carentem tribuunt soli Deo; Ævum solo fine carens, creaturis nunquam defuturis: Tempus nec principio nec fine carens creaturis aliquando defuturis.* Wendelinus. *Est duratio semper præsens, est unum perpetuum Hodie, quod non transit in præteritum aut futurum,* Dyrell. *de Æternitate Considerat.* 1. Sect. 1. *Vide* Basilium *Exercitat* 5. & Dr *Prid. Lect.* 18. *de Christi debitu.* Isa. 43. 13. Job 36. 26. *Simpliciorum vel æternum propriè dicitur, quod neque initium ut esset habuit, neque cessare unquam potest esse:* Pezavius ex Origene De Deo, lib. 3. cap. 3. *Vide plura ibid.* & cap. 4, 5, 6.

He made time it self, he is therefore before all things, and so with out beginning, therefore he is called the first and the last.

First, He is without beginning, he is before time, beyond time, behind time, as it were, and above all circumscription of time. *From everlasting to everlasting thou art God.* He is what he is in one infinite moment of being, as I may speak. *I am Alpha and Omega*, Rev. 1. 8. *In the beginning God made all things*, and he that made all things could not have a beginning himself. What hath no beginning, can have no succession nor end. We cannot properly say of God, that he hath been, or that he shall be, but he is. To him all things are present, though in themselves they have succession.

He is an everlasting King, everlastingly powerful and glorious; as the conclusion of the Lords Prayer sheweth.

He

He is called the King eternal, 1 *Tim.* 5.17. and the eternal God, *Rom.* 16.26. the Maker of times, *Heb.* 1.2. he inhabiteth eternity, *Isa.* 67.15. God onely is properly and absolutely eternal: Angels and mens souls are said to be eternal, *à posteriori*, or *à parte post*, God *à priori & à posteriori, ex parte ante & post*, since he hath neither beginning, succession, nor end.

The Scripture confirms this Eternity of God divers wayes:

1. With a simple and plain asseveration, *Gen.* 21.33. *Isa.* 40.28 & 57.15. *Dan.* 6. 26. *Rom.* 16.26.

2. By denying to him time and succession, *Job* 36.26. *Isa.* 43.10. *Psal.* 90.5. 2 *Pet.* 3.8.

3. By Attributing to him eternal properties and operations; his mercy is said to endure for ever, *Psal.* 103. 17. & 136. His purposes are eternal, Ephes. 3. 11.

Eternal counsel is attributed to him, *Psal.* 133.11. Eternal Kingdome, *Exod.* 15.18. Eternal power, *Dan.* 6.26. *Rom.* 1.20. Eternal glory, 1 *Pet.* 5.10. his Dominion is an everlasting dominion, *Dan.* 7. 14. his Righteousnes is everlasting, *Psal.* 119.142. and his truth.

4. By a metaphorical description, days and years are attributed to him; but most distinct from our days and years, *Job* 10 5. *Dan.* 7.9,22. He is called *The ancient of days*, Psal. 102.28. thy years are not consumed.

1 *Sam.* 15.29. he is called eternity it self; Christ is called *The father of Eternity*, *Isa.* 9. 6. most emphatically, to signifie that he is Eternity it self, and the Author of it. The *French* stile God in their Bibles *l' Eternel*, because he onely is perfectly Eternal. Heb. 9. 14. Thou Lord remainest for ever, say the Scriptures often, *Prov.* 23. 25. he was said to be before the world, *Psal.* 90. 2. Eph. 1. 4.

Reasons.

1. God is the best that is, therefore it must needs follow that he is an eternal Essence; for that which is eternal, is better than that which is not.

2. Else he should depend on some other thing, if he were not eternal, and then he were not God.

3. If he were not eternal, he must have a beginning, and then something else must give it him, and so be better than he.

4. God created all things, even time it self, *Heb.* 1. 2. he is therefore before all things, and without beginning, *Rom.* 1. 2. and whatsoever was before time, must needs be eternal. Of necessity there must be a first cause, and therefore must be something without a beginning.

5. He is the Author and Giver of eternal life to those that have it, therefore he must needs be eternal himself; for whatsoever can give eternity, that is eternal.

Object. If God were eternal, where was he before the world was? and what did he before he made all things? * and why did he make the world no sooner than a few thousand years since? * *Vide* Augustini *Confess. l.* 11. *c.* 12.

Answ. These are curiosities, but for answer, as he was of himself, so was he in and with himself. He is that himself, to and in himself, which to us our being, time and place are found to be. 2. He injoyes himself, and his own happinesse. 3. He made the world no sooner, because it did not please him. *Agebat ante mundum, & sine mundo, quod nunc cum mundo, in sua fœlicitate seipso contentus, & sufficiens, plenus bonorum omnium, & ab æterno constituit mundum procreare, atque ea condere quibus beatitudinem communicaret suam: sed tunc, non antea, nec post, quia sic illi est visum*, Ludov. Viv. *de veritate Fidei Christianæ*, lib. 1. cap. 10.

Object. Is not the Creation of the world past with God, when he made it in six dayes, and the day of judgement to come?

Answ. Gods acts are twofold:

1. Immanent, terminated in himself, *Eph.* 1. 9. these have no succession, God plotted not, nor devised one thing after another. Compare Gods Eternity with the duration of the creature, 1 *Tim.* 6.10. *Psal.* 7. 27.

2. Outward, in and upon the Creature, as Creation, Providence, Vocation, Sanctification, Glorification, *Phil.* 1. 6. there we must distinguish between the action it self, and the work. Gods act in Creating is the act of his will, that such

Fore & fuisse non est in eo, omnia sunt præsentia, cui hoc esse nostrum vix competit, Ludov. Viv. *de verit. Fid. Christ.* lib. 2. cap. 24.

a Creature ſhould ſtand up in time, *Creatio* is but *Eſſentia Divina relatione ad Creaturam*, Aquinas. But if we conſider *opus*, the work it ſelfe, ſo the Creatures have a being one after another.

The Creature is limited by the circumſtance of time, by which it hath its being meaſured out [illegible]ere by parcels, paſt, preſent and to come; it had beginning, hath ſucceſſion, and may have an end. The moſt glorious Angel, as well as a worm, is th[illegible] limited by time; once he was not, then he began to be; that which is paſt, is gone, and that which is to come is not yet, and he hath but a little time preſent. But Gods eſſence hath no beginning, hath no ſucceſſion, can have no end. We cannot ſay of it properly, It was or ſhall be, but alone It is, *Exod.* 3.14. *John* 8. 58. he hath his whole being at once; not ſome after, ſome by parcels, one following another, *Gen.* 21. 13. and 23. 33. *Pſal.* 90. 2, 24. *Iſa.* 57. 15. Eternity is the continual exiſtence and duration of the Divine Eſſence. The Creatures being is a flux or perpetual flowing from one moment to another. God is a being above time, hath his being meaſured by time, but is wholly eternal.

Gnolam from *Gnalam*, becauſe the beginning and end of eternity lieth hid.

Conſectaries from Gods eternity.

1. Gods love and election are alſo eternal, and he will give eternal life to all believers. That which is eternal, is perfect at once, therefore he ſhould be adored and obeyed, his counſel followed. Old men are honoured for their wiſdome. God ſaith to *Job*, Where waſt thou when I laid the foundation of the earth?

Who can ſpeak of eternity, without a Soleciſm, or think thereof, without an extaſie, *Browns Religio Medici.* 1. We ſhould aſcribe Eternity to God, *Job* 36. 30. *Deut.* 32. 3. *Pſal.* 68. 34. 2. Endeavour to make it known to others, *Pſal.* 145. 12, 13. 3. We ſhould make it the ground of our confidence, *Iſa.* 26. 4.

Pſal. 48. 13, 14. Iſa. 46. 4. Hab. 1. 12, 13.

2. Let it be a foundation of comfort to us, as *Pſal.* 102. 12. though friends dye, goods be taken away, God remains for ever, he fails not.

3. It muſt incourage the people of God to ſerve him, and do his will faithfully, for he will recompence it; whatever we hazard or loſe, he liveth for ever to requite, *Iſa.* 54. 8. 2 *Cor.* 4. 17, 18.

Zeuxis the Painter, was exact and curious, becauſe he did *pingere aeternitati.* *Meurſius* writes upon all his Books, *Æternitatem cogita*, think of eternity. We are to pray, live, ſpeak, and do all for eternity. *Crede ſtulte, we æternitati.* Cornel. à Lap. in Evangel. *Drexelius* a Jeſuite hath written well of Eternity. Pſal 117. 2. and 146. 6. Heb. 13. 8. Precious are the ſerious thoughts of eternity; the treaſures of eternity are opened in the times of the Goſpel. 2 Tim. 1. 10.

4. It is a terror to the wicked, he ſhall be ever to make them everlaſtingly miſerable; as Heaven is an eternal Palace, ſo Hell is an everlaſting Priſon. He whom thou diſhonoureſt, is an eternal God, then all thy ſinnes are alwayes preſent before him, no ſinne paſt or to come. When Chriſt was made a Curſe for us, God looked on him as bearing all the ſinnes paſt, preſent and to come of all his Elect, *Iſaiah* 53. 6. and he chargeth the guilt of all ſinnes at once upon the damned in Hell: He looks on your ſinnes now, as he will hereafter, chargeth them all on thee at once, as on Chriſt, and the damned, there is nothing to come to him. 2. His preparations of wrath have been from eternity, as of glory for his people, *Mat.* 25. 41. how dreadfull will the execution be, *Iſa.* 30. 33. and God bears with the ſins of men ſo long, becauſe he hath eternity to reckon with them in.

5. We muſt carefully and earneſtly ſeek him, place our happineſſe in him that is everlaſting, all other things are fleeting; if we get his favor once, we ſhall never loſe it, he will be an everlaſting friend, his truth and mercy remaines for ever.

6. Every one ſhould reſolve in his own thoughts, and covenant with God, to ſpend but one half quarter of an hour every day, in meditating of eternity; renew theſe thoughts every day, This body of mine, though frail and mortal, it muſt live for ever; and this ſoul of mine, it muſt live eternally, *Nulla ſat is magna ſecuritas ubi periclitatur aeternitas*, mind ſuch things that are eternal, *Col.* 3. 2. 2 *Cor.* 4. 18. 1. Upon this inch of time eternity depends, *Eccl.* 9. 10. *Joh.* 9. 14. 2. God ſent you into the world for this end, that you might provide for eternity, *Luke* 16. 9. 1 *Tim.* 6. 19. Eternal life is one of the principall Articles of our Creed, 1 *Tim.* 1. 16. *Leſſius* in his Divine Perfections ſaith, That *Æternitas efficit bonum infinitè melius, & malum infinitè pejus.* Duration and Æviternity do make a good infinitely better, and an evill infinitely worſe.

CHAP. V.

Chap. V.

That GOD is Immutable.

GOD is in himself, and in his own Nature *Immutable*, *Numb.* 23.19. 1 *Sam.* 15.29. His immutability (saith *Petavius*, *De Deo*, l. 3. c. 1.) depends on his simplicity and unity. See more there, and *Chap.* 2d.

Immutability is that whereby any thing in its essence, existence or operation is unchangeable. Gods unchangeableness is that whereby God in his essence, properties and decrees, is unchangeable.

The Scripture proves the Immutability of God, both affirmatively, *Exod.* 3. 6. *Psal.* 102. 29. and negatively, *Mal.* 3.16. *James* 1.17.

Immutability is twofold:

1. Independent and absolute, and that is onely in God.
2. Dependent and Comparative, this may belong to some creatures, which they have from God, but yet infinitely different.

1. God is unchangeable originally and of himself, these from him.
2. In the manner, Gods is in his essence Immutable, that and his being are all one, therefore he is both potentially and actually so; the creatures are onely actually.
3. God is so from eternity, they onely from their first being.

Est Deus, quantus quantus est (si ita loqui licet) omnino & sua natura immutabilis: idem semper manens Zanch. De natura Dei, lib. 2. cap. 4. *Dicamus Deum immutabilem non modo mutatione substantiali, quia esse, & vivere, non modo nunquam desinet, (quod & Angelis competit, & animabus rationalibus) sed & fieri non potest, ut desinat. Dicimus etiam ne accidentalis mutationis capacem esse, quia transferretur à potentia ad actum aliquem accidentalem* Twis. *Animadvers. in Collat. Arm. cum Jun. proposit. 6. Sect. 3. Vide* Aquin. *part. 1. Quæst. 9. Artic. 1, 2. Quæst. 9. Art. 7. Mutari propriè id dicitur, quod aliter se habet, atque habebat antea: vel quod status sui vicissitudinem patitur.* Petavius De Deo Deique proprietatibus, lib. 3. cap. 1.

All other things are subject to change and alteration, they may lose what they had, and attain something which before they had not; even the immortall Spirits are thus mutable, they may fall into sin, be annihilated; but in God there is no change, he is what he is, alwayes the same, void of all mutation, corruption, alteration, and local motion, *Psal.* 90. 2. & 102. 26, 27. 1 *Tim.* 1. 17. *Psal.* 110. 4. *Heb.* 1. 11. & 6. 2.

John 4. 18. *And his Angels he charged with folly*, the good Angels with possible, though not actuall folly.

A reasonable Creature may be changed five wayes:

1. In respect of existence, if it exist sometimes, and sometimes not.
2. In respect of place, if it be moved from one place to another.
3. In respect of accidents, if it be changed in quantity or quality.
4. In respect of the knowledge of the understanding, as if it now think that to be true, which before it judged to be false.
5. In respect of the purpose of will, if it now decree to do something, which before it decreed not to do.

* Gerh. *loc commune* Martinius *de Deo*, & Wendelinus *Christ. Theol.* lib. 1. cap. 1. Ps. 120. 27, 28.

God is not changed any of these wayes:

Not the first, because he is eternal, neither beginning nor ever ceasing to exist.

Not the second, because he is present every where, not newly beginning to exist in any place.

Not the third, because God is a Simple Essence, and there is no accident in him.

Not the fourth, because he is Omniscient, and cannot be deceived in his knowledge. Heb. 4. 13.

Not the fifth, because he changeth not his decrees, since he most wisely decrees all things.

God is unchangeable every way:

Scholæ Porſtianæ judicio, Deus non quidem eſſentia, ſed voluntate mutabilis eſt.

1. In Eſſence or Being, *Exod.* 3. 14. he cannot be changed into another nature, neither can that nature which he hath, be corrupted and decay.

2. In eſſential properties, his mercy endureth for ever, *Pſal.* 103. 17. in his power, *Eſay* 26. 4. in his love, *Jer.* 31. 3. he doth not love and after hate.

Periculoſum Thema, adversâ fronte pugnans cum Scriptura, Num. 23. v. 19. Prov. 19. 21. Brochm. *Syſt. Theol. Artic.* 3. *de Deo & S S. Trin. cap.* 3. *Quæſt.* 3. *Vide plura ibid.*

Iſa. 46. 10.

3. In his will and counſel, *Pſal.* 33. 11. *Rom.* 11. 29. *The counſel of the Lord ſhall ſtand,* Prov. 19. 21.

4. In place, the Sun runs from one place to another, but God doth not remove from one place to another; but is alwayes where he was, and ſhall be alwayes, *viz.* In himſelf.

5. In his Word and Promiſes, *Iſa.* 14. 24. *Numb.* 23. 19. *Luke* 21. 33. 2 *Cor.* 1. 24. *Rom.* 4. 6. In his Oath and Covenant, *Heb.* 6. 17, 18.

Mat 5. 18.

6. In his Gifts and Graces, *Rom.* 11. 29.

Reaſons,

First, From his Perfection; all change is a kind of imperfection; there is indeed a change corruptive and perfective; but the perfective alteration ſuppoſeth the ſubject to be imperfect.

Secondly, He is uncompounded, therefore altogether Immutable, a pure act.

Thirdly, He is truly and properly Eternal, therefore Immutable; for he is truly Eternal, who is alwayes the ſame, without beginning, change or end.

Fourthly, If God ſhould change, then either he muſt change for the better, and then he was not beſt and perfect before; or for the worſe, and then he is not beſt now.

If he ſhould be changed, it muſt be from ſome other thing ſtronger than himſelf, and there is none ſuch. Nothing without him can change him, becauſe he is Omnipotent; and nothing within him, for there is no ignorance in his mind, inconſtancy in his will, nor impotency in his power.

Object. God doth repent, *Gen.* 6. 6. 1 *Sam.* 15. 11. 2 *Sam.* 24. 16. *Pſal.* 135. 14. *Jer.* 26. 13. & 18. 8. To repent imports a change.

[a] *Cum nos pœnitet, deſtruimus quod fecimus. Sic Deus pœnituiſſe dicitur ſecundum ſimilitudinem operationis, in quantum hominem quem fecerat, perdiluvium à terra facie delevit.* Aquinas *Quæſt.* 19. *Artic.* 7. *parte prima.*

Anſw. God is not ſaid properly to repent; but after the manner of [a] men, not *affectivè*, but *effectivè*. God doth that which men uſe to do when they repent, they forbear to do what they have done, and do the contrary, change their actions; Gods repenting of the evil in thoſe places, is a putting on a reſolution not to do the evil he had threatned, or not to perſiſt in doing that which he had begun to do. There is a change in the creature, but no change in God, either in reſpect of his Nature or Decree, therefore in other places it is ſaid, he doth not repent; that is, not alter or change his mind. God wils [b] a change, but changeth not his will. So the Schools from the Maſter of the ſentences, and he from St. *Auguſtine*. The change is in us, not God; as houſes and trees ſeem to move to them which are in a Ship, but the Ship moves, and they ſtand firm. One may with the ſame will continuing immutable (ſaith *Aquinas*) will that now, this thing be done, and after the contrary; but the will ſhould be changed, if one began to will, what he willed not before.

[b] *Mutat facta, non mutat conſilia.* Greg. *Aliud eſt mutare voluntatem, aliud velle mutationem.* Aquinas *Quæſt.* 19. *Artic. Septimo parte ult.*

Object. God promiſeth and threatneth ſome things which come not to paſſe, 2 *Kin.* 20. 1. *Jonah* 3. 4.

[c] Jer. 18. 8. & 26. 2, 3.

[c] *Anſw.* Thoſe threatnings and promiſes were not abſolute, but conditional; and howſoever the condition was uncertain in reſpect of men, yet it was moſt certain in reſpect of God. His promiſes are made with condition of faith and obedience,

Deut.

Deut. 28. 13. and his threatnings with an exception of converſion and repentance, *Pſal.* 7. 2.

Object. God is reconciled with men, with whom he was offended before.

Anſw. The object is changed, God is ſtill the ſame; as the Sun which was troubleſom to ſore eyes, is pleaſant to them being healed; the Sun here is not changed, but their eyes.

Object. Why are Prayers or means, if God be immutable? why do I pray or hear?

Anſw. God Immutably wills both the end and the means, and therefore as he wills thy pardon, ſo he wills thy prayer.

Object. God created the world, and ſo Chriſt was incarnate, and made man; now he that was made ſomething he was not before, or did make ſomething he made not before, ſeems to be changed. He is a man, he was not ſo once; he is a Creator, he was not ſo from Eternity.

Anſw. Chriſt did only aſſume and take to himſelf an humane Nature, he was not changed into it. Creation is nothing but Gods will from Eternity, that the world ſhould exiſt in time, ſo that the creature hath ſomething now, which it had not before, but Gods will hath not. Wendelinus *Chriſt. Theol. l.* 1. *c.* 1.

God is not changed any way, though he change his actions according to his good pleaſure.

Conſectaries from Gods Immutability. 1 Sam. 15. 18, 19.

Firſt, This is terrible to wicked men, God is unchangeable, which hath threatned to curſe them, and bring deſtruction upon them; they muſt change, or elſe there is no repealing of the curſe. The wicked hope he will change, the godly fear he will change.

Secondly, It comforts the godly, to whom he hath made many promiſes, *Num.* 23. 23. *Heb.* 13. 5. He is conſtant and will perform them. He told *Adam*, *That the ſeed of the woman ſhould break the Serpents head.* He was long, but ſure, for it was fulfilled at laſt. *His Covenant is everlaſting*, Iſa. 55. 3. *I am God and change not, therefore you are not conſumed*, Mal. 3. 6. we ſhould labour for Gods love, it is a freehold, and like himſelf, Immutable; *Whom he loves once, he loves for ever.* Gods people ſhall never fall from Grace, never be wholly overcome of Temptations. *Adam* ſupported himſelf with that one promiſe. Gods promiſes are faithfull and firm words. What good thing the Lord hath promiſed, what grace or privilege (as Chriſtians) any ever received, or ſuccour found, the ſame may the faithfull look for.

The world is like to a rolling wheel, *Ezek.* 10. 13. ſubject to many Changes. Monarchies and Commonwealths are full of rotation; the Inhabitants, their Religion, Policy, Manners, Languages, Cities, Churches, the primitive Churches, the Church of *Jeruſalem*, the Church at *Antioch*, the *Aſian* Churches are all gone. Families and Perſons.

A godly mans life and happineſſe is unchangeable, 1 *John* 2. 17. It is

1. A freedom from commotions and diſturbances.
2. He enjoyes peace and ſerenity of ſpirit, *Iſa.* 26. 2. & 38. 17. *Phil.* 4. 7.
3. He hath ſatisfaction, *Prov.* 14. 14.
4. He enjoyes an evenneſſe and uniformity in his life.
5. There is a certainty and perpetuity of this life, *Prov.* 10. 25.

Reaſons,

1. The greateſt happineſſe is the happineſſe of the ſoul; the ſoul makes a reaſonable creature; the ſoul of a godly man is in ſafety.
2. Becauſe the happineſſe of a Saint lies in ſpiritual things, in holineſſe, in the favour of God, *Pſal.* 119. 45. Communion with him. The happineſſe of the Saints and Angels conſiſts in the operations of their underſtandings and wils.
3. Becauſe a Saint ſo farre as he is a Saint, lives in an immoveable center, the glory of God.
4. All things ſhall work together for good, *Jer.* 32. 40. *Rom.* 8. 38. the greateſt good is to promote the ſalvation of the ſoul.
5. He lives upon an unchangeable God, *Gen.* 15. 1.

6. Becauſe

6. Because of the unchangeable Covenant, 2 *Sam.*23.5. *Jer.*32.40.

7. Because his great hope lies in eternal life, *Col.*1.5. 1 *John* 2.25. and he hath the beginning of it also here, 1 *John* 5.11.

Gal.6.9. 2 Tim.3.14. 1 Cor.15.ult. Queen *Elizabeths* word was *Semper eadem.*

Thirdly, We should imitate Gods immutability in a gracious way, be constant in our love to God and men, in our promises and good purposes; as the Martyr said, *Rawlins you left me, and Rawlins you finde me*; we should pray for the establishment of our faith and patience. In our Oaths, Vows, *Eccles.*5.4. In the truths of Jesus Christ, *Heb.*13.4. In the practice of holinesse.

Fourthly, We should admire the glorious Nature of God; for what an Infinite glorious God must he be, which hath had all that happinesse and glory from eternity? 2. Worship the true God, because he is Immutable, and we shall be so hereafter, being made most like to him; *Psal.*102.27.

Fifthly, It confutes the *Eutychians* and *Ubiquitaries*, which held, That the God-head became flesh. Can a Spirit be a body, and both visible and invisible?

Sixthly, It may comfort us in the many changes in the world: There is,

1. A beauty and harmony in all Gods providences, *Deut.*32.4. *Psal.*145.17.

2. He is still carrying on his great ends, the glory of his Name, and the good of his people, *John* 12.28. *Jer.*32.40.

3. God still leaves us himself, his love and all-sufficiency, to live upon. The Saints in Heaven live on these.

We should labour to get a Covenant-interest in the unchangeable God by getting an interest in Christ. I dare not think on God (said *Luther*) *Nisi indutus Christo*, and in Christ, by faith and love to him and his members.

Chap. VI.

That GOD is Great in his Nature, Workes, Authority, a necessary Essence, Independent, wholly One.

Deut.32.3. GOD is exceeding *Great*, 1 Kin.8.42. 2 Sam.7.22. *Psal.*95.3. & 96.4. & 99.2,3. & 145.3. *Tit.*2.13. God is great and greatly to be praised, and who is so great as our God? He is great,

Nihil magnum, nisi magnus Deus.

1. In his Nature and Essence.
2. In his Works.
3. In his Authority.

We read of *Alexander* and *Antiochus* and *Pompey*, and *Charles* the Great, the Great *Turk*, and Great *Mogol*, but what are these in comparison of the Great God?

His name is Great, *Jer.*10.6,11. *Josh.*7.9. his power is Great, *Psalm* 147.5. his acts are Great, *Psal.*111.1. his judgements are Great, *Exod.*7.4. he is Great in counsel, *Jer.*32.19. and mighty works, *Deut.*32.4.

There is a double Greatnesse,

Of Gods Perfection.

1. Of quantity or bulk, and that is an attribute of a body, by which it hath very large bodily dimensions, as a mountain is a great substance, the Sunne a great body; and this cannot be found in God, who is not a body, but an Immaterial Essence.

2. Of

2. Of Perfection, Worth and Vertue, and that is an abundance of all excellencies and largeneſſe of whatſoever makes to perfection of being, and this is in God. He is ſo perfect every way that he ſtands in need of nothing. God is abſolutely and ſimply perfect, becauſe he hath all things which are to be deſired for the chiefeſt felicity.

Greatneſſe is attributed to God metaphorically, and denoteth an incomprehenſible and immeaſurable largeneſſe of all excellencies. God is that being which is more perfect than all other beings, than whom no thing can be better or more perfect. So the Schoolmen.

The word perfect ſignifies,

1. That which is without ſpot, blemiſh or defect; and thus God and his Law are ſaid to be perfect.

2. They are ſaid to be perfect, who have profited more in the knowledge of Chriſt crucified, than others: And this is a comparative perfection, in reſpect of thoſe young Chriſtians that are newly entered into the ſchool of Chriſt.

3. He is perfect in the phraſe of Scripture, whoſe heart is entire and whole with God, though they be ſtained with ſome imperfections. Thus *Noah*, *Job*, *Hezekiah*, *Aſa* are perfect. Mr *Balls* Power of Godlineſſe, *lib.* 1. *chap.* 5. See more there.

Gods perfection comprehends all his other excellencies whatſoever. *Leſſius* entitleth his Book concerning the Attributes, *De Perfectionis Divinis.*

God is perfect:

Firſt, In the higheſt degree of perfection, ſimply without any reſpect or compariſon.

Secondly, He is perfect in all kinds, 1 *John* 1.5. *John* ſaith, *He is light, in which there is no darkneſſe*, [a] that is, Perfect and pure, without the leaſt mixture of the contrary, the author and cauſe of all perfections in all the creatures, they are all in him, but more perfectly, and in a perfecter manner. God is moſt abſolutely perfect, *Job* 22.2. *Pſal.* 16.2. *Mat.* 5.48.

[a] The Apoſtle by an Hebrew pleonaſm, ſaith the ſame thing twice, illuſtrating it by the contrary. Reaſons of Gods Perfection. 1. That which is the chiefeſt Being and Independent, is moſt perfect. 2. That which is Infinite in Eſſence, can want nothing. 3. The more ſimple a thing is, the more perfect.

The words in Scripture attributed to God, which ſignifie this, are

1. *Schaddai*, which is as much as one ſufficient to help himſelf, or one that gives nouriſhment to all other things, and therefore (*Gen.* 17.1.) when God was to make a Covenant with *Abraham*, to leave all earthly things, and ſo truſt in him only, he brings this argument, that he is ſuch a ſufficient God.

2. *Gomer*: The Verb is uſed five times in the Pſalms; [b] as much as perfect from the effect, becauſe God doth continually preſerve to the end.

3. *Tom*, Job 37.16. It ſignifieth both Simple and Perfect.

4. *Calil*, à *Col. omnis*, that in which all good things are.

[b] Pſal. 7.10. & 7.6,8. & 137.9. Pſal. 56.3. & 11.1,

God is perfect:

1. Eſſentially, he is perfect in and by himſelf, containing in him all perfections eminently, *Mat.* 5.48. he hath all needfull to a Deity. Rom. 12.2.

2. Nothing is wanting to him, he hath no need of any other thing out of himſelf, *Job* 22.2,3. *Pſal.* 16.2.

Perfect in the general, is that to which nothing is wanting, therefore that is moſt perfect, to which agreeth no imperfection.

3. Originally, he is the cauſe of all perfection; *What haſt thou, which thou haſt not received?* Jam. 1.17.

4. Operatively, all his works are perfect, *Deut.* 32.4.

A thing is perfect:

1. *Negative*, which wanteth nothing which is due by nature to its integrity.

2. *Rela-*

2. *Privativè*, which wanteth no perfection, and ſo God onely is Perfect.

Little works of Nature and of Providence have a greatneſſe in them, conſidered, as done by God. 2 Sam. 22.31. All Gods works are perfect, Gen. 1.31. *Alphonſus* was wont to ſay, If he had been of counſel with God in the making of his works, he ſhould have made ſome of them *melius & ordinatius*. Ezek. 36.23. Job 38.34,35,37. Iſa. 40.12. *Elihu* alledgeth Gods works to *Job*, to ſhew his greatneſſe, *Job* 36. 27, 28, 29. & 37.1. to 7. Reaſons why Gods works are great: 1. He that worketh moſt univerſally, unlimitedly, ſupreamly, muſt work great things. 2. He that works moſt wiſely, muſt needs do great things, *Pſal.* 104.24. 3. He that works moſt mightily and powerfully, muſt needs do great things, *Iſa.* 43.13. 4. He that does all this moſt eaſily, muſt needs do great things, *Pſal.* 33.6.

2. God is great in his works, *Deut.* 4.36. *Pſal.* 111. 2. *Job* 5.9. Gods perfection ſtands in an infiniteneſſe of goodneſſe, (*Matth.* 19. 17.) wiſdome, (*Rom.* 11. 33.) Power, (*Geneſ.* 17. 1.) perfect Wiſdome, Goodneſſe, Righteouſneſſe, Moderation, Holineſſe, Truth, and whatſoever may poſſibly be required to grace, and commend an action, that is found in the whole courſe and frame of Gods actions; the work of Creation is a perfect work, he made all things in unſearchable wiſdome; no man could have found any want of any thing in the world, which might be reaſonably deſired; no man could have found there any evil thing worthy to be complained of. The work of Providence is perfect; all things are carried in perfection of Wiſdom, Juſtice and Goodneſſe. So is the work of Redemption likewiſe perfect. The perfecteſt meaſure of Juſtice, Wiſdom, Truth, Power, that can be conceived of, doth ſhew it ſelf forth in that work.

Reaſon. Such as the workman is, ſuch muſt the work be; a perfect Artiſts workmanſhip will reſemble himſelf. The perfection of God is his incomprehenſible fulneſſe of all excellencies, he is abſolutely and ſimply perfect.

Object. Why doth God uſe the help of others?

Anſw. Not out of need, as the Artificer his Inſtruments, ſo that he cannot work without them; but out of choice and liberty, to honour them the more. Hence ſometimes he will uſe no means at all, ſometimes contrary means, to ſhew that they help not, and that we ſhould not relie upon them.

Object. Why is there ſinne in the world, ſeeing God needs not any glory that comes to him by Chriſt, and by his mercy in pardoning of ſinne? Why doth he ſuffer it?

Anſw. Becauſe ſinne is not ſo great an evil, as Chriſt is a good, and therefore God would not have ſuffered ſinne, if he could not have raiſed up to himſelf matter of honour; God makes an antidote of this poiſon.

Object. How comes it to paſſe, that God makes one thing better than he did at firſt? As in the Creation, all things had not their perfection at firſt.

Anſw. Thoſe things were perfect, *ex parte operantis*, he intended not they ſhould have any farther perfection at that time; the eſſence of nothing can be made better than it is, becauſe it conſiſts in *indiviſibili*; God makes not our graces perfect in us, becauſe he aims at another end.

Gods perfection hath all imperfections removed from it, 2 *Tim.* 2. 13. *Titus* 1. 2. *James* 1. 3. There be ſix imperfections found in every Creature: 1. Contingency. 2. Dependence. 3. Limitation. 4. Compoſition. 5. Alteration. 6. Multiplication.

Now God is free from all theſe. He is, 1. A neceſſary Eſſence. 2. Independent. 3. Unlimited. 4. Simple. 5. Unchangeable. 6. Wholly one. Three of theſe, *viz.* Gods Simplicity, Unlimitedneſſe in reſpect of time and place, and unchangeableneſſe, I have handled already; I ſhall ſpeak of the other three, when I have diſpatched this Attribute of Gods Greatneſſe or Perfection.

3. God is great in his Authority.

God is great in his Authority. He is King of Kings, the only Potentate

I have ſhewed already that he is great in his Nature and Eſſence, and alſo in his works: Now his greatneſſe in Authority is to be conſidered.

He is a great King, he hath Sovereigne, Abſolute and Unlimited Authority over all things, they being all ſubject and ſubordinate to him; for at his will they were, and are created. This is ſignified by the Title of *The*

moſt

most High, ſo frequently given him in Scripture. *He is the high and lofty One*, *Iſa.* 57. 15.

1. In reſpect of place and dwelling, he is in Heaven, *Eccleſ.* 5. 2. above the Clouds.

God is moſt high. The Greatneſſe of Gods Authority ſtandeth in two things: 1. The Univerſality of it, Gods Authority reacheth to all things; the whole world, and all creatures in it are ſubject to his will and diſpoſing. 2. The Abſoluteneſſe of it, what he willeth muſt be done.

2. In reſpect of Eſſence, he is high indeed, unexpreſſibly high, the high God, *Gen.*14.22. The Lord moſt high, *Pſal.*7.17.

3. In reſpect of Attributes, he hath more Wiſdom, Power, Juſtice, Mercy, than all creatures.

4. In reſpect of State and Dominion; he is exalted in Authority, Power, Juriſdiction; he is above all, as Commander of all.

God hath ſupream Dominion and Power over all creatures, to order them as he pleaſeth, *Job* 9.12.& 33.12,13.& 34.13,14. *Jer.*16.6. *Iſa.*45.9. *Dan.*6.26. *Rom.*11. the 4. laſt verſes. & 9.15,16,17,18.

Abſolute Dominion is a power to uſe a thing as you pleaſe, for ſuch ends as you think good. God hath a double Power and Authority over the Creature: 1. As an abſolute Lord. 2. As a Judge, according to which double power he exerciſeth two kinds of acts, *Actus Dominii*, and *Judicij*. 1. He hath an abſolute Sovereignty over all the Creatures, and hath no rule to governe the Creature by, but his own will, *Dan.*4. 17,32. *Epheſ.* 1. 11. He can do the Creature no wrong in any of his diſpenſations. Four things he doth to the Creatures, as an act of Sovereignty: 1. He gives the Creature what being he pleaſeth. 2. He appoints it to what end he pleaſeth, *Rom.*9.22. 3. He gives it what Law he will; here come in acts of Juſtice and Mercy. 4. Orders all their actions by his effecting or permitting will. 2. He reſolves to govern theſe Creatures, *Modo connaturali*, ſuitably to their own Natures: He gives reaſonable Creatures a Law, which they muſt know and approve, and the ſervice they perform to him muſt be reaſonable. Gods Sovereignty here below is ſeen in ordering. 1. Natural cauſes, which act from an inſtinct of nature, and are carried to their end by a natural neceſſity. 1. In acting them according to their natures, for the ends he appointed them. 2. In reſtraining their acting ſometimes, that fire ſhall not burn. 3. In acting them above their natures, the Rock ſhall yeeld water. 4. In acting them contrary to their natures, fire ſhall deſcend. 2. Voluntary cauſes, acting from a principle of Reaſon, and the liberty of will, *Prov.*16.11. *Pſal.*33.15. *Prov.*21.1. in ordering their thoughts, apprehenſions, counſels, affections.

Dominion in the general is two-fold:

1. Of Juriſdiction, whereby he ruleth all ſubject to him, as he pleaſeth.

2. Of Propriety, whereby he having a right to every creature, may order it as he pleaſeth.

The firſt is implied in that of *James* 4.12. *There is one Lawgiver, who is able to ſave and to deſtroy.*

The ſecond, in that he is called, *The Lord of the earth*, and all the beaſts of the field are ſaid to be his.

Gods Dominion is that abſolute Right and Power, whereby he poſſeſſeth all things as his own, and diſpoſeth of them as he pleaſeth, *God over all*, Rom. 9, 5. Epheſ.4.6.

We are to ſubmit to Gods Sovereignty, *Rom.* 9. 18. But ſome raiſe this Queſtion, Whether we are bound to be content to be damned if he will, 2 *Sam.* 16.22. & 1. 3. 18. This is rather forbidden in Scripture, it is againſt the duty of nature which ſeeks its own preſervation; this alſo layes a ground for deſpair. Thoſe places before-quoted ſpeak of yeelding to the Lords pleaſure for temporal bleſſings.

Reaſon. The ſupream excellency of his Nature, whereby he is infinitely above, not only thoſe things which are actual, but likewiſe poſſible.

Gods firſt Dominion of Juriſdiction hath theſe parts:

1. To Command.
2. To forbid; as *Adam* the eating of the Tree.
3. To permit: thus he ſuffers ſinne to be, being ſupream Lord.
4. To puniſh or reward.

Secondly, His Dominion of Propriety conſiſts in theſe particulars:

Rom.9.17. 1. That he can order every thing as he pleaſeth for his honor and glory, *Pſal.*8.1. the ſtrange puniſhments laid on *Pharaoh*, were for this, God raiſed him up to ſhew his glory.

Rom.9.20. 2, He is bound to give none account of what he doth; that is true of God, which the Papiſts attribute falſly to the Pope, none may ſay to him, *Cur ita facis!*

3. He can change and alter things as he pleaſeth, *Dan.*2.21. as when he bid *Abraham* kill his Son, and the *Iſraelites* take the *Egyptians* goods.

4. He can diſtribute his goods unequally to whom, and when he pleaſeth, to one health; ſickneſſe to another.

The Adjuncts of this Dominion:

1. It is Independent on any other; he hath this Dominion of himſelf, as he is God of himſelf, *Dan.*4.17. *Ezek.*21.25,26.

2. Univerſal; it comprehends all places, times; this Kingdom is everlaſting, God rules in Heaven, Earth, Hell, *Jam.*5.4.

3. Full and Perfect, 1 *Chron.*29.11,12. His Dominion is infinitely greater than all others.

Heb.12.9. 4. It extends to the ſoul and heart; God is called the Father of Spirits, the hearts of Kings are in his hand; he can terrifie the conſcience.

Conſectaries from Gods greatneſſe in his nature. We ſhould firſt prefer God above all things: The greateſt perſon in any ſociety is ſet before the reſt. The Sun is reſpected above other Stars, the King above other perſons; we ſhould highly eſteem his favour, *Iſa.*40.12. there is a lofty deſcription of Gods greatneſſe.

There is not one among the *Mahumetans* (of any underſtanding) which at any time mentions the name of our bleſſed Saviour, called there *Hazaret Jeza*, the *Lord Chriſt*, but he makes mention of it with high reverence and reſpect. Mr *Terry* his voyage to *Eaſt-India*, Sect. 15.

I knew a Divine who did alwayes put off his Hat, when he named God.

Secondly, We ſhould perform all duties to him with the greateſt care, diligence and reverence, and in the higheſt degree; love him greatly, fear him greatly, praiſe him with all our might, yeeld unto him a ſervice proportionable to his incomprehenſible greatneſſe, *Great is the Lord, and greatly to be praiſed*, 1 Chron.16.25. Pſal. 145.3. *And to be feared*, Pſal.76.7,11.

Thirdly, It is a terrour to all thoſe to whom this great God is an enemy. The wrath of a great King is terrible, he muſt needs inflict great puniſhments on ſuch as rebell againſt him.

Fourthly, Here is great conſolation to thoſe to whom he is a Friend and Father; he will doe great things for their good, they ſhall have great happineſſe.

Corollaries of Gods perfection. We ſhould chuſe the Lord to be our portion, for in him alone is true happineſſe and contentednesſe to be found; in our wants we ſhould confidently go to him for help, he being perfect can ſupply them.

We ſhould place all our confidence in God alone, expect all good things from him, ſince he is an inexhauſted fountain of all good things; we ſhould

Deut.18.13. Mat.5.48. imitate him, *Be perfect as our heavenly Father is perfect. Let patience have her perfect work. Let us perfect holineſſe in his fear.* Thoſe which would be excellent Orators propound to themſelves *Cicero* and *Demoſthenes* to follow. *Paul* preſſed on forward: Labour firſt to be perfect in heart, *Pſal.* 119.80. then in your wayes. This may ſerve alſo to comfort the godly againſt their weakneſſes; God

Pſal.18.22. will make his works perfect. He that hath begun a good work in them, will perfect it; they ſhould be comforted therefore againſt all their imperfections to which they are ſubject in this life, and ſeek perfection from him. He will ſupply all their wants, bear with them here, and make them perfect in the other life, 1 *Cor.* 15.28. the underſtanding ſhall have perfect ſight, the will perfect goodneſſe, the heart per-

1 Cor.13.10. fect joy.

We ſhould not mutter under any affliction; for he himſelf cannot do better than he doth, he makes all things perfect, *Eccl.*3.11. Every thing beautifull in its ſeaſon,

ſeaſon, this is the moſt perfect ſtate and condition for thee, and ſo account it, God hath perfect Wiſdom, Power, Love.

Let us not be puffed up with any thing we do to him; the Papiſts abound in this, when they maintain merit; for that ſuppoſeth ſome eminency, as if God needed their graces, obedience and ſervice; but let us walk more humbly; Say rather, If I had no corruption in me, if I could do every duty required with as much purity as Angels; yet this would adde nothing to thee; thou art a perfect God, perfectly happy, though I were not at all.

Conſectaries from Gods great works.

Gods works are wonderfull great, farre exceeding the power of all creatures, either to do the like to them, or to ſtop and hinder them. Let all the men on earth lay their hands and heads together; let all Kings unite their counſels and their forces: Can they make an Earth-quake, a Whirlwinde? Can they make the thunder to roar? Can they cauſe the flaſhes of lightning to flame out? It is not a mortal worme to whom the courſe of Nature will ſubmit it ſelf. And if God will that theſe effects be wrought, what can any man, all men do for the hindering thereof?

There is a two-fold greatneſſe in the works of God. 1. In the bulk or quantity of them, as the work of Creation. 2. Of quality or vertue, *Gen.* 1.16. The Moon is a great light, in regard of light and influence, excellency and uſefulneſſe to the world. See *Job* 37.38,39.

2. Gods works are unſearchable, and paſt finding out, *Job* 5.9. Who can dive into the ſecrets of Nature, and tell us the true reaſon of the wind, the earthquake, the thunder, the rain, the ſnow? We cannot dive into the bottom of Gods Works, nor find them out by any ſtudy or wiſdom.

3. We ſhould ſo much the more honour, dread and wonder at God, by how much we can leſſe comprehend his works.

4. Let us learn often to contemplate God in his Works; ſee his Goodneſſe, Greatneſſe, Wiſdom, Power in them, and ſo we ſhall profit much in the knowledge of him.

Conſectaries from Gods being moſt high.

The exaltation of God is a terror to thoſe who will needs be his enemies, and ſlight and diſeſteem him, as the greareſt part of men do. O how unhappy are they, that have ſo high, and ſo great a perſon to be their enemy, ſeeing they have nothing to ſave themſelves from his wrath.

2. We ſhould labour to exalt him now, by ſtriving to form and fix in our ſelves a moſt reverent eſteem of him, and by exerciſing in our ſelves this vertue of honouring God, often reviving in our minds theſe thoughts, How high is God, and making them familiar with us: Oh how excellent is he that hath made and governs all! Why do I not eſteem him more and more! The more we can lift up our hearts to exalt God, the more we ſhall grow in all holineſſe and righteouſneſſe.

3. His friends and ſervants ſhall alſo be exalted at laſt, though for a time deſpiſed and ſet light by.

We ſhould often and ſeriouſly conſider of this great Perfection of Gods Nature, Authority and Works. The very Saints and Angels have a negative or comparative Imperfection, though not a Privative; they are not deprived of that which ſhould be in them, but there are many Perfections which they have not. God is ſimply and univerſally Perfect; and he only hath all kind of Perfection, according to his Eſſence.

God is a *Neceſſary Eſſence.*

Mihi verò dicendum videtur, Nihil extrà Deum eſſe abſolutè neceſſarium, ſed tantum ex hypotheſi. Attamen eſſe neceſſarium ſecundum quid; viz. ex hypotheſi, rei cuique fatetur, vel contingentiſſimæ poteras accidere. Twiſſ. *Animadverſ. in collat.* Armin. *cum Junt.*

Contingency is found in the Eſſence of every creature, it might not have been, as well as have been; it may not be, as well as be; there was once a poſſibility of its not being, as there is now a poſſibility of its not being; yea, there was an equal or greater poſſibility of its not being, then its being.

God is a neceſſary Eſſence; it is abſolutely neceſſary that he ſhould be, and he cannot but be, and be as he is, and his actions upon himſelf are altogether and ſimply neceſſary, they muſt be as they be, and cannot but be ſo.

God is *Independent*, Isai. 44. 6. Revel. 1. 8. and 21. 6. and 22. 13. Rom. 11. 35, 36.

Independentia est proprietas Dei, qua quoad essentiam, subsistentiam & actiones à nulla alia dependet causa, cum à seipso sit, subsistat & agat. Wendelinus. John 1. 3. Acts 17. 25. *Ab* independentia Dei *non differt* sufficientia, *qua ipse in se & à se sibi & nobis sat habet, nullaque re indiget: cum omnia alia uti à Deo dependent, ita sibi ipsis minimè sufficiant. Proprietatem hanc indigitat nomen* Dei Schaddai.

Every Creature as a Creature, is Dependent, and hangs upon some other thing than it self, and owes its being and continuance to another, *Nehem.* 9. 6. It hath causes of its being, from which, of which, by which, and for which it is; and further than these causes did, and do contribute to its being, it cannot be. The Angels have an efficient cause and end, and they do as much stand indebted to God for their being and continuance, as the poorest worm; and would no more have been without God, nor continue to be, than the silliest Gnat; but God is altogether Independent of himself, by himself, for himself; he hath no causes, but is to himself in stead of all causes.

He is what he is, without any help from any other thing; as himself shews in his Name, *I am that I am.*

There are many things which have a beginning from some other thing; there must be something therefore that is of it self, or else we should wander infinitely, a self-essence and subsistence. Gods being is neither *ab alio, ex alio, per aliud*, nor *propter aliud.*

We should acknowledg God to be a Necessary and Independent Essence.

Gen. 17. 1. and 35. 11. *Wendelinus.* ἓν ἀγαθὸν πολυκοιρανίη, εἷς κοίρανος ἔστω. Hom. *Il. β. Rex unus est apibus, & dux unus in gregibus, & in armentis rector unus; multo magis mundi unus est rector, qui universa, quæcunque sunt, verbo jubet, ratione dispensat, virtute consummat.* Cyprian. *de Idolorum vanitate. Vide* Grot. *de Relig. Christ. l.* 1. *p.* 6. Psal. 18. 32. and 86. 10. Deut. 4. 35, 39. and 32. 39. Psal. 18. 31, 45. Isai. 44. 6, 8. Ephes. 4. 5, 6. 1 Pet. 2. 9. Mark 12. 2, 19, 32. 1 Cor. 8. 5. John 17. 3. 2 Sam. 2. 2. Isa. 42. 36. and 44. 1. and 45. 5. and 21. and 48. 11, 12. *Hinc disces* (inquit Plato Epist. 13. *ad* Dionysium) *scribam ego serio necne: Cum serio, ordior Epistolam ab uno Deo; cum secus, à pluribus. Unde igitur ad homines opinio multorum Deorum persuasióve pervenit? Nimirum ij omnes, qui colunter ut Dii, homines fuerunt, & iidem primi, ac maximi reges: sed eos aut ob virtutem, qui profuerant hominum generi, divinis honoribus affectos esse post mortem; aut ob beneficia, & inventa, quibus humanam vitam excelucrant, immortalem memoriam consecutos, quis ignorat?* Lactant. *de ira Dei. Ac si diligenter hæreseon antiquarum historias perlustrare volueris, & eorum qui de his Commentati sunt, velut Epiphanij, Theodoreti, aliorum que scripta legere; scies nullam fere illarum extitisse; quæ non plures Deos Constituerat; in iisque præcipuum aliquem, & summum, Conditorem Cæterorum, & moderatorem.* Petav. *Theol. Dog. De Deo, l.* 1. *c.* 3. *Vide plura ibid. & c.* 4. *& l.* 2. *c.* 8.

3. God is *wholly one*, Deut. 6. 4. Gal. 3. 20. 1 Tim. 2. 5. Hos. 13. 4. Mal. 2. 10. All creatures are subject to multiplication; there may be many of them, and are many; many Angels, Men, Stars, and so in the rest. Not one of them is singular and only one so; but one might conceive that there should be more; for he that made one of them, can make another and another, and as many as he pleaseth; but God is simply one, singular and sole Essence; there neither is, nor can be more than one God, because he is the first and best Essence; and there can be but one first, and one best. He is Infinite, and there can be but one Infinite, because either one of them should include the other, and so the included must needs be finite, or not extend to the other, and so it self not be Infinite.

There was a first man, and a first in every kind of creature, but not any Absolute first save God: one Eternal, and one Incomprehensible, saith *Athanasius* in his Creed.

There can be but one chief Good, which we desire for it self, and all other things for it, say the moral Philosophers; and this must needs be God, for no infinite Good can be conceived but He.

In respect of some excellent Majesty, and glory above others, Angels are called gods, *Heb.* 1. 6. and *Psal.* 97. 7. and Magistrates, *Psal.* 82. 6. in respect of usurpation, the Devil, 2 *Cor.* 4. 4. *Primò omnia multitudo revocanda est ad unitatem. Cum igitur in mundo multa sint Creatura, revocari eas oportet ad unum primum Creatorem. Secundò, Res omnes sunt per aliud, ergo reducendæ sunt ad unum per se.* Ephes. 4. 5, 6.

Some places of Scripture simply deny other gods, and others exclude all but this one God; *Though there be gods many, and lords many*; that is, that are

so

ſo called, and reputed by men, who deceive themſelves in their own imaginations; yet *to us* (in the Church) *there is but one God*, 1 Cor. 8. 4, 5, 6. Zech. 4. 9. after Chriſt ſhall come, the Gentiles with the Jews ſhall all worſhip one and the ſame true God.

That which is perfect in the higheſt degree can be but one; becauſe that one muſt contain all Perfections; that which is omnipotent can be but one; if one can do all things, what need is there of many gods? if there were more gods than one, we might and ought to do ſervice to more than one, to acknowledge them, praiſe and love them, and be at leaſt in mind ready to obey them. If they ſhould command us any thing, we might lawfully ſeek to them for what we need, and give thanks to them, for what we received. But the Lord profeſſeth himſelf to be a jealous God, and cannot endure any Copartner in worſhip. The *Romans* refuſed Chriſt, becauſe they would have had their gods with him, and he would be worſhipped alone without them.

The Latine phraſe (*Si Dis placet*) is a more *Ciceronian* than Chriſtian expreſſion. *Mat.* 4. 10. We muſt love him only, have one heart for one object.

He is one God, Not

1. By Aggregation, as many Stones make one Houſe, many Sheep one Flock.

2. Nor by Conſent, as Men may be one.

3. Nor in Kind, as any living Creatures.

Not numerically, * as one is a beginning of number (for that is a quantity) but tranſcendently, as *Ens* and *unum* are counted only one, ſolely and alone God. He is one in Nature, Eſſence and Being, ſo as it is impoſſible there ſhould be another. There can not be two Infinites in Eſſence, for then one ſhould not have all the other hath in it; God is Infinite, for of his Greatneſſe there is no end.

* Unity here noteth not number but rather a denial of multitude; for unity as it denotes number, leaves alſo a place for a ſecond and third, at leaſt in apprehenſion and conceit; though there be but one Sun, yet we may conceive of a hundred. *Eſſentia Dei unica eſt unitate abſolutiſſima, non generis, ſpeciei, ſubjecti, accidentis, cauſæ, conſenſus, ſed numeri quæ unitas eſt reſtrictiſſima. Vide* Cornel. à Lapide *in* Deut. 6. 4.

Secondly, Others would be imperfect or ſuperfluous, he being Infinite and Perfect.

Thirdly, From his Abſolute Lordſhip, and Dominion over all; *He is King of Kings, and Lord of Lords. My God* (ſaith *Luther* to the Pope) *will make your God know, that you are too weak for him.* If there were two Gods, there would be a ſtriſe between them (as between *Cæſar* and *Pompey*) who ſhould be the greater and chiefeſt of all. God may be ſaid in a ſpeciall manner to be one, two ſeverall wayes.

1. For the *Purity* and *Simplicity* of his ſubſtance, which is not compounded with any thing elſe. For that is moſt truly and properly one, which is nothing but it ſelf, and hath no other thing mixed with it. God is ſo pure and ſimple an Eſſence, that he is not compounded ſo much as of parts.

2. From his *Singularity*, becauſe there are no more Gods but one, God is not only One, but he is alſo the *only One*. He is ſuch a one as hath no Copartners in worſhip. Both which Titles are expreſſly aſcribed unto God in the Scriptures:

Deut. 6. 4. Iſa. 43. 10. He is God, and there is none elſe,

Deut. 4. 35. & 32. 39. *Unum non ſuperaddit enti aliquid poſitivum*, but notes only *Negationem compoſitionis & diviſionis*. One God in oppoſition to multitude, there is none beſides him, and to mixture, *Quicquid eſt in Deo eſt Deus*: So *Zech.* 14. 9. his Name one, that is, his worſhip ſhall be without humane mixture, one way of worſhip. All *Chriſtians*, *Jews* and *Turks* agree that there is but one God. The *Mahometans* devout Prieſts five times every day aſcend unto the tops of the high Turrets of their Churches, whence they proclaime as loudly as they can poſſibly ſpeak, their Prophet *Mahomet*. There is no God but one God, and *Mahomet* the Meſſenger from God. *Tom Coryat* upon a time, having heard their Prieſt often ſo to cry, got him upon a high place directly oppoſite to one of thoſe Prieſts, and contradicted him thus, that is, No God but one God, *And the Lord Jeſus Chriſt the Son of God*, and further added, That *Mahomet was an Impoſtor*: and all this he ſpake in their own language as loud as poſſible he could, in the ears of many *Mahometans*, that heard it. But he was taken for a mad man, and ſo let alone. Mr *Teory's* Voyage to *Eaſt India*, Sect. 15. *Chriſtianus ego ſum, & nullos alios deos, novi, niſi unum & verum Deum, qui creavit Cœlum & Terram, Mare, & omnia quæ in eis ſunt. Paſſio* Cypriani *per* Paulum *Diaconum edita*.

Both

Both that *he is One*, and that he is *the only One*. God is not only *Unus*, but alſo *Unicus*, or to uſe S^t *Bernards* word, *Uniſſimus*. *If that word may be uſed, he is of all things the Oneſt.* *Socrates* and *Plato* in their definition of God, aſcribe to him Unity, with particular reſpect unto his ſingularity.

Pythagoras his advice to his Scholars was to ſearch the Unity.

* D^r *Reinolds* againſt *Hart.*

There is a threefold Unity; * Firſt, of Perſons in one Nature, ſo there is one God, *Deut.* 6. 4. The ſecond, of Natures in one Perſon, ſo there is one Chriſt, 1 *Cor.* 8. 6. Thirdly, of ſundry Natures and Perſons in one quality; ſo there is one Church, *Cant.* 6. 8. The *Socinians* reject theſe three Unions, becauſe they ſo far tranſcend reaſon, and they receive not thoſe things, which their reaſon cannot comprehend.

Conſectaries from Gods unity. Chriſtians ſhould be one in affection, as God is one in Eſſence. *Mal.* 2. 10. *John* 17. 21. *Eph.* 4. 3. to 7. *Acts* 4. 32. *Rom.* 1. 23. 2 *Kings* 17. 29, 30, 31. and 18. 33, 34.

The more we content our ſelves with God only, the happier we are; he is the only infinite Riches, Wiſdom, Goodneſſe; how happy are they that have him *in quo omnia?* ſpend all thy pains in getting him.

2. If he be your enemy, there is none elſe to reſcue you; he is God, and there is none elſe; he will deſtroy, and none ſhall be able to deliver out of his hands,

3. It ſhews the wickedneſs of thoſe, which ſet up other gods, beſides the true God. The Epicure makes *his belly*, and the covetous man Gold his god. Some worſhip ſtocks and ſtones; this is a great diſhonour to him: the Papiſts worſhip the Croſſe, Invocate Saints and Angels, make a god of the Pope.

The Heathens were guilty of *Polytheiſm*, [a] they worſhipped many gods: they had their *Dii majorum*, and *Minorum gentium*. *Heſiod* reckons up thirty [b] thouſand gods; They had their *Dii mortui* Idols, *Mortales* men, and *Mortiferi* luſts. The *Romans* had their Capitol full of gods, yet the Geeſe preſerved it; whom *Auſtine* thus derides, *Dii dormiebant, anſeres vigilabant.* The *Manichees* ſaid there were two gods: The *Tritheites* that there were three.

[a] The *Gentiles* although they were *Polytheiſts*, yet they are called *Atheiſts*, Epheſ. 2. 12. not worſhipping him which is the only true God.

The Heathens multiplied gods, becauſe men cannot be happy without Aſſociates they thought God could not be, *Iſa.* 55. 8, 9. It was a true obſervation of one, *That the gods of the Heathen were good fellows*, and liked the company of one another well enough: it was onely the God of *Iſrael* (whoſe name was *Jealous*) and muſt be worſhipped alone. M^r *Goodwins* Divine Authority of the Scriptures aſſerted.

[a] they worſhipped none, *Gal.* 4. 8. [b] *Auguſt.* lib. 4. *de Civitate Dei.* Et Varro *lib.* 1. *de Rebus Divinis.*

Exod. 20. 3.

This is the very firſt of all Gods Commandements; *Thou ſhalt have no other gods before me.* If there were more, for us not to acknowledg, adore and honour them, were a wrong and act of injuſtice againſt them; ſo the firſt and foundation of all the reſt of the Commandements, ſhould be a moſt injurious and unlawfull Command; and therefore we muſt either conceive of him, which gave that Commandment, as a moſt envious, vain-glorious, arrogant and ſelf-ſeeking God, that could not endure that other gods, perhaps his equals, ſhould enjoy their due glory and homage (which were moſt abſurd and blaſphemous) or elſe muſt needs confeſs that which is the truth, That he forbad us to make any other, becauſe there is no other, [c] and he would not have us miſ-place our devotion and ſervice, by tendring it to that which is not god.

[c] *Cum præter unum Iſraelis Deum in Scriptura aliorum quoque Deorum ſit mentio, vel fictitij intelliguntur Dii, quales gentilium fuerunt vel impropriè dicti Dij, quales ſunt ſummi Magiſtratus, qui Dei in hiſce terris vices gerunt.* Pſal. 82. 6. Wendelinus. Apollinis *oraculum apud Porphyrium legitur, quo ait cæteros Deos aereos eſſe Spiritus, colendum autem unum Hebræorum Deum; cui dicto ſi parent* Apollinis *cultores, jam tales eſſe deſinunt: ſi non parent, ſuum Deum mendacij accuſant.* Grotius. Variety is the pleaſure of nature, but unity is the buſineſſe of Nature. D^r *Holyday* on *Ezek.* 37. 22.

If

If there be more gods, they cannot be Eternal; for an Eternal being admits not of multiplicity; for that is Eternal which is simply first; and that which is simply first hath nothing of as long a continuance as it self.

God united Heaven and Earth, and made them one world, the Sea and the Land, and made them one Globe; soul and body, and made them one man; Jews and Gentiles, and made them one Church; *Adam* and *Eve*, and made them one flesh, nay, God and man, and made them one Christ.

This should stir us up to thankfulnesse, that we are better taught and principled than the Heathens, they were as wise as we, but we have better light. Do not we also multiply gods in some sense? Do not we love the Creatures inordinately? 2 *Tim.* 3. 4. *Phil.* 4. 19. place our hope and confidence in them? Some will say to a great man, Sir, I am your Creature, *Psal.* 49. 6. *Job* 31. 24. fear them inordinately, *Isa.* 51. 12. rejoyce and glory in them, *Job* 37. 25. *Jer.* 9. 23. ascribe an efficiency to them, *Hab.* 1. 16. obey them against the mind of God, *John* 8. 44.

Chap. VII.

Of Gods Understanding that he is Omniscient, and of his Will.

THe next Attribute is God in his *Understanding*; which is the Divine [a] Essence, Understanding, and knowing all things alwayes, and by one act. It is called also *Science*, *Knowledg* and *Omniscience*. God knows all things, because first he knew himself [b] directly in himself, by himself, and primarily as a most perfect object; which knowledge in God, is of Absolute Necessity (for he could not exist without the knowledge of himself) and infinite, apprehending an infinite object, *Psal.* 147. 5.

[a] *In homine differunt* intellectus *tanquam facultas*, scientia *tanquam habitus intellectus*, cognitio *tanquam actus à facultate per habitum profecti-*

scens. In Deo omnia sunt unum, & tantùm nostro concipiendi modo distinguntur. [b] Matth. 11. 27. 1 Cor. 2. 10. *Vide* Aquin. *part.* 1. *Quæst.* 14. *Art.* 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16. Petavium *De Deo Deique proprietatibus*, *l.* 4. *c.* 1, 2, 3, 4, 5, 6. *&* Strangium *De voluntate & Actionibus Dei circa peccatum*, *l.* 3. *c.* 10, 11, 12. *&* *De Scientia media*, *l.* 3. *c.* 17, 18. *Inter divina Attributa, quæ ad extra induunt respectum,* intellectio *seu* scientia *Dei primum locum occupat. Divina enim* sapientia *est principium agendi* dirigens; voluntas *Dei principium* imperans, potentia *verò principium* exequens. *Distribæ* Thomæ Aylesbury *De Æterno Dei decreto*, *c.* 1. *De Scientia Media.*

Secondly, Because he knows the creatures all [c] and singular [d] *viz.* all things which have been, are, or shall be, might have been, and may be; not only the substances, but all the accidents of creatures, not only things necessary, but also contingent, all good things by himself, and all evils by the opposite good; and that infallibly without error.

[c] See *Zeph.* 1. 12. *John* 21. 17. Heb. 4. 13.

[d] *De singularibus*, *qualia sunt, hic Angelus, hic homo, hæc planta, olim multi Philosophi dubitarunt an Deus hæc nosset. Sed manifesta veritas est. Creavit enim Deus singularia; judicia sua exercet circa singularia; reddit cuique secundum opera sua, supputat numerum stellarum, & nominibus suis singulas vocat.* Psal. 47. 4. *Vide* Psal. 56. 9. *&* Matth. 10. 30. *Pertinet huc totus Psalmus* 147. Wendelinus.

There is,

1. His general knowledge, and the knowledge of his providence, *Acts* 15. 18.

2. The knowledge of his peculiar grace and special love, *Psal.* 106. 4. *Psal.* 1. 6. *Job* 36. 7.

So God may be said to know a people two wayes:

1. In his eternal purpose of love to them in their Election, *Rom.* 8. 29. so he knowes them long before they know him.

2. In his actuall dispensation of speciall grace in time toward them, *Acts* 14. 16.

Cognitio per intellectum, aut est opinio, aut fides, aut scientia. Opinio neque certa est, neque evidens cognitio: sed ita aut affirmativa, aut negativa parti assentitur, ut tamen de altera dubitet. Fides certa est: sed non evidens cognitio, Heb. 1. 11.

For the manner of Divine Knowledg, God knows all things by his Essence, not by Species abstracted from the things; for so things should be before the Divine Knowledge, on which yet they depend. God doth not understand by discoursing from a known thing to that which is unknown, in a doubtfull and successive reasoning; but by looking on them, and by one most simple individuall and eternal Act comprehending all things. He apprehends by one Act of his Understanding, and by himself simple things without Species, compound without composition and division, Syllogisms and consequences without discourse; Lastly, he most perfectly understands all the multitude of things without distraction, and distance both local and temporal, without distinction of former and latter, past or future, according to the beginning, progresse and end, possessing all things together, and alwayes present; which with us are revolved in time, *Dan.* 2. 21, 22. 1 *Cor.* 3. 19, 20. *Isa.* 44. 7. *Rom.* 11. 33. *Heb.* 4. 13. *Psalm* 94. 9, 10, 11.

At vero scientia certa est, & evidens cognitio. Hæc itaque propter utramque conditionem verè & propriè Deo attribuitur. Zanch. *De Natura Dei, l.* 2. *c.* 2. *Quæst.* 1. *In divina scientia duo potissimum sunt admiranda, quæ soli Deo propria sunt, nec Creatura ulli communicari possunt. Quod Deus norit intimos cordis nostri recessus & cogitationes omnes antequam se prodant; unde dicitur* Καρδιογνώστης. *Deinde quod Deus videat è longinquo quæ nondum sunt, Utraque hæc conjungit Psalmes* v. 2. *Strangius De voluntate & Actionibus Dei. Vide plura* ibid.

As knowledge is a most certain, perfect, and evident understanding of things, so farre it is to be given to God, and in a perfecter manner without comparison, than is, or can be in us. But as it is in us a habite, or act perfecting the understanding, or a disposition and thing different from the understanding, and added to it. Lastly, So farre as it contains any thing imperfect in it, so farre also it is to be removed from God.

The Scripture proves Gods Omniscience.

Psal. 139. 1, 2, 3, 4, 6, 12. *Acts* 15. 18. 1 *John* 3. 20.

1. Affirmatively or Positively, *Job* 28. 24. 1 *Sam.* 2. 3. he is called by *Hannah* in her Song, a God of Knowledg, 1 *Sam.* 16. 7. 1 *King.* 8. 39. *Psal.* 94. 11. He knows from eternity, by one simple Act, before all time, before there was a world, secondly, certainly; he cannot be deceived.

2. Negatively, *Job* 42. 2. *Psal.* 139. 45. *Heb.* 4. 13.

3. Metaphorically and Figuratively, for when eyes and ears be given to God, his Omniscience is signified, 2 *Chron.* 16. 9. *Psal.* 11. 7. when he is called light, 1 *Joh.* 1. 5.

2. It is proved by Reason.

1. By way of negation, ignorance is a defect and imperfection, but God is most perfect, therefore all ignorance is to be removed from him.

2. By way of Causality, God governs all things in the whole Universe, and directs to convenient ends, even those things which are destitute of all Knowledge and Reason. Therefore he fore-knows and sees all things, all Creatures are Gods works, and an Artificer knows his work; the Prophet knew what was in *Gehezi*'s heart, God revealing it to him. God made the heart; shall not he know it? Who was his Counceller? He is so wise, that he needs not the councel of any.

Psal. 104. 24.

3. By way of eminency. God hath made Creatures intelligent and full of knowledg, *viz.* Angels and men; therefore he knows and understands in a farre more perfect and eminent manner, *Psal.* 94. 10.

He knows.

1. The substantial natures of all other things; as of Angels, Men, Beasts, Plants, *Gen.* 1. *He saw all things which he had made.* Matth. 6. He is said to take care of Sparrows, *Matth.* 10. 29, 30. which would not be without knowledge.

2. There

2. Their accidentals, as actions and passions with the circumstances of them. Hence he is said *to know the hearts and try the reyns of men*; and *there is nothing hid from him*. Mat. 6. *The Father which seeth in secret*.

3. He knows things which are to come, not as if they were to come; for to him all things are present. God makes this an argument of his Divinity, when he bids them see, if their Gentile gods can tell what is to come. He doth not only know what things naturally shall be, but likewise what is possible. By his Prophets, he hath often foretold future things.

4. He is privy to all our actions, *Psal.* 119. 168. *Job* 34. 21, 22. Knows with what heart, and with what aimes and ends we do them. 2. Knows our words, 2 *King.* 6. 12. *Psal.* 139. 4. *Matth.* 12. 36. 3. He knows our thoughts, *Prov.* 15. 11. *Job* 42. 2, 4. 1 *Sam.* 16. 7. *Psal.* 94. 11. God sees and knowes the heart, *Gen.* 6. 5. *Psal.* 90. 8. & *Rom.* 8. 27. *Apoc.* 2. 23. He made the heart, and will judg men for their thoughts, he gives laws to the heart, saying, *Thou shalt not covet thy neighbours house*; else God were not Infinite in knowledg, if he knew not the heart. Our purposes, 2 *Sam.* 7. *Davids* purpose of building God a house.

1. Our persons are manifest to him.
2. Our state and qualification.
3. Our works and actions.
Psal. 33. 14, 15. & 94. 11. & 73. 9. *per totum*. Prov. 15. 11. Psal. 139. 2. God is *totus oculus quia omnia videt*. August. It was said of Christ, *He knoweth what is in man*.

He pondereth the heart of every man, *Prov.* 21. 2. He knows, 1. The general bent and inclination of the heart, *Deut.* 31. 21. 2. What graces are in the heart. 3. What actings of grace there are in the heart. 4. What ends the heart hath in all its undertakings.

Our Understanding differs from Gods many wayes:

1. We have our knowledg from others, from him; he his from himself. He understands by himself without any help; man needs many helpers, his senses, fancy, and intelligible Species.

2. In extent; we know but somethings, he all, general and particular.

3. Our knowledg is simply finite, but Gods infinite.

4. We understand things by Species or Images, abstracted from them: he by his Essence.

5. We understand things successively one after another, with pains of discourse, proceeding from an unknown thing to a known, or from a lesse known to a more known: but God knows all things together, and by one most Simple, Immutable, and Eternal Act of Understanding.

6. He knows himself, and all other things perfectly, all things past, present, and to come, open, secret, certain, contingent, that which shall be, which shall never be; we cannot shew the Causes nor Properties of an Herb, and understand onely those things which are, or at least have been, and we know doubtingly.

He is *primus intelligens* and *primum intelligibile*.

There is in God (say the Schoolmen) *Scientia visionis & simplicis intelligentiæ*. The object of the first is all things which really are, have been, or shall be. *Visio enim terminatur ad existentiam rei, non ad solam possibilitatem*, saith *Bellarmine*. Of the second all things possible. Of the *Scientia Media*, between these two, See Dr *Prideaux*, Lect. 2. and also *Aylesbury Distrib. partem primam De Æterno Dei Decreto*, c. 1. and Dr *Stearnes Animi Medela*, l. 2. c. 18. Which knowledg is a great dishonour to God, as if he knew the futurition of things by the second causes, this makes his knowledg uncertain and dependent on the Creature, *Rom.* 8. 29. Dr *Stearne* in his *Medela Animi*, l. 2. c. 23. Answers Dr *Prideaux* his Arguments against *Scientia Media*, he saith there of him, *Vir scientia summa mediam asservatur*.

Vide Zanch. *De natura Dei*. l. 3. *Quæst.* 12. c. 2.

1. This is a terror to the wicked, who is ignorant of God, 2 *Thess.* 1. 8. The study of the knowledg of God, and our Lord Jesus Christ, is the highest, noblest, the most soul-perfecting and exalting knowledg that can be: all other knowledg

See *Ephes.* 4. 18. 1 *John* 2. 21. Knowledg is,

1. A special Article of the New Covenant, *Jer.* 31. 34. 2. It is a work of the Spirit, *John* 16. 13, 14. We can not pray or make use of any truth except we know it, nor discover errors, nor preserve our selves from them. We should grow in grace, and therefore should grow in knowledge, 2 *Pet.* 3. 18. *Phil.* 1. 9.

without this will nothing advantage us. Ignorance of the juſtice of God and his truth, in fullfilling his threatnings, makes men bold to ſinne, *Joſh.* 24. 19. *Heb.* 2. 3. *Numb.* 32. 23. This is alſo a terror to thoſe that do evill and think to hide it from God, 1 *Cor.* 4. 5. 2 *Kings* 9. 26.

2. It is neceſſary for us to be ruled by him, who is ſo full of Knowledg, and to believe all which he ſaith by way of relating, promiſing, threatning.

Againſt worldlineſſe *Mat.* 6. 30, 32.

3. This may comfort Gods people, who are upright, 1 *Cor.* 5. 11. *Gen.* 17. 1. *My witneſſe is in Heaven*, ſaid *Job*: If they know not how to expreſſe themſelves in Prayer, God knows their groanes. The good they do though ſecretly, is ſeen, *Matth.* 6. 2, 3, 4, *Heb.* 6. 10. *Acts* 10. 1, 2. What they do well ſhall be accepted and rewarded, 2 *Cor.* 5. 9. *Gen.* 4. 7. *Iſa.* 3. 10. *Mat.* 6. 4. God keeps an account of all thy ſufferings, duties, 1 *Cor.* 4. 4.

It is a Caſe of Conſcience, whether we muſt ever carry this thought in our minds, that God is preſent and ſees what we do.

It is,

1. Our duty to revive this thought upon the ſoul, *Mal.* 3. 16. the oftner we think of God, the more regularly do we act.

2. We muſt actually think of Gods preſence in a time of temptation, *Gen.* 39. 9.

3. We ſhould actually revive this thought in ſolemne duties, *Heb.* 4. 13. *Acts* 10. 33.

4. The more the Lord finds us in our ſecret ſins, the oftner we ſhould think of his all-ſeeing eye.

To Gods Underſtanding are referred his *Wiſdome*, or *Prudence*, and *Preſcience*.

Great in Counſel, *Jer.* 32. 19. *Rom.* 11. 33. *Job* 9. 4.

The *Wiſdome* or *Prudence*, and counſel of God, by which God rightly perceives the beſt reaſon of all things which are done. Hence it is that all things are joyned and knit together in a moſt perfect harmony, and beautifull order, ſo that they well agree, both amongſt themſelves and with God.

God is wiſdome it ſelf, *Prov.* 8.

His Wiſdome is,

1. Infinite, *Pſal.* 136. 5. and unſearchable *Job* 11. 7.

2. Eſſential to himſelf. He is the only wiſe God, *Rom.* 16. 27. 1 *Tim.* 1. 17. He is *wonderfull in counſel*, and *excellent in working*, Iſa. 28. 29.

3. He is perfectly, originally, unchangeably wiſe, *Iſa.* 40. 13.

4. The fountain of all wiſdom; Was there ſuch wiſdom in *Adam*, to give names to things according to their natures; and in *Salomon* to diſcourſe of all things? and is there not much more in God?

The wiſdome of God is ſometime taken perſonally, and ſo the Sonne of God is called wiſdom, *Prov.* 8. 1. Sometime Eſſentially which is common to all the perſons in the Trinity.

Wiſdom[e] is an ability to fit all things to their ends. He that worketh for a worthy and good end, and fitteth every thing unto it, worketh wiſely.

[e] Wiſdome is a virtue of right underſtanding things to be known, and making right uſe of that knowledge to the ordering of himſelf and his actions for the beſt. Wiſdome is ſuch a knowledge of things, as they are abſolutely in themſelves, and comparatively with others, that a man is thereby perſwaded unto that which will be his own true good for ever. There is a twofold act of wiſdome, and both moſt eminent in God. The firſt is knowledge in the nature of things, which is properly called *Science*. The ſecond is knowledge how to order and diſpoſe of things, and it is called *Prudence*.

He is called God only wiſe, *Rom.* 16. 27.

He is,

1. Eſſentially and originally wiſe, wiſdom it ſelf.

2. Univerſally wiſe, *John* 21. 17.

3. Unerringly and infallibly wiſe, 1 *John* 1. 5.

4. Unchangeably wiſe, *James* 1. 17. although the things he knows may vary. He can have no new objects added to his knowledg, can not forget that which he did know, knows not things by habits, knows all things at firſt in the moſt perfect manner.

5. He knows all things in a moſt holy manner, 1. Knows what ſin is, without any mixture of ſinne. 2. Knows all things ſuitable to their nature, *Rom.* 2. 2. *Pſal.* 9. 8.

1. He made them. 2. Suſtaineth them. 3. Actuateth them. 4. Guideth and diſpoſeth them all wiſely; aiming at a noble end, *viz.* his own glory, content and ſatisfaction.

He hath ſet alſo to each of them ſpecial ends, to which they ſerve in nature, and that end is the mutual preſervation one of another, and common beautifying of the whole workmanſhip, in ſubordination to that high end of his glory; and ſo he hath fitted each thing for that particular end he made it; and all for the univerſal end, to which he intended all. The Sun was made to diſtinguiſh day and night, and the ſeveral ſeaſons, it it moſt fit for that end in its quantity, quality, motion, and all that pertain to it. God made graſſe for the food of Beaſts, it is fit for that end; ſo in the reſt.

Wiſdome hath two principal acts, Fore-ſight and Fore-caſt, by which a man can before-hand ſee what will be after to make his uſe of it; 2. Diſpoſing and ordering things, by taking the fitteſt meanes and opportunities to attain his own good and right ends. This virtue is Infinitely in God, for he doth fore-ſee all things eternally; and in time diſpoſeth of them moſt fitly, by the fitteſt meanes and opportunities for the beſt that can be, to his own glory, which is the higheſt end that he can and ſhould aim at; for to that which is the beſt of all things, muſt all things elſe be referred; therefore God is the only wiſe God. Gods knowledge differs from his wiſdome, in our apprehenſion thus. His knowledg is conceived as the meer apprehenſion of every object, but his wiſdome is conceived as that whereby he doth order and diſpoſe all things. His knowledg is conceived as an act; his wiſdom as an habit or inward Principle; not that it is ſo, but only we apprehend it in this manner.

Gods wiſdom is ſeen in theſe particulars:

It was a blaſphemous ſpeech of *Alphonſus*, *Si ego Deo adfuiſſem mundum meliùs ordinaſſem. Miramur artificium hujus corporis ad vitam, id eſt ad rem temporariam: quantum eſt artificium fœtus in utero ad novem menſes? quantum formicæ & muſcæ, & Papilionum, & floſculi eodem die perituri quo naſcitur.* Lud. Viv. *de verit. Fid. Chriſt. l.* 1. *c.* 17. Prov. 3. 19, 20. Eccleſ. 3. 11. Prov. 12. 12, 13, 16.

1. In making of this great world, 1 *Cor.* 1. 21. all things therein are diſpoſed in the beſt Order, Place, Time, by the wiſeſt Architect. How doth *David* in the *Pſalms* admire the wiſdom and power of God, in making of the world, *Pſal.* 136. 5. & 104. *per totum.* Much wiſdome and art is ſeen in the Sun, Stars, creeping things; *Salomon in all his glory was not comparable to one of the Lilies*; for that is native and imbred, his adventitious.

2. In particular, in making of man, the little world. *David* is much affected with this, *Pſal.* 139. 14, 15.

3. In the Order which is in theſe things, God hath made every thing beautiful in his ſeaſon, ſaith *Salomon.* He is called *The God of order*, Pſal. 19. The Heavens are ſaid to have a line, which is likewiſe called their voice, becauſe God by this exact order and art, which he ſhewed in making of them, doth plainly declare to all the world, his Glory and Power.

4. In that nothing is defective or ſuperfluous.

5. In contriving things by contrary meanes. He brings about contrary ends, by contrary meanes; by death he brought life to believers, by ignominy and ſhame the greateſt glory. By terrors for ſin, he brings the greateſt comfort, and leads men by Hell to Heaven.

6. By catching thoſe which are wiſe in their own craftineſſe, *Pſal.* 59. *Job* 9. 4.

7. In finding out a way to ſave man by Chriſt, *Epheſ.* 3. 10. πολυποίκιλος Wiſdome in many curious paſſages, 1 *Pet.* 1. 12. the very Angels deſire to pry into this Myſtery; and indeed here was ſo much wiſdome, that if the underſtanding of all men and Angels had been put together, they could not

1 Cor. 2. 7. Epheſ. 1. 8.

have deviſed a poſſible way for mans ſalvation.

Epheſ.3.10. Rom.11.33. Mat.11.25.

8. In the Church, in the Oracles of Scripture, exceeding all ſharpneſſe of humane wit, in the Original, Progreſſe, Charge, and migration of the Church, and other myſteries of the Goſpel, the profound and immenſe wiſdome of Gods counſels ſhines.

9. In the particular paſſages of his Providence to his Children, about their outward condition; in taking *David* from the ſheep-fold to be a King, but how much miſery did he undergo before he was ſetled? So to *Jacob*, *Abraham* and *Paul*, in doing them good by their ſins, making them wary.

10. In Heaven, in which the Counſels, Acts, Decrees, and Promiſes of God (all obſcurity being removed) ſhall be moſt clearly unfolded.

Dan.2. Chriſt is made unto believers Wiſdome, 1 Cor.1.30.

Doſt thou want wiſdome, go to this fountain, *Jam.*1.5. *Pſal.*94.10. all the wiſdom of men and Angels comes from him. The godly have a moſt wiſe Teacher, *Job* 36.22.

He taught us Wiſdome while he was on earth in his own Perſon; now he teacheth us Wiſdome by the written Word of the Old and New Teſtament, *Coloſ.* 3.16. 2 *Tim.* 3.15. 2. Makes it effectual to us by his Spirit, *John* 14. 15. and 16. Chapters. 1. We ſhall underſtand ſo much as ſhall certainly make us happy. 2. We have not a perfection of Wiſdome in this world, 1 *Corinth.* 13.9. 3. This is the alone Wiſdome, *Prov.* 4.18.

Secondly, Take heed of truſting in thy own crafty wiſdom, 1 *Cor.*3.18.

Thirdly, Gods wiſdom cals for our fear; the people feared *Solomon* for his wiſdom, and alſo for our praiſe, *Rom.*16.27.

Fourthly, The order and variety of things ariſeth not from nature, but the Divine working.

Fifthly, We ſhould let God alone to chooſe our condition for us, and be content with the portion that God gives us, that weather which he ſends, thoſe troubles he brings on us; ſince he is wiſeſt, and knows beſt what is fitteſt for us, and when is the beſt time to help us, *Job* 35.14. We ſhould not deſpair of deliverance, though our caſe be deſperate, *Gen.*18.14. *Jonah* 2.2.

We ſhould take heed how we confine God to our wiſdome and wayes, Pſal.78.30. Pſal.119.99, 100,101.

Sixthly, Admire that in the workes of God which we underſtand not: Gods wiſdome is unſearchable, and his counſel like unto the great depth.

Seventhly, Be conſtant and diligent in reading and pondering upon the Scriptures; they will make you wiſe to Salvation; to which adde Prayer and Practice.

A holy cloſe Converſation, walking according to the Rule of the Goſpel, is a Chriſtians onely wiſdome, *Epheſ.* 5. 15, 16. Fifty times in the *Proverbs* a godly man is called a wiſe man, and every wicked man a fool. See *Prov.*4.7.

Reaſons:

First, Such a converſation is moſt conformable to the Rule of wiſdom, the word of God.

Secondly, All the Properties of wiſdome are to be found in it.

1. A great part of wiſdom is to chuſe that which is a real good, to propound the greateſt good for his end, *Eccleſ.*12.13.

2. A wiſe man ſearcheth into the bottome of things, ſees them inwardly; many things appear good that are not ſo, this is onely found in a holy converſation.

3. Another property of wiſdom is to take a right way to attain his end.

4. He will looſe no opportunity, but purſues the chiefeſt good with all his might, *A wiſe mans eyes are in his head. A fool hath a price in his hand, but no heart to it.*

5. He will part with a leſſer good for obtaining a greater.

6. Wiſdom acts men by the higheſt principles, and is ſeen in a right judging and eſteeming of things and perſons, *Dan.*4.17. puts men upon the nobleſt actions, *Prov.* 15.24.

Gods

Gods *Prescience* or *fore-knowledg* is that whereby God fore-knew all future things necessarily, certainly, immutably, and from everlasting. Neither fore-knowledge nor remembrance are properly in God, all things both past, and to come, being present before him. Act. 2. 23.

[f] It is called *Prescience*, not in respect of God but men. *Gen.* 18. 1. & 15. 16. *Prescientia ex nostro captu sic appellatur, rerum respectu, quas ipse Deus futuris temporibus disposuit nobis & Angelis manifestandas; cum Deus ab aterno sciverit omnia cognoverit, quæ nostro respectu futura dicuntur.* Diatribæ Thomæ Aylesbury *de Æterno Dei Decreto*, c. 1.

God hath an exact prescience of all euents that come to passe, *Acts* 15. 18.

1. The final estate of men, *Rom.* 8. 29. and the meanes by which they shall come to it.

2. All contingent actions, *Heb.* 4. 10.

Prescience is often taken in Scripture for that acknowledgment, by which God before the foundation of the world, acknowledged those which he elected for his, and approved of them, and loved them, *Rom.* 8. 29. *Whom he fore-knew*, that is, whom he loved and chose according to his purpose, and acknowledged for his, those also he predestinated and pre-ordained to eternal life, *Acts* 2. 23. By fore-knowledge there, not simply knowledge, but knowledge joyned with will and approbation is signified. So *Rom.* 11. 2. *Fore-knew*, that is, acknowledged for his.

Although Gods *Prescience* bring not a necessity upon events, yet it is necessary for all things to happen so as God hath fore-told, because God so fore-knows, as he hath decreed and will'd it shall be; but his Decree gives existence.

A certain Science and Prediction of future and contingent things, is that first mark by which we are taught to distinguish the true God from Idols, *Isa.* 41. 23. *Vide* Voet. *Thes. de Scientia Dei, p.* 251, 252, 253.

Præscientia Dei est cognoscitiva, non causativa. Act. 2. 23. Rom. 8. 29. 1 Pet. 1. 2.

So much for Gods Understanding; his Will follows; by which God [g] freely, immutably, and efficaciously wils and approves of Good, and that only, both the chiefest and first, *viz.* himself and his own glory, as the end, *Prov.* 16. 4. & *Rom.* 11. 36. *John* 8. 50. and also the secondary, inferiour and subordinate good, *viz.* that of the creature, as farre as it hath an Image of that chiefest good, and tends as a mean to that ultimate end.

[g] *Voluntas qua Deus seipsum vult per se, & extra se omnia propter se seu suam gloriam.*

Wendelin. Iob 9. 12. Psal. 115. 3. & 135. 7. Dan. 4. 25. Exod. 33. 19. Rom. 19. 18, 21. 2 Corinth. 12. 11. God created all things, because he would, he redeemed us of his good pleasure, sheweth mercy to whom he will shew mercy. God is: 1. Most Perfect. 2. Truly blessed, therefore most free. *Licet Angelos atque homines agentia libera esse dicamus, Deum tamen solum primum agens liberum (sicut æquum est) pronunciamus; à cujus voluntate sicut omnis creaturæ libertas dependet, ita etiam à motione Dei, omnis libertatis creatæ in actum productio.* Twiss. *contra* Corvinum, *cap.* 8. *Sect.* 4.

God wils:

1. Most freely: for as liberty is essential to every will, so it is chiefly proper to the Divine, because it is a will especially: yet God wils good necessarily with a necessity of Immutability, but not with a necessity of coaction: for he is necessarily and naturally Good, and that which he once willed, he always wils immutably, and yet freely.

2. God wils efficaciously: for no man resisteth, nor can resist his Will, *Dan.* 4. 32. *Rom.* 9. 19. *Voluntas Dei semper impletur aut de nobis aut à Deo in nobis. Augustine.*

Zanch. *de Natura Dei, l.* 3. *c.* 4 *Quæst.* 1. *Nulla causa datur voluntatis Dei, quoad actum volendi.* Aquin. *Qu.* 1. *Art.* 2, 3. 45. And this is the opinion of all the Schoolmen, saith Dr *Twisse.*

Will is taken:

First, Properly.

1. For a faculty or power of the soul whereby we will; so we say, there are these faculties in the soul, the understanding and the will. So for that faculty of willing which is in God, so it is one with Gods Essence.

2. For the act of his willing, called *Volitio*: so it is one also with his Essence. For as he is Eternal and Immutable, so is also his will.

Second-

Secondly, Metonymically.

For the Object or thing willed, ſo *John* 6. *This is the will of my Father*, that is, that which he willeth and hath decreed, *Thy will be done*, 1 Theſſ. 4. 3. So we ſay, It is the Princes will, that is, that which the Prince willeth; he willeth his own glory chiefly.

[h] The Scripture often aſcribes a will to God, *Iſa.* 46.10. *Rom.* 9.19. *Joh.* 6.39.

Gods will is his Eſſence [h] whereby he freely willeth good, and nilleth evil: or it is a faculty whereby God chuſeth all and onely good, and refuſeth all and onely evil. *Voluntas in Deo nihil aliud eſt, quam Deus volens.* Zanch. *de Natura Dei. l.* 3. *c.* 4. *Quæſt.* 1.

The will of God is an eſſential Property, whereby the Lord approveth that which is good, and diſproveth the contrary, *Mat.* 19.17. *James* 1.17. *Pſal.* 5.4. *Voluntas Dei eſt liberum, æternum, ſapientiſſimum, immutabileque Dei decretum: tum de univerſis & ſingulis rebus, quas condidit, ad certos uſus & fines, per certa media deducendi: tum de malis, quæ non fecit, neque facit, nempè peccatis, fieri permittendis: idq; ad ſuam gloriam.* Zanch. *de Natura Dei. lib.* 3. *c.* 4. *Quæſt.* 3. *Vide plura ibid.*

God wils things wiſely, *Epheſ.* 1.11.

1. He wils according to an infinite fore-knowledge. Counſel is attributed to God, *Non propter inquiſitionem ſed propter certitudinem cognitionis.* Aquinas. *Acts* 15. 18.

2. Wils all things according to an immutable Decree.

3. Wils every thing to a certain end, and to the higheſt and beſt end, himſelf, *Prov.* 16.4. *Rom.* 11.35.

The will of God is:

1. Moſt holy, *Rom.* 12.2. *Pſal.* 119.137. The rule of juſtice, *Lam.* 3.37. *Epheſ.* 1.11. *Deut.* 29.29. *Iſa.* 8.20.

2. Eternal, *Rom.* 9.11.

3. Unchangeable, *Mal.* 3.6. *Rom.* 11.1.

4. Free, *Liberum id eſt, quod ſui juris eſt.* Petavius.

The will of God is one and the ſame, but it is [i] diſtinguiſhed:

[i] Every diſtinction of Gods will, muſt be framed *ex parte volitorum, non ex parte volentis.* Dr *Jackſon.* See Dr *Prideaux* his Sermon on 2 *Chro.* 32. 24. p. 17.

1. In reſpect of the Object into *voluntatem beneplaciti & placiti.* God wils good things, and good effects with the will of his good pleaſure, approving them firſt of all, and by himſelf, he intends their end and means, *Epheſ.* 1.5. but evil, and evil effects as they are evil, he nils, diſapproves and diſlikes. Yet he voluntarily permits evil, and as there is a good end of it, he wils it with the will of his pleaſure, for it is good that there ſhould be evil, *Pſalme* 81.12. *Acts* 14.16. 1 *Cor.* 10.5. Divines thus diſtinguiſh: There is *volitio malis & mali*, to will ſinne to be, is not ſinfull, it had never come into the world, if God had not will'd it.

2. In reſpect of application to the creature, into

[k] Piſcator *negat ullam Dei voluntatem eſſe conditionatam. Negat etiam* Bradwardinus, *demonſtratq; omnem Dei voluntatem eſſe abſolutam. Eſt iſta meo judicio ſententia accuratior. Sed voluntas Dei poteſt diſtingui in voluntatem abſolutam & conditionatam; nimirum non quoad actum Dei volentis, ſic omnis Dei voluntas eſt abſoluta, ſed quoad res hoc Dei actu volitas. Vult enim Deus ut alia abſolutè eveniant, alia verò non ſine conditione, ſic fidem hominis & regenerationem & reſipiſcentiam vult Deus abſolutè electis ſuis, hoc eſt, vult ut iſta iis contingant abſolutè; at ut ſalus eis abſolutè contingat non vult, ſed duntaxat ſub conditione fidei & reſipiſcentiæ, finaliſq; in iiſdem perſeverantiæ.* Twiſſ. *contra* Corvinum *c.* 8. *Sect.* 4. *Vide plura ibid. & c.* 14. *Sect.* 8. *Miro & ineffabili modo non fit præter ejus voluntatem quod etiam contra ejus ſit voluntatem, quia non fieret ſi non fineret, nec utiq; nolens finit, ſed volens. Nec fineret bonus fieri malè, niſi omnipotens etiam de malo facere poſſet bené.* Auguſt. *Enchir. ad* Laurent. *c.* 100.

1. He wils according to an infinite fore-knowledge. Counſel is attributed to God, *Non propter inquiſitionem ſed propter certitudinem cognitionis.* Aquinas. *Acts* 15. 18.

2. Wils all things according to an immutable Decree.

3. Wils every thing to a certain end, and to the higheſt and beſt end, himſelf, *Prov.* 16.4. *Rom.* 11.35.

The will of God is:

1. Moſt holy, *Rom.* 12.2. *Pſal.* 119.137. The rule of juſtice, *Lam.* 3.37. *Epheſ.* 1.11. *Deut.* 29.29. *Iſa.* 8.20.

2. Eternal, *Rom.* 9.11.

3. Unchangeable, *Mal.* 3.6. *Rom.* 11.1.

4. Free, *Liberum id eſt, quod ſui juris eſt.* Petavius.

The will of God is one and the ſame, but it is [i] diſtinguiſhed:

1. In reſpect of the Object into *voluntatem beneplaciti & placiti.* God wils good things, and good effects with the will of his good pleaſure, approving them firſt of all, and by himſelf, he intends their end and means, *Epheſ.* 1.5. but evil, and evil effects as they are evil, he nils, diſapproves and diſlikes. Yet he voluntarily permits evil, and as there is a good end of it, he wils it with the will of his pleaſure, for it is good that there ſhould be evil, *Pſalme* 81.12. *Acts* 14.16. 1 *Cor.* 10.5. Divines thus diſtinguiſh: There is *volitio malis & mali*, to will ſinne to be, is not ſinfull, it had never come into the world, if God had not will'd it.

2. In reſpect of application to the creature, into

1. Abſolute [k], when God willeth and concludeth any thing concerning us without any condition in us.

2. Conditional, when he wils, ſome condition being put in us, ſo God would have all men of years ſaved on the condition of faith. The firſt of theſe is by another name called, *Voluntas beneplaciti*, the laſt, *Voluntas ſigni.*

Gods will is:

1. Secret, *Voluntas propoſiti*, that whereby he hath abſolutely, and freely determined with himſelf what he will doe, permit or hinder, *Pſal.* 36.7. *Acts* 1.7.

2. Re-

2. Revealed, *Voluntas præcepti*, that whereby God hath manifeſted what he would have believed, done or left undone by his reaſonable creatures, *Mark* 3.35. 1 *Theſſ.*4.3. That diſtinction of Gods will into *beneplaciti & ſigni*, differs little from this. *Signi* is the ſame with revealed. *Beneplacitum* is the decree properly ſo called, which may be either hidden or manifeſt. Pſal.115.3. Epheſ.1.11. Rom.9.18. & 12.1,2. callad the will of God concerning us.

See Dr *Gouge* on *Heb.*2.4. Sect.37. and Strangius *de Dei voluntate, & Actionibus Dei circa peccatum. lib.* 1. *cap.* 3.

It ſerves, First, to comfort us in adverſities: God is a moſt free Agent, therefore he is not bound to ſecond cauſes, ſo as he cannot help without them, *Pſalm* 115. 3.

Secondly, To exhort us to Sobriety in our judgement of Gods works. He is a moſt free Agent, therefore we ſhould not raſhly exact of him a reaſon of his deeds. Rom. 9.20,21 22.

2. We ſhould labour, firſt to know Gods will, ſo did *Eli*, 1 Sam. 3.17.

2. Our wils ſhould be pliable to the will of God.

All goodneſſe and truth in the creature is a conformity *cum Archetypo*, ſay the Schoolmen, of truth to the mind of God, and of goodneſſe to the will of God, the firſt truth and goodneſſe is in him: thoſe paſſages therefore in ſome mens writings had need to be well-weighed, *Quædam volita quia bona, & quædam bona quia volita*, God wils ſome things becauſe they are good, as if ſome things were antecedently good to the will of God. His will is the rule of all goodneſſe, *Non ideo volitum quia bonum, ſed ideo bonum quia volitum.* The power of grace mainly conſiſts in a ready ſubmiſſion to the will of God.

Reaſon.

First, Grace is the Law written in the heart, *Jer.*31.33. when there is a diſpoſition there ſuitable to every Commandment, *Prebendo vires efficaciſſimas voluntati*, ſaith *Auguſtine.*

Secondly, The higheſt ſubjection of the ſoul to God is the ſubjection of the will.

He will be obeyed as well as worſhipped, as a God:

1. You are his ſervants, his will ſhould be ſubdued to his Maſters ends, he is to have no will of his own.

2. You are ſaid to be married to God, *Hoſ.* 2. 19. The woman is to ſubject her will to her husband, *Gen.*3.16.

3. Becauſe the act of the will only is the act of the man, *Actus voluntatis eſt actus ſuppoſiti*, Pſa.119.30. that is an act of a man, which if he were free he would chuſe to do, *Pſal.*40.6.

4. The main power of ſinne lies in the will, the blame is ſtill laid upon that, *Iſrael would have none of me, you will not come to me, that you may have life; I would, and you would not:* I am bound (ſaith *Auguſtine*) *Mea ferrea voluntate.*

5. The main work of the Spirit in the omnipotency of it, is ſeen in ſubduing the will, *Epheſ.*1.19. *Pſal.*110.3.

6. Our ſanctification ſhall be perfect, when our wils ſhall be perfectly ſubjected to God, *Heb.*12.23.

We ſhould be carefull:

1. To do his will cheerfully, ſpeedily, ſincerely, conſtantly; a Chriſtian makes God in Chriſt his portion, that is his faith; and the word of God his Rule, that is his obedience. Pſal.110. Deut. 16.14. Pſal.119. Pſal. 51.8.

2. Be patient under the hand of God in all afflictions; for nothing can befall us but that which is the good pleaſure of our heavenly Father. Revel.2.4. Levit.10.3. Job 1.21.

3. We ſhould not depart from the Word of God, but make that the warrant of all our actions; for there is nothing ſinne, but what God forbiddeth; Pſal.39.19. Pſal.119.6. Prov.30.6. 2 Sa.6.7.&7.7.

Auguſt. Ench. *ad* Laurent. *cap.*101. Deut.29.29. Rom.9.20 Eccleſ.7.15,16. Mr *Pemble*, his *Vindiciæ gratiæ*, pag. 108,109. *Apoſtolus* 1 Tim.2.4. *non intelligit ſingulos homines, ſed quoſvis homines, hoc eſt, omnis generis homines, genera ſingulorum, non ſingula generum.*

and

and nothing acceptable, but what he commandeth. A man may with a good will, will that which God nils: as if a good Sonne desire his Fathers life whom God would have die, and one may will with an ill will, that which God wils with a good will; as if an ill Sonne should desire his Fathers death, which God also wils.

4. Pry not into the Lords secrets, they belong not unto thee, but be wise unto Sobriety.

5. We should be afraid to sinne against God, who can punish how he will, when he will, and where he will: God wils seriously the conversion of all men, by the preaching of the Word, *Voluntate approbationis*, by way of allowance, but not *Voluntate effectionis & intentionis*, not effectually, by way of full intention to worke it in them. It is one thing to approve of an end as good, another thing to will it with a purpose of using all means to effect it. Gods Commandments and Exhortations, shew what he approves and wils, to be done as good; but his promises or threatnings shew what he intendeth effectually to bring to passe.

Under Gods will are comprehended affections, which are attributed to God, and are divers motions of his will, according to the diversity of Objects. Yet they are not sudden and vehement perturbations of God * as they are in man, rising and falling as occasion serves, but constant, fixed, tranquil, and eternal Acts and Inclinations of the will, according to the different nature of things, either contrary or agreeable to it. There are in man some habitual and perpetual affections, as love and hatred; much more hath the Eternal will of God, Eternal affections, whiles it moves it self to the objects, without alteration, impression and passion. God is so farre affected toward particulars, as they agree or disagree with the universal and immutable notions and *Ideas* of good existing in God from Eternity: so God hates evil and loves good, both in the abstract and universal *Idea*, and also in the concrete in particular subject, as farre as it agrees with the general.

* God pleaseth to ascribe to himself our humane affections, not because he hath any perturbation, or passion, or troublesome stirring and working within, as we have; but because he hath an aptnesse to produce such effects, as we out of those passions do accustome to produce, but without any manner of those weaknesses or distempers, which accompany us in such actions.

Chap. VIII.

Of Gods Affections, his Love, Hatred.

The Affections, which the Scripture attributes to God, are

1. *Love* which is an act [a] of the Divine Will, moving it self both to the most excellent good in it self, and to that excelling in the reasonable creature, approving it, delighting in it, and doing good to it, *John* 6. 16, 35. *Romans* 5. 8.

a It is an attribute, whereby God loveth himself above all, and others for himself.

b *Amor Dei ipsi, quo se oblectat in eo quod approbat, eiq; bene vult, & sibi unit.* Wendelin. God is first affected toward himself and his own glory. *Passiones Dei tribuuntur non quoad affectum, sed quoad effectum.* Love is not a passion or perturbation in God, as in man, 1 John 1.5.

In which definition two things are to be noted:

1. The Object of Gods Love.
2. The Effect or Manner of Gods Love.

Christ as Mediator, Heb 1.3 He is primum amabile as the natural Sonne of God.

The primary object of Gods Love is himself, for he taketh great pleasure in himself, and is the Author of greatest felicity and delight to himself. The Father, Son and holy Ghost, love one another mutually, *Mat.* 3.17. & 17.5. *John* 3.33,35. & 5.20. & 10.17. & 15.9. & 17.24.

Christ

Chriſt is the object of his Fathers Love in two reſpects:

Firſt, As the ſecond Perſon in the Trinity, ſo God loved him before all worlds, *Col.*1.13. *Prov.*8.31.

Two things attract Love:

1. Nearneſſe of relation, *John* 1.18.
2. Likeneſſe, *Heb.*1.3.

Secondly, As Mediator, ſo conſidered in his humane nature, he was loved,

1. Freely, *Col.*1.19.
2. Upon deſert.

Partly becauſe of the excellency of his Perſon, *John* 3.23.

Partly becauſe of the merit of his obedience, *John* 10. 17. God was well-pleaſed with Chriſt ſtanding in our room, *Epheſ.* 1.6. This anſwers our being unworthy of Chriſts love. 2. It gives us confidence in Chriſts Interceſſion, *John* 16.26.

The ſecondary Object of Gods Love is the reaſonable creature, Angels and men. For though he approve of the goodneſſe of other things, yet he hath choſen that eſpecially, to proſecute with his chiefeſt Love: for theſe Reaſons,

John 14.23. Ezek.33.11. *Amor Divinus eſt.* 1. *Naturalis, quo Deus neceſſariò amat ſeipſum.* 2. *Voluntarius,* 1. *Univerſalis, quo omnes creaturas aliquo modo Deus diligit. Amare enim eſt velle alicui bonum,*

1. For the excellency and beauty of the reaſonable creature, when it is adorned with its due holineſſe.
2. Becauſe betweene this onely and God, there can be a mutual reciprocation of love, ſince it onely hath a ſenſe, and acknowledgement of Gods goodneſſe.
3. Becauſe God beſtows Eternity on that which he loves; but the other creatures, beſides the rational ſhall periſh.

Gods Love to Chriſt is the foundation of his Love to us, *Matth.* 3. 17. *Epheſ.* 1.6.

Mat.5.45. 2. *Specialis, quo Deus inaqualiter amat hos & illos creaturas, reſpectu boni inaqualis, quod in vult; ſic magis diligit creaturas rationales, & inter illas electos, & Chriſtum.* Wendelin. Some diſpute, whether God loves all creatures with an equal love? *Ex parte actus Divini*; he doth not: *Ex parte boni voliti*, he wills Heaven to ſome.

Chriſt was loved for his own ſake, we for his:

1. God loves us for Chriſts ſake upon the account of his merit, and our intereſt in him, *John* 3.16. God is holy, and we ſinners, and ſo he was diſpleas'd with us, 2 *Cor.*5.9.
2. Upon the account of our intereſt in him, as one with him, *John* 16.27.

Secondly, He loves us with a like love.

1. Brings us into a like relation, 1 *John* 3.4.
2. The Properties of this love of God, to Chriſt his manhood, are
   1. A free Love, conſidered in his whole Perſon, he deſerves Love, *Luke* 1. 48.
   2. An eternal Love to Chriſt as Mediator, *John* 17.24. 2 *Pet.* 1.9.
   3. His Love to us as to Chriſt is unchangeable, *Pſal.*103.17.
   4. A tender and affectionate Love, *Mat.*3.17. *Iſa.*62.5. *Zech.*2.8.
3. There is a reſemblance in the fruits of his Love to Chriſt:
   1. A communication of ſecrets, *John* 1.18. & 15.15,16,17. & 14.21.
   2. In gifts and graces, *John* 3.35.
   3. In ſuſtentation and upholding of him, *Iſa.*42.1.
   4. Acceptance, *Epheſ.*5.2. *Cant.*5.1.
   5. In point of reward, *Phil.*2.7. & 3.21.

God loves all creatures with a general Love, *Mat.*5.44,45. as they are the work of his hands; but he doth delight in ſome eſpecially, whom he hath choſen in his Son, *John* 3.16. *Epheſ.*1.6. *Pſal.*106.4.

God loves his Elect before they love him; his Love is actual and real in the purpoſe of it to them from Eternity. There are four expreſſions in Scripture to prove this:

1. He loves his people before they have the life of grace, *Epheſ.*4.5. 1 *John* 4.19. *Rom.*5.8.

2. Before they have the life of nature, *Rom.*9.11.

3. Before the exhibition of Chriſt, *John* 3.16.

4. Before the foundation of the world was laid, *Epheſ.*1.3. 2 *Tim.* 1.9. Therefore God loves the Elect more than the Reprobate, and our love is not the motive of his Love.

Object. How could God love them when they were workers of iniquity, *Hab.* 1.13. *Pſal.*5.3,4. He loved their perſons, but hated their works and wayes. God loved Chriſts perſon, yet was angry with him when the guilt of our ſinnes was upon him.

He loves his people:

1. Before Converſion, *Amore benevolentiæ*, with a love of good-will and of pity, which is properly ſhewed to one in miſery, *Ezek.*16.5.

2. After Converſion: with a love, 1. Of Sympathy, *Iſa.*63.9. *Heb.*4.15. & 5.2. 2. Of Complacency and delight, *Pſ.*16.10,11. that *Pſalm* is a Prophecy of Chriſt: See *Epheſ.*2.5.

This Love of his delight is diſcovered four wayes:

1. By his valuing of his people, *Since thou waſt precious in my ſight thou waſt honourable.*

2. By his commendation of his Church and people, as often in the *Canticles.*

3. By his frequent viſits, *Luke* 1.68. *Revel.*3.20.

4. By revealing his counſels to them, *John* 15.15.

1 John 4.16. John 3.35. Rom. 5.8. Mal.1.2.

2. The effect or manner of Gods Love is, that God makes the perſon happy whom he loves. For he doth amply reward that joy and delight which he takes in the holineſſe and obedience of the Elect, while he pours plentifully upon them all gifts, both of grace and glory.

This Love of God to the Elect is:

Epheſ.2.3,4. 1 Joh.4.10,19

1. Free, *Hoſea* 15.5. he was moved with nothing but his own goodneſſe, *Ezekiel* 16.8.

His love is an ancient love. Pſal.103.17. Jer.31.3.

2. Sure, firm and unchangeable, *Rom.*5.8,10. 1 *John* 4.10. *John* 13.1.& 31.3. Infinite and Eternal, which ſhall never alter, *John* 3.16. It is without ceſſation, *Pſ.* 27.10. Diminution, *Cant.*8.7. Interruption, *Rom.*8.35.to the end, or alteration; every created thing is mutable.

3. Effectual, as is declared both by his temporal and eternal bleſſings, 1 *John* 3.1. *Dei amare eſt bonum velle.*

There are divers Effects of his Love:

1. Creation, he made thee a man, made thee with counſel. In the body there are as many mercies as limbs. How quick and various in motion is the ſoul, and how comprehenſive?

2. Preſervation, *Iſa.*45.5.

3. Redemption, 1 *John* 4.10. Some think he might have redeemed us another way, but not oblige us ſo much, and that Chriſt came not onely to ſatisfie Gods Juſtice, but to ſet forth Gods Love to the utmoſt: Redemption was *Opus liberi conſilii*, Iſa.53.4. & 53.11. Chriſt willingly condeſcended to the eternal Treaty about our ſalvation. The Covenant of Redemption between God and Chriſt is ſet forth, *Iſa.*53.10,11. See *Pſal.*40.6,7. & *Prov.*8.31.

4. Sincere: It is a Love without any mixture, Love, and nothing but Love. This is the motive which perſwades God to communicate himſelf, and act for his people, *Iſa.*63.9. *Rev.*3.19.and hath no motive but it ſelf, *Deut.*7.6,7,8. 1 *John* 4.8. God hath no need of us, or our love, nor doth not advantage himſelf by loving us, *Job* 22.2.

Rom. 8.1,2.& 5.5. 1 John 3.1. Pſal.36.7.

5. Great and ardent, *John* 3.16. & 15.9, 13. *Rom.* 5.6,7. 1 *John* 3.1. God beſtows pledges of his love and favour upon them whom he hath choſen, and ſometimes he ſheds the ſenſe of his love abroad in their hearts, transforms us into his own Image, *Cant.* 4.9. & 6.5. See *Zeph.*3.17.

It is compared to the love of a Father *Psalme* 103. of a Mother, *Isa.* 49.15.

We must love God *Appretiativè*, love him above all things, and in all, *Psalme* 73.24. *Matth.*10.37. *Intensivè* and *Intellectivè*, with all our might and strength. *Affectu & Effectu*, love him for himself, and all things for the Lords sake: else it is not, 1. A Conjugal Love, 2. Not an equal Love, to love the gifts, and not the Giver.

God is the only immediate and proper object of love, he is *diligibilis naturâ*.

We should love Christ so as God loved him:

1. So as to put all things into his hands, *John* 3.3. put our soules into his hands, trust him with our eternal welfare, 2 *Tim.*1.12.

2. So as to make him the Mediator and great Peace-maker between us and Heaven, *Heb.*7.25.

3. God glorifies him in the eyes of the world, *John* 5. 22, 24, 25. *Phil.* 1. 21.

We should love:

First, All the Divine Persons in the Trinity:

1. The Father, *Ye that love the Lord, hate evil.*

2. Christ, for taking our Nature upon him. He gave himself to us, and for us, *Cant.*5.16.

3. The holy Ghost, for drawing our hearts to the knowledge of this great mystery, *Rom.*5.5.

Secondly, All the Divine Properties and Excellencies, whereby God makes himselfe known to the sonnes of men: Love him for his holinesse, *Isa.* 6. 3. Fidelity, 1 *Cor.*10.13. Omniscience and Dominion, *The Scepter of thy Kingdome is a righteous Scepter.*

Thirdly, We should love all his Ordinances, *Psal.*27.4. & 84. 1. & 4. and all his discoveries to us in his Word, 2 *Thess.*2.10.

Beatus qui amat te, amicum in te, & inimicum propter te. Aug. *Confes.lib.*4. *cap.*9.

We should expresse our love to him by our care in keeping his Commandments, 1 *John*2.3. *John* 14.25. & 15.10. and earnest desire of his presence, *Psal.* 4. 2, 3.

2. Our love should be conformed to Gods, in loving the Saints, *Psal.*16.3. *Gal.* 6.10. *John* 3.14. 1 *Pet.*1.21. and Christ above all, desiring to be united to him, 1 *Cor.*5.44. 1 *Pet.*1.8.

Minus te amat, qui tecum aliquid amat, quod non propter te amat. August. *Confes. l.*10. *c.* 29. *Vide* Amef. *l.*4. *de conscientia.c.*10.

3. We should admire the love of God, 1 *John* 3. 1. For the Sureneſſe, Greatneſſe, and continuance of it, it passeth our knowledge, *Ephes.* 3, 19. He hath given his Sonne for a price; his Spirit for a pledge, and reserves himself for a reward.

That *Tantus* so great a God, should love *Tantillos* so little creatures as we before we were, *Rom.*9.11. *Talis*, when we were enemies, *Rom.*5.10. *Tantus*, so much.

Mr *Bradford* when others were merry at Table, fell a weeping, because he could not get his dull heart to love God.

Means to love God:

1. Beg this love much of God in Prayer.

2. Study much to know him, his Nature, Attributes, Excellencies.

3. Labour to enjoy Communion with him.

4. Mortifie other loves contrary to this, inordinate self-love, and love of the world, 1 *John* 2.15.

There are many promises made to the love of God:

1. Of Temporal blessings, *Psal.*91.14. *Rom.*8.28.

2. Spiritual, all the comforts of the Gospel, 1 *Cor.* 2. 9.

3. Of heavenly and eternal blessings, *James* 1.12. & 2.5.

1. God is *Maximè amabilis*, he is truly lovely.

2. Consider the great benefits we receive from him, *Psal.* 116.12.

3. He desires us to love him, *Deut.*10.4. *Mark* 12. 33.

4. This affection only and joy abide for ever, 1 *Cor.*13.*ult.*

[a] Gods hatred is that whereby he is ready to doe that which we doe when we hate,

The second affection in God, contrary to love, is *Hatred*, which is an act [a] of the Divine will, declining, disproving and punishing of evil, prevailing and reigning in the reasonable creature.

even to separate a thing from himself, *Ezek.*33.11. *Rom.* 9.14. *Psal.*45.7. & 5.6. *Isa.* 1.14. *Odium Dei in sacra pagina sumitur trifariam: Primò, pro negatione summi, & extensi amandi gradus, quo aliquis alteri postponitur, & eo honore dignatus non est, quo alius afficitur,* Luc. 14. 26. *Secundò, Ut importat displicentiam, seu aversationem, qua enim odio habemus nobis summopere displicent,* Revel.2.6. *Tertiò, Ut ponit voluntatem puniendi, seu actualem ejus punitionem, sic odium sumitur pro vindicta,* Psal. 31. 6. *Duo posteriora odii specimina versantur circa peccata; Deus enim solum impium, & ejus impietatem odit odio displicentiæ, & vindictæ, illudq; exercet in decreti executione. Prius verò odium, quo negatur alicui speciale bonum, non semper præsupponit peccatum.* Diat. Thomæ Aylesbury *de Æterno Dei decreto. c.7. Vide plura ibid. p.*244,245,246,247,248,249.

In which definition three things are to be noted:

1. The object of Gods hatred.
2. The cause and condition of the object hated.
3. The effect of Gods hatred.

Hatred is of things contrary to us, as God hates sin, being contrary to his 1. Nature.

First, The object of Gods hatred is the reasonable creature, for that onely sinnes. He hateth iniquity, *Psalme* 71.59. *Habak.* 1.13. *Prov.* 11.1. and the creature which obstinately and stubbornly persisteth in evil; so that he doth rejoyce in the calamity and destruction thereof, *Psalme* 11.5. & 5.6. *Prov.*16.5.

2. Law. 3. Honour, *Psal.*45.8. Gods love hath variety of objects, he loves himself, his Son, his Saints, all his creatures; he hates nothing but sin; and his hatred is as infinite as his love: 1. He forbids nothing but sin, and all degrees of it, *Jer.*44.4. therefore it is set forth in Scripture by most odious names, whatsoever is shamefull or hurtfull. 2. All his judgements are denounced against sin.

Secondly, The cause and condition of the object hated, is sinne; for which God abhors the delinquent creature, only the reasonable creature hath left his station, and defiled himself with the filth of sinne; all the rest of the creatures, whether brute beasts, or insensible creatures, persist in the state of goodnesse wherein they were created, although perhaps not in the same degree of perfection and excellency for mans sinne: But although God cannot hate the creature, unlesse as sinfull, yet not every degree of sinne, but a high measure of it, makes the person hated. It is true, that God abhors the least sinne, yet he doth not abhor the persons of the godly, in which are the reliques of sinne, as he doth those of the wicked in whom sinne reigns.

Thirdly, The effect of Gods hatred is to punish the person whom he hates, *Psalme* 9.11. whom troopes of evil doe invade, when once it is rejected by God, God both permitting and commanding; and this actual hatred, or outward manner of manifesting it, may not unfitly be referred to the Divine Justice. Hatred in God is a vertue and fruit of his Justice, and not a vicious passion.

Consider, 1. The unsupportable horrours of conscience, *Prov.*18.14.

2. The painfull death of little children, *Rom.*5.14.

3. How grievously God punisheth the sins of the Elect in his own Sonne, when he was made sinne he was made a curse.

4. How small sins have been punished: The Angels for one aspiring thought were cast into hell: *Uzza* struck dead for touching the Ark, fifty thousand *Bethshemites* for looking into it. *Mr Peacock* felt a hell in his conscience for eating too much at one meal.

5. The appointing of everlasting torments.

Prov.6.16. Hatred in a reasonable creature is a motion of the will, whereby it flieth from that which it apprehends to be evil, and opposeth it. It ariseth from a disconformity of the object.

We should hate sinne (for God hateth it) and that with the greatest hatred, even as hell it self, *Rom.*12.9. Sinne is the first, principal, and most immediate object of hatred. *Paul* mentioning divers evils, saith, *God forbid. I hate vain*

thoughts

thoughts, saith *David*, our affections must be conformable to Gods. He hateth nothing simply but sinne, and sinners for sins sake.

2. Sinne is, as most injurious to God, so most hurtfull to man; therefore it is in it self most hatefull. The ground of hatred of any thing is the contrariety of it to our welfare, as we hate wilde, fierce, and raging beasts, for their mischievousnesse, Toades and Serpents for their poysonfulnesse, which is a strong enemy to life and health. Sinne is the most mischievous and harmfull thing in the world. Just hatred is general of whole kinds, as we hate all Serpents, so we should all sins.

Means to hate sinne:

1. Pray to God, that his Spirit may rule and order our affections, and set the same against evil.

2. Exercise our selves in meditating of the infinite torments of hell, which sinne deserveth, and the fearfull threats denounced against it in the word of God, of all sorts of evils.

3. We should labour to get out of our natural estate, for the unregenerate man hates God, *Psalm* 81.15. *Rom.* 1.30. Christ, *John* 7.7. and good men, *eo nomine*, as *Cain* did *Abel*, 1 John 3.10,12. They hate Gods wayes and Ordinances, *Prov.* 1.22,29.

There is a two-fold hatred:
1. *Odium abominationis*, a flying onely from a thing.
2. *Odium inimicitiæ*, whereby I pursue what is evil. As much of our original corruption is found in this affection as any.

This hatred is:
1. Cansesse, *Psalm* 69.4.
2. Entire, without any mixture of love.
3. Violent, *Psalm* 53.3.
4. Irreconcilable, *Gen.* 3.15.

CHAP. IX.

Of the Affections of Anger and Clemency, given to God Metaphorically.

OTher Affections which are given to God metaphorically, and by an Anthropopathy, are, 1. Anger, * and its contrary, complacency or gentlenesse, which are improperly in God, for he is neither pleased, nor displeased; neither can a sudden either perturbation or tranquillity, agree to God: but by these the actions of God are declared, which are such as those of offended and pleased men are wont to be; viz. God by an eternal and constant act of his Will, approves obedience, and the purity of the creature, and witnesseth that by some signe of his favour, but abhors the iniquity and sinne of the same creature, and shews the same, by inflicting a punishment, not lesse severe, but farre more just then men are wont to do, when they are hot with anger, *Exod.* 32.10. *Now therefore, let me alone, that my wrath may wax hot against them, and that I may consume them, and I will make of thee a great Nation.*

* Anger is given to God, *Non secundum turbationis affectum, sed secundum ultionis effectum*, say the Schoolmen. Gods wrath is his revenging Justice; which justice of God, as it simply burns against sinne, the Scripture calls his *Anger*; when it doth most fiercely sparkle out, it is called his *Wrath*; the same Justice when it pronounceth sentence, is called his *Judgment*; when it is brought into execution, it is called his *Vengeance*. Mr *Marshal* on 2 King. 23.26. When his anger is boyled up to a height by reason of indignities and injuries, it is called indignation, *Isa.* 26.20. and in the Psalmes,

God

Gods anger signifieth three things: 1. The eternal decree, whereby God hath purposed in himself to take vengeance upon all evil doers, *John* 3. 36. *Rom.* 1. 18. 2. His menacings or threatnings, *Psal.* 6. 1. *Jonah* 3. 9. *Hos.* 11. 9. 3. It is put for the effects of his anger, for punishment and revenge, *Rom.* 3. 5. *Matth.* 3. 7. *Ephes.* 5. 6. Dr *Bensields* Sermon 10. on *Heb.* 10. 30. This distinction is taken out of *Zanchy*, *De natura Dei*, l. 4. c. 6.

Gods *Anger* is an excellency of his own Essence, by which it is so displeased with sin, as it is inclined to punish the sinner, or a setled and unchangeable resolution to punish sinners according to their sinnes.

God is greatly moved to anger against all impenitent sinners, especially the unjust enemies of his people, *Rom.* 1. 18. & 2. 8, 9. 1 *Cor.* 10. 22. *Ephes.* 5. 6. & *Col.* 3. 6. *Deut.* 32. 21. *Psal.* 106. 40. because such wrong God: He cannot be hurt, for that were a weaknesse, but he may be wronged, for that is no weaknesse, but a fruit of excellency, seeing nothing is more subject to be wronged than an excellent thing or person: for wrong is any behaviour to a person not suitable to his worth. And the more worthy a person is, the more easie it is to carry ones self unseemly.

Sinne wrongs God,

Consider: 1. The power of this wrath, *Psal.* 90. 11. 2. The certainty of it, *Ephes.* 5. 6. 1 *Cor.* 6. 11. 3. The suddainnesse of it, *Thou foole, this night shall thy soul be taken from thee.* 4. The increase of it. *Rom.* 2. 5. See *Nehem.* 9. 32. *Heb.* 10. 17. *Rev.* 6. 16, 17. See those words, *Zagnam*, *Zaguath*, & *Charad* in my Hebrew *Critica*.

1. In his authority; when a just and righteous Governor hath made just and right Laws; then it is a wrong to his authority, a denying and opposing of it, to neglect, dis-regard, and infringe those Laws. Sinne is a transgressing of Gods Law, and impenitent sinne, doing it in a very wilful manner, with a kind of careleseneſſe, and bold dis-respect of the Law-maker. God should not have shewed himself wise, just, good, careful of mankind; that is to say, of his own work, if he had not made his Law; for it is a rule tending to guide man, to order his life most fitly for that which was the main end of it, the glory of his maker, and that which was the subordinate end of it, his own welfare.

2. It wrongs him in his honor, name and dignity; it is a denying of his perfect wisdome and justice.

3. In his goods, abusing them.

4. In his person, sin being offensive to the purity of his holy person.

Lastly, The opposing of Gods people, wrongs him in those that are nearest him.

The properties of Gods anger.

1. It is terrible: He is called *Bagnal Chemah*, the Lord of anger, *Nahum.* 1. 5. His wrath is infinite like himself, *Rom.* 9. 22. if we consider it, 1. In regard of its intension, for God is called *A consuming fire*, Heb. 12. 29. it pierceth the soul, and the inmost part of the Spirit. 2. In respect of its extension, it comprehends in it all kinds of evil, Corporeal, Spiritual, * in life, death, after death; it reacheth to Kingdoms, as well as to particular persons or families; to the posterity, as well as to the present generation. 3. In respect of duration, it continueth to all eternity, *Job.* 3. 36. it is unquenchable fire.

* To this belongs the Catalogue of curses repeated, *Deut.* 28. it is said to be full mixed in one place, and unmixed in the other: there is a mixture of all kind of evils, and yet no mitigation.

and *Levit.* 26. compare *Deut.* 29. 20. with *Deut.* 28. 61. and *Psal.* 78. 49. with *Rev.* 14. 10.

God is infinitly just, & perfect hater of sinne.

2. Irresistible, compared to a whirlwind.

God is most wise, of great and perfect understanding. He is slow to anger, never moved till there be great cause; therefore he holds out in his anger. Great persons inflict great punishments on those with whom they are displeased.

Object. *Fury is not in me*, Isa. 27. 4.

Answ. Take fury * for unjust, undue and excessive anger, which riseth too soon, worketh too strong, and continueth too long; so it is not in God, but a discreet and well advised motion against any offendor, by which one is moved to punish him according to his offence, anger so taken is in him.

* The word *Chamath* in the Original is rendred *excandescentia*, burning or fiery wrath, which the last Translation fitly cals *fury*. This is a remarkeable place (saith *Luther*) for those that are under temptations.

Anger

Anger, wrath, and rage, [a] (or fury) are ſometimes promiſcuouſly put one for another, and ſometimes diſtinguiſhed. Anger is a boyling of the bloud about the heart, cauſing a commotion of the ſpirits that are near. Wrath is the manifeſtation of that inward diſtemper by looks, geſtures or actions tending to revenge; but rage is the extremity of both the former, *Prov.* 27.4.

[a] Dr *Burges* on Pſal. 76. 10.

This may humble and aſtoniſh impenitent ſinners, *Hoſ.* 8. 5. *Pſal.* 90.11. We much quench Gods wrath as men do fire at the firſt, by caſting in water, and taking away the fewel; by repentance and reformation; pour out water, 1 *Sam.* 7. 8. *Jer.* 4.14. *Pſal.* 6.8. pray earneſtly to him, *Zeph.* 3. 3. *Moſes* by prayer turned away Gods hot anger from *Aaron* and Iſrael.

Conſectaries from Gods anger.

2. Let us take heed of ſinning, and ſo provoking God to anger; and let us be angry with all ſin, as he is. He is angry ſometimes with the beſt people, Iſrael his peculiar treaſure, *Judges* 2. *Numb.* 11. 2. At the beſt of his people, with *Moſes*, *Aaron*, and *Miriam*, Mic. 6. 4. Exod. 4. 14. 3. At the beſt of their performances, their prayers, *Pſal.* 80. 4.

Deut. 9. 9.

Though all ſinne provokes God to anger, yet ſome ſinnes more ſpecially.

In the firſt Table:

1. Idolatry, *Exod.* 20. 4, 5. *Rom.* 1. verſ. 21, 22, 23, 24. *Deut.* 32. 21 1 *Cor.* 10. 7.

2. Tempting God, *Pſal.* 78. 17. 1 *Cor.* 10. 9.

3. Murmuring againſt God, 1 *Cor.* 10. 10. complaining of his providence and expoſtulating as it were with him.

4. Rebellion againſt God, *Pſal.* 2. 3.

5. Blaſphemy againſt God, eſpecially that againſt the holy Ghoſt, as the Eccleſiaſtical Hiſtory reports of *Arius*.

In the ſecond Table.

1. Diſobedience to Parents, *Exodus* 21. 15, 17. *Deuter.* 27. 16. *Prov.* 30. 17.

2. Effuſion of innocent bloud, *Gen.* 4. 10.

3. Oppreſſion, *Exod.* 22 22.

4. Filthy and inordinate luſt.

Gods *Meekneſſe* or *Clemency* is a property in him, whereby he doth ſo moderate his anger, that it doth not exceed, yea it doth not match the hainouſneſſe of the offence; or, it is a property, whereby the Lord in judgment remembreth mercy, not laying ſuch grievous puniſhments, or of ſo long continuance upon his creatures, as their ſins deſerve, no not when he doth correct them, 2 *Sam.* 7.14. *Jer.* 3.5. *Joel* 2. 13. *Joh.* 3. 9, 10.

Pſal. 103. 10. God commandeth meekneſs in his word; Chriſt paterneth it in his life and death; the holy Spirit produceth it in our hearts.

Queen *Elizabeth* ſaid, next the Scripture ſhe knew no Book did her ſo much good as *Seneca de Clementia*. Her clemency was ſuch, that her brother King *Edward* was wont commonly to call her, *His ſweet ſiſter Temperance*.

Magiſtrates and Miniſters, and all Chriſtians ſhould labour for this grace, they ſhould be ſlow to anger, and moderate wrath. Magiſtrates ſhould rule, and Miniſters inſtruct in meekneſs. No virtue is ſo generally commended, 1 *Tim.* 6.11. *Tit.* 3. 2. *Jam.* 3. 17, 18. Humbleneſs of mind, and meekneſs of ſpirit, are often in Scripture ſet down together, *Epheſ.* 4. 2. *Coloſſ.* 3. 2.

Matth. 5. 5.

God takes to himſelf alſo grief and joy. Gods grief is his aptneſs to be diſpleaſed with a thing, as a man is with that which grieves him. Joy is the excellency of his nature, by which he is well pleaſed with other things.

So God attributes to himſelf deſire and deteſtation, hope and fear. Deſire is that whereby he uſeth fit means to effect any thing. Deteſtation is that whereby he uſeth fit and due means to prevent any thing.

God is ſaid to expect or hope for that which he hath uſed due means to effect, and therefore requireth that it ſhould be. To fear what he hath uſed due means to prevent, and ſo will order the means that it may not be.

Much what the ſame with deſire and deteſtation.

CHAP.

Chap. X.

Of GODS Virtues, Particularly of his Goodneſſe.

SO much concerning the affections attributed to God, his virtues follow; which as they have their ſeat in man, in the will and affections; ſo it is not inconvenient for methods ſake to refer them to the ſame in God. Gods virtues * are his eſſence conſidered, as it alwayes worketh orderly, fitly, and agreeably to perfect reaſon. They are not things differing from his eſſence as in us, but we muſt conceive of them according to our capacity, and handle them diſtinctly.

* Virtues in men are certain excellent and confirmed habits, by which they are made apt and prompt to uſe their faculties well and orderly. *Deus eſt ſummum bonum ſimpliciter; & non ſolum in aliquo genere, vel ordine rerum.* Aquinas.

By virtues we underſtand firſt in general the idea of virtue, or the chiefeſt moral perfection, by which God is in himſelf abſolutely the beſt, and in reſpect of which, all the virtues of Angels and men are only ſlender ſhadows and repreſentations. For God is *Summum bonum*, the chiefeſt good, and moſt perfect goodneſſe, both metaphyſically and morally; ſo that his nature and will is the firſt rule of goodneſſe and rectitude, with which, as far as things agree, ſo far they are, and are called good. 2. He is the cauſe of all goodneſſe in the creatures, which have ſo much goodneſſe as God works and keeps in them.

Luke 18. 19. Matth. 19. 17. Some ſay God comes from *Good*, for God onely is eſſentially and perfectly good. *Nos Germani uſque à majoribus noſtris* (præclarius profectò & pulchrius quam ulla alia lingua) *Deum à bonitatis vocabulo, ſermone nobis vernaculo vocamus, quippe qui fons perennis ſit & perpetuo ſcaturiens, affluentiſſimis bonis exundans, & à quo omne quicquid uſpiam boni eſt dicitur & emanat,* Lutherus *in Catechiſmo majore.* God is alſo an allſufficient good, an univerſal good, virtually and eminently what ever is good in the creature, and a permanent and everlaſting good. *Vide* Petav. *De Deo,* lib. 6. cap. 1, 2, 3.

Exod. 33. 19. Pſal. 34. 8, 9. and 73. 1. and 117. 2. Rom. 2. 4.

Gods *Goodneſſe* is an eſſential property whereby he is infinitely, and of himſelf good, and the author and cauſe of all goodneſſe in the Creature.

Gods goodneſſe is conſidered as he is good in himſelf, yea, goodneſſe it ſelf, *Exod.* 34. 6. *Pſal.* 119. 68. or as he is good to his creatures, which is his bounty, which being referred to his creatures, either as having goodneſſe communicated to them, is his love; or as being in miſery, is his mercy, or as having deſerved no good thing at the hands of God, but rather the contrary, is his Grace.

* *Bonum eſt id quod omnes appetunt,* Ariſtotle *Seu, quod natura ſua appetibile eſt.* But *Petavius* ſaith this is not a proper definition of good, becauſe a thing is good before it be deſired, and it is therefore deſired, becauſe it is good; that rather is counted good (ſaith he) *Quod eſt rei alicui conveniens, & conſentaneum. De Deo, l.* 6. *c.* 1. which (ſaith he) is the opinion of *Durand, Non ignobilis de Shola Magiſtri.* Goodneſſe is a property of things by which they are fit to produce actions requiſite for their own and the common welfare. *David* ſeemeth to give us this deſcription of Gods goodneſſe, *Pſalm* 119. 68. *Bonitas Dei eſt, qua Deus in ſe maximè perfectus & appetibilis, omniumque extra ſe appetibilium & bonorum cauſa eſt.* Wendelinus. Goodneſſe is the fitneſſe of every thing for its own end, and for the actions which for that end it ought to perform. Whatſoever thing is excellent in the creatures, is much more in God, *James* 1. 17.

Goodneſſe * is the perfection of things for which they are deſirable; good and appetible are convertible: What is good is to be deſired. *Appetibilitas eſt de formali ratione boni,* ſay the Schooles, *Gen.* 3. 6. God is to be deſired of all, he is the chiefeſt good, becauſe all perfection of good, both extenſive and intenſive is in him alone.

The goodneſſe of a thing conſiſts in *debita rectitudine.*

The properties of the chiefeſt good are theſe:

1. It is *propter ſe amabile*, to be deſired for it ſelf; ſo only God.

God is good in and of himſelf, *Matth.* 19. 17. originally good, *Jer.* 2. 13. the chief good, infinitely good, a durable eternall good, *Pſal.* 73. 26.

2. It

2. It is able to satisfie the soul, and that satisfaction which it gives is perpetual. In God there is both satiety and stability; satisfaction of the appetite, and continuance of that satisfaction.

2. God is causally good, worketh all goodnesse in the creature, and doth good to them, *Psal.* 33. 5.

3. Eminently and absolutely good, the only good, *Omne bonum in summo bono.* There is a goodnesse in the creature, its nature is good, but goodnesse is not its nature; so there is none good but God; *viz.* Essentially, Originally.

Our Saviour *Matth.* 19. 17. reproved one for calling him good; not that he is not so essentially, but because he thinking him to be no more than a Prophet, did yet call him so. God is onely good essentially, independently; comparatively to God the creature is not good.

The Scripture proveth Gods goodnesse,

1. Affirmatively, when it affirmeth that God is good, and commends his goodnesse. Psal. 25. 8.

2. Negatively, when it denieth that there is any evill in him, *Psal.* 92. 16. *Deut.* 32. 4.

3. Symbolically, when it celebrateth the riches of his goodnesse, *Romans* 2. 4.

4. Effectively, when it affirms that all the works of God are good, *Gen.* 1. 31. It was said of every thing particularly when it was made, *The Lord saw that it was good*; and in the conclusion of the whole Creation, *God saw all his works that they were good*, yea, *very good*; that is, commodious for the comfort of man, and all other creatures. He made all things good, therefore he is good himself. This may be proved by the goodnesse which still remains in the creatures; each creature hath yet remaining in him a power and fitnesse to do much good, and bring much comfort to man, as daily experience proves; therefore he, that notwithstanding the rebellion of man hath continued yet much good in the world, is surely good; the beasts do good to their yong, man to his children; this power they received from God.

There are naturally the good Heavens, the good Sun, and Moon, good Food and Raiment; Spiritually, good Angels and Men, because there is a good God.

5. God is to be loved, honoured, praised, and served by man, therefore he is good; or else he were not worthy this respect from the creature.

God is abundant in goodnesse, *Exod.* 34. 6.

The goodnesse of God is either considered *ad intra* and absolutely, or else *ad extra* and respectively. For the first, God in himself is good.

This will appear by considering, 1. The various kindes or sorts of his goodnesse, in giving, *James* 1. forgiving, forbearing, and mitigating evil, *Psal.* 78. 38. 2. The freenesse of it, he gives where there is no obligation, nay, a disobligation, *Mat.* 5. 45. 3. His multiplying the acts of goodnesse, often giving, forgiving, many times sparing, mitigating evils. 4. The continuance of it, it is a lasting, nay, an everlasting goodnesse, *Psal.* 52. 1.

This appears:

1. In reckoning up all the kinds of good things that are; for there is, 1. *Bonum utile*, the profitable good; now how happy must they needs be who have him, which can command all things; if thou hast him, thou hast all things else in him. 2. There is *bonum jucundum*, taste and see how sweet he is, *At thy right hand are pleasures for evermore.* 3. *Bonum honestum*, he is the holy God, the Author of all holinesse, and the exemplar of it. Psalme 34.

2. This goodnesse of his cannot be increased, it being his essence, it cannot be made better; for God hath in him, not onely all the actual, but all the possible goodnesse that is in the creatures; any creature still may be better; thy riches, honours, comforts may be better, but thy God cannot be a better God; therefore we should infinitely affect him more than all creatures.

3. It is independent goodnesse, he is *omnis boni bonum*; hence he is said to be only, that is, essentially and immutably good.

4. It is essential; the essence and goodnesse of the creatures is different; good-

neſſe in the Angels the perfecteſt creatures, is a ſuperadded quality to them, they may be good, but *ille bonus ſuo bono eſt*, He is good with his own goodneſſe, he cannot be God, if he be not good.

5. It is illimited goodneſſe, infinite, without all bounds, above all that can be conceived, he being eſſentially ſo, and not limited to this or that being, neither is his goodneſſe.

6. It is unmixed goodneſſe, 1 *Joh.* 1. 5. he is light, and there is no darkneſſe in him, not the leaſt evil of ſinne.

7. It is the ſamplar and form of all goodneſſe in the creatures: So far a thing is good as it doth reſemble him.

All the good of a creature is in God alwayes:

1. *Eminently*, as you conſider it in its kind, without imperfection.

2. *Efficiently*, as he is the Author and cauſe of all the good the creature hath.

3. *Exemplarily*, as he is the rule and pattern of all goodneſſe.

4. *Finally*, as he is the chiefeſt good of all creatures, ſo that all terminate their deſires in him.

Secondly, God is good reſpectively in what he doth to the creature: that appeareth in the good things beſtowed upon them. He gives to all liberally, eſpecially the rational creatures, as men and Angels, partake of his goodneſſe, being made capable of enjoying him for ever. 2. In the evil he keeps off from the Elect; as he will withhold no good things, ſo he will let no evil befal them.

James 1.

Object. God is infinitely good (ſay the *Arminians*) therefore he cannot but naturally will good to the creature.

Sol. It doth not follow; for out of his goodneſſe he made the world, his goodneſſe freely communicated, not out of neceſſity, then it will follow that he naturally made the world. 2. God is infinitely juſt, therefore he alſo naturally wills the perdition of all ſinners, which they will not admit. 3. He is infinitely good in himſelf, not therefore ſo to his creatures, for ſo he ſhould will all good to them, and actually communicate it, and ſo ſhould ſave all. Notwithſtanding Gods goodneſſe of nature, he ſuffered man to fall; but yet he was ſo good that he would not have ſuffered it, unleſſe he could have ſhewed as much goodneſſe to man another way; and indeed Chriſt is a greater good to us by faith, than *Adams* innocency could have been; but yet ſince that evil is come into the world, how many calamities might befall thee, did not Gods goodneſſe prevent it? that the earth ſwallows thee not up tis Gods goodneſſe. The goodneſſe of God is ſo great, that no creature ſhould ſuffer puniſhment, but that the juſtice of God doth require the ſame, or elſe ſome greater good may be drawn from thence, *Ezek.* 33. 11.

Rhetor-fortis.

Bonitas Dei erga creaturas eſt meré voluntaria atque arbitraria, niſi quum eſt aliquid in creatura quod referat Dei imaginem qua ſanctius eſt. Fieri non poteſt ut creaturam ſuam non amet in qua reſulgere videt imaginem ſuam, at cum aliquid eſt in creatura ab illa imagine abhorrens & ei repugnans, tum ſapientia moderatur bonitatem. Cameron *prælect. in* Matth. 16. 20.

Object. How doth it agree with Gods goodneſſe, that it is ſaid, *Pſal.* 18. 27. *With the froward he will ſhew himſelf froward?*

Anſw. In the general, the meaning is onely, that Gods judgements ſhall agree with mens manners, and *David* ſhews not how God is in himſelf, but relatively how he is to us.

Conſectaries from Gods goodneſſe.

Two things make men happy in Heaven.

1. Becauſe they will nothing but what is good.

2 They enjoy what they will,

We ſhould,

1. Love God becauſe of his goodneſſe, for it is the proper object of love. That which is the chief good, ought to be the principal object of all the powers of our ſouls. God is the principal good: O that we could account him ſo, and accordingly carry our ſelves toward him. *Sine ſummo bono nil bonum*, there is nothing good, without the chiefeſt good, *Pſal.* 73. 25, 26. Love is a ſenſible affection, do

Gal. 5. 22. *Paul* calls it *The riches of Gods goodneſs*, Rom. 2. 4. and maketh this uſe of it, that it ſhould lead us to repentance, to conſider, 1. What we were originally, good, the Creator being ſo, the creature muſt needs be; 2. What we are now, unlike him.

we

we find an earneſt panting of the ſoul after him, an high eſteem of him. One being askt what the love of God was, ſaid, I cannot define it, but I can feel it.

2. Imitate him, be good as he is good, be like our heavenly father, good to all, *Summa religionis eſt imitari quem colis*, Aug. *de Civ. Dei*, l. 8. c. 27. It is a chief point of Religion to imitate him whom we worſhip, *Rom.* 12. 9. *Cleave to that which is good*, we ſhould ſtill be doing or receiving good.

Goodneſſe in *genere morum*, is moral virtue, *in genere gratiæ* holineſſe.

3. Gods goodneſſe will ſupport his children in their calamities, *Nehem.* 1. 7. and arm them againſt poverty, and the fear of death it ſelf. I do not fear to dye (ſaid *Ambroſe*) becauſe we have a good Lord. *Nec pudet vivere, nec piget mori, quia bonum habemus Dominum.*

We are much to be blamed for ſleighting, deſpiſing or neglecting him the fountain of all goodneſſe. Man is a moſt loathſome creature that hateth, and fooliſh, that ſlighteth this chief good. Iſa. 5. 29.

Here is a ground of thankfulneſſe to Gods people, which enjoy the goodneſſe of God in part here in the creature, and ſhall hereafter immediately and fully. God is good to all in beſtowing upon them gifts of nature, of body or of minde, but he is eſpecially good to ſome, whom he hath choſen to life eternal. Luke 6. 36.

We may ſee the great evill of ſinne; nothing is ſo oppoſite to this attribute of Gods goodneſſe as ſinne; the Devils are not evill as creatures, but as ſinnefull.

CHAP. XI.

Of Gods Grace and Mercy.

SO much in general of Gods virtues.

Secondly, in ſpecial, the virtues which imply not imperfection in the reaſonable creature, are attributed to God.

The principal of which are,

Gods bounty. God is like a moſt liberal houſholder, which takes order that nothing in his houſe or about it ſhall want that which is neceſſary, farther than the fault is in it ſelf.

1. *Bounty* or *Graciouſneſſe*, by which God ſhews favor to the creatures freely, and that either commonly or ſpecially: 1. Commonly, when he exerciſeth beneficence and liberality toward all creatures, pouring upon them plentifully all goods of nature, body, minde and fortune, ſo that there is nothing which taſteth not of the inexhauſted fountain of his bleſſings and goodneſſe, *Mat.* 5. 44, 45. *Pſal.* 36. 5, 6. Gods bounty is a will in him to beſtow ſtore of comfortable and beneficial things on the creature in his [illegible]d. This bounty he ſhewed to all things in the creation, even to all Spirits, all men and all creatures, and doth in great part ſhew ſtill, for he opens his hand, and filleth every living thing with his bounty, he gives all things richly to enjoy.

He gives more than we ask, and before we ask, *Uberior gratiâ quam precatio.* 2 Chron. 20. 7. Iſa. 41. 8. James 2. 23.

2. Specially toward the Church, by which he beſtoweth eternal life on certain men fallen by ſinne, and redeemed in Chriſt, *Tit.* 2. 11. & 3. 4. As this is exerciſed toward the whole Church, ſo in a ſpecial manner towards ſome members of it, as toward *Enoch*, *Moſes*, *Jacob*, *Paul*, and eſpecially *Abraham*, who is therefore often called *The friend of God*; he made with him and his ſeed a perpetual League of friendſhip, and he conſtantly kept his Laws and Statutes, *John* 15. 14, 15.

Gods *Graciouſneſſe* is an eſſential property, whereby he is in and of himſelf moſt gracious and amiable, *Pſal.* 145. 8. God is onely gracious in and of himſelf, and whatſoever is amiable and gracious is ſo from him.

Gods *Graciousnesse* is that [a] whereby he is truely amiable in himself, and freely bountiful unto his creatures, cherishing them renderly without any desert of theirs, *Psal.* 86. 15. & 111. 5. *Gen.* 43. 29. *Pelagius* taught, that grace is given to men in respect of their merits, *Gratia Dei datur secundum merita nostra*, he said that Gods will had respect to merits foreseen, for this *Pelagius* was condemned for an Heretick in three Synods. St *Austin* refuteth this error, and referreth the matter to Gods will and purpose only. Bp *Carleton* against *Montague*, Ch. 3. *Vide Bellarm. de Gratia & lib. arbitrio l.* 6. *c.* 4, 5, 6. *John Scotus* was the greatest *Pelagian* that lived in his time, for it was he that brought in the doctrine of *Meritum ex Congruo*, he teacheth that Faith, Charity, Repentance, may be had *ex puris naturalibus*, which some of the most learned Papists do confesse to be the true Doctrine of *Pelagius*. *Vide* Bellarminum *de Gracia & libero arbitrio, l.* 6. *c.* 2.

[a] *Gratia est, qua Deus in ipso est amabilis, suaque creatura favet & bene facit, unde hoc respectu gratia Dei est favor quo creaturas suas & imprimis homines prosequitur.* Wendelinus. *Gratia Dei duobus modis sumitur, nempe vel pro attributo Dei quod est in Deo, vel pro dono Dei quod est à Deo. Priori modo gratia Dei est gratuita Dei benevolentia, qua peculiariter favet & benefacit creaturæ suæ: à qua Deus dicitur gratiosus, (ut loquuntur Theologi) id est gratia præditus, ut à justitia justus, & à bonitate bonus. Dona Dei quæ sunt effecta gratiæ quæ est in Deo, metonymice etiam gratiæ nomine appellari solent præsertim extraordinaria aut peculiaria Dei beneficia quæ alijs præ alijs tribuuntur.* Strangius *De voluntate & actionibus Dei Circa peccatum, l.* 11. *c.* 27. *Vide plura* ibid.

The *Arminians* speak much of Gods offering mercy, all giving Christ and faith, is with them, but an offering of Christ and faith, if we will receive them. God doth not only conditionally offer them, upon such performances of ours, but actually gives them to his people, 2 *Pet.* 1. 3. and he gives them absolutely, he sees no lovelinesse in us to invite him therennto.

God is *gracious* to all, *Psal.* 145. 8, 9, 10. but especially to such whom he doth respect in his well-beloved Son, Jesus Christ, *Exod.* 33. 19. *Isa.* 30. 19. *Luk.* 1. 30 *Gen.* 6. 8. 1 *Cor.* 15. 10. Gods free favor is the cause of our salvation, and of all the means tending thereunto, *Rom.* 3. 24. & 5. 15, 16. *Ephes.* 1. 5, 6. & 2. 4, 8. *Rom.* 9. 16. *Tit.* 3. 5. *Heb.* 4. 16. *Rom.* 6. 23. 1 *Cor.* 12. 4, 9. The Gospel sets forth the freenesse, fulnesse, and the powerfulnesse of Gods grace to his Church, therefore it is called *The word of his grace*, Acts 14. 3. & 20. 32. *The Gospel of the grace of God*, Acts 20. 24. *Deus expandit gratia immensum Cœlum*, Luther. All Gods dispensations from Election to Glorification are from free grace.

1. Because God would advance grace, the Cherubims lookt with their faces toward the Mercy-Seat.

2. That the reward might be sure, *Rom.* 4. 16. & 3. 7. being founded on Gods free-grace.

Gods *Graciousnesse* is firm and unchangeable, so that those which are once beloved can never be rejected, or utterly cast of, *Psal.* 77. 10.

Schoolemen distinguish Grace diversly, there is preventing and subsequent Grace, exciting, helping, grace operating, and cooperating, sufficient and efficacious Grace.

God bestoweth, 1. Good things. 2. Freely. 3. Plentifully, *Psal.* 111. 4. 4. In a special manner he is gracious toward the [illegible]

His grace is,

1. Given to persons that are most undeserving, *Isa.* 55. 7.

2. To many, *Titus* 2. 11. to all Nations, all sorts of persons.

Love is,

1. Grounded often on something which may deserve it; the grace [b] of God is that love of his which is altogether free.

2. Grace is such a kind of love as flows from a superiour to an inferiour; love may be in inferiours toward their superiours.

[b] Dr *Jackson* of Gods Attributes, *l.* 1. *c.* 14.

We should be also liberal in our services toward God, in our prayers and good works.

Consectaries of Gods graciousnesse.

We should desire and strive to obtain the grace and favour of God. *David* often calleth on God to cause his face to shine upon him, and to lift up the light of his countenance upon him. The holy Patriarchs often desired to find grace in the eyes of the Lord. It is better than life to him that hath it; it is the most satisfying con-

tent

tent in the world, to have the ſoul firmly ſetled in the apprehenſion of Gods goodneſſe to him in Chriſt. It will comfort and ſtabliſh the ſoul in the want of all outward things, in the very hour of death. 2. It is attainable, *Thoſe that ſeek Gods face ſhall find him.*

It is, 1. A ſpiritual bleſſing.

2. A ſubſtantial bleſſing, *Prov.*8.21.

3. A fruit of preſent, and a pledge of eternal Communion with God, *Heb.*6.9.

4. It is peculiar to the Elect, *Pſal.*106.4.

Take heed of hazarding Gods favour, *Pſal* 63.3. Seek it above all things, *Pſal.* 106. 5, 6.

2. Be carefull to keep it above all things, *Gen.*39.9. Grieve chiefly for the loſſe of it, *Pſal.*30.6.

Grace is free:

1. Becauſe God requires no valuable conſideration for his mercies.

2. Though he requires qualifications in us, yet it is not for the worth of theſe that he doth ſhew mercy, theſe are but neceſſary diſpoſitions in the ſubject to fit him to receive grace.

3. In that he exacts nothing from us, but what he works in us.

We ſhould ſeek Gods favour:

1. When we are under fears, *Pſal.*80.1.

2. When we have loſt it by ſinne, *Pſal.*80.17.

3. Should be contented with him, though kept bare for outward things.

Reaſons:

1. From the worth of the thing it ſelf, *Pſal.*63.3.

2. Our buſineſſe mainly lies here, *Pſal.*91.9.

Means of purchaſing Gods favour:

1. Take notice that your ſins have worthily deprived you of his favour, and preſs theſe thoughts upon you till you feel your miſery; meditate on the Law, to ſhew you your curſedneſſe.

2. Conſider of the gracious promiſes of the Goſpel, and ſee the grace of God in Chriſt. *His grace was exceeding abundant,* ſaith the Apoſtle, *fill you with all joy and peace in believing.*

3. Confeſſe and bewaile your ſinnes, with a full purpoſe of amendment, and cry to God for grace in Chriſt. Keep your affection pure for God, *Mat.* 5. 3.

4. This ſtayes our hearts, when we apprehend our own unworthineſſe; God is gracious, and ſhews mercy to the undeſerving, the ill-deſerving. Pſal.103.8,9. 1 Pet.5.16. Nehem. 9.17, 31. Rom.5.20,21.

We ſhould acknowledge that all grace in us doth come from him the fountain of grace, and ſhould go boldly to the throne of grace, and beg grace of him for our ſelves and others, *Heb.* 4. 16. *Paul* in all his Epiſtles ſaith, *Grace be unto you.* The Apoſtle, *Epheſ.* 1. 3. and ſo on, ſpeaks of Redemption, Vocation, Juſtification, Glorification, *And all this,* ſaith he, *is to the praiſe of his glory,* and 12, 14. verſes, we ſhould give God the praiſe of all: He is the firſt cauſe, and laſt end. The *Arminians* will ſeem to ſay, That all comes from grace, and that faith is the grace of God, but they ſay, it is a power given to all, and that God hath done alike for all, onely ſome improve the power of reaſon, and will, better than others, without any ſpecial diſcriminating grace from God; then God is not the firſt cauſe, that I believe it is the free working of God within me. We ſhould take heed of encouraging our ſelves in ſinne, becauſe God is gracious, this is to turn Gods grace into wantonneſſe. We ſhould frequent the Ordinances where God is graciouſly preſent, and ready to beſtow all his graces on us. The Word begets grace, Prayer increaſeth it, and the Sacraments ſeal it.

It refutes, 1. The Papiſts, which boaſt of their own merits. (*Vide* Brochm. *Syſtem. Theol. Artic.* 13. *de Gratia cap.* 2. *Queſt.* 2.) *By the grace of God I am that I am,* 1 Cor.15.10. Rom.11.6. *By grace we are ſaved,* Epheſ. 2. 8. They diſtinguiſh grace into that which is *gratis data* freely given, as the work of miracles, the gift of propheſying, and that which is *gratum faciens,* making us accepted,

All boaſting is here excluded Rom. 3.27. & 4.2,4,5. That was a curſed ſpeech,

Free-grace, 1. *A liberalitate,* becauſe God gives it freely, *Iſa.* 55.12. 2. *A liberatione,* becauſe it frees us from ſin. *Luk.*1.71.. *Rom.* 6.17,18, 22.

Da mihi æternam vitam quam debes. Quid meritum eſt, niſi bonefium quoddam & laudabile factum, cui merces & compenſatio aliqua debetur?

ed, as faith and love are graces making us accepted; but the grace which maketh us accepted, is freely given, therefore they are not oppoſite members. The firſt of theſe are in the Scripture called *Gifts*, 1 Cor. 12, 4, 8, 9, 10. The later are called *Fruits*, by the ſame Apoſtle, *Gal.* 5. 22, 23. Graces belong to every man for himſelf, gifts are for the benefit of the Church in common. There is χάρις and χάρισμα, Grace and the gift of Grace, they differ as the cauſe and the effect, as *Lux in ſole*, and *Lumen in aëre*; one is in God *ſubjectivè*, the other in man *objectivè*.

Petav. *Diſſertat. Eccleſ. l.* 2. *c.* 4. Mr *Thorndike* in his book of the Covenant of Grace, Ch. ult. after a ſort defends that diſtinction of the Schoolmen, concerning merit of condignity, and congruity. Epheſ. 2. 9. 2 Tim. 1. 9. *Bona mea dona tua*, Auguſt. *l.* 10. *confeſſ. c.* 4. Every one is born with a Pope in his belly; men had rather be ſaved by ſomething of their own, than to be beholding to Chriſt for ſalvation. Ignorant people ſay, they hope to be ſaved by their good deeds and meaning.

Auſtin, to prove that a man can do nothing of himſelf in things truly good, but that the beginning, progreſſe and conſummation of all good ought to be wholly aſcribed to God, divided Grace into preventing, operating, cooperating and perſevering. *Quanquam voces hæ totidem apicibus non inveniuntur traditæ in litteris ſacris: res tamen ipſa in monumentis ſacris planiſſimè invenitur.* Brochm. *Syſtem. Theol. Artic.* 13. *De Gratia Dei. cap.* 1. *Sect.* 5. *Vide plura ibid.*

It is five times together called the *Gift*, *the free Gift*, the Gift of Righteouſneſſe, *Rom.* 5. 15, 16, 17.

Gratiæ nomen ex viſa, propriâque notione hoc habet, ut gratuitum quoddam, nec pretio aliquo, vel merito redemptum beneficium ſignificet: ac mercedi, & compenſationi ex juſtitia debitæ ex adverſo reſpondeat. Sic enim apud Juriſconſultos gratis, & mercede data, aut conſtituta opponi cenſentur, & Apoſtolus Rom. 4. 4. *&* 12. 8. *Atque hoc paſſim contra Pelagianos ſcribens inculcat* Auguſtinus: *ut cum ait, lib. de grat. Quæſt.* 3. *Quomodo eſt gratia, ſi non gratis datur? Quomodo eſt gratia, ſi ex debito redditur?* Petavius *de Incarnat. lib.* xi. *cap.* vi. *Vide plura ibid.*

2. The *Arminians*, (the Patrons of mans free-will, and enemies of Gods free grace) who ſay, That a man may ſo farre improve naturals, as to merit grace, and that God gives effectually grace to the wicked which [a] ſhall never be ſaved, to *Judas* as well as *Paul*. How is that effectual, which moving men unto faith and repentance, doth never bring them to one nor other? It ſeems theſe Remonſtrants never learnt this Leſſon, *Arminio præceptore*; for he defines effectual grace to be that *quæ ſortitur effectum*, which obtains the effect. They ſay, That a man without Gods grace may keep all the Commandments, whereas Chriſt ſaith not (as *Auguſtine* [b] notes) *John* 15. 5. Without me you can do little, but, *Without me you can do nothing*. Never had the Church of God (ſaith Dr *Fearley* in his *Pelagius Redivivus*, 2d *Parallel.*) ſince the Apoſtle St *Paul*, a more valiant and reſolute Champion of Grace than St *Auguſtine*. *Pelagius* would change himſelf into divers forms, as is manifeſt by the Hiſtory of him; although ſometimes he ſeems to reſtrain the whole operation of grace to external perſwaſions; yet being preſſed by *Auguſtine* and others, both he and his Diſciples have often been compelled alſo to confeſſe the inward gifts of grace and the holy Ghoſt. *Vide* Brochm. *Syſtem.*

[a] Dr *Twiſſe* in a Manuſcript.

[b] In Johannem *Tract.* 1. *Vide* Aquin. *part.* 1. *Quæſt.* 3. *Art.* 1. *Quamvis auctoris (meritò ſuo Pelagius, gratiæ inimicus) ſubinde tamen gratia mentionem fecerit, incitaverit, nec à verbis orthodoxis abſtinuit, quamvis ſenſum contrarium occultarit, ſæpè etiam aliis verbis expreſſerit, & re ipſa docuerit.* Rivetus *Diſput.* 9. *de efficacitate gratiæ & converſionis modo. Vide plura ibid.* St *Auguſtine* preciſely in that time and place delivered the Orthodox Doctrine of Grace, when and where *Pelagius* began to ſpread his Hereſie. *Gratia prædeſtinatus uſque ad gloriam perducet.* Auguſt. We ſhould learn of *Auſtin* (who may truly be ſaid to have written rather *ex gratia*, than *de gratia*, ſo graciouſly doth he write of Grace) *Totum Deo dare, qui voluntatem hominis bonam & præparat adjuvandam, & adjuvat præparatam.* Enchir. *ad* Laurent. *Pauls* heart was ſo full of the apprehenſions of Gods free-grace, that he could not hold on his diſcourſe begun, *Epheſ.* 2. 4. without mentioning Gods grace, *verſ.* 5. & *verſ.* 8. *Tanquam filius gratiæ*, ſaith *Bradwardine*, he alwayes commends it. It was a proud ſpeech of *Vega*, *Cœlum gratis non accipiam. Fruſtra nititur, qui non innititur*, the voice ſaid to *Auſtin*, *In te ſtas, ideo non ſtas.* By the firſt helps of grace, we can deſire him, if we will. By vertue of the ſecond, we can obey him, if we will. And by vertue of the third, if we will, we can perſevere in him. Mr *Pierce* his Sinner Impleaded, 2d part. Chap. 3.

Theol. Artic. 13. *de Gratia Dei, cap.* 2. *Quæſt.* 1. *Et* Montaltii *Epiſt.* 2. *per* Wendrockium.

It comforts us againſt ſin, and fear of eternal death, *Rom.* 5.20,21. *Paul* and *Silas* ſung in priſon.

We ought to love and reverence God above all; and return praiſe to him for his free goodneſſe. The Goſpel offers, 1. Good things: 2. Great good things; 3. Freely. Gracious and amiable men win love and reverence from others. Some Divines think *David* is called a man after Gods own heart, eſpecially for his frequent praiſing of God in the Pſalms. We ſhould learn contentation and patience alſo under Gods hand, and to bear loſſes quietly in theſe times, ſince all that we have we received freely from God. This was *Jobs* argument, *The Lord hath given, and the Lord hath taken*, though he was plundered by the *Chaldeans* and the *Sabeans*.

2. *Mercy*, which is (as it were) a ſenſe of anothers miſery, with a prompt and ready inclination of the will to help the creatures freely in their miſeries. This affection God challengeth as proper to himſelf, and glories in it. Heroick and noble Spirits are moſt gentle and merciſull; cruelty is a ſign of a weak and baſe mind. This mercifull nature of God, although it principally appear toward man, as appears by the Laws given concerning Orphans, Widows, Strangers, Poor, and others oppreſſed with any calamity, yet his mercy is exerciſed alſo toward the bruit beaſts, *Deut.* 22. 4,6,7. *Exod.* 23.5,11,12.

Exod. 33.19. Pſal. 103.8. Exod. 22.22. Iſa. 30.18. Lament. 3.22. Tit. 3.5. Exod. 34.6,7. Epheſ. 2.4. Rom. 4.19. & 11.30,31.

The Schoolmen diſpute, Whether Mercy be in God, Paſſion being not in him (ſay they) Compaſſion cannot be in him, as it is defined *Ægritudo animi de malis alienis*: So it is not in him, or as it is a perturbation, it is farre more glorious and tranſcendent in him, than in us. *Vide* Aquin. *part.* 3. *Quæſt.* 21. *Art.* 3. *concluſ.* See Dr *Gouge* on *Heb.* 2.17. Sect. 176.

Mercy is a diſpoſition toward the creature conſidered as ſinfull and miſerable by his ſinne.

It is a readineſſe to take a fit courſe for the helping of the miſerable; or it is an Attribute in God [c] whereby the Lord of his free love is ready to ſuccour thoſe that be in miſery, *Judges* 2.18. & 10.26. He is called, *The Father of mercies*, 2 Cor. 1.3. ſaid, *To be abundant in mercy*, 1 Pet. 1.3. *Rich in mercy*, Epheſ. 2.4. *He hath a multitude of mercies*, Pſalm 51.1. is ſaid, *To be of tender mercy*, Pſalm 25.6. Luke 1.58. to have *bowels of mercy*, Pſalm 40.12. Gods mercy in Scripture uſually hath ſome Epithets, *Matchleſſe*, Jer. 3.1. *Great*, 2 Samuel 24.14. Pſalm 57.10. & 103.11. Nehemiah 13.22. *Everlaſting*, Pſalm 25.6. Luke 1.50. *Free*, Epheſ. 2. Rom. 9.15,16. *Sure*, Iſaiah 55.3.

[c] *Miſericordia eſt, qua propenſus eſt Deus ad ſuccurrendum ſuis creaturis in aliqua miſeria conſtitutis, iiſque re ipſa ſuccurrit.* Wendelinus.

Gods mercy to his Church ſhines in theſe things:

1. In paſſing by her infirmities, *Exod.* 34.7.
2. In accepting her endeavours.
3. In correcting, 1. Sparingly: 2. Unwillingly.
4. In providing all things needfull for it.

The Scripture hath there notable words to expreſſe the fullneſſe of Gods mercy in Chriſt, *Epheſians* 2.7. *Romans* 5.20. 1 *Timothy* 1.14. 3. Verſe's put upon Gods mercy.

Mercy in God is not any paſſion or quality, as it is in men, but it is the very divine Eſſence it ſelf, and therefore [d] perpetual and infinite, ſuch as no tongue can expreſſe.

Luke 1.50,54. Pſal. 48.2,3. & 89.28. [d] Epheſ. 2.4. 1 Pet. 1.3.

Mercy and compaſſion differ only in the extrinſecal denominations taken from different objects. Compaſſion is good-will toward others, provoked from notice of their miſery; mercy is an exceſſe of bounty, not eſtranged from ill deſervers in diſtreſſe.

Mercy in God and in us differ:

1. It is in him eſſentially, in us as a quality.
2. In him primarily, in us ſecondarily.

Gods

Gods Mercy is the cauſe of all mercy, it is without motive or worth in us, natural, free, *Romans* 9.18. boundleſſe, extends to a mans ſoul, body, this life, the next, to a man and his poſterity, *Exodus* 34.6,7. It is above all his works, *Pſalm* 145.9. It is beyond his promiſe, and our expectation. He doth acts of mercy with delight, *Jeremy* 32.42. *Micah* 7.18. Counts it his glory to ſhew mercy, *Jeremy* 33.9.

Reaſons:

That God hath mercy in him.

First, Whatſoever good and commendable thing is to be found in the creature, that muſt needs be found eminently and excellently in the Creator, from whom it is derived to the creature; and who could not derive it to the creature, if he had it not more perfectly in himſelf. Now mercy is to be found in all good men, and it is a lovely and commendable thing in them, ſuch as begets good will and liking towards them; therefore it is much more fully in God.

He is ready to forgive more ſins than we can imagine.

Secondly, He hath great mercy in him; if God be mercifull at all, he muſt needs be mercifull in great meaſure, yea, above all meaſure, beyond all degrees, in all perfection; for the Eſſence of God is Infinite, and his Wiſdome, Power, and Mercy are Infinite. See *Geneſis* 8.21. *Iſaiah* 57.17. & 55.8,9. He gives and forgives farre beyond us.

First, He exceeds us in giving:

1. Our courteſies are often extorted from us, *Luke* 18.11. he gives freely, *Iſaiah* 65.1. *Romans* 10.21. 1 *John* 4.9.

2. We give but ſmall gifts, God the greateſt, himſelf, his Sonne, his Spirit, *John* 3.16. *Luke* 2.14. *Romans* 8.16. *John* 17.24.

3. We give with ſelf-reſpect.

4. We give to our friends and relatives, 1 *Samuel* 24.19. *Mat.* 5.45.

5. We are ſoone weary of giving, but ſo is not he, *James* 1.5. 2 *Samuel* 7.18,19.

6. We give at death, when we can keep no longer, *Romans* 5.11.

Secondly, He exceeds us in forgiving:

1. Man is revengefull to thoſe which wrong him, ſo is not God, *Exodus* 34.7. *Hoſea* 11.9. *Jeremy* 3.1.

2. We forgive when it is not in our power to avenge our ſelves, 2 *Samuel* 24.19. we are alwayes in Gods power.

3. We are hardly drawn to forgive, *Nehem.* 9.17. *Pſalm* 37.3. *Epheſians* 3.18,19, 20. *Iſay* 65.20. *Luke* 15.40.

4. We cannot forgive often, *Matthew* 18.21. God doth, *Geneſis* 6.5.

5. If we forgive, we do not forget, *Jeremy* 31,18,19,20.

Luk.6.11. Exod.20.6. The mercy of God which reacheth to the pardon of ſinne, is peculiar to the Catholick Church, Iſa.33.24. Luk. 16.24,25 Tit.3.5. Luk.1.77,78. Lam 3.12.

There is a mercy of God, which extends to all his creatures, *Pſalm* 145.9. *Luke* 6.35.

God is mercifull unto all men as men:

First, To the worſt of men, his foes:

1. In giving the good they do not deſerve, but abuſe.

He gives abundance of outward bleſſings to them:

1. In their bodies, firm ſtrength, *Pſalm* 73.4.

2. Their eſtates, fils them with hid treaſures, *Pſalm* 17.14.

3. In liberty, they are ſtee from fear, *Job* 29.9.

4. In their poſterity, *Job* 21.8.

2. In forbearing that evil they deſerve, and provoke him every day to inflict, *Acts* 13.18. yet he perfectly knows their ſinnes, and hates ſinne infinitely, *Pſalm* 5.5. and hath power in his hand to execute vengeance on ſinners. When wicked men abuſe all theſe forbearances, ſlight his threats, *Iſaiah* 5.19. *Rom.* 9.22. and his own people are much offended with this forbearance of his, *Jeremy* 12.1. *Habak.* 3.14.

Secondly, To his own children eſpecially, is God rich in mercy; all his mercies and forbearances to the wicked are for the good of his own; he hath ſaving, ſanctifying, pardoning, cleanſing mercies for his Saints:

1, In

1. In all ages.
2. To them of the loweſt forme, *Zechary* 4.10. *Matth.* 12.20.
3. In their ſaddeſt condition, *Pſalm* 4. *ult.*

The root of all the mercies we enjoy is the bloud of Chriſt, that God gave his Sonne, *Eſay* 7.8,9. from hence ſpring all our ſpiritual and temporal mercies, the Goſpel never comes empty handed, *Hoſea* 2. later end.

The ſpecial mercy of God is offered unto all within the Church, *Ezekiel* 16. 6. *Acts* 13.40. but is beſtowed onely upon ſome, *viz.* Such as receive Chriſt, *John* 1. 11, 12.

This life is the time of mercy, wherein we obtain pardon for ſinne; after this life there is no remiſſion or place for repentance.

All bleſſings ſpiritual and corporal are the effects of Gods mercy. Common bleſſings of his general mercy, ſpecial bleſſings of his ſpecial mercy.

The effects of Gods ſpecial mercy, are,

1. The giving of Chriſt for us.
2. His Word.
3. Juſtification.
4. Sanctification.
5. Giving his Spirit for a Comforter in our griefs and afflictions, *John* 14.16.
6. The Sacraments.

All his thoughts are thoughts of mercy to his people, *Jer.* 29.11. all his deſigns are projects of mercy, Deut. 6. toward the latter end. The wayes whereby he comes down to their ſouls preventing, convincing converting mercies, *Pſal.* 25.10. and whereby they aſcend to him, in their communion with him, *Iſa.* 57.17.

Mercy muſt accord with Wiſdome, Juſtice and Truth; therefore thoſe that ſtoop to Juſtice by acknowledging their offence, and worthineſſe to be puniſhed for it, and are ſorry they have ſo offended, and reſolve to offend ſo no more, and earneſtly alſo implore Gods mercy, ſhall partake of it. The Lord is plenteous in mercy to all which call upon him, and the Lords delight is in them which fear him, and hope in his mercy. Judge your ſelves, and you ſhall not be judged; humble your ſelves under the hand of God, and he will exalt you. On theſe termes he will ſhew mercy univerſally to all, which ſubmit to him thus, and ſeek to him for mercy, without any exception of perſon, fault, time.

On what terms God will ſhew mercy.

2. To whom he will ſhew mercy.

Queſt. Whether Mercy and Juſtice be equal in God, and how can he be moſt juſt and moſt merciſull?

Anſw. Mercy and Juſtice may be conſidered *Ad intra*, as they are eſſential properties in God, and ſo he is equally juſt as well as merciſull.

2. *Ad extra*, as he puts himſelf forth into the outward exerciſe of mercy and puniſhment. In this latter ſenſe, we muſt diſtinguiſh between this preſent time, where mercy triumphs againſt judgement; *James* 2.13. and the day of judgement, that is a time of juſtice and retribution to the wicked; and ſo *David* ſpeaking of this preſent time, ſaith, *All thy wayes are mercy and truth*, *Pſalm* 25. and that of the Schools is true, *Remunerat ultra condignum, punit infra.*

Gods Juſtice and Mercy are both infinite and equal in him, * onely in regard of man there is an inequality. For God may be ſaid to be more merciſull unto them that are ſaved, than juſt to them that are damned: for the juſt cauſe of damnation is in man, but of ſalvation is wholly from God. In himſelf and originally they are both equal, and ſo are all his Attributes; but in reſpect of the exerciſe and expreſſion upon his creatures and abroad in the world, there is ſome difference. Mr *Bolton* on *Prov.* 18.14. Juſtice ſeeks a fit object, Mercy only a fit occaſion: Juſtice looks on thoſe which deſerve, Mercy onely on thoſe which need.

* *Etſi omnes homines Deus damnaret uno excepto, tamen adhuc major eſſet miſericordia quam judicium, nimirum quia nullum fit judicii divini effectum niſi propter merita eorum, qui damnantur: at miſericordia nulla invenit merita.* Chamier. *Tom.* 3. *lib.* 7. *c.* 8. *Miſericordia & juſtitia Dei in ſe & quatenus in Deo ſunt, pars ſunt; reſpectu effectorum & objectorum major eſt miſericordia.* Wendelin.

First, We ſhould believe this point; labour to be fully perſwaded in our hearts that Gods mercies are great and many; he hath preventing mercies; how many ſinnes hath he preſerved thee from? 2. Sparing mercies, *Lament.* 3. 22. behold Gods ſeverity towards others, and mercy toward thee. 3. Renewing mercies. 4. Pardoning mercies. He is willing and ready to help us out of miſery; therefore we ſhould praiſe him for this Attribute. How excellent and deſirable a thing is mercy? therefore give him the glory of his mercy.

Mal.3.17. God will ſpare his in all their weakneſſes and ſervices, ſparing mercy in ſome reſpects is as great as pardoning mercy

Secondly, It is full of comfort to a childe of God, he need not be diſmayed with any thing, not his imperfections, ſince the Devil himſelf cannot hurt him: for God is more mercifull to help him, than the Devil can be malicious to hurt him.

1. Wounded ſinners which pant after grace, ſhould nouriſh their faith with the conſiderations of Gods mercy. Mercy conſiders not what one deſerves, but what he needs, *Iſa.*55.1. *Pſal.*25.10.

2. The lapſed, but penitent believers; all Gods wayes are mercy and truth, *Jude verſ.*21. 2 *Tim.* 1. 18. God will begin and end with mercy and truth, 1 *John* 1.19.

3. Gods children under ſtraights, when they are troubled about ſoul-matters, corruption is ſtrong, grace weak, 1 *Theſſ.*5.24. 1 *Tim.*1.12. and about the ſupplies of this preſent life. We muſt truſt in Gods mercy and truth for our ſouls, *Luke* 12.29. *Pſal.*115.15,16,18.

Thirdly, We ſhould be encouraged to ſeek to him for mercy, ſeeing there is ſo great ſtore of it in him. There is an infiniteneſſe of mercy in God, ſo that whatever my ſins have been, if now I will turn, he will accept me; if I ſtrive to turn he will enable me; therefore I will now run to him * for mercy, I will fall down before the throne of Juſtice, and confeſſe I have deſerved wrath, and nothing but wrath, but will cry to him for mercy.

Matth.18.30. * The Papiſts ſeek to the Virgin *Mary*, and other Saints, *Maria mater gratiæ, mater miſericordiæ, Tu nos ab hoſte protege, & horâ mortis ſuſcipe.*

Mercy much pleaſeth God.

2. All Scripture and Providence aim at this, the ſetting forth of Gods mercy.

The great motive to draw ſinners to repentance, is Gods mercy, *Eſay* 55.7. *Acts* 2. 38, 39.

This will, 1. Keep men from deſpair, *Pſalm* 130.4. and carnal confidence, *Eſay* 55.1. 1 *Cor.*1.29.

2. It layes the greateſt obligation on men, *Titus* 2.11. and gives the cleareſt ſatisfaction, *Rom.*4.16.

3. It is the great aim of the Scripture to draw men by mercy, *Exodus* 34.6. *Neh.* 9.17. *Luke* 15.20. *Eſay* 65.20. *Jer.*31.20.

4. It is the aim of providence, and all Gods diſpenſations, *Pſalm* 145.9.

Pſal.106 3. Luk. 1.46,60. Fourthly, Thoſe that have and do ſeek, ſhould give him the glory of his mercy, and take comfort themſelves in the confident hope of finding mercy. Praiſe him for his mercy to others, and he will give thee ſome comfortable hope of finding it thy ſelf.

Luk.6.35. Fifthly, We ſhould be mercifull like God, to our ſelves and brethren, their ſouls and bodies, imitate his mercy; be you mercifull to the afflicted and diſtreſſed, ſhew mercy freely and conſtantly, and then we ſhall obtain mercy, *Matth.*5.7.

Sixthly, We ſhould labour to be qualified for mercy.

1. Confeſſe our ſins, and forſake them, *Prov.*28.13.

2. Fear God, his mercy is on them that fear him, *Luke* 1.50. *Pſalm* 103. 11,17,18.

3. Love God, he ſhews mercy to them that love him, *Exod.*20.6.

4. Truſt in God, then mercy ſhall compaſſe us, *Pſal.*32.10.

5. Think on good things, then we ſhall have mercy, *Prov.*14.22.

6. Keep cloſe to the Rule of Gods word, *Gal.*6.6.

Chap. XII.

Of Gods Juſtice, Truth, Faithfulneſſe.

A Third vertue in God is *Juſtice*, by which God in all things wills that which is juſt; or it is the Attribute whereby [a] God is juſt in and of himſelf, and exerciſeth juſtice toward all creatures, and giveth every one his due, *Eſay* 45.21. *Pſalm* 11.7. *Geneſis* 18.25. *Zeph.* 3.5. *Romans* 2.6,7. 1 *Peter* 1.17. 2 *Theſſ.* 1.6,7. 2 *Tim.* 4.8. 1 *John* 1.9. & 2.29. Juſtice in man is a ſetled will to do right in every thing to every perſon; ſo God hath a ſetled will to do right, *Shall not the Judge of all the world do right?* And, *Are not my wayes equal?* God ſtiles himſelf by this Title, and gives himſelf this Attribute, *Zeph.* 3.5.

[a] *Juſtitia eſt qua Deus in ſe juſtus eſt, & extra ſe conſtanti voluntate ſuum cuique tribuit.* Wendelin. Gen.18.25. Iſa.9.7. Pſal.45.6.

Gods Juſtice is two-fold:

1. Diſpoſing, by which, as a moſt free Lord and ſupreme Monarch of all, he diſpoſeth all things in his actions according to the rule of equity, and impoſeth moſt juſt Laws upon his creatures, commanding and forbidding only that which is fit for them in right reaſon to do and forbear.

Juſtitia diſponens, qua Deus univerſa & ſingula juſto ordine diſponit & gubernat. Deut.32.4. Pſal.11.7. & 48.11. & 145.17. 1 Pet.1.17.

2. Diſtributive, which renders to every one according to his work, without reſpect of perſons, *Pſalm* 62.12. *Job* 34.11,19. *Prov.* 24.12. *Jeremy* 32.19. *Ezekiel* 7.27. *Matth.* 16.27. *Deut.* 16.17. 2 *Chron.* 19.7. *Acts* 10.34. *Epheſ.* 6.9. *Gal.* 2.6. And this diſtributive Juſtice is alſo two-fold, *Præmii & Pœna*, of Reward and Puniſhment.

Rom.2. from the 6. to the 12. 2 Cor.5.10. Col.3.25. Rev.22.12. *Juſtitia diſtribuens eſt gratiæ vel iræ: illa eſt promptiſſima voluntas præſtandi promiſſa: iſta, voluntas implendi comminationes.* Wendelin. Matth. 19.29. God aſſignes fit rewards for well and evil doing.

Firſt, Of Reward, when God bountifully rewards the obedience of the creature with a free reward, 2 *Theſſ.* 1.5,7. *Matth.* 10.41,42. *Mark* 9.41. God beſtows this reward not onely on the godly, both by heaping divers mercies on them in this life, and by the fullneſſe of glory and felicity in the life to come, but alſo on the wicked, whoſe morall actions he rewards with temporary rewards in this world, as the obedience of *Jehu*, the repentance of *Ahab*.

Secondly, Of Puniſhment, by which he appointeth to the delinquent creature, the puniſhment of eternal death for the leaſt ſinne, *Geneſis* 2.17. *Rom.* 6.23. which death is begun in this life, in divers kinds of miſeries and puniſhments, which for the moſt part are proportionable to their ſins, *Gen.* 3.17. & 20.18. but is perfected in the life to come, when the full wrath of God is poured upon it, *John* 3.36. 2 *Theſſ.* 1.16.

Dogma eſt Amyraldi, *quod peculiari libro propugnavit, Deum poſſe, illibata ſua juſtitia, pro ſuo ſummo jure, torquere cruciatibus æternis animam ſanctam & innocentem. Si dixiſſet, Deum poſſe animam ſanctam deſtruere, eam reducendo ad nihilum, quanquam inutilis eſt quæſtio, & temeraria, nolim tamen pertinaciter ſuper ea re ducere contentionis funem. Sed bene eſt quod* Amyraldus *libro adverſus* Spanhemium Ἀλογούμενα, *aut ſibi contradicit: dicit enim, Deum non poſſe à ſe impetrare quin peccata Condonet reſipiſcenti.* Molin. *præfat. ad Judicium de* Amyrald. *lib. adverſ.* Spanhem.

This juſtice is ſo eſſential [b] to God, immutable, and (as I may ſo ſpeak) inexorable, that he cannot remit the creatures ſins, nor free them from puniſhment, unleſſe his juſtice be ſatisfied; God cannot diſpenſe againſt himſelf, becauſe ſins do hurt the inward vertue of God, and the Rule of righteouſneſſe, the integrity

[b] Gods juſtice is not a quality or accident in him, but his very nature, eſſential to him. A man may be a man, and yet unjuſt; but God cannot be God, and be unjuſt. *Gerh. loc. com.*

therefore and perfection of God cannot ſtand, if he ſatisfie not that; yet through his bounty and goodneſſe he hath found out a way by which due ſatisfaction may be given thereunto, *viz.* By Chriſt, who hath born a puniſhment equivalent to our ſins, for us.

Juſtice is taken:

1. For abſolute and univerſal perfection, *Juſtitia univerſalis*, the univerſal conjunction of all moral vertues, ſo Gods juſtice is the ſimple and abſolute perfection of his Eſſence.

2. For integrity in ones place and ſtation; ſo God is juſt in all his relations to men, a juſt Lord, Magiſtrate.

3. For faithfulneſſe in keeping promiſe, ſo God is juſt.

The Scripture proves the juſtice of God:

1. Affirmatively, when it cals him Juſt, a Revenger, Holy, Right, and extols his Juſtice, *Exod.*9.27. *Pſal.*11.7. *Jer.*12.1.

2. Negatively, when it removes from him injuſtice and iniquity, reſpect of perſons, and receiving of gifts, and alſo all the cauſes and effects of injuſtice, *Deut.*12.4. & 10.17. *Daniel* 9.14. *Job* 8,3.

3. Affectively, when it attributes to him Zeal, Anger, Fury, *Exodus* 20.5 & 32.10. *Numb* 11.10 which are not in God ſuch paſſions as they be in us, but an act of the immutable juſtice.

4. Symbolically, when it cals him a conſuming fire, *Deut* 4.24. compares him to an angry Lion, an armed Souldier, *Iſa.*38.13.

5. Effectively, when it affirms that he renders to every one according to his works. 1 *Sam.*26.23.

2. We forgive when it is not in our power to avenge our ſelves, 2 *Samuel* 24.19. we are alwayes in Gods power.

3. We are hardly drawn to forgive, *Nehem.*9.17. *Pſalm* 37.3. *Epheſians* 3.18,19, 20. *Iſay* 65.20. *Luke* 15.40.

4. We cannot forgive often, *Matthew* 18.21. God doth, *Geneſis* 6.5.

5. If we forgive, we do not forget, *Jeremy* 31,18,19,20.

There is a mercy of God, which extends to all his creatures, *Pſalm* 145.9. *Luke* 6.35.

Luk.6.11. Exod.20.6. The mercy of God which reacheth to the pardon of ſinne, is peculiar to the Catholick Church, Iſa.33.24. Luk. 16.24,25 Tit.3.5. Luk.1.77,78. Lam 3.22.

God is mercifull unto all men as men:

First, To the worſt of men, his foes:

1. In giving the good they do not deſerve, but abuſe.

He gives abundance of outward bleſſings to them:

1. In their bodies, firm ſtrength, *Pſalm* 73.4.
2. Their eſtates, fils them with hid treaſures, *Pſalm* 17.14.
3. In liberty, they are free from fear, *Job* 29.9.
4. In their poſterity, *Job* 21.8.

2. In forbearing that evil they deſerve, and provoke him every day to inflict, *Acts* 13.18. yet he perfectly knows their ſinnes, and hates ſinne infinitely, *Pſalm* 5.5. and hath power in his hand to execute vengeance on ſinners. When wicked men abuſe all theſe forbearances, ſlight his threats, *Iſaiah* 5.19. *Rom.* 9.22. and his own people are much offended with this forbearance of his, *Jeremy* 12.1. *Habak.*3.14.

Secondly, To his own children eſpecially, is God rich in mercy; all his mercies and forbearances to the wicked are for the good of his own; he hath ſaving, ſanctifying, pardoning, cleanſing mercies for his Saints:

1, In

Angels, but threw them into hell. *Adam* was caſt out of Paradiſe for one ſinne.

3. Neerneſſe; the *Jews*, Gods people formerly, are now caſt off; *Moſes* and *David* were puniſhed.

2. General, it extends to a mans poſterity; God will viſit the iniquity of fathers upon their children.

3. Inexorable, no ſinners can eſcape unpuniſhed; the ſinnes of the godly are puniſhed in their Surety Chriſt, and they are afflicted in this life. God is juſtice it ſelf, juſtice is eſſential to him, his will is the rule of juſtice: A thing is juſt, becauſe he willeth it, and not he willeth it becauſe it's juſt. He will right the wrongs of his children, 2 *Theſſ.* 1.6,7,8. He cannot be corrupted nor bribed.

Gods juſtice comprehendeth two things under it:

Firſt, Equity, in that he directs men equally, and requites them equally, commanding all and onely good things, ſuch as they in reaſon ought to doe, promiſing and threatning fit and due recompences of their obedience and diſobedience.

Secondly, Truth, whereby he declareth nothing to them, but as the thing is, and fidelity, whereby he fulfilleth all that he hath ſpoken.

The *Arminians* urge. How can God in juſtice command a man by his Word, the performance of that which cannot be done by him, without the inward help of the Spirit, and yet in the mean time God denies this inward grace unto him?

God may without blemiſh to his juſtice, command man to performe his du- [illegible]

fault, time.

Queſt. Whether Mercy and Juſtice be equal in God, and how can he be moſt juſt and moſt merciſull?

Anſw. Mercy and Juſtice may be conſidered *Ad intra*, as they are eſſential properties in God, and ſo he is equally juſt as well as merciſull.

2. *Ad extra*, as he puts himſelf forth into the outward exerciſe of mercy and puniſhment. In this latter ſenſe, we muſt diſtinguiſh between this preſent time, where mercy triumphs againſt judgement, *James* 2.13. and the day of judgement, that is a time of juſtice and retribution to the wicked; and ſo *David* ſpeaking of this preſent time, ſaith, *All thy wayes are mercy and truth*, *Pſalm* 25. and that of the Schools is true, *Remunerat ultra condignum, punit infra.*

Gods Juſtice and Mercy are both infinite and equal in him, * onely in regard of man there is an inequality. For God may be ſaid to be more merciſull unto them that are ſaved, than juſt to them that are damned: for the juſt cauſe of damnation is in man, but of ſalvation is wholly from God. In himſelf and originally they are both equal, and ſo are all his Attributes; but in reſpect of the exerciſe and expreſſion upon his creatures and abroad in the world, there is ſome difference. Mr *Bilſon* on *Prov.* 18.14. Juſtice ſeeks a fit object, Mercy only a fit occaſion: Juſtice looks on thoſe which deſerve, Mercy onely on thoſe which need.

* *Etſi omnes homines Deus damnaret uno excepto, tamen adhuc major eſſet miſericordia quam judicium, nimirum quia nullum ſit judicii divini effectum niſi propter merita eorum, qui damnantur: at miſericordia nulla invenit merita.* Chamier. *Tom.* 3. *lib.* 7. *c.* 8. *Miſericordia & juſtitia Dei in ſe & quatenus in Deo ſunt, pars ſunt; reſpectu effectorum & objectorum major eſt miſericordia.* Wendelin.

First, We ſhould believe this point; labour to be fully perſwaded in our hearts that Gods mercies are great and many; he hath preventing mercies; how many ſinnes hath he preſerved thee from? 2. Sparing mercies, *Lament.* 3. 22. behold Gods ſeverity towards others, and mercy toward thee. 3. Renewing mercies. 4. Pardoning mercies. He is willing and ready to help us out of miſery; therefore we ſhould praiſe him for this Attribute. How excellent and deſirable a thing is mercy? therefore give him the glory of his mercy.

Mal.3.17. Godwill ſpare his in all their weakneſſes and ſervices, ſparing mercy in ſome reſpects is as great as pardoning mercy

Secondly, It is full of comfort to a childe of God, he need not be diſmayed with any thing, not his imperfections, ſince the Devil himſelf cannot hurt him: for God is more mercifull to help him, than the Devil can be malicious to hurt him.

1. Wounded ſinners which pant after grace, ſhould nouriſh their faith with the conſiderations of Gods mercy. Mercy conſiders not what one deſerves, but what he needs, *Iſa.*55.1. *Pſal.*25.10.

2. The lapſed, but penitent believers; all Gods wayes are mercy and truth, *Jude verſ.*21. 2 *Tim.* 1. 18. God will begin and end with mercy and truth, 1 *John* 1.19.

3. Gods children under ſtraights, when they are troubled about ſoul-matters, corruption is ſtrong, grace weak, 1 *Theſſ.*5.24. 1 *Tim.*1.12. and about the ſupplies of this preſent life. We muſt truſt in Gods mercy and truth for our ſouls, *Luke* 12.29. *Pſal.*115.15,16,18.

Thirdly, We ſhould be encouraged to ſeek to him for mercy, ſeeing there is ſo great ſtore of it in him. There is an infiniteneſſe of mercy in God, ſo that whatever my ſins have been, if now I will turn, he will accept me; if I ſtrive to turn he will enable me; therefore I will now run to him * for mercy, I will fall down before the throne of Juſtice, and confeſſe I have deſerved wrath, and nothing but wrath, but will cry to him for mercy.

Matth.18.30. * The Papiſts ſeek to the Virgin *Mary*, and other Saints, *Maria mater gratia, mater miſericordia, Tu nos ab hoſte protege, & horâ mortis ſuſcipe.*

Mercy much pleaſeth God.

2. All Scripture and Providence aim at this, the ſetting forth of Gods mercy.

The great motive to draw ſinners to repentance, is Gods mercy, *Eſay* 55.7. *Acts* 2.38,39.

This will, 1. Keep men from deſpair, *Pſalm* 130.4. and carnal confidence, *Eſay* 55.1. 1 *Cor.*1.29.

2. It layes the greateſt obligation on men, *Titus* 2.11. and gives the cleareſt ſatisfaction, *Rom.*4.16.

3. It is the great aim of the Scripture to draw men by mercy, *Exodus* 34.6. *Neh.* 9.17. *Luke* 15.20. *Eſay* 65.20. *Jer.*31.20.

4. It is the aim of providence, and all Gods diſpenſations, *Pſalm* 145.9.

Fourthly, Thoſe that have and do ſeek, ſhould give him the glory of his mercy, and take comfort themſelves in the confident hope of finding mercy. Praiſe him for his mercy to others, and he will give thee ſome comfortable hope of finding it thy ſelf.

Pſal.106 3. Luk. 1.48,60.

Fifthly, We ſhould be mercifull like God, to our ſelves and brethren, their ſouls and bodies, imitate his mercy; be you mercifull to the afflicted and diſtreſſed, ſhew mercy freely and conſtantly, and then we ſhall obtain mercy, *Matth.*5.7.

Luk.6.36.

Sixthly, We ſhould labour to be qualified for mercy.

1. Confeſſe our ſins, and forſake them, *Prov.*28.13.

2. Fear God, his mercy is on them that fear him, *Luke* 1.50. *Pſalm* 103. 11,17,18.

3. Love God, he ſhews mercy to them that love him, *Exod.*20.6.

4. Truſt in God, then mercy ſhall compaſſe us, *Pſal.*32.10.

5. Think on good things, then we ſhall have mercy, *Prov.*14.22.

6. Keep cloſe to the Rule of Gods word, *Gal.*6.6.

Chap. XII.

Of Gods Juſtice, Truth, Faithfulneſſe.

A Third vertue in God is *Juſtice*, by which God in all things wills that which is juſt; or it is the Attribute whereby [a] God is juſt in, and of himſelf, and exerciſeth juſtice toward all creatures, and giveth every one his due, *Eſay* 45.21. *Pſalm* 11.7. *Geneſis* 18.25. *Zeph.* 3.5. *Romans* 2.6,7. 1 *Peter* 1.17. 2 *Theſſ.* 1.6,7. 2 *Tim.* 4.8. 1 *John* 1.9. & 2.29. Juſtice in man is a ſetled will to do right in every thing, to every perſon; ſo God hath a ſetled will to do right, *Shall not the Judge of all the world do right?* And, *Are not my wayes equal?* God ſtiles himſelf by this Title, and gives himſelf this Attribute, *Zeph.* 3.5.

[a] *Juſtitia eſt qua Deus in ſe juſtus eſt, & extra ſe conſtanti voluntate ſuum cuique tribuit.* Wendelin.

Gen.18.25. Iſa.9.7. Pſal.45.6.

Gods Juſtice is two-fold:

1. Diſpoſing, by which, as a moſt free Lord and ſupreme Monarch of all, he diſpoſeth all things in his actions according to the rule of equity, and impoſeth moſt juſt Laws upon his creatures, commanding and forbidding only that which is fit for them in right reaſon to do and forbear.

Juſtitia diſponens, qua Deus univerſa & ſingula juſto ordine diſponit & gubernat. Deut.32.4. Pſal.11.7. & 48.11. & 145.17. 1 Pet.1.17.

2. Diſtributive, which renders to every one according to his work, without reſpect of perſons, *Pſalm* 62.12. *Job* 34.11,19. *Prov.* 24.12. *Jeremy* 32.19. *Ezekiel* 7.27. *Matth.* 16.27. *Deut.* 16.17. 2 *Chron.* 19.7. *Acts* 10.34. *Epheſ.* 6.9. *Gal.* 2.6. And this diſtributive Juſtice is alſo two-fold, *Præmii & Pœnæ*, of Reward and Puniſhment.

Rom.2. from the 6. to the 12. 2 Cor.5.10. Col.3.25. Rev.22.12. *Juſtitia diſtribuens eſt gratiæ vel iræ: illa eſt promptiſſima voluntas præſtandi promiſſa: iſta, voluntas implendi comminationes.* Wendelin. Matth. 19.29. God aſſignes fit rewards for well and evil doing.

Firſt, Of Reward, when God bountifully rewards the obedience of the creature with a free reward, 2 *Theſſ.* 1.5,7. *Matth.* 10.41,42. *Mark* 9.41. God beſtows this reward not onely on the godly, both by heaping divers mercies on them in this life, and by the fullneſſe of glory and felicity in the life to come, but alſo on the wicked, whoſe morall actions he rewards with temporary rewards in this world, as the obedience of *Jehu*, the repentance of *Ahab*.

Secondly, Of Puniſhment, by which he appointeth to the delinquent creature, the puniſhment of eternal death for the leaſt ſinne, *Geneſis* 2.17. *Rom.* 6.23. which death is begun in this life, in divers kinds of miſeries and puniſhments, which for the moſt part are proportionable to their ſins, *Gen.* 3.17. & 20.18. but is perfected in the life to come, when the full wrath of God is poured upon it, *John* 3.36. 2 *Theſſ.* 1.16.

Dogma eſt Amyraldi, *quod peculiari libro propugnavit, Deum poſſe, illibata ſua juſtitia, pro ſuo ſummo jure, tam quere cruciatibus æternis animam ſanctam & innocentem. Si dixiſſet, Deum poſſe animam ſanctam deſtruere, cum redundo ad nihilum, quanquam inutilis eſt quæſtio, & temeraria, nolim tamen pertinaciter ſuper ea re ducere contentionis funem. Sed bene eſt quod* Amyraldus *libro adverſus* Spanhemium Πελαγιανίζει, *aut ſibi contradicit: dicit enim, Deum non poſſe à ſe impetrare quin peccata condonet reſipiſcenti.* Molin. *præfat. ad Judicium de* Amyrald. *lib. adverſ.* Spanhem.

This juſtice is ſo eſſential [b] to God, immutable, and (as I may ſo ſpeak) inexorable, that he cannot remit the creatures ſins, nor free them from puniſhment, unleſſe his juſtice be ſatisfied; God cannot diſpenſe againſt himſelf, becauſe ſins do hurt the inward vertue of God, and the Rule of righteouſneſſe, the integrity

[b] Gods juſtice is not a quality or accident in him, but his very nature, eſſential to him. A man may be a man, and yet unjuſt; but God cannot be God, and be unjuſt. *Gerh.loc.com.*

therefore and perfection of God cannot ſtand, if he ſatisfie not that; yet through his bounty and goodneſſe he hath found out a way by which due ſatisfaction may be given thereunto, *viz.* By Chriſt, who hath born a puniſhment equivalent to our ſins, for us.

Juſtice is taken:

1. For abſolute and univerſal perfection, *Juſtitia univerſalis*, the univerſal conjunction of all moral vertues, ſo Gods juſtice is the ſimple and abſolute perfection of his Eſſence.

2. For integrity in ones place and ſtation; ſo God is juſt in all his relations to men, a juſt Lord, Magiſtrate.

3. For faithfulneſſe in keeping promiſe, ſo God is juſt.

The Scripture proves the juſtice of God:

1. Affirmatively, when it cals him Juſt, a Revenger, Holy, Right, and extols his Juſtice, *Exod.*9.27. *Pſal.*11.7. *Jer.*12.1.

2. Negatively, when it removes from him injuſtice and iniquity, reſpect of perſons, and receiving of gifts, and alſo all the cauſes and effects of injuſtice, *Deut.*32.4. & 10.17. *Daniel* 9.14. *Job* 8,3.

3. Affectively, when it attributes to him Zeal, Anger, Fury, *Exodus* 20.5 & 32.10. *Numb.*11.10. which are not in God ſuch paſſions as they be in us, but an act of the immutable juſtice.

4. Symbolically, when it cals him a conſuming fire, *Deut.*4.24. compares him to an angry Lion, an armed Souldier, *Iſa.*38.13.

5. Effectively, when it affirms that he renders to every one according to his works, 1 *Sam.*26.23.

Gods juſtice comprehends his righteouſnes and truth, he is juſt in words and deeds.

Gods juſtice [c] is conſidered four wayes:

1. As he is free Lord of all, and ſo his Decrees are juſt, *Rom.*9.13,14.

2. As he is God of all, and ſo the common works of preſerving both the good and bad are juſt, *Pſalm* 145.17. 1 *Tim.*4.14. *Mat.*5.45.

3. As a Father in Chriſt, and ſo he is juſt in performing his promiſes, and infuſing his grace, and in beſtowing the juſtice of his Son, 1 *John* 1.5.

4. As Judge of all the world, and ſo his juſtice is not only diſtributive, but corrective.

[c] The righteouſneſſe of God is taken divers wayes in Scripture, ſometimes for the eſſential Attribute of God, ſometimes for the righteouſneſſe of Faith, which is called, *The righteouſneſſe of God*, becauſe it is ſuch a righteouſneſſe as God doth approve of, and with which we may appeale boldly in his preſence. Againe, Righteouſneſſe is taken for his Truth and Faithfullneſſe in promiſes. *David* prayes God to doe good to him for his Righteouſneſſe, he meanes, his Faithfullneſſe in his promiſes. See Mr *Burroughs* on Matth. 5.6.

God uſually deſtroyes the wicked by thoſe wayes by which they have deſtroyed, or intended to deſtroy the godly, *Pſalm* 7.15. & 57.6. It became a Proverb among the *Jews*, *He that digs a pit ſhall fall into it*, Prov.26.27. Eccleſ. 10.8. See *Judges* 1.7. 2 *Chron.*24.22.

Reaſons:

Firſt, That all the world may take notice that the puniſhments inflicted upon the wicked come immediately from God, *Pſalm* 9.15.

Secondly, That all may read the ſinne in the puniſhment, *Leviticus* 10. 1, 2. *Geneſis* 42.21,40.

Thirdly, That all men may take notice that a wicked man deſtroyes himſelf, *Prov.*5.22.

Fourthly, That all may know that God is above the Devil, wiſer than men.

His Juſtice is,

1. Impartial, he will not ſpare,

1. Multitude, all *Sodome* and *Gomorra*, and the old World periſhed.

2. Great ones, the excellency or greatneſſe of any creature will not exempt it from puniſhment; the Angels and *Adam* fell, he ſpared not the

Angels

Angels, but threw them into hell. *Adam* was caſt out of Paradiſe for one ſinne.

3. Neerneſſe; the *Jews*, Gods people formerly, are now caſt off; *Moſes* and *David* were puniſhed.

2. General, it extends to a mans poſterity; God will viſit the iniquity of fathers upon their children.

3. Inexorable, no ſinners can eſcape unpuniſhed; the ſinnes of the godly are puniſhed in their Surety Chriſt, and they are afflicted in this life. God is juſtice it ſelf, juſtice is eſſential to him, his will is the rule of juſtice: A thing is juſt, becauſe he willeth it, and not he willeth it becauſe it's juſt. He will right the wrongs of his children, 2 *Theſſ.*1.6,7,8. He cannot be corrupted nor bribed.

Gods juſtice comprehendeth two things under it:

Firſt, Equity, in that he directs men equally, and requites them equally, commanding all and onely good things, ſuch as they in reaſon ought to doe, promiſing and threatning fit and due recompences of their obedience and diſobedience.

Secondly, Truth, whereby he declareth nothing to them, but as the thing is; and fidelity, whereby he fullfilleth all that he hath ſpoken.

The *Arminians* urge. How can God in juſtice command a man by his Word, the performance of that which cannot be done by him, without the inward help of the Spirit, and yet in the mean time God denies this inward grace unto him?

God may without blemiſh to his juſtice, command man to performe his duty, although he have now no ſtrength to do it, becauſe once he had ſtrength, and now he hath loſt it. Precepts and Exhortations ordinarily ſignifie the approving will of the Commander, and his duty to whom they are propounded, although ſometimes the duty rather of the hearer, than the will of the ſpeaker be declared by them. *Reſcrip.* Amef. *ad reſponſum* Grevinch. *cap.* 12. *Deus jubet aliqua quæ non poſſumus, ut noverimus quid ab illo petere debeamus.* Auguſt. *de grat, & lib. arbit. cap.* 16. Gods Commandments and Exhortations ſhew what he approves and wills to be done as good, but his promiſes or threatnings ſhew what he intendeth effectually to bring to paſſe. Mr *Pemble* of Grace and Faith. *Da Domine quod jubes, & jube quid vis,* ſaid *Auſtin.* God giveth thee, although thou be unable, a Law to ſquare thy life by for three cauſes, *Ut ſcias quid acceperis, ut videas quid amiſeris, ut intelligas unde repetendum ſit, quod amiſeris.*

God hath not loſt his right to command, though we have loſt our ability to obey. A drunken ſervant is not diſobliged from ſervice. See *Phil.*2.3. The Apoſtles often inculcate that, *Believe and repent*, yet they hold Faith and Repentance to be giſts of God: *Dei mandata non ſunt menſura noſtrarum virium, ſed regula officii, & materia precum.* Molin. *contra* Amyraldum. *declaratio debiti,*

It reproves ſuch as live in ſinne, *Exodus* 34. 17. *Pſalm* 5. 5. *Galat.*6.6. If God be mercifull that he may be feared, much more is he juſt that he may be feared.

Conſectaries from Gods juſtice.

Secondly, We muſt take heed of juſtifying the wicked; we ſhould be juſt in our actions to man, in buying and ſelling, in rewarding and puniſhing, Magiſtrates, Miniſters, Maſters, Parents ſhould be juſt. We ſhould not murmure at Gods diſpoſing juſtice in making us poor, and ſhould yeeld to his directing juſtice, obeying his Commandments ſeem they never ſo unreaſonable. *Mauritius* the Emperour, when his wife and children were murthered before him, and his own eyes after bored out, uttered this ſpeech, *Juſtus es, Domine, & recta judicia tua.* We ſhould get Chriſts righteouſneſſe to ſatisfie Gods juſtice for us, and to juſtifie us.

2 Chron.2.5. Nehem.9.33. Pſal. 119.137. Dan.9.7. Rom 3.26.

The conſideration of Gods juſtice, ſhould affright us from hypocriſie, ſinning in ſecret, keeping boſom ſins. It miniſters comfort to the godly, who are wronged by the wicked, they ſhall have an upright and juſt Iudge, who will uphold them in a good cauſe, *Pſal.*33.24.

It

It may ſerve to exhort us to glorifie Gods Juſtice, both in fulfilling of his promiſes, and puniſhing wicked men, *Pſal.* 7. 18. & 51. 15.

Rev. 19. 1.

4. God is *True.*

John 14. 6. God is *æterna veritas & vera æternitas.*

Truth or veracity is, by which God is true as in himſelf, ſo in his ſayings and deeds. He revealeth himſelf to his creature ſuch a one as indeed he is.

If God (ſaid one) were to be corporeal, he would have light for his body, and truth for his ſoul. Truth is originally from God, the firſt Idea, Rule or Standard of truth, is Gods will, which is *veritas Dei*, whereby he is what he is, eſſentially, ſimply, immutably, by which he wils all things to be what indeed they are, and knows them to be ſuch as they are moſt certainly. *Veritas rei, entitatis*, whereby things are ſuch as God would have them to be, and ſo are true and good. *Magna vis eſt veritatis, quæ cum per ſe intelligi non poſſit, per ea tamen ipſa quæ ei adverſantur eluceat: ut in natura ſua immobilis manens, firmitatem naturæ ſuæ quotidie dum attentatur acquirat. Hoc enim eccleſiæ proprium eſt, ut tum vincat, cum læditur, tum intelligat cùm arguitur, tum obtineat cum deſeritur.* Hilarius *l.* 1. *de Trinitate.*

Real truth, or the truth of things, is a property of them by which they are the ſame indeed which they ſeem. It is an agreement betwixt the being and appearance of things; it is double, 1. Eſſential, or of the very ſubſtance of things. 2. Accidental, of the qualities and actions of things; and this, as it is referred to the reaſonable creature (for ſuch truth can be no where but in it) is inward and outward according as the actions are.

Inward truth of underſtanding, is an agreement betwixt its conceit of things, and the things themſelves, contrary whereto is error, or misjudging, and of the will contrary to hypocriſie and diſſimulation.

Outward, 1. Of word, which is Logical, when I ſpeak as the thing is; and is oppoſed to lying; Moral, when I ſpeak as I conceive the thing to be; and alſo in the matter of promiſes, when I mean as I ſay, and hold ſtill that meaning till I have actually made good my words.

2. Of deeds, when they are ſuch in the intention and meaning of my mind, as in the outward pretence, and are agreeable to the promiſes I have made.

God is true in all theſe reſpects:

1. His Eſſence is real and true, he is a God indeed, not in imagination alone; the Scripture cals God the true God, *To know thee*, ſaith our Saviour Chriſt, *the onely true God, and whom thou haſt ſent, Jeſus Chriſt.* He is the true God, not a bare conceit of our own head or fiction: He hath not an imaginary and counterfeit, but a very real being; he is indeed ſuch as he ſaith he is; for that which gives being to other things, muſt needs it ſelf be in very deed. The other ſuppoſed gods alone in name and in fancy of the worſhippers, but he is.

John 17. 3.

An Idol is nothing in the world.

2. He hath a true, not an erroneous conceit of things, he knows all things moſt exactly, he is indeed a willer of true goodneſſe.

Matth. 24. 35. John 17. 17. Which truth of God in his promiſes may be referred to juſtice, becauſe it is juſt to performe what thou haſt promiſed. 2 *Tim.* 4. 8.

3. He ſpeaks nothing but as the thing is, and as he doth conceive it; he means what he promiſeth, and doth what he means, the Lord diſſembleth not with men; he is true in his word, and his whole word, whether Narrations, Promiſes, Threats, Viſions, or Predictions: He is abundant in truth, *Exod.* 34. 6. what he telleth, it is as he telleth it; what he promiſeth or threatneth to do, he intendeth, and will perform, *Pſal.* 89. 33, 34. *Deut.* 7. 9. 2 *Cor.* 1. 20. *Promiſſa tua ſunt; & quis falli timeat, cum promittit veritas?* Aug. *Confeſ. l.* 12. *c.* 1.

4. God is true in his works, they are not done counterfeitly, as thoſe of the Devil, but truely, *Pſal.* 145. 17. *Rev.* 15. 3.

The Scripture proves the truth of God, 1. Eſſentially, when it affirms God to be true in his works, *Deut.* 32. 4. *Pſal.* 25. 10. *Rev.* 15. 3. & 16. 7. 2. In his words, which is proved both affirmatively, *Joh.* 17. 17. 2 *Sam.* 7. 28. and negatively, *Num.* 23. 19. 1 *Sam.* 15. 29. *Heb.* 6. 18.

Reaſons 1. All lying and falſhood ariſeth from weakneſſe * and imperfection, or wickedneſſe,

* If I ſpeak falſhood out of error and miſtake, I am weak, if wilfully, I am wicked: if I keep not promiſe, it is either becauſe I cannot, and then I am weak; or will not, and then I am wicked; therefore God cannot poſſibly lye, 1 *Kings* 22. 23. *Ezek.* 14. 9. Truth is moſt properly and firſt of all, or principally in the divine underſtanding, and in it, as the cauſe of things. Truth is properly in the created, humane underſtanding: but ſecondarily, and conceived from things. It is ſaid to be in the things themſelves, but improperly, *viz.* as they are referred either to the truth of the divine underſtanding, or to the truth exiſting in the humane underſtanding.

wickednesse, neither of which is in God, seeing to be God is to be perfect and absolute. He is *the Lord God of truth*. Psal. 34.5. his Son is truth, *Joh.* 14.6. his holy Spirit the Spirit of truth, *Joh.* 17.6. the Gospel is the word of truth, *Col.* 1.5. God is the chief and first truth, the Author of truth, truth is in him essentially and immutably, *Psal.* 100.5. onely true, *Rom.* 3.4. This distinguisheth him from false gods, 2 *Chron.* 15.3. *Joh.* 17.3. God is worthy to be trusted, honored, and esteemed, *ergo* most true. Where it is said, *God seduced the Prophets*, it is not so understood, as if God inspired a false prophecy and an error; but that he delivered them to the Devil to be seduced.

Consectaries from Gods truth.

1. It serves to reprove the wicked, who believe not threats; and the weak Christians, who in temptations and desertions doubt of promises.

2. It exhorts us to desire the manifesting of this truth, *Psal.* 43. 3. we should be true like God, *Zach.* 8. 16. in our words and deeds, keep our vows with God, and promises with men. God loves truth, as in himself, so in his creatures, but abhors dissimulation and hypocrisie, *Prov.* 12. 22. Ephes. 4. 25.

We should,

1. Know the truth, *Joh.* 2. 21. so as to be made free by it, from sinne, unto duty.

2. Obey it, 2 *Joh.* 1. 4. *Rom.* 2. 8. & 6. 17.

3. Hold it fast, *Heb.* 4. 14. & 10. 23, 26.

4. Do for it, labour to advance it, 2 *Cor.* 13. 8. *Isa.* 9. 4. *Jude* 3.

5. Be ready to suffer, yea die for it, as the two witnesses, *Rev.* 11. *Rev.* 2. 10, 13. *Prov.* 17. 17.

There is,

1. Moral truth, truth in man toward man, *Zach.* 8. 16. faithfulnesse. This lies in plainnesse of heart and dealing, *Gen.* 25. 27.

2. Doctrinall truth, the purity of Religion and worship, *Zach.* 8. 3. 1 *Tim.* 3. 15. 2 *Cor.* 11. 2. 2 *Pet.* 3. 1.

The Friar wittily told the people, that the truth he Preached, was like holy water, which every one call a pace for, yet when it came to be cast on them, they would turn aside their face. Bishop *Stillingfleet* on *Gal.* 4. 16.

The true Church is the pillar of truth, Gods word the word of truth, *Psal.* 19. 9. We should therefore believe Gods Word, and depend upon his promise, seem it never so unlikely or impossible, give him the glory of his truth; *He that believeth, setteth to his seal that God is true*, he that believeth not, maketh God a lyer. Will you receive the testimony of men? and will you not much more receive the testimony of God? He that believeth Gods promises, will surely do the things to which the Lord by promises encourageth him: He that believes the threats, will forbear the thing which God by his threats seeks to deter him from.

Truth and all outward comforts go together, *Jer.* 33. 6. See *Psal.* 91. 4. Heb. 10. 23. We should observe how Gods truth is fulfilled, *Gen.* 32. 10. *Luke* 1. 70.

This is matter of solid comfort for all the true children of God; if he be faithfull, they must be happy.

Truth is that virtue of the will by which it is moved to goodnesse for Gods sake, when the thing moving us to be good, is Gods Commandment, and the end whereat we aim is the glorifying and pleasing of God, then we serve God in truth.

1. This heightens gratitude, *Psal.* 108. 4. & 56. 10.

2. It strengthens faith, *Psal.* 18. 30. and 116. 1, 2. For this end, 1. We should get an interest in Christ, 2 *Cor.* 1. 20. the promises are the Churches dowry, as she is Christs Spouse. 2. Observe all providences, and compare them with promises, *Col.* 4. 2. especially observe the fulfilling the promises, 1. When God makes good the letter of them, *Josh.* 23. 15. 1 *Kings* 8. 56. 2. When you have pleaded them in prayer, *Psal.* 119. 49. & 34. 6.

5. God is *Faithfull*; Rev. 19. 11. See Dr *Gouge* on *Heb.* 2. 17. Sect. 177.

First, In himself, by an uncreated faithfulnesse.

Secondly, In his Decrees, *Isa.* 14. 24, 27.

Thirdly, In all his wayes and works, *Psal.* 145. 17.

1. Of Creation, 1 *Pet.* 4. ult.

2. Of Redemption, *Heb.* 2. 17.

3. Of

Of Juſtification, *John* 1.19.

4. Of Protection and Preſervation of his Church, *Rev.*19.11.

Fourthly, In all his words and ſpeeches:

1. His Commandements are the rule of truth and faithfulneſſe to us, *Pſalm* 19. 9.

2. His Predictions are all faithfully accompliſhed many thouſand years after, as Chriſts Incarnation in the fulneſſe of time, ſo *Gen.*49.10.

3. His Manaces are moſt faithfull.

4. His Promiſes, *Exod.*12.41. *Heb.*10.23.

There is a difference between faithfulneſſe in the Creator, and in the Creature.

1. All the ſaints are heirs of all the promiſes, yet many of the temporal promiſes ſhall not be fulfilled unto them in this life, as the ungodly are heirs of wrath, and ſubject to the curſes, yet they are not all accompliſhed on them here.

1. This is the Ocean and Fountain from whence all faithfulneſſe and truth in men and Angels iſſue.

2. This is the rule and meaſure of that, and the nearer it comes to this, the more compleat it is.

3. It is unchangenble in him; the Angels that fell were faithful, but ſoon changed, ſo *Adam.*

4. It is in God in moſt high perfection.

Reaſons.

1. Becauſe of his moſt juſt and righteous nature, whoſe moſt righteous will is the rule of all his wayes, *Pſal.*145.17.

2. He is moſt perfect and unchangeable in perfection.

3. Becauſe of his moſt pure and holy affection.

4. There is no imperfection in him to hinder his faithfulneſſe.

God beſtows the promiſes in a kind of prerogative way. 2. God will exerciſe the patience of the Saints, in not accompliſhing many temporal promiſes. Patience is ſhewd in waiting, as well as in ſuffering. 3. Thoſe to whom God denies temporal promiſes in this life, he will make them amends to all eternity, they ſhall be gainers, not onely by their ſervices and ſufferings, but deprivements.

Gods faithfulneſſe is the ground of all true Religion.

1. We muſt ground all the Doctrine of faith, all the Articles of faith, all our judgement and opinion in matters of faith upon this faithfulneſſe of God, and this by holding faſt all the faithful word, *Titus* 1. 9. *Rom.* 3.4.

2. All our obedience of faith muſt be grounded on this, *John* 3.33. *Heb.*11.11. & 10.33. *Zeph.*3.5. *Heb.*6.30.

3. All our Prayers of faith muſt be grounded on Gods faithfulneſſe, *Dan.* 9. 16. 1 *John* 1. 9. 1 *Pet.*4.19. *Pſal.*1.5.

4. All ſound profeſſion of faith muſt be grounded on this, *Geneſ.* 17. 1, *Pſalm* 91. 4.

5. All true preſeverance in the faith, 1 *Cor.* 1. 8. & 10. 13.

We muſt be faithful:

Conſectaries from Gods faithfulneſſe.

1. To God, by being faithful in his Covenant, as the Pſalmiſt ſpeaketh, *Eſay* 63. 8.

2. To men for Gods ſake in our ſeveral places, in friendſhip as *David* and *Jonathan.*

Heb. 2. 15. and 3. 5.

Moſes and Chriſt were faithful, the Apoſtle ſaith, In Stewards it is required that they be found faithful, 1 *Cor.*4.1. *Titus* 2.10. 1 *Cor.*4.10. *Epheſ.*6.21. *Col.*4.7,9. 1 *Sam.*3.20. 2 *Sam.*2.35. *Nehem.*13.13. 1 *Tim.*3.11. Faithfulneſſe is required and commended in all ſorts of men.

Reaſons:

The welfare and proſperity of all eſtates dependeth upon mans fidelity and faithfulneſſe, it will be impoſſible for any good to be done amongſt men, if each in his perſon and place be not faithfull; this therefore is required of all men.

What faithfulneſſe is.

Faithfulneſſe is that virtue by which a man is careful to perform conſtantly and in truth all thoſe duties to which either his place or promiſe, or both, do binde him

him. Or, it is that virtue by which a man is as good as his word, when one doth ſpeak good, and is in deed as good as in ſpeech, this is faithfulneſſe. It hath two parts: 1. The agreement of his meaning with his words at the time that he ſpeaketh, when he purpoſeth to do according as he ſpeaketh. 2. The Agreement of his actions with his words and meaning, when he continues conſtant in his purpoſe till he have done what in him lies to effect it; as it is ſaid of *Boaz*, that when he had ſaid the thing, he would not be quiet untill he had brought it to paſſe. A promiſe is the proper ſubject of faithfulneſſe, in the well making and well keeping of that ſtandeth fidelity.

Nihil eſt in hominum ſocietate fide ſanctius, nihil in rebus divinis jurejurando. Bandi Oratio de Inducis Belgicis on Pſal. 24. well determines that Queſtion, An fides Hæreticis ſit ſervanda.

The godly and faithfull are uſually coupled, *Epheſ.* 1. 1. in the *Revelation*; choſen and faithful, and the children of faithfull *Abraham*, and unfaithfull ſervant. Faithfulneſſe is the Image of God, he is true and faithful, a God that keepeth Covenant. The *Indians* are ſo faithful to their truſts, unto whomſoever they ingage, that if they be at any time aſſaulted, they will rather dye in their defence, then forſake them at their need. Mr *Terry* his Voyage to East-*India*, See more there. But falſhood and faithleſſeneſſe is too common among Chriſtians.

Multis annis jam peractis; nulla fides eſt in pactis.
Mel in ore, verba lactis; fel in corde, fraus in factis.

Chap. XIII.

Of GODS Patience, Longſuffering, Holineſſe, Kindneſſe.

GOD is *Patient*, Pſal. 103. 8. *Job* 2. 17. Gods patience is that whereby he bears the reproach of ſinners, and defers their puniſhments; or it is the moſt bountiful will of God [a], whereby he doth long bear with ſin which he hateth, ſparing ſinners, not minding their deſtruction, but that he might bring them to repentance. See *Acts* 13. 18.

Nahum. 1. 3. Iſa. 30. 18.

[a] *Patientia eſt qua ita iram ſuam moderatur Deus erga creaturam, ut vel penas differat, vel iram ſuo momento non effundat.* Wendelinus.

Sometimes the conſideration of our infirmities prevailes with him, *Pſalm* 103. 13, 14. & 78. 38, 39. *Iſaiah* 57. 16. Sometimes the inſolency of the enemy prevailes with him to keep back his judgements, *Deut.* 32. 27. ſometimes the interceſſion of his people, *Pſalm* 106. 23. ſometimes the Covenant made with their forefathers, *Pſalm* 106. 45, 46.

This is aggravated:

1. In that ſin is an infinite injury offered to him, therefore in the Lords Prayer it is called a *Treſpaſſe*.

2. He is infinitely affected [b] with this; hence in the Scripture he is ſaid to be grieved with our ſins, to be wearied, as a cart full of theaves, he is ſaid to hate ſinne, for although he be ſuch a perfect God that none of our ſinnes can hurt him, yet becauſe he is a holy and juſt God, he cannot but infinitely diſtaſte ſinners, *Pſalm* 7. 11, 12.

[b] God is ſenſible of the wrong offered to him, and provoked to wrath thereby, 2 *Pet.* 2. 13. he not only

3. He can be avenged immediately, if he pleaſe; Men many times are pa-

returns his anger, but gives them time to repent. Maſter *Bolton* ſaith, If but any tender-hearted man ſhould ſee one hour in the Throne of God Almighty, and look down upon the earth as God doth continually, and ſee what abominations are done in that hour, he would undoubtedly in the next ſet all the world on fire.

tient unwillingly, they would be revenged, but they know not how to compass it. He apprehends at the same time what he hath done for us, and withall our unthankfulnesse, unkindenesse, and yet endured *Cain*, *Saul*, *Judas* a long time.

Amos 9. 2, 3. When men begin through Gods forbearance, to have high Atheistical thoughts about him, *Psal.* 50. 20. and so strengthen himself in a way of sinning. *Eccles.* 8. 11. and to grow to that height as to mock at his judgements, *Isaiah* 42. 14. 2 *Peter* 3. 2, 3.

4. He beholds the universality of sinne, all men injure him, the idolatry of the Heathens, blasphemy among Christians, the prophaner sort are full of Oathes, adulteries, the better, negligent, lazy, cold. Men make it their businesse to sin against him, *Jer.* 32. 31.

5. God not only not punisheth, but still continues his benefits; the old drunkard is still alive.

6. He sets up a Ministry to invite us to come in, and we have that many years, *Forty years long was I grieved with this generation.*

Matth. 26. 39. 7. In Christ patience was visible, there was living patience.

8. He affects lightly and mercifully to win us; he makes thee sick and poor, to see if it will make thee leave thy sinning.

Object. God seems to be very impatient by his severe judgements inflicted on Persons, Families, Churches, Nations.

Answ. 1. Such are very few in comparison of those to whom he shews great patience. 2. He is long patient to them, before he come upon them in justice. 3. He proceeds very deliberately and leisurely, when he doth punish such. 4. When at last he comes in judgment, it is in goodness to mankind, and that they might be a warning to others.

God must punish sometimes, to evidence

1. That his patience is a powerful patience, proceeding from riches of goodnesse *Rom.* 2. 4. not a patience perforce.

2. To shew that it is a knowing patience, and comes not from ignorance.

3. That is a just patience.

4. That it is a holy patience, *Psal.* 50. 21.

This is in effect the same with patience, *Numb.* 14. 18. *Nehem.* 9. 17. 2 *Peter* 3. 9, 15, 20.

7. God is *Long-suffering*, Exod. 34. 6.

Long-suffering is that whereby he expecteth and waiteth a long time for repentance; or it is the most bountiful will of God, not suffering his displeasure suddainly to rise against his creatures offending, to be avenged of them, but he doth warn them before hand, rightly correct, and seek to turn them unto him. Christ endured *Judas* till the last.

Long-suffering is a dilation of revenge, though we be provoked; it is a further degree of patience, patience lengthned out further, *Rom.* 9. 22.

Longanimity is toward them of whom we can, patience toward them of whom we cannot be revenged. *Nisi Deus expectaret impium, non inveniret quem glorificaret pium.* Aug.

God endures to wonderment above measure, beyond all expectation.

Reasons 1. That men might not despaire, 1 *Tim.* 6. 16. 2. For his glory. 3. From his love; a Husband will forbear his Wife. 4. To leave men without excuse, *Gen.* 6. 3. & 15. 16. 1 *Pet.* 3. 20. God cannot properly suffer, for all things are active in him

Consectaries from Gods patience and long-suffering.

It denounceth a woe to all those who despise and abuse the riches of Gods patience to us; the Apostle calls it, *Treasuring up wrath*, that is, as a man lays up something every day till at last he get a great summe, so thou addest still to thy damnation; God will so much more severely damn thee, by how much he hath dealt more kindly with thee.

We should glorifie God for sparing us so long, and waiting for our repentance; we should be like him, slow to anger, * patient, not easily provoked, *Romans* 15. 4. Magistrates, Ministers, and all must be like God, wait for repentance; *Eccles.* 8. 11.

* Prov. 14. 29. *Pessi & nolle nobile.* *The diference of a man deferreth his anger, and his glory is to passe by an offence, saith Solomon.*

It

It reproves them that hence take liberty to ſin (patience abuſed turns into fury) and are the worſe for Gods forbearance, *Mat.* 24.48. *Luke* 12.45.

Chriſtian *patience* is that grace of God whereby a man is enabled through conſcience of his duty to God, to bear what evils God ſhall lay on him, and to wait for the promiſes not yet performed, it is the fruite of faith and hope. Faith and patience are often coupled together.

As by faith we enjoy God, and by love we enjoy our neighbour; ſo by patience we enjoy our ſelves, ſaith a Father.

It is a grace of the ſanctifying Spirit of God, whereby the ſoul doth freely ſubmit to the will of God in bearing its own burthen without inordinate ſorrow or fretting diſcontent.. Patience is,

We had need of patience, that our faith may be lively, and our hope continue to the end. Without patience we cannot worſhip God, believe in him, love him, pray, hold out, deny our ſelves, ſuffer loſſes, bear reproaches. God will exerciſe us with many trials, defer the beſtowing of good things, therefore we have need of patience.

There is a threefold patience, 1. In working, *Rev.* 2.26. *Hab.* 2.10. to be able to go through the difficulties which clog holy duties. 2. In waiting, to waite Gods time in fulfilling the promiſes, *Hab.* 2. 3. 3. In ſuffering, when we quietly ſubmit to the will of God in bearing our own burthen, *Levit.* 10.3.

1. Commanded, *Luke* 1.19. *James* 5.7. 2. It is commended to us by ſpecial examples: 1. Of Chriſt, *Heb.* 12.2. *Rev.* 1.9. 2. Of all the Saints, 1 *Pet* 2.20,21. *James* 5.10.

A Chriſtian in theſe ſuffering times may write this as his Motto, *Sit miſer, qui miſer eſſe poteſt.* Let him be miſerable that can be miſerable, 2 *Cor.* 4.8, 9. & 6. 10.

Periiſſem niſi periiſſem.

8. God is *Holy, the holy one,* Iſa. 40.25. *Hoſ.* 11.9. *Hab.* 3.3. *Job* 6.10. he is called *The holy one of Iſrael,* above thirty times, ſee *Iſa.* 41.20. & 43.14. that is, Iſraels moſt eminently and incommunicable one, or his God. *The holy one of Jacob,* Iſa. 49.23. *Holy is his name,* Luke 1.49. *I the Lord am holy,* and, *Be you holy as I am holy,* Pſal. 99. Iſa. 6. 3. It is three times repeated, *Holy, holy, holy,* (or, The holy one, the holy one, the holy one; the Lord of Hoſts, ſo *Rev.* 4.8. where according to ſome Greek Copies it is nine times (that is, thrice three times) repeated. As *Iſa.* 6. the Angels aſcribe holineſſe to him, ſo do the Saints in Heaven, *Rev.* 6.10. and the godly on earth, *Exod.* 15.11. 1 *Sam.* 2.2. All the perſons of the Trinity are holy, God the Father is called *The holy one of Iſrael,* ſee *Iſaiah* 43.15. and 49.7. Chriſt is holy, *Daniel* 9.24. *Pſalm* 16.10. The Spirit is the Spirit of holineſſe.

See Dr *Gouge* on Heb. 3.1. §. 5,6,7,8,9, 10; 11,12.

There is a twofold holineſſe: 1. Original, abſolute, and eſſential in God, which is the incommunicable eminency of the divine Majeſty exalted above all, and divided from all other eminences whatſoever.

Holineſſe in the general nature of it is the moral goodneſſe of a thing.

Holineſſe in man is that virtue whereby he giveth and yieldeth himſelf to God, in doing all for and to him, in regard of which the actions he doth are acceptable to God. Holineſſe in the creature, is a conformity to the holineſſe in God, in reſpect of the principle, rule, pattern and parts of holineſſe.

Gods holineſſe is that excellency of his nature, by which he gives himſelf (as I may ſay) unto himſelf, doing all for himſelf, and in all, and by all, and above all, aiming at his own pleaſure and glory; or it is the abſolute purity of his nature, and his abhorring of evil, *Exod.* 34.30. *Revel.* 15.4. he is holy without iniquity, *Pſal.* 5.5,6. & 145.17. 1 *Sam.* 2.2. *Hab.* 1.13. *Zeph.* 3.5. the Lord is ſaid to ſwear by his *Holineſſe,* Pſalm 89.35. *Amos* 4.2. that is, by himſelf.

The tranſcendent excellency of his own being, whereby he is advanced above all the creatures, and diſtinguiſhed from them, *Pſal.* 89.6.

For that which a man taketh to be, and makes an account of as his God (whether it be ſuch indeed or by him fancied onely) he aſcribes unto it, in ſo doing, a condition of eminency above, and diſtinct from all other eminencies whatſoever, that is of *Holineſſe,* Pſalm 49.18. Iſaiah 17.7. Habakkuk 1.12. 2. Derived or relative in the things which are his, properly called, *Sacra,* holy things. *Mede* on *Matthew* 6.9. The holineſſe of the creature differs from Gods holineſſe, becauſe it ſtands in conformity and ſubjection to God. It agrees with Gods holineſſe 1. In purity, 2 *Peter* 3.11. 2. In love to him.

There is a threefold holineſſe. 1. *Eſſential*, the holineſſe of God, all one with God himſelf, *Exod.* 15. 11. 2. *Habitual*, an inherent holineſſe, ſuch as is the holineſſe of righteous men, ſo *Abraham*, *Job*, *David*, and all the Patriarchs, are called Saints and holy men; this the Greeks call ὁσιότης, the Latines *Sanctimonia*. 3. *Relative*, a peculiar relation which a thing hath unto God, in regard of propriety of poſſeſſion, or ſpeciality of preſence: That which is holy after this manner, the Greeks call ἅγιον, the Latines *Sacrum*, for perſons, things, times. Maſter *Medes* on *Deut.* 9. 8.

Holineſſe is in God eſſentially and originally, 1 *Sam.* 2. 2. he is the Author of all holineſſe; he is called *Holineſſe it ſelf*, Iſa. 63. 15. all the holineſſe in Saints or Angels comes from God, and is a quality in the creature. He is holy of himſelf, men and Angels are ſanctified by him; his holineſſe is a ſubſtance, in men it is an accident. The eſſence of many Angels continues, though their holineſſe be loſt; moſt men never had holineſſe, and the man would remain, though his holineſſe were loſt.

2. Holineſſe is in him without meaſure, in the higheſt degree, mans may be limited, it is in him immutable and infinite, like himſelf, and cannot be leſſened or augmented.

Immutably, *James* 1. 17. He is what he was at firſt, *Iſa.* 40. 25. Our holineſſe is terminated in him. *Exod.* 28. 36.

3. He is holy formally and ſubjectively, holineſſe is a conformity to the will of God; how holy then muſt he needs be, when his nature and will are all one?

4. Objectively, he is the object of all holineſſe, for there is no holineſſe but what hath him for the object.

5. Exemplarly, *Be ye holy, as I am holy*, ſo Chriſt bids us learn of him, for he was meek and humble. He as Mediator was impeccable; he was God and man in one perſon, *actus eſt ſuppoſiti*; He diſcovers unholineſs in the beſt of the Creatures, *Job* 15. 15. and cannot be tempted with ſin, *James* 1. 13. or take pleaſure in that which is evil, either in perſons, or actions, *Hab.* 1. 13.

His holineſs conſiſts,

1. In a perfect abſence of all ſinne.

2. In a contrariety to all ſinne, to the leaſt ſinne as well as the greateſt.

3. In making himſelf his own end, he knows himſelf to be the beſt good.

God is holy in heaven, holy in earth, holy in hell it ſelf, holy in glorifying Angels, holy in juſtifying men, holy in puniſhing devils, holy in his Nature, Word, Works, *Glorious in holineſs*, Exod. 15.

Reaſons of Gods Holineſs:

1. This is the foundation of all his other excellencies; for if he were not thus taken up with himſelf, he could not be perfect in wiſdom, power, juſtice, mercy, neither could he carry himſelf to the creature as were fit, if he did not firſt carry himſelf to himſelf as were fit. If a King do not duly regard himſelf in his Royal authority, he can never duly govern his ſubjects.

He plants holineſſe in his childrens hearts, *John* 1. 16. therefore he is holy himſelf, *Epheſ.* 4. 24. God hath manifeſted his holineſſe, 1. In his Word, his Precepts. 2. By inſtituting the Sabbath to be kept holy, *Iſaiah* 58. 3. 3. By cauſing a holy Tabernacle and Temple to be erected, wherein were all holy things. 4. By inſtituting holy Prieſts. 5. By inflicting his judgements on thoſe which prophane holy things, 2 *Sam.* 6. 7. 19. 20.

2. Elſe he could not be perfectly happy, whatſoever thing looks to ſomewhat without it ſelf, to make it be well and contented, and enjoy it ſelf, that is but imperfectly happy, becauſe not happy without another. That alone is capable of perfect bleſſedneſs, which hath all things in and of it ſelf, without reſpect to any other thing, by which it enjoyes it ſelf.

In his Works, 1. Of Creation, *Acts* 17. 28. *Eccleſ.* 7. ult. 2. Of Providence, *Pſal.* 45. 17. & 103. 1. *unuſquiſque operatur ut eſt.*

God is holy in theſe particulars:

1. In his will, Holineſs is the rectitude of it, whereby he wils all things in the beſt manner, *Pſal.* 22. 3. whatſoever God wils is holy, whether it be his ſecret will and purpoſe, or his revealed will and word.

2. In all his works, *Pſal.* 145. 17. decrees, *He hath predeſtinated us to be conformable to his Sonne*, Rom. 8. 29. ſee *Epheſ.* 1. 4. this is the end of all his graces; faith purifieth the heart, *he that hath this hope, purifieth himſelf as he is pure*, this

this is likewise the end of his Ordinances, his Word and Sacraments are to make us holy, *John* 17. 17.

Of Prayer, we pray that Gods name may be hallowed, that his will may be done on earth as it is in Heaven, of the promises, by them we are made partakers of the divine nature, of afflictions, *Heb.* 12. 10.

3. In his Laws and Commandements, *Psal.* 19. his Commandements are just and right, and require holiness of heart, not suffering the least sinneful motion, *Thou shalt not covet.*

4. What ever relates to him is holy.

1. The place of his habitation, *Psal.* 11. 4. & 20. 6. 1 *Cor.* 3. 7.

2. His Attendants: 1. The Angels, *Luke* 9. 26. *Mat.* 25. 31. 2. His people, *Lev.* 10. 1. *Dan.* 12. 7.

3. All his Services are holy, 2 *Chron.* 35. 30. *Psal.* 29. 1.

Holiness is the beauty of all Gods attributes, without which his wisdome would be subtilty, his justice cruelty, his Soveraignty Tyranny, his mercy foolish pity. *Mr Scudder.*

This distinguisheth him from all Heathen gods which were wicked, holiness distinguisheth between Angels and Devils, Heaven and Hell.

Holiness is (as it were) the Character of the soul, and of Christ Jesus, the Image of God, the beauty, the strength, the riches, the life, the soul of the whole man. It is a very beam of the Divine Light, called therefore by the Apostle, *The Divine Nature.* It exacts reverence from the carnal world, *Marke* 6. 20. There is a necessity of it, conformity makes way for Communion here and hereafter, *Matth.* 5. 8. *Heb.* 12. 24 *John* 3. 3. 2. There can be no agreement between us and God till we be sanctified.

Holiness is the working of God to his own end in all things suitable to his nature. When the Saints in heaven glorifie God for his chiefest excellency, it is thus, *Holy, holy, holy:* We find not in the Scripture any of Gods Attributes thrice repeated, Wise, wise, wise, or Almighty, almighty, almighty, but Holy, holy, holy, because the excellency of God consists chiefly in that. Master *Burrh. Jun. Seed.*

The Holiness of God is an universal Attribute, something of holiness runs through all the Attributes; his power is holy, *Isa.* 52. 10. his truth, *Psal.* 109. 4. his mercy, *Acts* 13. 34. it is unchangeable, he is so holy, that he cannot be tempted to evil, *James* 1. 13.

He is the principle and pattern of all holiness in the Creature.

1. The principle, *Levit.* 20. 8. and 21. 8, 15. he conveys holiness by Ordinances and Sabbaths, *Deut.* 7. 6. and afflictions, *Isaiah* 27. 9. See 1 *Thess.* 5. 23. and 1. 1. 2 Pet. 1. 4.

2. The patern of holiness, 1 *Pet.* 1. 11. the more any have been holy, the more they have eyed the holiness of God, *Rev.* 4. 9. *Eph.* 5. 1. his holiness is a rule to it self, we should have the Law written in our hearts. Habitual holiness is a conformity to his nature, Actual a conformity to his Will or Law.

Amongst the Turks, Jews, Indians, Persians, and the Papists themselves at this day, the most zealous and holiest, as they conceive them in their Religion, are most esteemed and honoured, and onely in the greater part of the Protestant Churches, the most knowing and tenacious of the Evangelical truth, and the most strict and godly in their lives are hated, nicknamed, disgraced and vilified. Sir *Simonds D' Ewes Primitive practice for preserving truth, Sect.* 17.

2. This condemns the Pope, who proudly arrogates the Title of the most * holy, and holiness it self; the high Priest was to be holy, *Numb.* 16. 7. but he will be termed most holy. Consectaries from Gods Holiness.

* *Quæ de re ficta fabula accidisse narratur in Concilio Tridentino de quodam Episcopo, quem offendit ille Papæ titulus propterea. Nam si Deus inquit hac tantum sanctus, quomodo ejus vicarius dici potest sanctissimus? Adiit magnum periculum ea de causa.* Decius in 15. num. c. 64.

2. Hypocrites, civil honest men, and prophane men, who scoff at purity and holiness which is Gods excellency, it was the Devils device to bring that slander on they, these are the holy early These are the Saints, say brethren.

early holineſs, *A young Saint an old Devil.*

Angelicus juvenis ſenibus ſataniſat in annis.

Eraſmus (in his *pietas puerilis*) ſaith, that proverb was deviſed by the Devil himſelf; it is contrary to that of *Salomon*, Prov. 22. 6. It was a great commendation of *Origen*, that he learned the Scriptures of a childe, *Euſebius*. The like *Paul* ſaith of *Timothy*, 2 Tim. 3. 15.

See *Eccl.* 12. 1. *Pſal.* 119. 9. It is a great honor to ſeek the Lord betimes, *Mnaſon* was an old diſciple, See *Rom.* 16. 17.

3. Conſutes merits, the Angels are impure in his ſight.

4. We ſhould be holy like God, not in degree, but in reſemblance, 1 *Pet.* 1. 15, 16. we ſhould be holy in our affections, actions. Holineſſe ſhould be prized and admired, the Seraphims ſing one to another, *Holy, holy, holy*, Iſa. 6. 3. They chooſe this out of all Gods Attributes to praiſe him for. We ſhould pray to God with pure hearts, worſhip him holily, *John* 4. 24. *Zach.* 14. 20, 21. that is, men ſhould be holy in thoſe ordinary natural actions of eating and drinking. We ſhould draw nigh to ſo holy a God. 1. In a holy ſtate, 1 *Tim.* 2. 8. 2. In a holy manner, *Lev.* 10. 3. 3. For holy ends, *Moſes* his face ſhined when he had been with God.

This of all Attributes is the moſt overawing to a ſinnefull creature. We ſhould eſpecially think of the holineſs of God, when we worſhip him, *Job* 17. 11, 22. *Pſalme* 3. because then we draw nigh to God. *Lev.* 10. 3. and his end in appointing ordinances is, that we might be partakers of his holineſſe.

5. This miniſters comfort to the Saints, and aſſures them that they ſhall find favor with him, and is for a terror to the unholy, which are altogether carried to themſelves, led by themſelves, and ſet up themſelves, and theſe things below. They love that which God loathes; God muſt neceſſarily hate ſin, becauſe it is ſo contrary to him: That he doth ſo, it appears, 1. In his depriving man of an infinite good, infinite glory and happineſs. 2. In inflicting on him infinite torments. A holy heart may draw much comfort from Gods holineſs. 1. He will diſtinguiſh between the precious and the vile, they have to do with a holy God, *Num.* 16. 2, 3. *Mal.* 3. ult. 2. Thou haſt communion with this holy God, there is ſweetneſſe and comfort in converſing with holy men, after this life they ſhall behold the beauty of Gods holineſſe, and give him the glory of it. 3. He will take ſpecial care of them, that they ſhall not be polluted, *Exod.* 29. 33, 34. 4. What holineſs is there in any of their ſervices, it ſhall be accepted, and their holineſſe begun ſhall be perfected.

If we may judge of the privation by the habits perfection, how great an evil muſt ſinne be, when God is ſo great a good! *Ἅγιος quaſi Ἀγεος* ſay the Etymologiſts, holy is as much as not earthly. Holineſſe is a ſeparation both from ſinne and the world. *Ἅγιος proprie quidem venerabilem, per ſynecdochen vero ſanctum, vel ſacrum (quod tales reverentia digni) ſignificat.* Gomari *Defenſ. Doct. de Preſerv. Sanct.* The will of God is the rule of holineſſe, as his nature is the pattern of it. See *Acts* 13. 22.

6. We ſhould labor after holineſſe, 1. To go quite out of our ſelves and all creatures, and go wholly, as it were unto God, making him the ground, meaſure and end of all our actions, ſtriving above all things to know him, eſteem him, and ſet all our powers upon him. This is the felicity of the creature, to be holy as God is holy; this is the felicity of the Saints in Heaven, they care for nothing but God, are wholly and altogether carried to him and filled with him. He is all in all unto them, as he is all and in all unto himſelfe. In being thus carried to him, they are united to him and enjoy him, and are bleſſed.

There are Saints on earth, as the Scripture ſhews, *Pſal.* 16. 3. and 132. 9. though the Papiſts deny this. Men are ſaid to be Saints here: 1. In regard of Sacramental holineſſe: Baptiſm is called the laver of Regeneration, *Tit.* 3. *Sanctum, quaſi ſanguine tinctum.* Iſidore. Such are dedicated to God, and ſet apart for a holy uſe. 2. In regard of inherent holineſſe, the denomination is from the better part, ſo man is called a reaſonable creature, from his reaſonable ſoul; and men (though in part corrupt) are called Saints from the Image of God, in the better part. 3. In regard of imputed holineſſe; *Chriſt is made to us Wiſdom, Righteouſneſs, Sanctification.*

See Maſter *Strongs* Sermon on *Heb.* 12. 14.

Sanctification is, 1. The end of our Election, *Eph.* 1. 4. 2. Of our Redemption, *Luke* 4. 75. *Eph.* 5. 26. 3. Reconciliation, *Col.* 1. 21, 22.

The moſt excellent mark of the Spirit, *Tous* 3. 5. *Utile dicitur quod ad finem ducit*, grace leads to the higheſt and beſt end.

Holineſſe

Holineſſe is, 1. A beautiful thing, *Pſal.* 110. 3. therefore Chriſt cals the Spouſe *The faireſt of all women.* 2. A beneficial thing, makes one bear all afflictions eaſily, makes all our ſervices acceptable to God, will give us a ſight of God, *Matth.* 5. 8. Grace is advantagious to a mans good name, *Pſal.* 112. 6. 1 *Pet.* 1. 7. will bring peace and quietneſs, *Prov.* 16. 7. and much ſpirituall profit, the love of God and friendſhip with him, and will give comfortable hopes of eternal life, *Titus* 1. 2. *Prov.* 14. 32. Grace is the way to glory, *Luke* 16. 9. it will give a man boldneſſe in the day of judgement, 1 *John* 4. 17. It is good to have gifts beautified by grace, but it is better to have gifts ſanctified by grace.

9. God is *Kind*, Exod. 34. 7. keeping *Kindneſſe* for thouſands, ſo it ſhould be rendred, he ſpake of Gods mercy in the ſixth verſe, ſee *Ephes.* 2. 7. *Titus* 3. 4. it is called, *Great kindneſſe*, Nehem. 9. 17. *Marvelous kindneſſe*, Pſalme 31. 21. *Mercifull kindneſſe*, Pſalme 119. 2. *Everlaſting kindneſſe*, Iſaiah 54. 8. *Excellent loving kindneſſe*, Pſalme 36. 7. *Multitude of loving kindneſſe*, Iſaiah 63. 74. We may ſee this in Chriſt, he was good, mercifull, loving, pitifull, *John* 1. 14. His coming into the world in a poore manner, and to experiment our ſorrows ſhews this, he went about converting ſinners, wept over our neglects, *Matthew* 23. 37. *Luke* 19. 42. *John* 15. 13. God hath planted love and kindneſſe in our hearts, *Acts* 4. 32. *Galatians* 5. 22. he commands us to be loving and kinde to one another, *John* 15. 17. ſee *John* 13. 34. all Gods Ordinances require this, *Act.* 2. 42. Great are the effects of Gods love and kindneſſe 1. To mankind in generall, 1. Creation, he decked and filled the world to be a dwelling place for man, *Pſalme* 104. 24. 2. His Providence, *Pſalme* 145. 11. *Acts* 14. 17. 3. His Patience, *Jon.* 4. 11. 4. His Bounty. 5. His loving Invitations, *Iſaiah* 65. 2. 3. and 55. 7, 8, 9. 2 *Corinthians* 5. 20. 2. To his people in ſpeciall, Election, Redemption, 1 *John* 4. 10. Sanctification, Glorification.

Particular priviledges,

1. Gods preventing mercy.
2. His audience of Prayer, *John* 16. 26, 27.
3. The guard of Angels, *Hebrews* 1. 14.
4. The bleſſings of providence, *Romans* 8. 28.

We ſhould ſhew loving kindneſſe unto Chriſt, and one to another, 2 *Peter* 1. 3. 1 *Corinthians* 13. 4.

Some mention two other virtues:

1. Gods Jealouſie, by which he will have all due glory given to him, and ſuffers not the leaſt part of it to be communicated to the creature. This care of his honour and fame is manifeſt by the grievous puniſhments inflicted on thoſe who have dared to arrogate part of the Divine glory to themſelves, as on the building of *Babel*, Geneſis 11. 4. The *Bethſhemites*, 1 Samuel 6. 19. *Nebuchadnezzar*, Daniel 4. 29, 30. and *Herod*, Act 12. 22, 23.

2. His Humility, by which God deſcends to our capacity, and graciouſly provides for our weakneſſe, examples of which are both Gods familiar converſing and conference with *Moſes* and *Abraham*, interceding for *Sodom*, with *David* and others, and eſpecially the incarnation of Chriſt.

This Attribute of kindneſſe is the ſame with goodneſſe before ſpoken of, viz. Communicative goodneſſe.

Iſaiah 48. 11. and 42. 8. Exod. 20. 5.

Pſal. 113. 5, 6. Genes. 18. 1 Sam. 30. 8.

CHAP.

Chap. XIV.

Of GOD'S Power.

God is Omnipotent.

So much be ſpoken concerning Gods Will, Affections, and Virtues: there followeth Power in God, by which God by the bare beck of his Will, effecteth all things which he will, and howſoever he will, perfectly without labour and difficulty, and can do perfectly all things which he wills; this is called Abſolute [a] Power, by which he can do more things than either he doth or will. Actual [a] Power is when God cauſeth thoſe things to exiſt which he will have exiſt.

Both Gods Abſolute and Actual Power is Active [b] only, and no way Paſſive.

This Power of God is Infinite,

Firſt, In reſpect of the Divine Eſſence, ſince it flows from the Infinite Nature of God, for it is a moſt certain Rule, that the faculties and powers of the Subject flow from the form, and agree with the form.

Secondly, In reſpect of the Object [c] and Effects, for God doth never ſo many and ſo great works, but he can do more and greater; although we muſt hold that God cannot make a creature of infinite Perfection ſimply, or creatures indeed infinite in number, for ſo they ſhould be Gods, for the Divine Power is ſo farre extended on the object, as the paſſive Power of the object extends it ſelf, but Infinite Perfection imports a pure Act.

a Gen. 1. 1. Rev. 21. 6. Luke 1. 37. Mat. 19. 26. Ephes. 1. 19. Pſalm. 3. 9. Pſal. 33. 6. and 115. 3.

b Ephes. 3. 20.

c 1. *In ſe & per ſe quia idem eſt cum eſſentia divina.* Wendel.

a *Potentia Dei infinita eſt reſpectu objectorum, quia innumera ſunt, quæ produci ab eo poſſint. Reſpectu actionis infinita eſt: quia tanquam effectum producit tam præſtantem, quin præſtantiorem poſſit producere.* Wendelinus. *Culices & muſcas ipſa per omnipotentem voluntatem produxit, æque ac elephantum & cetum, quamvis non æque illa nobis in utriuſque ſorte manifeſta ſint. Omnipotens eſt Deus (ait Auguſt. de Temp. ſerm. 119.) ad faciendum magna & minora: magnus eſt in Magnis, nec parvus in Minimis. Reſcript. Amef. ad reſponſ. Grevinchov. c. 8. Omnipotentem nos Deum tam ex eo, quod omnia facere poteſt, quàm quod in omnia poteſtatem, ac dominium exercet appellare ſolemus.* Petav. *De Deo Deique proprietatibus, l. 3. c. 5. Vide plura ibid. & c. 6, 7, 8, 9, 10.*

Luke 1. 37.

Thirdly, In reſpect of Duration, which is perpetual as his Eſſence is, therefore this force and power of God is deſerved by ſtiled Omnipotency, *Job* 42. 2. Gods power is not only *Potentia, or Multipotentia*, but *Omnipotentia*, for degree infinite; *Nothing ſhall be impoſſible for the Lord.*

The Scripture confirms the Omnipotency of God,

Rev. 15. 3. Omnipotent is often put for God. Pantokrator *Job* 21. 15. and 27. 10. and 31. 2. God is called *Almighty* One and thirty times in *Job*. He is Almighty comparatively, can do more than the mighteſt man, nay, than all creatures put together, than we can ask or think, *Epheſ.* 3. 20. and doth all eaſily, without being weary, *Iſa.* 40. 28. There is ſtrength in Angels, Men, Beaſts, and all creatures in their kinde, therefore it is much more perfectly and eminently in God from whom they have it.

1. Affirmatively, when it calls God *Adon*, Job 34. 20. *Shaddai* Allſufficient, *Gen.* 49. 24. *Deut.* 10. 17. *Pſal.* 89. 13. *Gibbor* powerfull, *Deut.* 10. 17.

2. Effectively, when it witneſſeth, that God can do all things, *Mat.* 3. 9. & 19. 26. *Mark* 14. 36. *Luke* 18. 27. *Rev.* 3. 20. Hitherto belong all the *works* of the Divine Power and ſupernatural Miracles.

3. Negatively, when it denies any thing to be difficult to him, much leſſe impoſſible, *Gen.* 18. 14. *Jer.* 32. 17, 27. *Luke* 1. 37. *Mat.* 19. 26.

4. Symbolically, when it gives him a ſtrong right hand, a ſtretched out arm, 1 *Chron.* 29. 12. *Jer.* 32. 17. *Epheſ.* 1. 19.

Reaſon proves it alſo:

1. His eſſence (as was ſaid) is infinite, therefore his power.

2. He is moſt perfect, therefore moſt powerful.

3. Whatſoever good thing is to be found in any creature, the ſame is perfectly and infinitely in God.

Some

Some observe that this is expressed seventy times in Scripture, that God is *Almighty*. He is the onely Potentate, 1 *Tim.* 6. 15. The Psalmist saith, *Power belongs to God*. The first Article of our faith teacheth us to believe that God is Omnipotent.

God can work by weak means, without means, contrary to means.

It shews one to be a skilful Artist, when he can effect that by an unfit instrument, which another can scarce do with a most fit one: As it is reported of *Apelles*, that with a coal taken from the fire, he so expresst him by whom he was invited to *Ptolomies* dinner, that all at the first sight of it knew the man: But it is no wonder for God to perform what he will with unfit instruments, since he needs no instruments at all to effect what he pleaseth.

Gods power is,

Essential and Independent, it is the cause of all power, *John* 19. 8. it reacheth beyond his will, *Mat.* 26. 35.

2. It extends to things that are not, nor never will be, as to raise up children of stones to *Abraham*, Matthew 3. 9. to give Christ more than ten Legions of Angels.

Power is Gods originally and primarily, all power of all creatures is derived from him, and continued and ordered by him.

The object of divine power are all things simply and in their own nature possible, which neither contradict the nature of God, nor the essence of the creatures; those which are contrary to these, are absolutely impossible, such things God cannot do, because he cannot will them, nor can he will and do contrary things, as good and evill, contradictory, as to be, and not to be, that a true thing be false, that any thing while it is, should not be; God cannot sinne, lie, deny, change or destroy himself, suffer; for all these things doe *ex diametro*, oppose the Divine, Immutable, Simple, most true and perfect Essence. God cannot create another God, nor cause a man to be unreasonable, not a body to be infinite and every where; for these things contradict the essential definitions of a creature, of a man, and a body; not to be able to do all these things is not impotency, but power; for to be able to do opposite things, is a sign of infirmity, being not able to remain altogether in one and the same state.

God can do all things, *qua habent rationem factibilitatis, qua contradictionem non implicant.* Tit. 2. 2. 2 Tim. 2. 13. There are *impossibilia naturæ*, which exceed natures sphere, as to make a thing of nothing, to raise the dead to life, God cannot will the same thing at the same time to be, and not to be; this would argue inconstancy.

these God can do; and *impossibilia naturæ*, those things which are by themselves simply impossible. *Propterea quædam non potest, quia omnipotens est.* [There is impossibility *ex parte Dei, & ex parte rei.* See Dr *Willet* on Gen. 18. 12. *Asylum hæreticorum est omnipotentia Dei.* Chrysost. *Vide* Vedel. *Rationale Theologicum*, l. 3, c. 8.

God is therefore Omnipotent, because he cannot doe these things, which argue impotency, as if I should say, The Sunne is full of light, it cannot be dark. Yet it is not so proper a speech to say, God cannot doe these things, as to say, these are acts too mean, base and worthlesse to be effects of Divine Power, *Hæc non possunt fieri*, rather than, *Deus non potest facere*, saith *Aquinas*.

Gods Omnipotence lies in this, that he is able to do whatsoever is absolutely, simply and generally possible. A possible thing is that, the doing of which may be an effect of Gods wisdom and power, and which being done, would argue power and perfection; an impossible, that which cannot be an effect of wisdom and power, but if it should be done, would argue weaknesse and imperfection in God: The *Arminians* say, That God is often frustrated of his end, which derogates from his power. 2. In respect of manner, he doth it with a word, *Let there be light*, saith he, *and there was light*. 3. He can do all things of himself, without any creatures

Mat. 3. 9. *In Scholis Aristotelicis percrebuit illud*, Deum & naturam nihil facere frustra, *Deum sine suo frustrari nihil aliud est quam Deum præstare nos quæcunq;*

non posse ut fiat, quod fieri vult, quod quid aliud est, quam divinam omnipotentiam convellere. Nam & volumus & possumus, præstamus. Twiss. contra Corvinum, c. 12. §. 8. 3.

mites help. Gods power is ſtiled, *Might of power*, Epheſ. 1.19. and it is ſeen in his works of Creation, making all things of nothing, therefore that follows the other in the Creed. 2. In his works of providence. Chriſt is a mighty God and Saviour to his people, *Iſa.*7.6. *Pſalm* 89.19. *Iſa.*63.1. *Heb.*7.25. *Revel.*18.8. He is ſtrong in himſelf.

He was mighty:

1. In ſuffering, he bore the revenging juſtice of God, he ſuffered the wrath of God upon the Croſſe.

2. In doing: 1. Made all, *John* 1.5. *Col.*1.16. 2. Preſerves all, *Col.*1.17. 3. As he is the Head of the Church.

Secondly, He is ſtrong in his Saints:

1. In the gathering of his Church.
2. In upholding it.
3. In raiſing all people out of their afflictions.
4. In his Ordinances, Prayer, Sacraments, Word, *Rom.*1.16.
5. In his Graces, Faith, *Heb.*11. Love, 1 *Cor.*13.

Gods power is limited and reſtrained:

1. By his Nature, he cannot contradict himſelf.
2. Regulated by his Will, he cannot do evil.
3. By his Glory, he cannot lie, he is Truth it ſelf, nor be tempted of evil, *James* 1.13.

There is a difference betweene *δυναμις* and *ἐξουσια*, *Potentia* and *Poteſtas*: *ἐξουσια*, or *Poteſtas* is properly authority, right to doe a thing, as a King hath over his Subjects, a Father over his Children, a Husband over his Wife, a Maſter over his Servants, of which Chriſt ſpeaks, *John* 17.2. *Matth.* 28. 18. *δυναμις*, or *Potentia* is properly ſtrength to doe ſomething; as ſome great King may have power to overcome his enemies over which he hath no authority. A Layman hath power to give Bread and Wine, but he hath not *poteſtatem*, a calling or right to do it.

Gods Omnipotency is proved:

1. From the Creation of the world, he made all things of nothing, and that with the ſpeaking of a word, 2 *Cor.*4.6.

2. From the Conſervation of the world, he upholds the world by his power, *Heb.*1.3.

3. From the Reſurrection of the dead, that God which can raiſe a body when turned to duſt, is Almighty: God will give to every man his own fleſh, every one ſhall riſe with his own body. Chriſt raiſed many when he was on earth from the dead, and raiſed himſelf by his own power, *Rom.*1.4.

4. From the Converſion of a ſinner; a greater power is required to convert a ſinner, than create a world. God met with no oppoſition in making the world; but in converſion there is reſiſtance from the Devil and ſinner himſelf. That was a temporary work, this perpetual.

5. From the perſeverance of true Saints, there is as much power required to uphold a converted Saint, as to make him one, 2 *Tim.*1.12. 1 *Peter* 1.6.

Laſtly, From the conſtant preſervation of the Church of Chriſt from the beginning of the world till now, in the midſt of all oppoſition, *Eſay* 27.2. *Revel.* 12. 6, 14.

Conſectaries from Gods power or omnipotency.

It ſerves both for a ſpurre to doe well, ſince God is able to ſave, *Genes* 17.1. and a bridle to reſtrain from evil, ſeeing he hath power to deſtroy; we ſhould therefore humble our ſelves under his mighty hand, 1 *Peter* 5.6. *Luke* 12.5.

Whatſoever God hath promiſed or threatned, we may be ſure ſhall be fulfilled, *Act* 26.8. *Matth.* 28.29.

Ephes.3.20. Prov.18.10.

It reproves the wicked, which care not for Gods power, but provoke the Almighty God, *Matth.* 10.28. and ſo contend with power it ſelf, none ſhall deliver them out of his hand, 1 *Corinth.* 10.22. and it condemnes the godly, which

which distrust the power of God, *Numb.* 11. 21. *John* 21. 32. Remembring not that he hath unlimited power. The Lords Prayer ends thus, *For thine is the power.*

This ministers comfort to those which have God on their side, they need not fear what man or Devil can do against them. He can strengthen them in spiritual weaknesses against sinne, and unto duty; all the Devils in hell are not able to pluck them out of his hands, *Matth.* 16. 18. *John* 10. 28, 29. if a people fall from him, he is able to graft them in again, *Esay* 44. 22. *Rom.* 11. 23. they are *kept by his power through faith to salvation*, 1 Peter 1. 5. he can protect them against their enemies, though they be never so many, *Daniel* 3. 17. *Psalm* 3. 6. he can and will make you strong in his power to bear patiently all afflictions. God is able to raise them up again, when they are rotten in the grave, at the general Resurrection, *Heb.* 11. 19.

The power of God is the foundation, 1. Of our Faith, from. 4. 19. 2. Of our Comfort, Psal. 68. 13. 3. Of our Prayers. Mark 14. 36. John. 10. 39.

Rom. 8. 38. 2 Tim. 1. 12. This power of God is not idle, but creates, sustains, and governes all things.

We should not despise a weak Christian: God is able to make him strong; we should by this strengthen our faith in Gods promises, as *Abraham*, Rom. 4. 22. it is prefixed in the Creed, as the prop of our belief in the Articles of our Christian Faith. That Commandment, *Be strong in Christ, and in his power*, includes a promise, that he will give us his power, if we seek to him, and rest on him; for it were a very mocking to bid us be strong in him, if he would not communicate his strong power to us; if we have any strength either of body or minde to doe any thing, we must return to him the glory of it, and be ruled by him in the use of it, because we have it from him, and hold it at his meere pleasure. Oh, saith God to *Job*, Can you do this and that? and then, Who made the Clouds? By which question he would cause *Job* to see his own impotency, and Gods Omnipotent power.

Of all the Attributes of God, this onely is mentioned in the Creed, *I, believe in God the Father Almighty*, and *sitteth at the right hand of God* Christ.

the Father Almighty, because our faith is especially fixed on the power of God and

CHAP. XV.

Of Gods Glory and Blessedness.

FRom all these before-mentioned Attributes, ariseth the Glory or Majesty of God, which is the infinite excellency of the Divine Essence, *Heb.* 1. 3. *Exodus* 33. 18. *Psalm* 29. 9. This is called, *The face of God*, Exod. 33. 20. and *light inaccessible*, 1 Tim. 6. 16. which to acknowledge perfectly belongs to God alone, yet the revelation and obscurer vision thereof is granted to us in this life by the Ministery of those things which are seen and heard, the clearer in the life to come, where we shall see God face to face, 1 *Cor.* 13. 12. *Matt.* 18. 10.

Glory is not so much a distinct Attribute (say some) as the lustre of all Gods Attributes together;

the excellency which results from all. ¶ See Mr *Strongs* Sermon on 1 Sam. 2. 30. about mans honouring of God, and his honouring of man.

God is, and ever shall be exceeding [a] *Glorious*, Exodus 15. 11. Deuter. 28. 58.

[a] Isa. 6. 1. Ezek. 1. 28. Numb. 12. 8. Exod. 33. 23. *Non percepe-runt vim gloriæ qui eam desi-*

Glory is sometime taken for outward lustre and shining, as *one glory of the Sun*; sometimes for outward decking and adorning, as *long hair is a glory to a woman*, but the proper signification of it is, excellent estimation by which one is preferred before others.

It is the ſplendor, clarity or ſhining of a thing, reſulting and riſing from the perfection, eminency, or excellency it hath above other things. The glory of God is the perfection of his Nature and Attributes, infinitely ſurpaſſing and outſhining the perfection of all creatures.

Things that are good we praiſe, things that are excellent we honour, and things that are tranſcendently good we glorifie.

nierunt nitidam claram cum laude; nam ſi ita ſe res haberet, ut ita, quidem Deum gloriſicari eſſet, vale dicere præditum gloriâ; unde Latinis gloriſicare ſignificat Cameron. *de Eccleſia.* *Gloria quaſi claritas,* ſaith *Aquinas*, it is the manifeſtation and ſhining forth of Excellency. God is ſaid to glorifie himſelf, when he manifeſteth his unſpeakable and incomprehenſible Excellency, Numb. 14. 21. Pſalm 72. 19. Levit. 10. 3. Angels and men glorifie him when they extoll his greatneſſe, and teſtifie their acknowledgment of his glory, Iſa. 6. 3, 29. Pſalm 1. 2. Luke 2. 14. Revel. 4. 11.

Glory is uſed metonymically for that which is the ground and matter of glory, as *Prov.* 19. 11. & 20. 29. Sometimes the glory of God ſignifieth the very Eſſence and Nature of God, as *Exod.* 33. 18. Sometimes it is uſed to ſignifie ſome of Gods Attributes, *Eph.* 1. 12. that is, his grace and good will, by ſhewing forth of which he makes himſelf glorious. Sometimes it is put for ſome work of God which is great and marvellous, *John* 11. 40. that is, the grace and powerfull work of God in raiſing up thy brother *Lazarus* unto life again, *Exod.* 25. 16. & 40. 35. that is, ſome extraordinary ſplendour, as *R. Moſes* expounds it, which God created thereby to ſhew forth his magnificence and glory.

Glory is eſſential, ſo it ſignifieth the incomprehenſible excellency of the Divine Nature, *Exod.* 33. 18. or elſe it ſignifieth manifeſtatively the acknowledgement and celebration of his excellencies, and this is called properly glorification: this may have more or leſſe.

1. When we have a greater ſenſe of Gods wiſdome, goodneſſe, our reverence and love to him is increaſed, *Pſal.* 50. 4.

2. When we are a means to increaſe in others a reverence of God, and provoke them to glorifie him, 1 *Pet.* 2. 12.

Or ſecondly, much to the ſame purpoſe, the glory of God may be taken two wayes:

1. For the inward excellency and worth whereby he deſerves to be eſteemed and praiſed.

2. For the actual acknowledging of it; for glory is defined a clear and manifeſt knowledge of anothers excellency; therefore the glory of God is twofold.

Firſt, Internal, which is again two-fold:

1. Objective, that glory of God is the excellency of his Divine Nature, for ſuch is his Majeſty and Excellency, that he is infinitely worthy to be praiſed, admired, and loved of all.

2. Formal, is his own knowledge, love and delight in himſelf; for this is infinitely more the glory of God, that he is known and beloved of himſelf, than that he is loved and praiſed by all Creatures, Men or Angels, becauſe this argueth an infinite worth in Gods own Nature, that an infinite love and delight is ſatisfied with it.

God hath this kinde of Glory Objective and Formal, moſt fully even from all Eternity: therefore when he is ſaid to make all things for himſelf, or his glory, it is not meant of this inward glory, as if he could have more of that.

Secondly, External; and that again,

1. By way of Object, *viz.* when he made the Heavens and Earth, and all theſe glorious creatures here below, which are ſaid, *To ſhew forth his glory*, Pſal. 19. that is, objectively, they are the effects of his glorious wiſdom and power, and ſo become objects of mens and Angels praiſes of him; and as the glory of men conſiſts in outward ornaments, ſo Gods glory conſiſts in having ſuch creatures, men and Angels to be his followers.

2. Formal,

2. Formal, when men and Angels do know, love and obey him, and praise him to all Eternity.

The Scriptures every where extoll the Majesty and glory of God:

First, Essentially, when it calls God *Great*, *Most High*, *The God of Glory*, Act. 7. 2. *King of Glory*, Psalme 24. 8. *Father of Glory*, Ephes. 1. 17.

Secondly, Efficaciously, when it affirmeth, that all the Earth is full of the glory of God, *Isa.* 6. 3. and propounds the glorious and wonderfull works of God to be considered by us, *Exod.* 32. 18. He means he will shew him so much of his glory, as it is possible for a creature to behold and live, we cannot behold the fullnesse of it.

God is glorious in his Nature, 1 *Cor.* 11. 7. his glory obscureth all other glory, *Isa.* 6. 2. *Gen.* 18. 17. 1 *Kings* 10. 13.

His glory is manifested:

1. Extraordinarily, In the Cloud, in apparitions and visions. Exod. 16. 10. Ezek. 1. 28.

2. Ordinarily, In his Word and works. * The Law sets forth the glory of his justice, and the Gospel that of his mercy, 2 *Cor.* 3. 8. It is called his glorious Gospel, *Luke* 2. 14. * Exod. 9. 15. *Fearfull in praises*, because Gods Majesty is so excellent, that even with trembling we are to praise him, but specially because he works such miraculous deliverances, and sheweth his terrible power.

All his works set forth his glory, both those of Creation, and Preservation, or Providence, *Psalm* 19. the whole Creation must needs shew forth his glorious power and wisdom, the sound is said to go over all the world; that is, All creatures must needs gather, that if the Heavens be such glorious Heavens, the Sun so glorious a Sun, how much more must that God be a glorious God, who is the author and worker of them.

The whole Platforme of saving the Church by Christ, sets forth Gods glory principally, *Philip.* 2. 11. *Luke* 2. 14. *Glory to God in the highest.* In some workes the Excellency of Gods Power, in others the excellency of his Wisdome, Patience; but in this all the Attributes of God shine out in their utmost perfection.

First, His Wisdome, that all the three Persons of the Trinity should joyne in one work, to one end, wherein Mercy, Power, Grace, Justice, Patience, all meet together: and his Wisdome is seen in bringing Justice and Mercy together.

Secondly, Power, in upholding Christ to undergoe the weight of Gods vindictive Justice, *Ephes.* 3. 20. His Power prevailes over our obstinacy and unbelief. His truth, the promise of the *Messiah* is the greatest promise.

Thirdly, Free-grace, to doe this without any motive in the world but himself, nothing was fore-seene in them, and some rather than others were saved. God is exceedingly glorified in Christ. 1. In the structure of his Person. 2. In his Doctrine. 3. In his benefits, and the influences of his grace.

Fourthly, His revenging justice and wrath here were manifested, as much as they be in Hell it self, *Rom.* 3. 25.

Fifthly, His Holinesse, he can have no communion with those that are uncleane.

Sixthly, His Majesty; none may be admitted to speak or come nigh to him, but in the mediation of Christ. The Gospel is, *The glorious Gospel of the blessed God*, 1 Tim. 1. 11. that is, The glory of all the Attributes of God doth appear in the Gospel more brightly, than in all the works which God hath made. *Mr Burroughs.*

God is glorious in all his works upon the hearts of believers, he puts a glory upon them, so that in this sense he is effectually glorious, *Ephes.* 5. *a glorious Church*, and *Psalm* 45. *The Kings daughter is all glorious within*; this glory is grace, when God makes one holy, heavenly-minded, meek, zealous; hereafter we shall have glorious bodies and souls.

God made all things for his glory; *For of him, and to him are all things*, *Rom.* 11. 36.

All the unreasonable creatures are for Gods glory:

First, In that they are serviceable to man; for herein God is glorified, in that

that they can accomplish those ends for which they were made, and that is for man, *Gen.* 1. the Sun and Stars are for him, as well as creeping things. These creatures are for a two-fold use;

1. To give him habitation, and to be means of his corporeal life.

2. To be continual quickners of him, to praise Gods glorious Power and Wisdome; God is said, *Acts* 4. *Not to leave himself without witnesse*; the reasonable creatures are made chiefly for his glory, because they know and love him.

That God is glorious appears;

First, God hath made many of his creatures glorious, *Daniel* 10. 8. so there is one glory of the Sunne, another of the Moon; the King clad with gorgeous attire, and being arrayed with the Ensignes of his Soveregnty is glorious, so *Solomon*.

Secondly, This glory shall continue for ever, because God hath it from himself, and derived it not from another. He is a perfect being, independent, all things are under him; the Inferiour cannot work without the Superiour.

Solomons glory was in part visible, the shining of his Throne, his glittering apparel, but his wisdome and understanding were not; God perceives his own glory, and that it shall continue for ever; the Apostle beheld the glory of Christ, as of the onely begotten Sonne.

There is a double glory in things:

First, Inherent in themselves, which is partly visible, as that of the Sunne; partly intelligible, an excellency in a thing which affects the understanding.

Secondly, From without, given by others, so there is a kinde of glory and excellency in some precious stones which affect a man with a kind of wondering; so in an Angel a great shining, as in that which appeared to *Zachary*; so in the vision that *Paul* saw; and when God appeared to *Moses*.

There is an inward glory standing in being worthy of highest esteem, and an outward glory standing in being highly accounted of; God is worthy to be esteemed above all, and is so by the Saints.

The chiefest and highest cause of any benefit shewed to us, is not our selves, but the name of God, even his glory, and the clear declaration of his own excellencies, *Ezek.* 20. 9, 14, 22. *Psalm* 25. 1. *Ezek.* 36. 22.

Reasons:

First, The thing which induced God to make all things, must needs be the cause of all other benefits bestowed after the Creation, now he made all things for himself, and his own Name; for neither had they any being, nor could they have any before, and therefore could not be any moving cause to their own creation, therefore neither of any other thing.

Secondly, All creatures are nothing, and lesse than nothing in comparison of God, therefore he could not by them be moved to work any thing, but doth it for his own names sake. Things mean and trifling are not fit to be the highest end of an excellent work. God is most high and glorious, and all creatures are lesse than nothing before him, therefore himself must be moved by himself, not by them chiefly to do any thing for them; for as God hath no efficient, material or formal cause at all, but is to himself instead of all these, because he is of himself, so neither can he have any final cause but himself; for if he have any other end than himself, that is, his own glory, he were some way dependent upon some other thing, which is impossible.

If it be objected, How is it said then, that God doth this or that for *Abraham*, *Isaac* and *Jacobs* sake, as often *Moses* presseth him in his prayers?

The Answer is, He looks upon them still in subordination to his own Name, so that they are motives but in reference to his Name, and so otherwise. He glorifieth himself, and aimeth at his own glory, in keeping covenant and promise with them.

Gods glory is the end of Predestination, both Reprobation, *Prov.* 16. 1. and Election, *Ephes.* 1. 5, 6. of the Creation and administration of all things, *Rom.* 11. 36. of all benefits obtained in Christ, 2 *Cor.* 1. 20. and should be of all our actions, 1 *Cor.* 10. 31.

We had not had Christ the Gospel, Covenant of grace, or Scriptures else, 2 *Cor.* 1. 20.

1. 20. In his temporal mercies he aims at his glory, *Psal.* 50. 15. and in his spiritual mercies, 1 *Cor.* 6. 18. We have peace of conscience, and also acceptation with God for this end, *Ephes.* 1. 6.

Quest. Whether the infinite glory which God hath as God, be communicated to Christs humane Nature?

Answ. That being a creature, cannot have that glory which is due to the Creator. It is true, Christ is infinitely to be glorified, because he is God and man, but not therefore his humane Nature. Our Divines distinguish between a glory meerly Divine, and a Mediators glory, which is next to Divine, far above all creatures.

Object. Christ prayed for the glory which he had before the beginning.

Answ. Christ had it in Decree and Predestination, and that was not Gods essential glory, which is a property, for he requires he may have it now, which could not be, if he had it from Eternity. John 17. 5.

We glorifie God, not by putting any excellency into him, but by taking notice of his excellency, and esteeming him accordingly, and making manifest this our high esteem of him.

There is a two-fold glory:

First, Essential, Infinite, Everlasting; this is called *Gloria*, it receives neither addition nor diminution by any created power.

Secondly, Accidental, Final, Temporary, called *Glorificatio*; this ebbes or flowes, shines, or is overshadowed, as goodnesse or graciousnesse prevails in the world.

It serves,

First, To shew the vilenesse and baseneſſe of all wicked men, which oppose Gods glory, and strive to obscure it, dishonour this glorious God, setting light by him in their hearts, and blaspheming him with their tongues: a sinner in sinning lifts up himself above God, preferring his own wisdom before Gods, and his will before his; therefore *David* worthily concludes the 104 *Psalm* with an imprecation against sinners, God will gain glory of them in despight of their hearts by magnifying his justice. Consectaries from Gods glory.

Secondly, We should labour to partake of Gods image, that we might be partakers of his glory; we must earnestly desire that Gods glory may be communicated to us, that he would send forth his Spirit of glory to rest upon us, by which means we shall commend our selves to God, Christ, the Angels and Saints, and our owne consciences.

Thirdly, We must learn to contemplate the glory of God with admiration; by this one principally differs from a beast. He hath not a capacity to behold the excellency of God; the Saints in Heaven are even taken up, and filled with beholding Gods glory: Set your eyes round about to behold Gods works, and his glory in them, & in you may admire God, this will make your souls to enjoy God. *Paul* saith, *In the mystery of the Gospel we behold as in a glasse the glory of God*; be much in this exercise. Those that do not take notice of Gods name lose the chief fruit of his works.

Fourthly, We must long to go out of this world to behold Gods glory fully, *John* 17. 24. raise up your hearts to heavenly desires, with earnestly to be in Heaven. Every one would be willing to go to Heaven when he dieth, but we must desire to leave this life to go thither. * It is said of *Fulgentius*, when he came out of *Africa* to *Rome*? *Rome, Rome be sold. Quantum fuligo Coelum Mauritanum, tam adverſa Ecclesiæ Romæ?*

Fifthly, This should comfort us: It is a comfort to Gods people when they goe to him for any favour. Let them not be out of heart, because they finde nothing in themselves upon which to ground their prayer or faith. There is enough in his owne Name; the Lord doth not look upon any thing in us, but upon himself for arguments of doing good to us. His Name is the more magnified by how much we are more vile.

1. Against reproaches and contempt in the world; if God be glorified, we must sacrifice our names as well as our lives to him.

2. Against death, then we shall no more dishonour God.

3. The

3. The day of Judgement should be longed for, because it is Gods glorious day, 2 *Thess.* 1. 10. We runne to glorious sights on earth, as the Queen of *Sheba*.

Sixthly, We should ascribe all glory to God, the fountain of glory, 1 *Chron.* 29. 11, 12, *Psalm* 115. 1. God challengeth this from men, *Give unto the Lord glory and strength, give unto the Lord the glory due unto his Name.* He is very jealous of his glory, and will not suffer the least part of it to be given to the creature.

Glory is Gods due, because of the perfection of his nature, Matth. 6. 13.

We should ascribe unto his Name all the mercies we enjoy, giving all the praise from our selves wholly to him. God for his Names sake hath made and redeemed us.

Seventhly, Take heed of those Tenets which oppose Gods glory; As

1. The lawfulnes of giving religious honour to Images; the Popish Doctors have wearied themselves and racked their brains to coin distinctions, how Divine Worship may be given to Images, but the second Commandment forbids Image-worshipping, and God acknowledgeth himself *a jealous God*, and saith, *He will not give his glory to another.*

2. Attributing too much to our free-will, or setting up our merits, [a] this is robbing God likewise of his glory.

[a] Hereby we may judge which is the true Religion, what Doctrine is soundly pure, and of God, and what corrupt, and from men. That Doctrine which setteth forth the praise of God cometh from Heaven, but that which is from men advanceth the power, pride, and merit of man.

There is a difference between praise and blessing: praise hath respect to Gods excellency, blessing to his benefits, *Ephes.* 1. 3. We may praise one for his worth, though we have no benefit by him. The Angels praise God for his holinesse, *Isa.* 6. 3.

Let us first live to his glory, and do all for his glory;

1. Because he intended it.
2. He hath joyned our happinesse and his glory together.
3. It is infinitely more worth than all the world.
4. It is his condescending, that he will take this for glory.
5. He will have glory of us against our wils.
6. The Creatures glorifie God in their way.
7. How much glory do we give to things of an inferiour nature?
8. God will hereby give us glory.

We should do all we do for him and to him, even to shew forth our apprehension of his Name. Doing whatsoever good we do, and leaving whatsoever evil we leave, that we may declare our high esteem of him, and make it appear, that we do judge and repute him most wise, good, just, excellent, worthy all the service that we can do, and more too. And whatsoever is not thus done with reference to the name [b] of God, as the motive and end of it, doth want so much of goodnesse as it wants of this reference. Nothing is good, farther than it hath reference to God the chiefest good. If we aim at only or chiefly, and be moved only or chiefly by temporal benefits and respects of this kind, looking to our selves, our deeds are hollow and seemingly good alone, not real. If we look to our selves alone even in respect of eternal benefits, and not above our selves, to him and his Name, that also is but hypocrisie. But this is truth, to make our ends and motives the same with

John 5. 18. Ephes. 1. 6. 2. 4. Rom. 3. 23. We must glorifie God by confession, as Achan, glorifie his Omniscience and mercy, by our praises, Psal. 50. 23.

[b] *Duobus modis referri aliquid ad Dei gloriam dicitur. Primùm formaliter & explicitè, quando aliquis cognat cum animo, hoc sibi agendum esse, quia omnino divino sit gloriosum. Deinde virtualiter & implicitè, cum quis divinæ studens gloriæ, eâque nihil fore decernens nisi quod legi congruat, & ad hoc gratiam Dei quotidie exposcens, hoc quippiam facit, ut universali fine alia non egeant; sed solum particularis finis bonum intendens.* Vossius in Thesibus. Though we cannot actually intend Gods glory always in every thing, yet we should virtually. *Vide* Aquin. 1. 2. *Quæst.* 1. *Artic.* 6. In metaphysical consideration, *semper virtute*, we may abstract Gods glory from our salvation, but practically and really they are so united, that the one cannot be intended without the other. See Dr *Reynolds* on 1 Cor. 6. 19, 20. pag. 18.

Gods

Gods, and to have an eye still above and beyond our selves, even to Gods name, that we may cause it to appear to him and our selves, and others, that we know him, and confesse his great Name, *Omnibus operibus nostris cœlestis intentio adjungi debet. Aquinas.*

Grace will teach a man to love God above himself; Gods glory is our happinesse.

Happinesse consists:

1. In the most perfect operation of the soul, a man cannot will a greater good than the glory of God.

2. The soul takes its amplitude from the greatnesse of the object.

3. What ever one wils short of the glory of God, cannot make him happy: Happinesse consists in the enjoying of an uncreated good.

4. God is a liberal rewarder of all his servants.

5. He that willeth the glory of God for it self is happy, because he is sure to have that which he desireth. Happinesse lies in choice and assured enjoyment of the best things.

We should glorifie God:

First, With the heart:

1. By loving and esteeming him, *Psalm* 63.3. *Phil.* 1.20.

2. By trusting in him according to his promise, *Rom.*4.20.

Secondly, In word, by a solemn acknowledgement, or publick declaration of what he is, and hath done for us, *Psalm* 103.1.

Thirdly, In conversation, *Psalm* 50.21. *Rom.*11.36.

1. In the matter of it, walk so sweetly in our general and particular callings, as to win others to glorifie him.

2. In the end of it, *Do all to his glory*, Rom.11.36.

It is a great Question among the Schoolmen, and some of our Divines, Whether one should actually propound the rule, and intend the end in every service. *Adam* and Christ did so, though lapsed men cannot doe it: It is a duty nevertheless, it is good to do it as often as possibly men can. In serious and solemn actions our thoughts should be actual, in lesser the habitual intention sufficeth.

We should glorifie him in our natural actions, 1 *Cor.* 10.31.

2. In our civil acts: A Christian turns the Tables, and makes his commerce to be a kind of worship.

3. Much more in our spiritual acts; therefore we are said *to live to God*, Galat. 2.20. There is a distinction, 2 *Pet.* 3. 11. between holinesse and godlinesse; holinesse looks to the Rule, it is a conformity to the Law of God, godlinesse respects the aim; in our desires of grace, pardon of sinne, our ultimate end must not be self, but God, *Ephes.* 1.6.

About intending the glory of God in every businesse, these Propositions are considerable:

First, We should expressly dedicate and set apart our selves for the Lords use, *Rom.*6.13.

Secondly, This purpose of being for the Lords use must be often renewed, as when we use the seals, 1 *Pet.* 3.21. In prayer we should renew our purpose of serving and glorifying of God, *Give us this day our daily bread*, the Lords Prayer is a patern of our daily worship.

Thirdly, We must actually think of the honour of God, when the nature of the work requireth it, as when we invocate God.

Fourthly, This actual intention must be renewed in case of temptation.

God glorified himself, *John* 12. 28. Christ glorified him, his whole life was nothing but a seeking of his Fathers glory, *John* 17. 4. * See *Heb.* 2. 11.

* Christ glorified his Father,

1. By denying himself and his own glory, *John* 8.50. *Heb.*5.5.

2. By his Word, by his preaching, Luk 4.15.

By his prayer, *John* 12.28. *March.*26.39. By his confession, *John* 10.29. & 14.29. 3. By his works or miracles, *Matth.* 9.8. & 15.31. *Mark* 2.12. *Luke* 17.16. & 13.13. & 17.15. & 23.47. 4. By his sufferings, *John* 13.31. To glorifie is to manifest ones excellency, as appears *John* 17.4 compared with *vers.*6. See of glorifying God, *Church his Apostolicall*, pag. 11. to 18.

The Saints and Angels spend Eternity in setting forth his glory, *Esay* 6.23. *Revel.* 4.10.11. & 7.9, 10. All the creatures doe glorifie God in their kind, *Psalm* 145.10. & 148. The worme is not exempted; therefore that man, (saith *Chrysostome*) which doth not glorifie God, is baser than the baseſt worme. This is all the first Table of the Decalogue, and above half of the Lords Prayer; the three first Petitions concern Gods glory, and the Conclusion likewise hath reference to it. We should glorifie God in all conditions, in adversity as well as in prosperity, *Psalm* 50.15. In all the parts of our bodies, in our hearts, 1 *Pet.* 3.15. with our mouths, *Rom.* 15.6. in our lives, 1 *Cor.* 6. *ult.* *Mat.* 5.16.

Let us often think of the personal glory and excellency which the Saints shall enjoy when they come to Heaven.

1. In Body.
2. In Soul.

The bodies of the Saints in Heaven shall be,

1. Perfect, free from all blemishes, and every way for the souls use.
2. Incorruptible, not liable to sickneſſe, weakneſſe, * mortality.
3. Spiritual,
   1. In regard of state and condition, because they shall be upheld by the Spirit of God, without the use of meat, drink and sleep.
   2. In regard of quality and operation, active and agile as a Spirit, they shall move swiftly upward, downward, any way at the command of the soul.
4. Glorious, The bodies of the Saints shall then shine as the Sunne, and be like the glorious body of Christ.

* 1 Cor. 15. 42, 43.

There is (say the Schools) *Beatitudo objectiva*, so whatever is the chiefest good of the soul, as the fruition of God. ly and perfectly. *blessed Potentate.*

The soul shall be totally freed from all spiritual evils, all reliques of sinne, and all possibility of sinne; the corruption of the understanding, will, affections, conscience, shall be quite taken away. 2. From all apprehensions of wrath and eternal death.

2. *Formalis*, when the soul and its beatifying object are united, is the soul blessednesse. The soul is here united to God remotely and imperfectly, there immediate- 2 Samuel 22. 47. 1 King. 1. 48. *Paul* entituleth him, *God blessed for ever, the only*

2. It shall perfectly enjoy all spiritual good: 1. The Image of God shall be absolutely perfect in every one of the glorified Saints, every faculty of the Soul shall have all grace that faculty is capable of, and that in the highest degree. The mind shall have all intellectual vertues, the will and affections all moral vertues, and that in the highest degree they are capable of, 1 *Cor.* 13.10. The understanding *uno intuitu* shall know *omne scibile*, the will shall be fully satisfied with God, the conscience filled with peace, the affections of love and joy shall have their full content, the memory shall represent to you perpetually all the good that ever God did for you.

God is most *Blessed*, 1 Corinth. 11. 31. Rom. 9.4. 1 Tim. 1.11. & 6.15. 2 Corineh. 11.31. yea, blessednesse it self, he is blessed in himself, and to be blessed by us.

Gods blessednesse is that by which God is in himself, and of himself All-sufficient. Or thus, Gods happinesse is that Attribute whereby God hath all fulnesse of delight and contentment in himself, and needeth nothing out of himself to make him happy.

Vide Amesium in Fid. l. 1. * *Beatitudo status est omnium bonorum aggregatione perfectus.* Boetius de consol. Phil.

The *Hebrews* call blessed *Asherei* in the abstract, and in the plural number, *Blessednesses*, Psalm 1.1. & 32.1. Because no man (saith *Zanchy*) can be called and be blessed for one or another good, unlesse he abound with all goods. Blessednesse is a state of life wherein there is a heap * of all good things. The *Greeks* called *blessed μακαρίους*, one that is not subject to death, miseries. By the Etymologies and significations of these two words, it appears (saith *Zanchy*) that there are two parts of blessednesse, one to be free from all miseries, another to abound with all goods,

and

and ſo to abound with them that thou deſireſt nothing more. A third particle (ſaith he) is to be added *per ſe, & ſua natura*; and a fourth condition, that he well know his own bleſſedneſſe. So that he is truly bleſſed (ſaith *Zanchy*) which of himſelf and from his own nature is alwayes free from all evils, and abounds with all goods, perfectly knowing his own felicity, and deſiring nothing out of himſelf, but being fully content with himſelf, which deſcription agreeth only to God.

1 Tim. 6. 15. Bleſſedneſſe is that Attribute by which the Lord from himſelf, and in himſelf is free from all miſery, and enjoyes all good, is ſufficient to himſelfe: Or, it is the fruition of himſelfe, and delighting in himſelfe.

God is bleſſed eſſentially, primarily, originally, of himſelf ſuch, and not by the help of any other thing.

Reaſons:

1. He that is the fountain * of all bleſſedneſſe to others, how can he be but infinitely bleſſed himſelf. He makes all thoſe things happy to whom he vouchſafeth in any ſort to communicate himſelf. Wherefore as that which maketh hot and light, that is more hot and light than that which is made ſo; ſo muſt he exceed all other things in bleſſedneſſe, which makes all thoſe perſons bleſſed which have any part of bliſſe.

* He that is the cauſe of all welfare to other things, and makes them in their ſeveral kinds happy, he muſt needs be therefore moſt happy himſelf. God is the author of all bleſſedneſſe, Pſal 132. 1, 2.

2. Either he hath bleſſedneſſe, or there ſhould be none; for if it be not found in the firſt and beſt eſſence, and cauſe of all other eſſences, it cannot be found in any other thing. All men and things affect it, therefore ſuch a natural and univerſal inclination cannot be wholly in vain, as it ſhould be if there were no bleſſedneſſe to ſatisfie it. The happineſſe of every thing ſtands in the perfect enjoying of it ſelf, when it hath all which it enclineth to have, and inclineth to have all and only that which it hath, then it is fully ſatisfied and contented, and full contentment is felicity. Goodneſſe filleth the reaſonable appetite of mans ſoul, therefore muſt he needs be happy whoſe will is filled with good, for then he enjoyes himſelf, then is his being truly comfortable to him, and ſuch as he cannot be weary of. Nothing is happy in enjoying it ſelf, and of it ſelf, but God alone; all other things do enjoy themſelves by help and benefit of ſome other thing beſides themſelves. And if they enjoy themſelves by help, favour, and communication of a perfect, laſting, conſtant, eternal and full goodneſſe, then have they a real, ſolid and ſubſtantial happineſſe; but if by a vain, ſhort, momentany, partial, defective goodneſſe, then have they but a ſhew and reſemblance of happineſſe, a poor, weak, feeble, imperfect, nominal happineſſe. The happineſſe of a man conſiſts in enjoying himſelf by vertue of the poſſeſſion of the greateſt good; whereof he is capable, or which is all one, by enjoying the greateſt good; for enjoying it he enjoyes himſelf in and by it; and enjoying himſelf by it, he doth enjoy it, theſe are inſeparably conjoyned. So when a man is poſſeſſed of ſuch a thing as doth remove from him all that may be diſcontentfull and hurtfull to him, and can fill him full of content, then is he happy, and that is, when he hath poſſeſſion of God as fully as his nature is capable of poſſeſſing him. Accordingly we muſt conceive Gods happineſſe to be in the enjoyment of himſelf; he doth perfectly enjoy his being, his life, his faculties, his Attributes, his vertues. I ſay himſelf in himſelf and of himſelf doth perfectly enjoy himſelf, and this is his perfect happineſſe. He liveth a moſt perfect life, abounds with all perfect vertues, ſets them a work himſelf in all fulneſſe of perfection, and in all this enjoyes himſelf with unconceivable ſatisfaction.

Dicimus nos ea re frui, quam diligimus propter ſe, & ea re fruenda nobis eſſe tantum qua efficimur beati: Cæterà vero utendum. Lombard. *l.* 1. *Diſtinct.* 1.

Bleſſedneſſe or felicity is the perfect action or exerciſe of perfect vertue in a perfect life. The Lord hath a moſt perfect life, and perfect faculties, and alſo moſt perfect vertues, and doth conſtantly exerciſe thoſe perfect vertues and faculties. He is bleſſed, becauſe he is ſtrong, and enjoyes his ſtrength; wiſe and enjoyes his wiſdome; juſt and enjoyes his juſtice; eternal and enjoyes his eternity; Infinite, Perfect, and that without any dependance, reference or beholdingneſſe to any other.

God is *Happy:*

First, Formally in himself, which implies:

1. That there is no evil of ſinne or miſery in him, neither is he leſſe happy, becauſe men offend him.

2. That he abounds with all poſitive good, he hath infinitely himſelf, and after a tranſcendent manner the good of all creatures; this is implied in that name, when he is called a *God All-ſufficient*; he made not the Angels or the world, becauſe he needed them.

3. That he is immutably happy, becauſe he is eſſentially ſo. Happineſſe is a ſtable or ſetled condition; therefore Saints and Angels alſo are happy but dependently, they have it from God.

Gods happineſſe is more than the happineſſe of any creature. The creatures are happy by the aggregation of many good things together, they are happy in their knowledge, in their love, joy, and theſe are divers things; but now God is happy by one act which is the ſame with his Eſſence. A man here on earth is happy, but it is not in act alwayes, it is ſometimes in habit.

Secondly, Thoſe Acts by which Angels are happy are ſucceſſive, they have one Act of Underſtanding, one of Love, one of Joy after another; but Gods happineſſe can be no more multiplied than his very nature or being can.

Happineſſe is taken two wayes: 1. Objectively, for the object wherein one is happy, as Gods infinite Eſſence is the object both of Gods, Angels, and mens happineſſe. 2. Formally; for thoſe acts whereby we poſſeſſe that object. God is happy formally, becauſe he knoweth, loveth, and enjoyeth himſelf; therefore it is ſaid, *Our goodneſſe extendeth not to him*; ſo Angels and men are formally happy, when they know and enjoy God. *Beatitudo objectiva* conſiſts in the viſion of God, and the glorious excellencies that are in him. *Beatitudo formalis* is that glory which ſhines from God to the creature, by which he is made conformable to God in holineſſe and happineſſe for ever.

Thirdly, He is happy effectively, he makes his children happy, *Deut.* 28. 3. *Happy are the people whoſe God is the Lord.* He can bleſſe the conſcience with peace, though hell and devils rage, the ſoul with grace, he is the Author of all bleſſedneſſe, all the bleſſedneſſe in Heaven is from him.

Fourthly, He is objectively bleſſed, God the only object and good thing, which if a man have, he muſt needs be bleſſed.

God is ſaid to be Bleſſed:

1. Objectively, as he is the object of our bleſſedneſſe, *Pſalm* 144. 15.

2. Subjectively,

1. Actively, as he hath the fulneſſe of perfection and contentment, 1 *Timothy* 1. 11. & 6. 15.

As he is the fountain of all bleſſedneſſe, *Pſalm* 149. 15. *Epheſ.* 1. 3.

2. Paſſively, as he receives praiſe and bleſſing from us, *Pſalm* 145. 10.

God is alſo to be bleſſed by us, which bleſſing adds nothing to his bleſſedneſſe, but is therefore required of us that we may ſomewhat enjoy his bleſſedneſſe.

There is:

1. A fraternal bleſſing, *Pſalm* 129. 8.

2. A prophetical bleſſing, when by way of bleſſing good things are fore-told, *Luke* 2. 34.

3. Miniſterial, *Levit.* 9. 23. 1 *Chron.* 23. 13.

4. Powerfull and efficacious, the bleſſing of Chriſt, *Luke* 24. 50, 51. *Acts* 3. 26.

The reaſonable creature ought to bleſſe God, that is, to obſerve and know his bleſſedneſſe, and to do two things to him,

1. To applaud it.

2. To expreſſe and acknowledge it.

In Scripture phraſe to bleſſe ſignifieth two things:

First, To praiſe a perſon for thoſe things which are praiſe-worthy in him, as Gods name is ſaid to be above all bleſſing and praiſe. *Bleſſe the Lord, O my ſoul, and all that is within me bleſſe his holy Name.*

Secondly,

Secondly, To wish well to it, *That my soul may blesse thee before it die*, pronounce and wish thee blessed. We cannot pronounce any blessing upon God, nor bestow any benefit upon him. He is too excellent to receive any thing by way of promise or performance from us, but we must perform these two things, *viz.* wish well to him, speak well of him. Wish well to him, that is, acknowledge his exceeding happinesse, and will, that he may be ever what he is, as we know he ever will be. For to wish a thing continue being that is, is possible, and to will Gods eternal, blessed and glorious being, that is one of the most excellent acts of the creature, and in doing so we blesse God so much as a creature can blesse him.

We should praise God, 1. *Intensivè*, Psal. 36. 19. & 103. 1. 2. *Extensivè*, with all praise, Psal. 9. 14. and for all mercies, Psal. 71. 7, 8.

Perfect happinesse is not to be had here, but so much happinesse as can be had here is to be had in him, he can give himself to those which seek him in some degrees, and then are they in some degrees happy; he can give himself to them in the highest degree, and then they are in the highest degree happy, according as he doth communicate himself to us more or lesse, so are we more or lesse happy.

Dicique beatus ante obitum nemo supremaque funera possit. Vide Aquin. *summam* 1, 2. *Quæst.* 5. *Art.* 3.

First, We have little mind to wish well to God, or rejoyce in his welfare, or to acknowledge and speak of it.

Consectaries from Gods blessednesse.

Secondly, We should stirre up our selves to blesse God, and say, How blessed art thou, and blessed be thy Name? We should set our minds and our tongues awork to set forth to our selves and others his exceeding great excellencies. When we see and know excellent abilities in any man, we cannot but be oft talking with our selves and others of his great worth: so we seeing and knowing the infiniteness of God must be often telling our selves and others what we do know by him, thereby to stirre up our selves and others more and more to know him, and we must declare before the Lord his goodnesse, and his loving kindnesse to the sonnes of men.

Thirdly, We must learn to seek happinesse where it is, even in God, and in his favourable vouchsafing to be ours, and to give himself to us. It is not possible for the creature to be happy and enjoy it self, unlesse it enjoy the best and greatest good, whereof it is capable, and which will fully satisfie all the longings and inclinations of it. We should,

Happinesse consists in two things, when the soul enjoyes a proportionable good, and a good that it hath a propriety in, a good of his own.

1. See our misery, that being alienated from God must needs be miserable till this estrangement be removed.

2. Set our selves to get true blessednesse by regaining this union and communion with God the fountaine of all blisse, and hate sinne which onely separates betweene God and us, and hinders us from enjoying the blessed God.

The happinesse of man consists in the enjoying of God.

3. We should place all our happinesse in him, and in him alone, for he is not onely the chief, but the sole happinesse; we should use the world, but enjoy him, *Psalm* 16. 11. we should use the means which may bring blessednesse, *Psalm* 1. 1. *Matth.* 5. 3. to 12. If we live holily we may look for happinesse. All the promises in the Scripture belong to godly men, they shall be blessed here and hereafter, who serve God in sincerity. We must expect and look for happinesse onely in our union with, and fruition of him. *Augustine* alledgeth out of *Varro* two hundred eighty eight severall opinions of Philosophers concerning felicity. *Aristotle* made it to consist in the knowledge of the *Summum bonum*; *Seneca* in the possession of vertue; and *Epicurus* in the enjoying of delight. *Vide* Ludovic. Viv. *de veritate Fidei Christiana, lib.* 1. *cap.* 5. & Aquinat. 1am. *secundæ. Quæst.* 2. *Art.* 1, 2, 3, 4, 5, 6, 7.

All other things are no otherwise means of happinesse, or helps to it, then as we see and taste God in them.

We must account our selves happy

in this thing wholly and onely in that God is ours. Happinesse is the enjoyment of good commensurate to our desires. *Ad perfectam beatitudinem requiritur, quod intellectus pertingat ad ipsam essentiam primæ causæ: Et sic perfectionem suam habebit per unionem ad Deum sicut ad objectum in quo solo beatitudo hominis consistit.* Aquinas 1a. 2æ. *Quæst.* 3. *Art* 8. In God there is such a various Identity, that the Fruition of Him both satisfies and creates Desires: though That, without Satiety; and This, without Disquiet. Master *Boiles* Seraphick Love.

Blessednesse

Bleſſednesse is the acquiescence of rational appetites in an object so full of real and durable goodnesse, as to be able fully to satisfie all their longings. Dr *Arrowsmiths* Chain of Princip. Aph. 1. Exercit. 1.

Bleſſednesse is the enjoying of the sovereign good, now what that is, we must judge by these two Characters *, it must be,

* Bishop *Lake*

1. *Optimum* the best, otherwise it will not *Sistere appetitum*, give us content, we will be ever longing.

2. *Maximum*, the most compleat, otherwise it will not *Implere appetitum*, we shall not be satisfied therewith; God is *Optimus Maximus. Appetitus sistitur in via, satiatur in patria.*

Temporal things want;

First, Fulnesse, this is onely found in the Infinite God, *Psalm* 16. 11. See *Eccles.* 5. 10.

Secondly, Sincerity, *Prov.* 14. 13.

Thirdly, Eternity, the immortal soul must have an eternal good, *Luke* 12. 19, 20.

1. Every man would be happy, *Psalm* 4. 6.

2. We can not be happy but in God; none else is immutable, eternal, sufficient for the soul, *Psalm* 144. *ult.*

3. There can be no enjoying of God till sinne be removed, *Esay* 59. 2. *Rom.* 3. 23.

4. There is no removing of sinne, but by Gods pardon upon Christs satisfaction, *Rom.* 4. 6. & 8. 1.

Some say five properties must concur in that which shall be unto a man the chief good:

1. *Summum bonum est tantùm bonum*, there is no mixture of evil in it, as there is in all the creatures, *Job* 4. 18. There is none good but God, that is, Essentially.

2. *Summum bonum est bonum universale*, contains all good, *Revel.* 21. 6. it must be a self-sufficient good.

3. *Summum bonum est bonum proprium*, the chief good must be ones own good, he must have a propriety in it, *God even our own God shall blesse us.*

4. *Summum bonum est bonum incommutabile*, the chief goed is an eternal and unchangeable good.

5. *Summum bonum est appetitus quietativum. Aquinas.* The chief good must be a satisfactory good, it must satisfie without satiety, *I shall be satisfied with thy likenesse*, Psalm 17. ult. See 1 *John* 2. 15. That God which is the happinesse of the Angels in Heaven, and to the souls of just men made perfect, and to Christ as Mediator, *Psal.* 16. *ult.* nay which is his own happinesse by his self-sufficiency will be an All-sufficient portion.

Man in the state of blessednesse cannot see God absolutely, as he is in himselfe; for that which is infinite cannot be comprehended of that which is limited.

Perfect blessednesse consisteth in the immediate fruition of the chief, perfect, and All-sufficient good, even God himself. The good to be desired simply for it self is God onely, who being the first cause of all things, the first Essential, Eternal, Infinite, Unchangeable, and onely good, must needs be the chief good, and therefore the last end intended by man, given by God, who being not onely desired, but enjoyed, of necessity must fully satisfie the soul that it can go no farther, not onely because the subject is infinite, and so the mind can desire to know no more, but also because fulnesse of all good that can be wished is to be found in God. Therefore our happinesse is Compleat and Perfect, when we enjoy God, as an object wherein the powers of the soul are satisfied with everlasting delight.

Visio beatifica est cognitio non comprehensiva sed quidditativa. But God doth manifest himself so farre forth as a creature is able to know him. As a vessel may be filled with the water of the Sea, but it cannot containe all the water in the Sea. The Apostle saith, *We shall know God, even as he also is known.* But *as* is not a note of equality, but of likenesse. As God knoweth me after a manner agreeable to his infinite excellency, so shall I know God according to my capacity.

We

We enjoy God:

1. Mediately in common mercies.

2. Immediately, when we have immediate presence and influence, as in Heaven, *Psalm* 16.11. 1 *Cor.* 15.28.

This may suffice to have spoken concerning Gods Essence and Attributes, by which it appears, that God is far different both from all feigned gods, and from all creatures. The consideration of the Divine Persons followeth, for in one most simple nature of God there are distinct Persons.

Chap. XVI.

Of the Trinity or Distinction of Persons in the Divine Essence.*

* The word Essence or Trinity are not found in Scripture, but Essence is duly derived thence; for seeing God saith, I that He is, Exod. 3. Essence is fitly ascribed to him. Trinity hath a sufficient ground; *There are three that bear witnesse in Heaven*, 1 John 5.7. and the most ancient Fathers use the word. The word Person is extant, *Heb.* 1.3. therefore these words are rightly used in the Church. *Calvinus ait, in Trinitate non comprehendi essentiam, quasi una sit ex numero trium, sed includi in omnibus tribus, quod quidem verissimum est, atque utinam sic semper errasset* Calvinus. *Bullinm. de Christo l.2. c. 5.*

WE say God may be known by light of Nature, *Quod attinet ad unitatem Naturæ*, but not, *Quod attinet ad Trinitatem Personarum.*

We cannot by the light of Nature know the mystery of the Trinity, nor the Incarnation of Jesus Christ, 1 *Cor.* 2.7,8.

The Emperour *Gratian* would not allow the *Arians* to dispute of God, and therefore by an especial Law forbad such Disputations, because the mystery of the Trinity is a mystery of Faith, farre above the reach of Humane Reason. Mr *Ley* his Discourse of Disputations concerning matters of Religion, Chap. 6.

Aquinas *par.* 1. *Summæ Theol. Quæst.* 32. *Artic.* 1. *Conclus.* saith, *Impossibile est per rationem naturalem ad Trinitatis Divinarum Personarum cognitionem pervenire.* It is impossible by natural reason to come to the knowledge of the Trinity of the Divine Persons. He there shews, that he which endeavours to prove this Mystery by natural reason, derogates from faith in respect of drawing others to believe. *Cum enim aliquis* (saith he excellently) *ad probandum fidem inducit rationes quæ non sunt cogentes, cedit in irrisionem infidelium. Credunt enim quod hujusmodi rationibus innitamur, & propter eas credamus.* When a man to prove any Article of faith urgeth reasons that are not cogent, he exposeth himself to the derision of Infidels. For they suppose that we relie on such reasons, and believe because of them.

Brochmand. *System. Theol. Artic.* 3. *Relig. Christianæ de sac. Trin. Qu.* 5. hath this Question, *An Ecclesiarum nostrarum de sacrosanctâ Trinitate doctrina verbo Dei conformis sit?* He begins thus, *Sociniani negant, quippe quibus mysterium sacrosanctæ Trinitatis prædicandum pertinuit est. Vide plura ibid.*

We think (saith *Cleppenburg* in his Answer to *Bidel.* Argum. 1.) that the mystery of the holy Trinity (as many mysteries of faith) can neither be demonstrated nor refuted by reason, 2 *Cor.* 10.5. *Adam* in the state of innocency was not able by natural reason to find out the Trinity.

But when by faith we receive this Doctrine, we may illustrate it by reason. The similies which the Schoolmen and other Divines bring, drawn from the creature, are unequal and unsatisfactory, since there can be no proportion between things Finite and Infinite.

Two

Two resemblances are much used in Scripture, the Light and the Word. The Light which was three dayes before the Sunne, *Gen.* 1. and then condensed into that glorious body, and ever since diffused throughout the world, is all one and the same Light. So the Father of Lights which inhabiteth light, which none can approach, *Jam.* 1. 17. and *Sun of Righteousnesse*, Mal. 4. 2. *In whom all the fulnesse of the Godhead dwelleth bodily*, and the holy Ghost the *Spirit of illumination* are all one and the same God.

Origo verbi Hebræi & radix non sine arcano ternarii divini, cujus potestate omnia consistunt, tribus literis notatur. Bibliander de

optimo genere Grammaticorum Hebraicorum. Omne thema seu primogenium Hebræa lingua constat tribus literis substantialibus, sicut per totum Dictionarium cernis, idq; non sine magno mysterio. Nam ut una est dictio, & eo tribus subsistit literis substantialibus, ita una est divina essentia, tribus Personis realiter distincta, Forster. *præfat. ad Dictionarium Hebraicum. Vide* Schickardi Bechinath Happeruschim. *Disput. 5. p. 102. Fidei, & professionis ejus, qua Christiani sumus, Caput est, unius summi Dei in essentia unitas, & in personis differentia: quo quo, velut fundamento, stat Catholica structura religionis, atque ab Judæorum, & Gentilium utriusque pravitate disjungitur.* Perav. *Dogmata Theol. Tom. 1. c. 1. Præfat. de Trinitate.*

Again, it is the same thing that the mind thinketh, and the word signifieth, and the voice uttereth: so is the Father as the mind conceiving, the Son as the Word conceived or begotten, the holy Ghost as the voice or speech uttered and imparted to all hearers; and all one and the same God.

Vide Petav. *de Trin. l. 6. c. 1. 2. 3. 4. 5. 9. 10.*

A studious Father meditating on the mystery of the Trinity, there appeared unto him a childe with a shell lading the Sea into a little hole, he demanding what the child did, I intend, said the child, to empty the Ocean into this pit. It is impossible, said the Father, as possible, said the child, as for thee to comprehend this profound mystery in thy shallow capacity.

Flor. on Rom. 11. 33.

The Mystery of the Trinity is necessary to be known and believed of all that shall be saved, it was not so plainly revealed to the Jews of old, as it is to us in the New Testament, a perfect and full knowledg of this mystery is not attainable in this life.

Vix ennubi unquam ante alios ex Judæis, quivis aliquando eundem esse spiritum in cunctis

uniuersis, qui non concideret Deum trinum & unum: Verum Personæ nomen, & Patris & Filii unanimiter omnes usque adeo detestantur, ut nullatenus velint eis pulchrum fieri tale aliquid de Deo etiam somniare. Raymundi Martinii Pugio *Fidei adversus Judæos part 3. cap. 4. Vide plura ibidem. Judæorum populus maximè ad idololatriam pronus erat; ne igitur in eorum, qui plures Deos colebant, errorem incideret: Caute à divina providentia factum est, Ut ipsum divinæ Trinitatis arcanum non explicari, sed implicitè eis traderetur. Sed quibusdam idololatriæ per Messiam penitus explodenda erat: universus quo ordo ad unum Dei cultum reducendus. Id prius mysterium illud Trinitatis explicitè atque apertè revelandum, ad dies Messiæ reservatum fuit.* Galatinus *de arcanis Cathol. veritt. lib. 2. cap. 1. Cum sacrosancta Trinitatis fides duplici gaudet constet, ut Deum esse Credamus unum, hoc est substantia naturaque singularem,* Deut. 6. 4, *& personas numero tres, quæ obscurius in Testamento veteri traditæ in novo distinctius explicantur: ac de utroque certa sint ejusdem testimonia Scripturæ. Quicunque ad unius naturæ communitatem spectant, ne ad personarum confundendam* [illegible] *Sabelliani conferunt: quibus autem personarum in eadem natura numerus inducitur; eis ad opprimendam naturæ unitatem obstrepit Arianus.* Pacianus *de Trinitate l. 2. Prænu.*

Although Trinity in its native signification signifie the number of any three things, yet by Ecclesiastical custome it is limited to signifie the three * Persons in the Trinity. This is not meant as if the essence did consist of three Persons, as so many parts; and therefore there is a great difference between Trinity and Triplicity. Trinity is when the same Essence hath divers wayes of subsisting; and Triplicity is when one thing is compounded of three as parts, they are three not in respect of Essence or Divine Attributes, three Eternals, but three in respect of per-

Exod. 33. 20. 1 Cor. 13. 9.

* *Dicitur unus Elohim, unius rei duo nomina Deus, Elohim, unius Elohim Essentiæ Tres Deus. Divinus*

de Symbolis per Epistolam. Dist. 44. Vide Dionys. Terrapomanum, *cap. 6. Sic cuncidit gravis quærela & expostulatio viri Dolli adversus libri cujusdam titulum,* De tribus Elohim. *Non enim voluit author libri illius voce* Elohim *proprie significare personas, ac proinde tot esse* Elohim *quot fides Christiana agnoscit esse personas in Divinis, cum Scriptura aperte contra stet, quæ asserit Deum unum esse. Non sic arrogans, & ignotus doctor ille Theologus, ut diceret & doceret Tres esse, nempe hominis, Elohim. Sed quoniam vocis illius terminatione pluralis Scriptura uti voluit S. Trinitatis mysterium, hoc respicere, & ea voluisse in libri (quem de S. S. Trinitate scribebat) titulo alludere inscribens non infrequenter, sed solemniter.* Capel. *Davidis Lyra. Vide illius Diat. de nomine Elohim, cap. 1. & 12. &* Rivet. Grot. *Discus. Dialys. Sect. 16. In Deo una substantia, sed tres personæ: in Christo duæ substantiæ, sed una persona: in Trinitate alius* [illegible] *alius, sed neque aliud, neque aliud: in Christo aliud aliud, non alius atque alius.* Vincent. *contra Hæres. c. 19. Unum Deum tres esse Elohim (quod dicitur) non aliter, quam unus Deus prædicatur, dicere refugimus: ne indisciplinatis verbis* [illegible] *veritatis fidelissimum Scholiastem* [illegible] *Scopulum objectamus.* Orob. *Pis. Tsalm. ex Gen. 4. Synod. Nic. Vide plura ibid.*

sopal

sonal properties, as the Father is of none, the Son of the Father, and the holy Ghost of both; three Persons but one God, as to be, to be true, to be good, are all one, because Transcendents.

The acts of the persons in the God-head (say some) are of three sorts:

1. Essential, in which all the Persons have equal hand, *Opera Trinitatis ad extra sunt indivisa*, the outward works which concern the creature, belong to one Person as well as the other, as to create, govern.

2. Some *ad intra*, *opera propria*. The personal properties or internal works are distinguished, as the Father begets, the Son is begotten of the Father, and the holy Ghost proceeds from the Father and the Son.

3. *Appropriata*, as the Schools speak, acts of office, more peculiarly attributed to one person than another, *Ephes.* 4. 7. So the Father is said to give the Sonne, the Sonne to redeem the world, to be made flesh, the holy Ghost is the bond of union. See Dr *Hampton* on *Gen.* 1. 6. and 1 *Pet.* 1. 2. Gods plot in the work of Redemption, was not only (say some) to exalt the Attributes of the Nature, but to glorifie the persons distinctly according to their appropriated acts.

There is in the Trinity *alius & alius*, another and another, but not *aliud & aliud*, another thing and another thing, as there is in Christ; the Father is another Person from the Sonne, but yet there is the same Nature and Essence of them all. They differ not in their Natures as three men or three Angels differ, for they differ so as one may be without the other, but now the Father is not without the Sonne, nor the Sonne without the Father, so that there is the same numerical Essence.

The Father in some sense is said to be *the only God*, John 17. 3. that is, besides the Divine Nature which is common to the three Persons, there is not another God to be found, the word (*Onely*) is opposed to all feigned gods, to every thing which is not of this Divine Nature; So when it is said, *None knoweth the Father but the Son, and the Son but the Father*, that excludes not the holy Ghost which searcheth the hidden things of God, but all which are not of that Essence.

Though there be no inequality in the Persons, yet there is an order, not of dignity but of beginning*. The Father in the Sonne by the holy Ghost made the world, not as if there were so many partial causes, much lesse as if God the Father were the Principall and these Instrumentall, but only meer order. A Person is *Diversus modus habendi eandem Essentiam. Subsistentia* in Schools signifies a being with an individual property, whereby one is not another; Person (say some) is a Law term, it is any thing having reason with an individual property.

* Mat. 28. 19. John 5. 26, 27. The Father is the fountain and original of all the Deity, and the cause of the Sonne, which the very word *Father* signifieth; therefore he is said to be unbegotten; and hence the name God is often peculiarly, and by an excellency given to the Father in Scripture. He is usually called *Fons Divinitatis & Operationis. Majorem non esse Patrem Filio, naturâ, vel essentiâ, vel perfectionem re ulla; sed aequalem penitus, immò eandem in iis omnibus, qua attributa vulgo & perfectiones in Scholis appellantur, Catholica est dogma fidei; à quo nullus dissenit, nisi Arianus & hareticus. At verò si personalem proprietatem & relationem consideres; complures antiquorum Patrum, quâ Pater, non quâ Deus est, majorem concesserunt esse Filio.* Petav. *Tom.* 4. *Theol. Dog. de Incarnat. l.* 6. *c.* 13. *Vide plura ibid.*

A Person is such a subsistence in the Divine Nature, as is distinguished from every other thing by some special or personal property, or else it is the God-head re-

Modum istum subsistendi diversum haud

alio nomine, quam personarum expressit hactenus in hoc articulo, consentiens Catholica Ecclesia. Dr *Prid. Lect.* 17. *de S. Trinitate. Qui personam vocant τρόπον ὑπάρξεως, hoc est, modum subsistendi, non existendi; illi non intelligunt modum nudum, sed subsistentialem ac entitativum, ut Scholastici loquuntur.* Bisterfeldius *contra* Crellium, *l.* 1. *Sect.* 2. *cap.* 2. *Passim Theologi, desumptâ denominatione à rebus creatis, tres subsistendi modos, personas divinas vocant, non quod sint propriè modi, sed quod cum subsistentiis creatis, quos ut modos concipiunt, habeant aliquam similitudinem.* Voet. *Theologia naturalis Reformata, c.* 3. *Sect.* 4. *p.* 72. *De ipsa voce Persona, ut pote quæ in Scripturis Sacris nullam ad hoc mysterium designandum expressè accommodata legitur, neque non contendemus; dummodo res, quam nomine expressam cupimus, adsimulatur.* Brochmand *Syst. Theol. Artic.* 4. *de Deo Patre & Nati.* 2. *Vide* Petavium *de Trinitate lib.* 4. *cap.* 8, 10, 11.

ſtrained with his perſonal property. Or it is a different manner of ſubſiſting in the God-head, as the nature of man doth diverſly ſubſiſt in *Peter*, *James*, *John*, but theſe are not all one. It differs from the Eſſence as the manner of the thing from the thing it ſelf, and not as one thing from another; one Perſon is diſtinguiſht from another by its perſonal property, and by its manner of working.

Petavius De Trinitate l. 4. *c.* 1. ſhews that the Eſſence and Perſon are diſtinguiſhed. The Greeks call it οὐσίαν and ὑπόστασιν. The Latines call it *Perſona* and with a Greek name *hypoſtaſis*, the Ancients rarely call it *ſuppoſitum*.

Judæi nomen perſonæ in Deo plurimum deteſtantur audire, trium namque Perſonarum audito nomine trium mox concutiuntur errore Deorum, pariter & horrore. Raym. *Pug. adverſ. Jud. par.* 3. *Diſtinct.* 1. *cap.* 1. Pſalm 2. 17. proves that the Father begets, and the Son is begotten of the Father. Galat. 4. 6. See John 15. 26. & 14. 26. *Quomodo autem Deus Pater genuerit Filium, nolo diſcutias, ne curioſus te ingeras in profunda arcani, ne forte dum inacceſſa lucis fulgorem pertinaciùs perſcrutaris, ejus quem ipſum, qui mortalibus divino munere conceſſus eſt, perdas aſpectum.* Ruffinus *de Symbolo. Vide plura ibid. Hæc eſt differentia inter eſſentiam divinam & perſonam divinam; Eſſentia divina eſt communis pluribus divinatis Perſonis. Perſona autem una alteri non eſt communicabilis. Unde Pater non eſt Filius, nec Filius Pater.* 2. *Eſſentia divina eſt una, Perſonæ plures.* Wendelinus.

We have no reaſon to be offended with the uſe of the word Perſon, if we adde a fit Epithete, and ſay, The Father is a Divine or Uncreated Perſon, and ſay the ſame of the Sonne and holy Ghoſt. The word Perſon ſignifies an underſtanding Subſiſtent, 2 *Gen.* 1. 11. *Perſona, quaſi per ſe una.* This word doth expreſſe more excellency than the word ſubſiſtence, for it is proper to ſay, that a beaſt doth ſubſiſt, but it is abſurd to ſay, a beaſt is a perſon, becauſe a Perſon is an underſtanding ſubſiſtent. Dr *Cheynel* Divine Trin-unity.

The perſonal property of the Father is to beget, that is, not to multiply his ſubſtance by production, but to communicate his ſubſtance to the Sonne. The Sonne is ſaid to be begotten, that is, to have the whole ſubſtance from the Father by communication. The holy Ghoſt is ſaid to proceed, or to be breathed forth, to receive his ſubſtance by proceeding from the Father and the Sonne joyntly, in regard of which he is called The Spirit of the Father, and the Spirit of the Sonne both, *Gal.* 4. 6. The Father only begetteth, the Sonne only is begotten, and the holy Ghoſt onely proceedeth, both proceſſion and generation are ineffable.

If is commonly ſaid, that the perſon begets and is begotten, but the nature neither begets nor is begotten, but communicated. *Brochmand* ſaith, he willingly abſtaines from theſe ſubtilties.

When *Gregory Nazianzen* was preſſed by one to aſſign a difference between theſe words Begotten and Proceeding. *Dic tu mihi* (ſaith he) *quid ſit generatio, & ego dicam quid ſit proceſſio, ut ambo inſaniamus. Diſtinguere inter Proceſſionem & Generationem, neſcio, non valeo, non ſufficio.* Aug.

In the manner of working they differ, For the Father worketh of himſelf, by the Sonne, and through the holy Ghoſt; the Sonne worketh from the Father by the holy Ghoſt; the holy Ghoſt worketh from the Father and the Sonne by himſelf. There is ſo one God, as that there are three Perſons or divers manners of being in that one God-head, the Father, Son, and the holy Ghoſt.

1. Whatſoever abſolutely agrees to the Divine Nature, that doth agree likewiſe to every Perſon in the Trinity.

2. Every Perſon hath not a part, but the whole Deity in it ſelf.

* *Perſona eſt individuum ſubſiſtens, vivum, intelligens, incommunicable, non ſuſtentatum ab alio, nec partem alterius.*

A Perſon is one entire, * diſtinct ſubſiſtence, having life, underſtanding, will and power, by which he is in continual operation.

Theſe things are required to a Perſon:

1. That it be a ſubſtance; for accidents are not perſons, they inhere in another thing, a perſon muſt ſubſiſt.

2. A lively and intelligent ſubſtance endued with reaſon and will; an houſe is not a Perſon, nor a ſtone or beaſt.

3. Determinate and ſingular, for mankinde is not a Perſon; but *John* and *Peter*.

4. Incommu-

4. Incommunicable, it cannot be given to another; hence the nature of man is not a person, because it is communicable to every particular man; but every particular man is a person, because that nature which he hath in particular, cannot be communicated to another.

5. Not sustained by another, therefore the humane nature of Christ is not a person, because it is sustained by his Deity.

6. It must not be the part of another, therefore the reasonable soul which is a part of man, is not a person.

Persona igitur non est essentia, quæ pluribus est communicabilis.

Persona vox nimirum significat effectum aut relationem (ut Personæ a principio) vel eorum & visibilem speciem, etiam, vel formam alterum repræsentantem ut Personæ in drammate, sed modum quo Essentia Divina subsistit.

That there are three Persons in the Deity, *viz.* Father, Sonne, and holy Ghost, is manifest by expresse Testimonies of Scripture. *Gen.* 1. 26. *Let us make man in our image after our likeness.* *Dicit qui loquitur ad Deum loquitur; Ad Patrem & Filii imaginem homo conditur, nomen non discrepat, natura non differt.* Hilary. l. 5. *de Trin. Vide plura ibid.*

There are three distinct rational Authors of action, three Hees, John 8. 16, 18.

Locus celebris, & multorum usu contritus his verbis exprimitur plurium inter se Consultatio, ac deliberatio, nec aliorum, quam quæ opus ipsum, de quo deliberatum erat, postea fabricati sunt, hoc est divinarum personarum. Petavius *de Trinit. tr. 1. l. 2. c. 7. Habet* (saith he there) *Genesees ille locus magnam omnino vim ad Judæos, Mahammedanos, Sabellianos, Castoreanos, solitarios cultores numinis, eumque his Arianos refutandos.*

Rident quidem Judæi, rident Sociniani, nos tamen existimamus hunc locum rectissimè à nobis ad probandam S. S. Trinitatem afferri, etsi non directè, indirectè tamen & reductivè. Hottinger de Creat. Quæst. 86.

Gen. 19. 24. *Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of Heaven.* The Lord rained from the Lord, the Sonne from the Father. *Mercer* on the place saith, *Sed efficaciora in Judæos, aut alios qui Trinitatem negant, argumenta sunt proferenda. Numquid* (saith *Hilary de Trin.*) *non verus Dominus a vero Domino? aut quid aliud quam Dominus à Domino? vel quid præter significationem Personæ in Domino ac Domino coaptabis & memento quod quem solum verum Deum nosti, hunc eundem solum justum judicem fis professus. Adime filio quod judex est, ut auferas quod Deus verus est. Vide plura ibid. Constat bene multos antiquorum Patrum de Filii divinitate, & à Patre distincta ejus hypostasi, argumentum ex illo Geneseos sumpsisse.* Petav. *de Trin. l. 2. c. 7.*

Nous avons en l'ancien Testament les preuves de la Trinité plus obscures, mais excellentes neantmoins. Instruction Celestienne Par Jacques Cappel Livre 1. Capitre 1.

Psal. 110. 1. *The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool*; that is, the Father to the Sonne. Rabbi *Saadia Gaon* on *Daniel* interprets this of the *Messias*. *Vide* Grotium in *Matth.* 22. 42. It is of Christ that he speaks, so *Peter*, *Paul* and Christ himself shew *Matth.* 22. 43. *Luke* 20. 42. and the Pharisees acknowledg it, since he cals him *His Lord*, although he ought to descend of his race, and should be called the son of *David*. *Vide* Petav. *de Trin. l. 2. c. 7.*

Psalm 33. 6. There three are named, the Word, the Lord, the Spirit, *Isaiah* 6. 3. *Holy, Holy, Holy.* These two places *Petavius* thinks not so fit to convince the Jews and other obstinate Hereticks.

But this truth is most clearly taught in the New Testament, *Si quis omnia Novi Testamenti loca, quæ ad personarum diversitatem, aut earumdem, ac præsertim Filij, æqualitatem affirmandam pertinent, percensere velit; pene integrum ipsum transcribat necesse est, adeo nulla fere pagina est, ex quâ non illius rei significatio, vel argumentum aliquod existat.* Petavius *de Trinitate lib.* 2. *cap.* 8.

John 1. 1, 2, 3. *v.* 14. *Quibus verbis omnem, quæ adversus Trinitatem utcunque pugnat, proligavit hæresim, Sabellianorum, Arianorum, Eunomianorum, ut cæterorum denique.* Petavius *de Trinitate, l.* 2. *c.* 8.

John 10. 30. *Unum sumus, non unum volumus Victor Episcopus.* See *vers.* 38. and

28. and 14. 9. and 16. 15. and 17. 10.

Quis noſcit Trinitatem, ni ad Jeſum? *Quando Antitrinitarii adverſus ſanctiſſimum Ubiq; myſterium inſurgunt, id falſum eſſe, quia v. g. Tria non ſunt unum; ibi tum pronunciat ratio per ſe ipſa de hac re actione, & dicit eam falſam eſſe. Nam nemo lumen rationis id axioma intelligendum eſſe de iis, ad quæ per ſe ratio extingere poteſt.* Vedel. *Rational. theol. l. 3. c. 6.* *Petavius* in his Preface to his 2d Tome of *Dogmata Theologica, de Trinitate, c. 3, 4, 5, 6.* proves the Trinity out of the ancient Fathers. See his firſt Book alſo, *de Trinitate, cap. 5.*

Matth. 3. 16. *Luke* 3. 22. The firſt Perſon in the Trinity utters his voice from Heaven, *This is my beloved Son.* The Sonne is baptized in *Jordan*, the holy Ghoſt deſcends in the ſhape of a Dove upon Chriſt. *Pater audiatur in voce, Filius manifeſtatur in homine, Spiritus Sanctus dignoſcitur in Columba.* Aug. *Tract.* 6. in Joh.

Adde to this the Hiſtory of Chriſts Transfiguration, deſcribed *Mat.* 17. 5. *Mark* 9. 7. *Luke* 9. 35. In which likewiſe the voice of the Father was heard from Heaven, *This is my beloved Son*, the Son is transfigured, the holy Ghoſt manifeſts himſelf in a bright cloud.

* *Vide* Broch. *Syſtem. Theol. Artic.* 3. *de Deo, & S. S. Trinitate. c.* 2. *Quæſt.* 6. See Joh. 15. 26.

Matth. 28. 19. * The Apoſtles are commanded to baptize *In the name of the Father, Son and holy Ghoſt.* *Cameron* thinks that is the moſt evident place to prove the Trinity. But that is as appoſite a place as any for this purpoſe, 1 *John* 5. 7. *For there are three that bear record in Heaven, the Father, the Word, and the holy Ghoſt.* *Quæ eſt ſacroſancta Trinitatis è verbo divino ſolida, & certa demonſtratio; à quâ quo ſe gloſſematis ſtrabi argumentorum humanorum abduci patiuntur, temeritatem ſuam tandem deſtebunt deperabundi.* Brochm. *Syſt. Theol. de Deo & S. S. Trinitate c.* 2. *Quæſt.* 5. The *Arians* wiped this place out of many books. 2 *Cor.* 13. 14. *The grace of the Lord Jeſus Chriſt, and the love of God, and the communion of the holy Ghoſt be with you all.*

The Hereticks that are Antitrinitarians. See Joh. 8. 58. Pſalm 2. 12. * *Vide* Placei *Diſput. de argumento, quinam efficitur, Chriſtum primo ſuæ Incarnationis inſtante beatæ Virginis ſecundum carnem concipere retuliſſe.* *Paulus Samoſatenus*, more fitly *Semiſabbatus*, held Chriſt was but a meer man. *Matth.* 6. 6.

The *Arians*, *Semiſabbatians*, *Sabellians*, *Photinians*, and others deny the Trinity of Perſons in one Eſſence of God. *Michael Servetus* a Spaniard was burnt at *Geneva* in *Calvins* time, he denied that Chriſt was Gods Son till *Mary* bore him. *Servetus Trinitatem idolum, item Cerberum Tricipitem vocabat.* He entitled his Book *De Erroribus Trinitatis.* He reproached the very name of Trinity, and cald all Trinitarians Atheiſts.

The Miniſters of *Tranſylvania* (in a moſt peſtilent Book of theirs) often contumelliouſly call him *Deum Tri-perſonatum*, whom we holily worſhip. *Hornbeck* Antiſocin. *l.* 2. *c.* 5. *ſect.* 1. *p.* 418.

Thoſe of *Poloniæ* (in their Catechiſm) ſay, That there is but one Divine Perſon, and urge *Joh.* 17. 3. 1 *Cor.* 8. 6. *Eph.* 4. 1. *Zanchy* long ſince hath vindicated the truth and refuted them.

Socinus cals him, *Deum triperſonatum, ridiculum humanæ curioſitatis inventum. Infanſtus Socinus omnium hæreticorum audaciſſimus*, ſaith *Rivet. Homo impurus, & Judæi, ac Mahommedani ſimilior, quam Chriſtiano.* Peravius *de Trinitate l.* 3. *c.* 1. See Dr *Cheynels* riſe of *Socinianiſm*, cap. 3. & cap. 1. p. 6. The *Socinians* ſay, That the Doctrine of the Trinity, plainly oppoſeth right reaſon. *Biddl* inquires firſt how many are the Gods of the Chriſtians. *Odioſe traducit dogma de Trinitate perſonarum*, Arnoldus. *Rationem in divina myſteria* (ſaith *Brochmand*) *non audimus, ſed Scripturam ſallere nefciam, ſequimur.*

Some glory in this as a great argument againſt the three Perſons in the Trinity. If there be perſons in the Trinity, they are either ſomething or nothing. Nothing they cannot be, *Non entia nulla ſunt affectiones*, if ſomething they are either finite or infinite, finite they cannot be, nor infinite, then there ſhould be three Infinites.

It is,

1. Plain in Scripture, there is but one God eſſentially conſidered, 1 *Cor.* 8. 4.

2. The Scripture ſpeaks of Father, Son, and holy Ghoſt or Spirit, theſe are ſaid to be three, 1 *Joh.* 5. 7.

3. The

3. The God-head is attributed to all, and the eſſential Properties belong to all.

4. Something is attributed to one in the Scripture that cannot be ſaid of all. *The Son was made fleſh*, and the Son is begotten, this cannot be ſaid of the other; the Sonne and the Spirit are ſent, but this cannot be ſaid of the Father. It is not ſtrange among the creatures, that a Father ſhould be diſtinguiſhed from himſelf as a man, the Perſons are ſomething and infinite, each of them infinite, as each of them is God, yet not three Infinites nor Gods, ſo *Athanaſius* in his Creed. A Perſon is *Eſſentia divina cum proprietate ſua hypoſtatica*, the Divine Nature diſtinguiſhed by an incommunicable property, though we cannot expreſſe the manner of this great myſtery, yet we ſhould believe it. The ground of *Arminianiſme* and *Socinianiſme* is, becauſe they would examine all the great truths of God by their Reaſon. That ſaying of *Bernard* here hath place, *Scrutari hoc temeritas eſt, credere pietas eſt, noſſe vero vita æterna eſt.*

See Dr *Arrowſmiths* Chain of Principles, *Aphor.* 5 *Exercit.* 3. and *Durham* on the firſt Chapter of the *Revelation*, verſ. 1, 2, 3, 4.

That the Father is God, is confeſſed by all, and it is manifeſt from Scripture, we are directed to pray to him. The Apoſtle ſaith, *Grace to you, and peace from God our Father*, Philem. v. 3. See *Rom.* 1. 7. 1 *Cor.* 8. 6. *Eph.* 1. 3.

See Act. 4. 24, 25, 26, 27. & John 8. 54. *Multa de Patris Deitate teſtimonia proferre ſupervacaneum eſt, quando in Confeſſo apud omnes eſt, hunc verum eſſe Deum.* Zanch. *Tom.* 1. *de Tribus Elohim l.* 1. *c.* 6.

That Chriſt is God, is proved

1. By clear Texts of Scripture affirming this truth in ſo many words. The Prophet foreteſling of him ſaith, this is his name by which ye ſhall call him, *Jehovah* or *The Lord our Righteouſneſſe*, Jer. 23. 16. and *The mighty God*, Iſa. 9. 6. *Paul* ſaith, *Rom.* 9. 5. *Who is God over all, bleſſed for ever*; and S^t *John* ſaith, 1 *Joh.* 5. 20. *This is very God*; and S^t *Paul* ſaith, 1 *Tim.* 3. 16. *Great is the myſtery of Godlineſſe, God manifeſted in the fleſh*; and accordingly *Thomas* made his confeſſion, *Joh.* 20. 28. *My Lord, and my God*, which title he accepteth and praiſeth *Thomas* for believing, and that he could not have done without extream impiety, had he not been God. *Vide* Bellarm. *de Chriſto* l. 1. c. 4, 5, 6, 7, 8, 9. He that would at once conſider all the Texts of the Old Teſtament, aſcribing the name *Jehova* to Chriſt, let him read *Zanchius*, *De tribus Elohim*, who hath made a large Collection of them. He is the great God with *Paul*, *Titus* 2. 13. the true God with *John*, *Joh.* 17. 3. the only Lord with *Jude* verſ. 9.

Thoſe that deny the God-head of Chriſt muſt deny. 1. The ſatisfaction of Chriſt 2. The purchaſe of Chriſt, he that is but a man cannot merit. 3. That Chriſt ſhall judge the world. No creature can redeem us from hell, nor ſatisfie infinite juſtice. God purchaſed his Church with his bloud, Acts 20. 28. *Etenim dum Filium oppugnant, bellum etiam faciunt Patri: quia negando, Chriſtum eſſe æterni Dei æternum Filium; negant ſimul etiam Deum Patrem, verum & æternum eſſe Patrem: eique illium ſua ipſius vera & æterna ſpoliant proprietate: ideoque & Deitate.* Zanch. *de tribus Elohim, l.* 2. *c.* 1.

2. By evident Reaſons drawn from the Scripture.

He hath the Name, Titles, Works, eſſential Attributes and worſhip of God aſcribed unto him in Scripture.

1. Divine Names and Titles are given to Chriſt; He is *the only bleſſed Potentate*, 1 Tim. 6. 15. *The King of Kings*, Revel. 1. 5. and *Lord of Lords*, Apoc. 17. 14. and 19. 16. He is called *The Image of the inviſible God*, Col. 1. 15. *The brightneſſe of his glory*, Heb. 1. 3. The word and wiſdome of the Father, *Prov.* 8. 12. and 9. 1. He is called the Word, becauſe he is ſo often ſpoken of and promiſed in the Scripture, and is in a manner the whole ſubject of the Scripture; he is called ὁ Θεὸς *cum articulo*, 1 John 1. 1. *Nam & Deum apertè prædicat illum, quem à Patre toto illo capite diſcernit, quemque apud Deum fuiſſe dicit. Et ipſa vox, ετυ, haud definiti temporis notione ex æterno productum fuiſſe demonſtrat: ut inter alios Cyrillus declarat.* Petav. *de Trinitate l.* 2. *c.* 9. Acts 20. 28. he cals him God who redeemed the Church with his blood, 1 *Tim.* 3. 16. *The true God*, Titus 2. 3. *Eſt egregius hic locus contra perfidos Arianos, qui Chriſtum unumque Deum confitentes, magnum eundem eſſe negabant.* Petavius *De Trinitate l.* 2. *c.* 9. *The true God*, 1 John 5. 20. *God over all*; or *Bleſſed above all*, Rom. 9. 5. *The moſt high*, Luke 1. 76. and ὁ κυριος by which name the Septuagint have expreſſed *Jehovah* the proper name of God alone, *John* 20. 28. *My Lord*, Jude 4. *The only Lord*, Acts 10. 36. *The Lord of all*, 1 Cor. 15. 48. *The Lord from Heaven*, John 1. 1, 2.

Dignum eſt hæreticos non jam Apoſtolicis viris, ſed damnum clamore convinci. Clamat enim & ſæpè clamant,

ven, 1 Cor. 2. 8. *The Lord of glory*, 1 Cor. 2. 8. *The Lord of Heaven and Earth*, Matth. 28. 18. Theſe Titles are too high and excellent to be given unto any meer man whatſoever, God therefore who will not have his glory given to another, would never have given theſe Titles to another, if he were not God.

Luc. 8. Quid mihi & tibi eſt Jeſu Fili Dei altiſſimi? Ineluctabili veritatis efficit confeſſionem, & naturæ poteſtatem teſtatur dolor, obediendi nititur vinculum, cum poſſeſſa diu corpora deſerunt, & bonitatem reddunt, dum naturam conſtentur. Dei ſe inter hæc filium Chriſtus & opere teſtatur & nomine. Hilarius *de Trin. lib. 6.* John 20. 28. *Hæc vocabula, dicit ei, Judicant Thomam ad Chriſtum direxiſſe ſermonem, & cum vocaſſe Dominum ac Deum ſuum: ut id vocandi caſu aſſumpta iſta ſint quaſi dixiſſet, Domine mi. Aliqui Chriſtus diſcipulum ita loquentem minime caſtigat; ut* Athan. *orat. 3. contra Arianos Diſputat; &* Hilarius *lib. 7.* Cyrillus *lib. 7. in Joan. 9. 11.* Petavius *de Trinitate, l. 2. c. 9. 11.* Cyrillus *in Commentario ad Joannem obſervat Thomam exclamaſſe ὁ Κύριός μου καὶ ὁ Θεός μου cum articulo; ut non quilibet è dominorum multitudine, ſed inſignis, & excellens, hoc eſt, Deus, intelligatur. Præclarum eſt & Evangeliſtarum omnium, ac Joannis Baptiſtæ pariter atque Iſaiæ Teſtimonium, in quo Chriſtus Dominus ac Deus appellatur. Nam* Joannes Baptiſta Joan. 1. 23. *ſcilicet ipſum Judæi quiſnam eſſet, cum ſe eſſe reſponſit, quem Iſaias prædixerat venturum ideò, ut parare viam Domini ac Dei mortalibus præciperet. Vox clamantis in deſerto; Parate viam Domini; rectas facite inſolitudine ſemitas Dei noſtri, ait* Iſaias 40. 3. *Quo ſuaviſſimo uno ore prædicant Evangeliſtæ quatuor* Joannem Baptiſtam *ſignificari.* Matth. 3. 3. Mar. 1. 4. Luc. 4. 3. Joann. 1. 23. *Quibus ſeptimus teſtis Zachariæ Pater accedit, quo Filium alloquens, Præibis, inquit, ante faciem Domini parare vias ejus. Enim verò nomen ipſum Dei ſic Filio Scriptura Sacra vindicant, ut eadem firmitate, & adjunctorum prærogativa, dignitateque de ipſo, ac de Patre dicatur. In qua ſtulta eſt hæreticorum ἀναισθησία, qui Filium Dei eſſe Deum fatentes, verum tamen, ac bonum, omnipotentem, immortalem; & id genus alia vocari nolebant. Idem ibid.* Gen. 18. 13, 14. *Jehovah* is Chriſt whom *Abraham* calls the Judge of Heaven and Earth. 1 *Cor.* 8. 6. By the Apoſtle Chriſt is expreſly called θεὸς. He takes the God-head as his own right, *Phil.* 2. 7. Biſhop *King* urged that place, *John* 17. 5. ſtrongly againſt *Legate* an *Arian*, burnt in King *James* his Raigne, for denying Chriſt to be God.

Divine works.

2. The works of God, even the principal and moſt eminent of all, which are proper to the Lord only, are aſcribed to Chriſt.

No man can of himſelf, and by his own power do divine works, unleſs he be truly God: Chriſt doth works by his own power, and the ſame with his Father. *Joh.* 10. 37, 38.

1. The work of Creation, even of creating all things, *John* 1. 3. & *Col.* 1. 16. He for whom, and by whom all things were created, is very God. For Chriſt and by him all things were created, therefore he is very God. *Heb.* 1. 10, 11, 12. The foundation of the earth, and the creation of the Heavens, and the change which is to happen to both at the laſt day, are attributed to the Sonne of God.

Divines hold that the power of creating is not communicable to the creature, *Argumenta hinc ſtruuntur pro aſſerenda Deitate adeò firma, ut ne ipſi quidem, Muhammedani eorum momentum ſpernere, aut quicquam contra hiſcere auſint.* Hotting. *Hiſt. creat. examen Queſt. 9. Sect. 3. Vide plura ibid.*

He governs his Church. *Epheſ.* 4. 11. 1 *Pet.* 3. 19. *Matth.* 8. 2. compared with 2 *King.* 7. 9. Chriſt cured thoſe that were born blinde. *John* 10. 28.

2. The work of Preſervation and Governement is attributed to him alſo, he is before all things, and by him all things conſiſt, *Heb.* 1. 2. He who upholds all things by his powerful word, is God. So doth Chriſt, therefore he is God.

3. The working of Divine miracles, raiſing up the dead by his own power is given to him, *Joh.* 6. 54. & *Joh.* 5. 21. He that can quicken and raiſe the dead is God. So doth Chriſt, therefore he is God.

4. Redeeming of mankinde, *Luke* 1. 68. *Matthew* 20. 28. *Epheſians* 1. 7. *Rev.* 1. 5.

5. Sending of the holy Ghoſt, *John* 21. 22. & 14. 16. and of Angels, is aſcribed to him, *Matth.* 13. 41. *Revel.* 1. 1. He forgives ſinnes, *Mark* 9. 2, 5. He gives eternal life.

The principal and incommunicable Attributes of God are given to him.

See *Rev.* 2. 23.

1. Omniſcience, *Joh.* 2. 24, 25. He knew all men, and he knew what was in them, *Joh.* 21. 17. *Lord, thou knoweſt all things.*

2. Omnipotency, *Rev.* 1. 8. & 4. 8. & 11. 17. *Phil.* 3. 21.

3. Eternity,

3. Eternity, *Joh.* 17. 5. *Rev.* 1. 18. *Joh.* 1. 1. *Isa.* 9. 6. * He is called *The everlasting Father.*

4. Omnipresence, *Matth.* 18. 20.

* *Mirum est adversarios hunc locum ubi agitur de Patre æterno, ad filium referre, quem constat secundum eos ipsos Patrem non esse.* So the Polonian Catechisme: But the Text it self shews this place speaks of Christ, who is a Father not in respect of his Person, but in relation to his Church. He is the Author of their spiritual life and being. 2. In that he is the Author of everlasting life to his. *John* 6. 39, 40, 47, 51. He is stiled the *Everlasting Father*, in Hebrew, The Father of Eternity. The Septuagint hath it Πατὴρ τοῦ μέλλοντος αἰῶνος, *Pater futuri sæculi. Vide* Raymundi *Pugionem Fidei adversus Judæos, part.* 3. *Dist.* 2. *cap.* 9.

5. Unchangeablenesse, *Heb.* 1. 11, 12, 13. and 13. 8. He that is Omniscient, Omnipotent, Eternal, Omnipresent, Unchangeable, equal to the Father in Majesty and Glory, *Phil.* 2. 16. is God. So is Christ, therefore he is God. John 17. 5.

Lastly, Worship due to God is ascribed to him, *Heb.* 1. 6. *Let all the Angels of God worship him*, Revel. 5. 13. The Lamb, that is, Christ, hath the same worship rendred to him that the Father hath. We are commanded to call upon his name, to believe and trust in him, *John* 14. 1. and 3. 16. and 6. 40. to hope in him, *Isa.* 11. 10. we are baptized in his name, *Matth.* 28. 19. *Acts* 8. 16. and swear by him, *Rom.* 9. 1. Psalm 45. 11. John 5. 22.

The Spirits dwelling in Christ, not only in a farre higher measure, but in a more glorious and eminent manner than in the Saints, proves him also to be God, *Rom.* 1. 3. *q. d.* There needed not a greater argument to prove, that Christ was the naturall Sonne of God, than the Spirit of holinesse that dwelt in him. That first Chapter of the *Hebrews* was written to prove that Christ was God, because he is above the glorious Angels.

There are five arguments to prove that,

1. Because he is the naturall and eternall Sonne of God, *v.* 4, 5.
2. Because they are to adore Christ, *v.* 6. and he hath all the Royalties of a King, *v.* 8, 9.
3. From his creating power, *v.* 10.
4. From Gods donation of glory to him.
5. From his session at his Fathers right hand.

The mystery of the Sons generation is so profound, that it is difficult and dangerous to wade further in it, than we have clear ground from Scripture: that the Sonne was of the Father begotten from eternity, and is one with him, and of equall power and dignity, seems clear from *Prov.* 8. 23, 26. *John* 1. 3. and 10. 30. and 17. 5. *Phil.* 2. 6. but *Modus quo genitus fuerit*, seems to some beyond humane reach.

Some of our Divines say, Christ is begotten of the Father by a communication of the Divine Essence; if this be granted (say others) it will be hard to defend the God-head of Christ. He that is God must have his being from himself, *à se Deus, à Patre Filius.* Mr *Wotton* on *John* 1. goes this way, and some others. But some say then he should be his adopted Son. *Vide* Bellar. *de Christo l.* 2. *c.* 15. The Athanasian Creed hath it, God of God, and Christ saith of the holy Ghost, that he shall receive of him. *Illud arctè nobis tenendum, à persona Patris per generationem Filio esse communicatam essentiam ingenitam. R.* Usser. *Ignat. & Clem. Interpolator hæresi suspectus. c.* 15. That Christ hath his God-head from the Father, makes not against his God-head but for it, if he hath the same God-head which the Father hath though from the Father, then he is the same God with the Father.

Filius dicitur Deus quia habet essentiam divinam quæ est à seipsa, non verò quia eam habet à seipso; habet enim à Patre Joh. 5. Zanch. *Vide* Voet. *Theses. Et* Petav. *de Trin. l.* 6. *c.* 11, 12.

Object. Mat. 19. 17. *Marke* 10. 18. Christ denieth that he was good, because he was not God.

Answ. Christ applieth himself to * him to whom he spake, now he called Christ

* *Juvenis iste quamvis in Jesu majus bonitatis argumentum non nisi agnosceret, perabat tamen eo monstrante se perventurum ad possessionem ejus boni quo vitæ æterna paratur, quasi ad eam rem monstratore tantum egeret, cætera per se confecturus. At Jesus occurrens huic errori, simulque modestiæ nobis præbens exemplum, ait non esse multos boni fontes, sed unicum, Deum scilicet, hoc ipso indicans, non satis esse bonum nobis monstrari, nisi Deus mentem illustrans vires nobis suggerat,* Grotius *in loc.*

good

good in no other ſenſe than he would have done any other Propher, and in this ſenſe Chriſt rebuked him for calling him good. He was good of himſelf, the fountain of goodneſſe.

Object. *John* 17. 3. God the Father is called the only true God. See 1 *Tim.* 6. 16.

See Rom. 16. 27. 1 Cor. 8. 6. Epheſ. 4. 6.

Anſw. Some referre both theſe to God himſelf and Chriſt, but others give a general rule, that the Word alone is not oppoſed to the other Perſons, but to the creatures, and feigned gods, and ſo *John* 8. 9. the woman is not excluded, but her accuſers; the added expreſſions ſhew him to be God, becauſe it is life eternal to know him as well as the Father.

Debitus Patri à Filio honor redditur, cum dicit: te ſolum Deum: non tamen ſe Filium à Dei veritate ſecernit cum adjungit: Et quem miſiſti Jeſum Chriſtum. Non habet intervallum confeſſio credentium, quia in utroque ſpes vitæ eſt. Hilarius *l. 3. de Trinitate.* The words are to be read (as we render them) *That they may know thee* (to be) *the only true God*, not, *That they may know thee only* (to be) *the true God*, according to the firſt reading, the predicate is common to the Father and the Son. *Vide* Bezam.

Object. *Epheſ.* 4. 6.

Anſw. The word Father is not there uſed relatively or perſonally, for the firſt Perſon in the Trinity, but eſſentially, as *Mal.* 2. *Is not there one Father of us all?* and ſo he is God, called Father in regard of his works *ad extra.*

Object. *John* 14. 28. *My Father is greater than I. Poſt illum è Proverbiis locum* (viz. 8, 22.) *nullus Arianorum uſu contritior ac famaſior eſt*, than this of the Apoſtle *John*, ſaith *Petavius*, *De Trinitate*, *l.* 2. *c.* 2. *in quo Patre minorem ſe eſſe Chriſtus, planè ac citra ambages ullas profitetur. Ex quo* (ſaith *Petavius* there) *conflatam ſibi rem putabant, ut quoniam idem ſeipſo majus, minuſve dici non poteſt, non eandem utriuſque credi ſubſtantiam, vel eſſentiam oporteat.*

* *Hoc teſtimonio utuntur omnes Patres contra Arianos, ut probent unam eſſe eſſentiam Patris & Filij.* Bellarm. *de Chriſt. l.* 1. *c.* 6.

Anſw. As he was man only or Mediator, the Father was greater than he, but as he was God, that is true, *John* 10. 38. * *I and my Father are one*; not in union of will (as *John* 17. 21.) but in unity of nature. See *Phil.* 2. 6.

Object. *Prov.* 8. 22. *Arius* * objected this place, *The Lord poſſeſſed me in the beginning of his way. Memorabilis ante alios Proverbiorum ille locus*, ſaith *Petavius*, *l.* 2. *de Trinitate. c.* 1.

* *Arius* ſtumbled at the Greek Text κύριος ἔκτισέ με. *The Lord created me*, and on that corrupt Tranſlation grounded his hereſie, That Chriſt was a creature. Chriſt is God by nature, *Gal.* 4. 8. which place was ſtrongly urged by Mr *Cheynel* againſt *Eatbury*, who held, that the Saints have the ſame fulneſſe of the God-head dwelling in them, as it doth in Chriſt, and that the Spirit is but the power of God in the man Chriſt. An Account given to the Parliament by the Miniſters ſent by them to *Oxford.*

Anſw. This place much puzled the Fathers for want of skill in the original Tongue, it is in the Hebrew Poſſeſſed me the beginning of his way. So *Arias Montanus* reads it. See *verſe* 25, and *Gen.* 4. 1. It is ſpoken of Chriſt as Mediator, that is, *ſemper apud ſe habuit, neque unquam me caruit: etiam ante mundi creationem, viam enim Domini vocat opera Dei, quibus quaſi ad nos venit, & initium via, ipſam primam rerum Creationem.* Zanch. *De Tribus Elohim*, *lib.* 2. *cap.* 5.

Object. *Col.* 1. 15. Chriſt is called the firſt-born of every Creature, therefore he is a Creature. Here the Arians ſay, Chriſt is manifeſtly called a Creature. *Cum Chriſtus primogenitus omnis creaturæ ſit, eum unum è numero creaturarum eſſe oportere neceſſe eſt. Ea enim in Scripturis vis eſt primogeniti, ut primogenitum unum ex eorum genere, quorum primogenitus eſt, eſſe neceſſe eſt. Catechiſ. Eccl. Polon. c.* 1. *de perſona Chriſti.*

Anſ. There are three anſwers given to this Text in the Annot. Edit. 2. *Vide* Bezam *in loc.* It is a figurative ſpeech, Chriſt had the preheminence over the creatures, was Lord over them as the firſt-born.

The Arians urge *Matthew* 24. 36. and *Mark* 13. 32. to prove that the Sonne is of an inferiour and unlike condition to his Father. *Non enim poteſt*

aliis

aequalis esse qui novit, ei qui ignorat, saith *Jerome*.

Many answers are given by the ancient Fathers. Some say, that Christ as he was man, or according to the flesh, did not know the day of judgement. So *Athanasius Orat. 4. Eusebius Antiochenus, Gregory Nazianzene, Cyrill, Hilary. Hinc evidens est* (saith *Petavius*) *nullum ex illo Evangelij loco de substantia inaequalitatis, vel dissimilitudine peti posse à perfidis Arianis Argumentum.*

John 5. 19. *Hoc Ariani potissimum uti testimonio solebant, non modò* ut infirmum docerent esse Filium, qui à se nihil faceret, quasi secundum divinitatem quoque subditus, & paterno subjectus imperio (saith *Ambrose*) *sed etiam ut non ejusdem cum Patre esse substantiae monstrarent, cum utriusque diversa sit actio.*

Many of the Fathers (which *Petavius* quotes) would have these words to referre rather to the Divine, than Humane Nature of Christ. *Petavius* rather thinks, they may more fitly be applied to the Humane Nature of Christ. The Jews Calumniating the Works of Christ, especially because he had restored health to one on the Sabbath day, he so defends himself, that he saith, that those very works which they reprehended in him, were done by his Father, because (Christ as man) did nothing at all, but what was commanded him by his Father. See *John* 8. 29. and 6. 38.

The Arians of old were wont to come to two men, and ask them. Hast thou a child, say they? Yes. And art thou not older than the child thou hast born? why, yes, say they. And yet, say they, our Adversaries, They tell us, that God hath a Sonne, and that the Sonne is Co-eternall with the Father. *Athanasius* confutes them thus; I ask thee a Question. Canst thou build a House without Timber and Stones, and other Materials? No: Yet God made the world without any of these things. He hath his Sonne from Eternity, but not as a naturall Parent. *For who can declare his generation.* Dr *Arrowsmith* on *John* 1. 2.

An Arian executed at *Norwich* for blasphemy against Christ, in the dayes of Queen *Elizabeth*, being moved to repent that Christ might pardon him, replied to this effect: and is that God of yours so merciful indeed as to pardon so readily those that blaspheme him? then I renounce and defie him.

The Socinians deny Christ to be God, and oppose his merits and satisfaction unto God for our sins, they hold Christ is God *salvo meliori judicio*, or *prout mihi videtur*, till they can examine it better.

They are more vexed with *Athanasius*, than with any other, and call him for *Athanasius, Sathanasius*, he stood against three hundred Bishops in a Councel, and maintained the Divinity of Christ against the Arian faction. He hath written also most copiously against the Arians, and hath solidly refuted their arguments against the Divinity of Christ.

The Gospel of St *John* was chiefly penned for this end to prove the Deity of Christ, Christ there gives a resolute and constant testimony of himself, that he was the Sonne of God, and very God, never any creature took this title upon him to be called God, but the fearful judgements of God were upon him for it. Mr *Perkins* on the Creed, See him also on *Jude*. *Vide* Lov. Viv. *de verit. Fid. Christ.* l. 2. c. 12. and 14.

Many Hereticks denied the God-head of Christ, as *Ebion, Cerinthus, Arius*, the Jews also and Mahometans, some denying him to be God, others saying, that he was not absolutely God, but inferiour to him.

In the first *Nicene* Councel gathered together against *Arius*, the Prince of all Hereticks, who denied the Divinity of Christ, there were 318 Bishops. A man would think that there were but small difference (if it is but a little *Iota*) between ὁμοούσιον and ὁμοιούσιον, yet the right believers could never be brought (as *Theodoret* witnesseth) either to omit the one, or admit the other. Dr *Prideaux Epheseu Backsliding*. *Justinus* 1. *Imperator Edicto praecipit, ut ne quis vel unicam syllabam in Doctrina Ecclesiae orthodoxa de Trinitate mutatit, addita hac ratione, quod in ipsis syllabis veritas fidei contineatur.* Vedel. *de Prud. vet. Eccles.* l. 3. c. 3. *Hujus singularis, ac suspecti mysterij, & Catholici dogmatis in eo summo consistimus usque fundidrem, ac solitarium Deum Judaici more credamus; neque plures tamen asseramus Deos; Conjunctionis gentilium, & qui ab iis proximi sunt, haereticorum, ac praesertim Arianorum error invexit.* Petav. *de Trinitate*, l. 4. c. 13. *Vide plura ibid, &* l. 4. c. 5.

He is God, not by office, nor by favour, nor by similitude, nor in a figure, as sometimes Angels and Magistrates are called Gods; but by nature, he is equal and co-essential with his Father, there is one God-head common to all the three persons, the Father, the Sonne, and the Spirit; and therefore it is said, *Phil.* 2. 6. that *He was in the forme of God, and thought it no robbery to be equall with God.* Lo an equality to God the Father ascribed to him, he is not God in any secondary or inferiour manner, but is in the very form of God equal to him, the God-head of all the three Persons being one and the same. To beat down *Arius* his Heresie the first Councel of *Nice* was called, the *Nicene* Creed made.

Petavius De Incarnat. l. 7. *c.* 1, 2, 3, 4. proves that Christ is Gods true and natural Sonne.

The difference between the Councel of *Nice* and *Arius* was but in a Letter, whether Christ was ὁμοιούσιος, *i.* like in essence; or ὁμοούσιος co-essential to the Father. The Arian Heretick presseth *Austin* to shew where the word ὁμοούσιον is read in Scripture. *Austin* asketh, what is Homoousion Consubstantial, but, *I and my father are one*, See of *Arius* his Heresie and end. D^r *Heilins* Geograph, pag. 725. *Petavius* saith, that word was *Arx quaedam Catholicæ dogmatis.*

Amphilochius a worthy Bishop petitioned *Theodosius* the Emperour, that the Arians might not have publick meetings in the City, but in vain. Shortly after, he coming to the Court, and finding *Arcadius* the Emperours Sonne, whom *Theodosius* had newly made Emperour together with him, standing by his Father. He reverently bowed to the Father *Theodosius* after his usual manner, but gave not the like respect to his Sonne, but coming near to him, he spake unto him as unto a young boy, *Salve mi Fili*, saith he, and with his hand stroked his head. *Theodosius* being herewith provoked to anger, chode *Amphilochius* with indignation for so slighting his Sonne, and not honouring him equally with himself, and withall commanded him to be cast out reproachfully. As he was carrying away, he turned and said, Think, O Emperour, that the heavenly Father is thus angry with those who honour not the Sonne equally with the Father, and dare say, that he is inferiour in nature to him. The Emperour hearing this, called back the Bishop, begs pardon of him, admires his act, makes a Law presently against the meeting of the Arians, and forbade their publick disputations, and the Emperour himself was hereby more confirmed in the true Religion, in which he wavered before. *Vedel. Proleg. ad lib. de Prud. vet. Eccles. s.* 2.

Olim haretici Agneta sunt dicti, qui Christum, etiam quà Deus est, multa ignorasse affirmarunt: ut inde evincerent, æqualem Patri & ejusdem cum Patre essentia non esse. Wendel. *Christiana Theologiæ Systema majus, lib.* 1. *cap.* 2.

Thirdly, That the holy Ghost is also God*, is proved by the same Arguments.

* *Vide* Bellarmine *de Christo, lib.* 1. *cap.* 13, 14, 15, 16, 17, 18, 19, 20.

1. The Names and Titles of God are given to him, 1 *Cor.* 3. 16. Three times doth the Apostle call the holy Ghost God, 1 *Cor.* 3. 16, 17. The taking of the shape of a Dove, and fiery Tongues, are acts of a distinct person. *Acts* 5. 3, 4. To lye to the holy Ghost and to God, are equivalent terms. *Hoc testimonio pleriq; omnes orthodoxorum Patrum usi sunt non minus Græci, quam Latini, ad probandam Spiritus Sancti Divinitatem.* Petavius *de Trinitate, lib.* 2. *cap.* 13. *Vide plura ibid.*

M^r *Poole* in his Pleа for the God-head of the holy Ghost, thus argues, he whom the Scripture cals the great and true God is God; but the Scripture cals the holy Ghost the great and true God: *Ergo*, the holy Ghost is God. He makes that addition (saith he) because Magistrates are said to be *Gods*, compare *Acts* 1. 16. with *Acts* 4. 24. *Numb.* 12. 6. with 2 *Peter* 1. 21. He is called the Spirit of glory, 1 *Peter* 4. 14.

Hottinger saith there is not a more illustrious place in all the Old Testament to prove the Godhead of the holy Ghost, than *Gen.* 1. 2. *de Creat.* Q. 32.

Secondly, Divine Attributes are given to the holy Ghost.

1. Omniscience,

1. Omniſcience, he knoweth all things, *1 Cor.* 2. 10, 11. *John* 14. 26.
2. Omnipreſence, *Pſalms* 139. 7. *Rom.* 8. 9. *John* 14. 26.
3. Omnipotency, *Heb.* 3. 7.
4. Eternity, *Heb.* 9. 14.

The holy Spirit, 1. Works grace in the hearts of all Gods people,

that is done by an almighty power, *Epheſ.* 1. 19. therefore he is an omnipotent Eſſence. 2. Dwels in the hearts of all Gods people, therefore he is omnipreſent. 3. Aſſiſts the people of God in their prayers, and increaſeth their graces, therefore he is an omniſcient God. In the Apoſtles Creed, as I believe in the Father, and in the Sonne, ſo in the holy Ghoſt. *Credimus multum, ſed in nihil præterquam in Deum credimus. Quid eſt in aliquem credere, niſi ei per omnia aſſentiri, atque in eo omnem ſpem & fiduciam collocare? Hoc autem ſoli creatoræ ſed. Deo duntaxat convenit.* 1 Pet. 1. 21.

Thirdly, The works of the true God are given to the holy Ghoſt.

1. Creation, *Job* 26. 13. *Job* 33. 4.
2. Preſervation and ſuſtentation of all things created is attributed to the holy Ghoſt, *Gen.* 1. 2. *Zech.* 4. 6.
3. Redemption, 1 *Cor.* 2. 10.
4. The power and working miracles is aſcribed to the holy Ghoſt, *Matthew* 12. 28. *Acts* 2. 4. *Rom.* 15 19. the reſurrection of the fleſh is aſcribed alſo to the holy Ghoſt, *Rom.* 8. 11.
5. Diſtributing of graces according to his pleaſure, 1 *Cor.* 12. 4, 6, 11. *Luculenta Divinitatis Spiritus Sancti demonſtratio*, Brochmand. Inſtructing of the Prophets, 2 *Peter* 1. 21. Governing of the Church, and making Apoſtles, *Acts* 13. 2. and 20. 28.

He is called the Spirit of truth, *John* 14. 26. the Spirit of adoption, *Rom.* 8. 15. the Spirit of ſanctification, *Rom.* 1. 4. the Spirit of renewing, *Tit.* 3. 5.

Fourthly, Divine honour and worſhip is given to him, *Apoc.* 2. 29. we are baptized in his Name, as well as in the Name of the Father and Sonne, *Matthew* 28. 19. we are commanded to believe in him, and call upon him. See *Rev.* 1. 4, 5. Blaſphemy againſt the holy Ghoſt ſhall never be forgiven, *Matthew* 12. 31. therefore he is no leſſe religiouſly to be worſhipped than the Father and the Sonne.

Rom. 9. 1. There are few Fathers who lived after the riſing of the Arian and Macedonian Hereſies, who have not written whole Tracts in defence of the God-head of the holy Ghoſt, Doctor *Heylins* Summe of Chriſtian, *Theol. Artic.* 9. *Juſtin Martyr*, *Ireneus*, *Tertullian*, *Clemens Alexandrinus*, worſhipt the holy Ghoſt. *Cyprian* begins his Tract concerning the holy Ghoſt, with the invocation of the holy Ghoſt. *Una tantum eſt in Deitate Perſona & Spiritus Sanctus eſt, ut verba Chriſti ad Apoſtolos indicant.* Luc. 24. 49. *Catech. Eccl. Polon. c.* 8. *Vide plura ibid.*

Mr *Poole* urgeth alſo theſe Arguments to prove the holy Ghoſt to be God.

He that dictated, or was the Author of the Scripture, is God: But the holy Ghoſt was the Author of the Scripture; *Ergo*, the holy is Ghoſt is God. The *Major* is proved out of *Heb.* 1. 1. *Luke* 1. 70. 1 *Theſ.* 2. 13. Hence all the Scripture is ſaid to be θεόπνευστος, of divine inſpiration, 2 *Tim.* 3. 16. or inſpired by God. The *Minor* is proved by *Acts* 28. 25. 2 *Peter* 1. 21. He who is one in nature and eſſence with the Father is God: But the holy Ghoſt is one with the Father; Therefore the holy Ghoſt is God. The *Major* will not be denied, he proves the *Minor* out of 1 *John* 5. 7.

He Anſwers *Bidles* Arguments againſt the God-head of the holy Ghoſt.

In the firſt *Conſtantinopolitan* Councell aſſembled againſt *Macedonius* who denied the Divinity of the holy Ghoſt, there were an hundred and eighty Biſhops.

Vide Doct. *Prid. Lect.* 20. *de S. S. Deitate & Perſonalitate.* The Arminians and Socinians (as *Paltius* ſheweth in his Harmony) ſay, The holy Ghoſt is only *Vis & Efficacia*, the power of God, but not a diſtinct Perſon, God himſelf, but 1 *Cor.* 12. 11. *as he* (i. the Spirit) *will*, therefore he is a Perſon as well as the Father and the Son, *Eph.* 1. 14. the Spirit of promiſe, who is (ſo the Greek may well be rendred) *The earneſt of our Inheritance.*

1. God the Father communicates the whole Divine eſſence unto the Son, and yet hath the whole divine eſſence in himſelf.
2. God the Father, and God the Son, are one eſſence, and yet though the Father begets the Son, the Son doth not beget himſelf.
3. God the Father begetteth God the Sonne, and yet the Father is not elder than the Sonne, nor the Sonne younger than the Father.
4. The Father begets the Sonne, yet the Sonne is not inferiour to the Father, nor the Father ſuperiour to the Sonne.
5. The Father begets the Sonne, yet the Sonne hath the ſame numericall nature with

with the Father, and the Father the ſame numericall nature with the Sonne. Sermon 3d at *Giles* in the Fields by Mr *Needler*.

The Communion and Diſtinction of theſe three Perſons is to be conſidered.

1. The Communion; the ſame numerical eſſence is common to the three in one God, or of one eſſence there are three Perſons, by reaſon of which community of Deity all the three Perſons remain together, and are co-eternal delight to themſelves, *Prov.* 8. 22, 30. *John* 14. 10.

1. The Perſons differ;

1. From the Eſſence, not really as things and things, but modally, as manners from the things whereof they are manners, as degrees of heat from heat, and light from light.

2. They differ amongſt themſelves, as degrees from degrees, as relations in a ſubject from other relations in the ſame; as for example, if three degrees ſhould remain diſtinctly in the ſame heat, this is a diſtinction not of degree, ſtate or dignity (ſince all the Perſons are equal) but in other reſpects; and it is either Internal or External.

Internal is three-fold:

The Father is *prima Perſona*, in order, not in dignity.
2. The fountain and original of the Deity unto the Sonne and the holy Ghoſt, unto the Son *gignendo*, unto the holy Ghoſt, together with the Son *ſpirando*.
3. He is unbegotten, and proceeding from none. Mr *Down* on *John* 17. 1.
His perſonall property is to be unbegotten and without beginning.
Proprietates patris perſonales quibus à filio diſtinguitur & Spiritu ſancto, ſunt duæ.
1. *Eſſe à ſe*; *Pater enim ab alio non eſt.*
2. *Gignere filium ab æterno & ſpirare*, Wendelinus.

1. In Order, the Father is the firſt Perſon from himſelf, not from another, both in reſpect of his Eſſence and Perſon. The Sonne is the ſecond Perſon from his Father in reſpect of his Perſon and filiation, exiſting by eternal generation, after an ineffable manner, and is ſo called God of God. The holy Ghoſt is the third Perſon, proceeding or flowing co-eternally from the Father and the Sonne in reſpect of his Perſon.

2. In the perſonal property unchangeable and incommunicable, which is called perſonality, and it is

1. Of the Father, paternity, and to beget in reſpect of the Son; to ſend out or breathe in reſpect of the holy Ghoſt.

2. Of the Son, generation or to be begotten of the Father, *Pſalm* 2. 7. *Heb.* 1. 5. *John* 3. 16. & 5. 18. 1 *John* 4. 9. *Abſque ullâ eſſentiæ, temporis, gloriæ imparitate*, Chamier.

In this generation we muſt note

1. That the begetter and begotten are together in time.

2. He that begets communicates to him that is begotten, not a part of his Eſſence, but the whole Eſſence; that which is begotten is within, not without the begetter.

In reſpect of this generation, the Sonne is called *The Word of the Father*, John 1. 1. not a vaniſhing, but an eſſential word, becauſe he is begotten of the Father, as the word from the mind. He is called *The Word of God*, both internal and conceived (that is, the Divine Underſtanding reflected upon it ſelf from eternity, or Gods knowledge of himſelfe), ſo alſo he is the inward wiſdome of God, *Prov.* 8. becauſe God knows himſelf as the firſt and moſt worthy object of contemplation; and external or uttered, which hath revealed the counſels of God to men, eſpecially the elect; that we may know the Father by the Sonne as it were by an Image, *John* 1. 18. ſo alſo he is the externall wiſdome inſtructing us concerning the Will and Wiſdome of the Father to Salvation, 1 *Cor.* 1. 21. and *verſe* 30.

The Father in the eternal generation of the Sonne, by communicating his whole Eſſence to him, communicated alſo life and glory, and all eſſential properties.

Wendelinus. *Quinque dicuntur de Deo*, Paternitas, innaſcibilitas, filiatio, proceſſio, & communis ſpiratio. *Auguſt.* Paternitas & innaſcibilitas conveniunt ſolummodo Patri: *Filiatio tantummodo Filio: Spiritui vero ſancto proceſſio, communis ſpiratio Patri & Filio reſpectu ſpiritus ſancti.* Raym. Mart. Pugio *adverſus Judæos part.* 3. *Diſt.* 1. *c.* 5. *Aliud eſt habere A ſeipſo, & aliud habere In ſeipſo. Pater ſolus habet A ſeipſo; Filius & Spiritus ſanctus habent quidem in ſeipſis, ſed non à ſeipſis; quia originem habent à Patre. Pater à nullo.* Zanch. *ad Arianum Reſponſ. Si ulla Chriſtiana pars religionis, quæ ſimplicem à nobis de ſolo authoritate fidem non ex ratione comprehenſionem exigit: hæc ipſa eſt profectio, de qua nunc agimus, æterna Filij productio, quæ in divinis Scripturis generationis nomen accepit.* Petavius *de Trinitate, lib.* 5. *cap.* 3.

3. The

3. The Property of the Son in respect of the holy Ghost is to send him out, *John* 15. 26.

Hence arose the Schisme between the Western and the Eastern Churches, they affirming the Procession from the Father and the Sonne, these from the Father alone.

Cartwright in his Harmony saith, *Hic locus eximius est ad asserendum processum Spiritus à Filio*, meaning *John* 14. 15. The holy Ghost is called the Spirit of Christ, and of the Son, *Rom.* 8. 9. *Gal.* 6. the Spirit of the Father, *Mat.* 10. 20. because he is breathed from both. *Vide Aquin. Sum. Theol. part.* 1. *Quæst.* 36. *Artic.* 3, 4. *In Ecclesia veteri δοξολογία, in templo cantari solebat, quam orthodoxi hoc modo concipiebant: Gloria Patri & Filio, & Spiritui Sancto in sæcula sæculorum.* Ariani autem gloriæ Filii & Spiritus Sancti derrahentes sic eam concipiebant: *Gloria Patri per Filium in Spiritu Sancto.* Vedel. *de prudentia veteris Ecclesiæ l.* 2. *c.* 5. & Danæus *de Potestate in Ecclesia c.* 27. It's noted in the Ecclesiastick Stories, that the Arians and right believers so communicated together in holy Prayers, that you could not distinguish them till they came to the δοξολογία, the *Gloria Patri*, which the Arians used with some difference from other Christians. Mr. *Hales* his Sermon on *Rom.* 14. 1. *Vide* Petavium *de Trinitate l.* 7. *c.* 1, 2, 3, 4.

To deny the Procession of the holy Ghost from the Sonne, is a grievous errour in Divinity, and would have grated the foundation, if the Greek Church had so denied the Procession of the holy Ghost from the Sonne, as that they had made an inequality between the Persons. But since their forme of speech is, *That the holy Ghost proceedeth from the Father by the Sonne, and is the Spirit of the Sonne*, without making any difference in the Consubstantiality of the Persons, it is a true, though an erroneous Church in this particular; Divers Learned Men thinke, that *a Filio & per Filium* in the sense of the Greek Church, was but a Question *in modo loquendi* in manner of speech, and not fundamental.

Dr *Field* somewhat qualifieth this opinion of the Grecians, and saith they differ but *modo loquendi*, they held (saith he) that the holy Ghost was not *à Patre & Filio*, but *à Patre per Filium*. See Dr *Halls* Peace-maker, Sect. 4.

3. The personal propriety of the holy Ghost is called procession or emanation, *John* 15. 26.

Bellarmine proves the Procession of the holy Ghost from the Son by *John* 16. 14. and from *John* 20. 22. by that ceremony *Augustine* and *Cyril* say, Christ would signifie that the holy Ghost proceeds from him, and *Bellarmine* produceth fifteen Latine, and as many Greek witnesses, who most evidently taught (before the Grecians denied the Procession of the holy Ghost) that the holy Ghost proceeded from the Father and the Son. *Bellarm de Christo l.* 2. *c.* 22.

Neither hath the Word defined, nor the Church known a formal difference between this Procession and generation.

The third internal difference among the Persons is in the number, for they are three, subsisting truely, distinctly and *per se*, distinguished by their relations and properties, for there are internal works and different, and incommunicably proper to every person.

There follows an external distinction in respect of effects and operations which the Persons exercise about external objects, namely the creatures, for though the outward works are undivided in respect of the Essence, yet in respect of the manner and determination, all the persons in their manner and order concurre to such works. As the manner is of existing, so of working in the Persons.

The Father is the original and principle of action, works from himself by the Son, as by his image and wisdom, and by the holy Ghost. But he is said to work by his Son, not as an instrumental but as a principal cause distinguished in a certain manner from himself, as the Artificer works by an Image of his work framed in his mind, which Image or Idea is not in the instrumental cause of the work, but his hand.

1 Cor. 8. 6. Rom. 11. 36. Heb. 1. 2, 3.

To the Son is given the dispensation and administration of the action from the Father by the holy Ghost, 1 *Cor.* 8. 6. *John* 1. 3. & 5. 19.

To the holy Ghost is given the consummation of the action which he effects from the Father and the Son, *Job* 26. 13. 1 *Cor.* 12. 11.

The effects or works which are distinctly given to the Persons, are, Creation ascribed to the Father, Redemption to the Sonne, Sanctification to the holy Ghost;

Ghost; all which things are done by the Persons equally and inseparably in respect of the effect it selfe, but distinctly in respect of the manner of working.

The equality of the Persons may be proved, 1. By the work of Creation, joyntly, *Psalme* 33. 6. severally; for the Father, those places prove it, 1 *Cor.* 8. 6. *Heb.* 1. 2. the Son, *John* 1. 3, 10. *Col.* 1. 16. the holy Ghost, *Job* 33. 4. 2. By the work of Redemption, the Father sends and gives the Sonne, the Sonne is sent and given by him, the holy Ghost perfects the work of Conception and Incarnation, *Luke* 1. 35. 3. By the work of Sanctification, the Father sanctifieth, *John* 17. 17. *Jude* v. 1. the Son, *Ephes.* 5. 26. the holy Ghost, 2 *Thess.* 2. 13. 1 *Pet.* 1. 2. 4. By the act of religious adoration. The Father is religiously adored often in the Scripture, *Ephes.* 1. 17. the Sonne, *Acts* 7. 59. *Heb.* 1. 6. the holy Ghost, *Acts* 28. 25, 26. *Rom.* 9. 1.

This is a wonderfull mystery rather to be adored and admired than enquired into; yet every one is bound to know it with an apprehensive knowledge, though not with a comprehensive. No man can be saved without the knowledge of the Father; he hath not the Father who denieth the Sonne; and he receives not the holy Ghost who knowes him not, *John* 14. 17.

Nec periculosius alicubi erratur, nec laboriosius aliquid quæritur, nec fructuosius aliquid invenitur. Aug. l. *de Trin.*

2. We must worship the Unity in Trinity, and Trinity in Unity, as it is in *Athanasius* his Creed. We must worship God as one in substance, and three in Persons, as if *Thomas*, *John*, and *Matthew*, had one singular soul and body common to them all, and intirely possessed of every one; we were baptized in the Name of Father, Son, and holy Ghost.

Simon Magus was the first man that denied the Trinity of Persons, he saith they were *Diversa nomina sub diversa operatione.* Irenæus.

We worship another God than the Idolaters could imagine their God to be; they conceived him to be the Creator and Governour of all things, Omnipotent, Eternal, but they worshipped not one God in three Persons, the Father who accepts, the Spirit who works, and the Sonne who presents our services. One main intendement in the New Covenant was not onely to honour the Attributes of the nature, but the glory of the Persons, *Ephes.* 1, 3, 7, 13, 14.

2. All the Persons have a special hand in the salvation of a sinner, and every believer hath a special interest in the promises of the Persons, *John* 5. 19.

3. The order of working in the Persons is suitable to the order of their subsisting, the Father is first in order and also in working, therefore Adoption is reckoned by some Divines, as the first of spiritual benefits, then Redemption and Sanctification.

4. We should walk in the love of them all, 1 *John* 4. 16. See *John* 5. 9. & 14. 23. & 16. 27. and fear to offend them all, not only the Father, but the Son, *Ezek.* 21. 10. and the Spirit, *Eph.* 4. 30.

5. We should praise God for revealing this mystery to us in his Word, and be assured that what he promiseth or threatens shall be accomplished, being confirmed by those witnesses.

The Turks at their prayers use often to reiterate these words, *Hue*, *Hue*, *Hue*, that is, *He*, *he*, *he*, *alone is God*, or *There is but one onely supreme power*; which they do in derision of Christians, who (as they say) adore three Gods.

Therefore *Erpenius* in his History of *Joseph* saith, they call the Christians *associantes*, because they say that Christ is God, and adjoyne him to the true God. Yet *Hyrnberck Summa Controvers. Relig. l.* 3. *De Mahumedismo* saith, that the Mahometans openly confess, *in Novi Testamenti Epistolis* Paulinis *clare & exserte Christi deitatem legi, unde adversus nos haut super re disputantes, Paulinarum Epistolarum illam ob causam auctoritatem declinant, & etiam illas à Christianis adulteratas esse.* He who denies any one Person doth not worship the true God, as the Jews and Turks, and too many others in these dayes, *John* 16. 2. 1 *John* 2. 22, 23. No man can know the Father, nor believe in him, *John* 14. 2. but by Christ. *Vide* Vedel. *de Deo Synagoga, l.* 1. *c.* 6. *Quo pertinebat receptissima gratiarum agendi forma: Deo Patri, & Filio, Domino Nostro Jesu Christo, cum Sancto Spiritu gloria, & imperium, in secula seculorum. Amen. Vossii Præfat. ad Differtat. Gen.* There is one called *Julius Conradus Otto* a Jew hath put out a Book stiled *Galli Razia Occultorum Detectio*, wherein he asserts the Doctrine of the Trinity out of the sincerer Rabbies themselves, and confirmes the Christian Faith against the Jewish blasphemies. It is in Hebrew, Latine, and Dutch. The Papists (though erroneous in most other Doctrines.) are sound in that of the Trinity, *Nous disons donc, qu' este l' Article de la Trinité, à peine en y a-il un autre en toute la Doctrine Chrestienne, qu' on ait laissé en son entier: qui ne soit falsifié par la Papauté.* Chamier *de la vocation Des Ministres, l.* 3. *Vide* Down. *Disc. de Antichrist. part* 2. *l.* 3. *c.* 6, & 7.

The

The myſtery of the Trinity is no uſeleſſe ſpeculation, but a practicall principle of much uſe in Prayer, *Epheſ.* 2. 18. and our whole ſpirituall life, we pray to God the Father, through the Sonne, by the Spirit; See 1 *Cor.* 1. 2. We have in Prayer an experience of the truth of God the Fathers being, becauſe he anſwers our prayers, and of his love in regarding us. 2. We make uſe of Chriſt in prayer, as we accept him in the Word. 3. The holy Ghoſt worketh us, and inlargeth our hearts in the duty, manifeſts our adoption, *Rom.* 8. The Divine perſons glorifie one another, the holy Ghoſt Chriſt, *John* 16. 14. and Chriſt the Father, *John* 14. 14. *Phil.* 2. 10. The Father ſends the Sonne, the Sonne purchaſeth the Spirit. The Fathers love brought Chriſt to you, *John* 3. 16. and you to Chriſt, *John* 17. 6. Chriſt voluntarily ſubmitted to all he ſuffered, *Gal.* 2. 20. the Spirit gives us the effects of Chriſts purchaſe, and the ſenſe and feeling of them.

Prudentius hath exerciſed his Poetry well in defending and illuſtrating the whole Chriſtian Religion againſt the Jews, Heathens and Heretecks, and in celebrating the holy Trinity.

The End of the ſecond Book.

THE

THE THIRD BOOK. OF Gods Works

Chap. I.

Of Gods Decree, and especially of Predestination, and the Parts thereof, Election and Reprobation.

HAving spoken of the Scripture, and God; the works of God in the next place are to be handled, which some make two; the Decree, and the execution of the Decree. Others, three, Decree, Creation, Providence. The works of God, whereby he moves himself to his Creatures, are three; Decree, Creation, Providence; not three individually; for so they are innumerable, but in the species and kindes of things.

The works of God, are,

1. Before time, or eternal, his Decree.
2. In time.
   1. Past, Creation of all things.
   2. Present, Gubernation and Sustentation, Government and Preservation.

Or thus:

Gods Works are,

There are two sorts of the works of the Lord.
1. Immanent, terminated in himself, his Decree.
2. Transient, the execution of his eternal Decree in time

First, Internal, which are in the very will of God from Eternity, and they are called the Decrees of God, by which God determined from Eternity, what he would doe in time. We follow the received phrase of Divines, when we call the Decrees, the workes of God, and speak of God after our capacity. Therefore we call Decrees of God, his Workes; because the Decrees of man are Works, or Actions from man, and really distinct from his understanding and will, by which we conceive the Decrees of God, or rather God decreeing.

Secondly,

Secondly, External; Creation, and Providence.

1. Of Gods Decree.

1. *Quid nominis.*

Decree is a ſpeech taken from the affairs of men, eſpecially Princes, in the determination of cauſes between parties at variance, whoſe ſentence is called a Decree. Or ſecondly, it is a reſolution of things conſulted of, either negatively, or affirmatively; according to the latter uſe of the Phraſe, it is applied to God, *Eſay* 46. 10.

2. *Quid Rei.*

Decretum in the Latine is indifferent, to ſignifie either in the Abſtract, Gods Decree; or, in the Concrete, a thing decreed.

Gods Abſolute Decree [a], is that whereby the Lord, according to the Counſel of his own Will, hath determined with himſelf what he will do, command, or forbid, permit, or hinder, together with the circumſtances of the ſame, *Acts* 2.23. & 4.28. *Luke* 22.22. *John* 7.30.

[a] *Decretum Dei eſt definita ejus ſententia de rebus omnibus per omnipotentiam & ſecundum conſilium ſuum efficiendis.* Ames. *Medulla Theol.* Epheſ. 1.11.

Or, Gods Decree is an eternal and infinite act of the Divine Eſſence, by which he doth determine to do, or not to do, whatſoever is or ſhall be done, from the beginning to all eternity, that good is; and to permit or ſuffer whatſoever evil is done, or ſhall be.

Gods Decree is called Counſel [b], becauſe it is done moſt wiſely, all things being ſo ordered, as is moſt agreeable to trueſt reaſon; as if things had been long debated, or conſulted of before; though the Divine Nature be free from all need of conſulting; and it is called the Counſel of his Will; becauſe his Will doth determine all things agreeably to that Counſel.

[b] *Decretum Dei eſt actio illius interna atque æterna, quæ ex rebus poſſibilibus atq; indefi-*

nitis, ea omnia & ſola, quæ jam fuerunt, ſunt, & erunt, ſecundum ſapientiæ ſuæ judicium, immutabili liberrimæ voluntatis placito, ut ita fierent, ad ſuam gloriam rectè præfinivit. Gomar. *in Theſ. Decretum eſt actio Dei ex conſilio & propoſito ſuæ voluntatis omnia, omniumq; rerum circumſtantias omnes ab æterno in ſe certò & immutabiliter, & tamen liberè definiens.*

It is an eternal determining of all things which have been, are, or ſhall be, ſo as himſelf ſaw fitteſt to have them, upon beſt reaſons known to him, though not to us.

Remonſtrantes *abſolutum nullum admittunt decretum de futuro quovis contingente, ſed conditionatum tantum.* Ames. *Coron.*

The Decree of God extends to all things good and bad; and the rule of it his own wiſdome, and good pleaſure guided by his wiſdome: the end is for his glory; that is, the manifeſtation of his excellencies. His mercy moved him to decree; his wiſdome orders the Decree; his power perfects it, and brings it to paſſe.

Though the Lord hath decreed ſinne to be, yet he decreed it not as ſinne, but as a means of the manifeſtation of his juſtice on the wicked, and grace on the Saints. *Ipſum peccatum, quamvis non qua peccatum præfinitur, in ipſa tamen præfinitione certò videtur, & aliquo modo dici poteſt decreti illius conſequens, effectus autem nullo modo. Vult Deus actus bonos, & qua actus & qua bonos; malos qua actus non qua malos. Reſcript.* Ames. *ad reſponſ.* Grevinch. c. 13. Act. 2.23. & 4.28. Gen. 45. 5, 6, 7. 1 Cor. 10. 13.

The Properties of Gods Decree:

1. It is compleat, that is, it comprehends the determination of every thing, whatſoever the Creature it ſelf works, or God concerning it, that was decreed from eternity ſo to be, *Matth.* 10.29. it reacheth to greater matters, the Incarnation and coming of Chriſt, *Pſalm* 40. 6, 7, 8. compared with *Heb.* 10. 5, 6, 7. the Kingdome of Chriſt, *Pſalm* 2.2. to leſſe matters, in things which befall the Church, as the ordering of things in *Ægypt*, when the *Iſraelites* were in Captivity. Nothing comes to paſſe but what God hath decreed ſhall come to paſſe; and nothing comes to paſſe otherwiſe than as he hath decreed it ſhall come to paſſe, we doe not onely ſubject *res ipſas*, but *modos rerum* to the Will and Decree of God. Neither hath God decreed onely good things, but even juſtly the evil works of evil men; for evil in reſpect of Gods ordering it, *habet rationem boni*, * *viz.* that by it the glory of God may be revealed in his Juſtice and

* *Habet rationem boni triplici reſpectu: 1. Ut eſt pœna peccati, pœna enim eſt bonum morale quia juſtitiæ opus eſt. 2°. Ut eſt mera actio ab ipſa creatura producta. 3°. Ut eſt caſtigatio atque exercitium fidei, ut Martyrium vel ſatisfactio pro peccatis: ut mors Chriſti. Creavit omnia bona, & mala ex bonis oriturà præſcivit.* Auguſt.

Mercy. He doth order, determine, and direct the ſinfull actions of men, but not effect them.

Unde factum eſt, ut tot gentes una cum liberis eorum infantibus, æterna morti involveret lapſus Adæ abſq; remedio, niſi quia Deo ita viſum eſt? Decretum quidem horribile fateor. Calv. Inſtit. cap. 22.

2. It is moſt wiſe, *Ephe.* 1.11. 1 *Tim.* 1.17. *Rom.* 11.33. *In decretis ſapientum nulla litura.*

3. Juſt, *Rom.* 9.13,14.

4. Free, *Rom.* 9.18. Nothing moved the Decree of God without, or beyond himſelf: *Even ſo, O Father*, ſaith Chriſt, *becauſe it pleaſeth thee.*

5. Certain, firm, 2 *Tim.* 2.19. infallible, unchangeable, *Mat.* 18.14.

6. Eternal, ſo ſome, *Acts* 15.18. *Epheſ.* 1.4. 2 *Tim.* 1.9. though Mr *Lawſon* in his Body of Divinity, *Chap.* 5. ſaith, they are not properly eternal, and gives his reaſon for it.

The Jeſuites are the ableſt, acuteſt and moſt malicious oppoſers of Gods abſolute Decree, as ſtated by *Calvin* and others of our Reformed Writers. The *Dominicans* as ſtrenuouſly aſſert the Doctrine of abſolute reprobation, as any that go by the name of *Calviniſts*. Mr *Hickman* againſt Mr *Pierce*. *Bertius* in his Preface to his Book, *De Perſeverantia & Apoſtaſia Sanctorum*, calls it, *Fictitium decretum inconditionatæ Electionis & Reprobationis; & inanis opinio de decreto inconditionato Electionis ſingularis.* And again, *Nullus eſt in totâ Scriptura apex, ſi recto judicii examine rem perpendamus, qui talem Electionem ponat.* He ſpeaks againſt it alſo in the Book it ſelf, *p.* 12,23. & 49.

In æternitate nihil eſt prius & poſterius: There is not ſomething firſt and ſomething after, but there are *quædam ſubordinata* in Gods Decree, 1 Per 2.3.

7. Abſolute; not ſo as to exclude meanes, but Cauſes, Merits, and Conditions.

Concerning the Controverſies betwixt the *Calviniſts* and *Remonſtrants*, about Predeſtination, and the coherent Doctrines, it were improper to give you here my ſenſe. The godly of both parties are perhaps otherwiſe look'd on by God, than by one another, as contending, which of Gods Attributes ſhould be moſt reſpected, the one ſeeming to affirm irreſpective Decrees, to magnifie his Goodneſſe; and the other to deny them, but to ſecure the credit of his Juſtice. Mr *Boyles* Seraphick Love, *p.* 110. See more there.

The Decree is two-fold:

1. Common and General, which concerns all Creatures, the Decree of Creation, and Government, or Providence. So that nothing comes to paſſe unawares, but it was ordered by an eternal Decree, *Zech.* 6.1. *Mountains of braſſe*; that is, ſtable and eternal Decrees.

2. Special, which belongs to reaſonable Creatures, Angels and men; and orders their eternal eſtate. It is called the Decree of Predeſtination, *Pſal.* 135.6. and it conſiſts of two parts, *viz.* of a Decree of Election, about ſaving; and of Reprobation about damning ſome Angels and Men.

The Execution likewiſe of the Decree is two-fold:

Firſt, Common; the execution of the Decree of Creation, which is Creation: and of Government, called Providence.

Secondly, Special:

1. The Execution of the Decree of Election, in good Angels, their confirmation in that ſtate, and in elect men, Redemption, and Reſtauration, and all the gracious works of God.

2. The Execution of the Decree of Reprobation, partly in evil Angels, caſting them out from their ſtate and condition, and their puniſhments in Hell; partly in men, *viz.* their rejection, obduration, and all effects of Divine anger upon them.

But I ſhall handle the ſpecial Decree firſt, called Predeſtination, and ſpeak briefly concerning the two parts of it, Election and Reprobation; and then proceed to treat likewiſe of Creation and Providence.

Of Predeſtination.

[d] To predeſtinate, ſignifieth to Decree,

To predeſtinate [d], is to Decree the attaining of ſome end, by ſuch like means as counſel ſhall prompt us with. It differs from Election; Election is in the Will; Predeſtination

deſtination in the underſtanding, *Act.* 4.28. Election is only of the end, this is of the means alſo.

Appoint, and Deſign a thing before it come to paſſe:

and alſo to ſeparate a thing to this, or that uſe. *Vide* Zanch. *de Natura Dei l.* 4. *c.* 2. *Quæſt.* 1. *Prædeſtinare nihil aut majus aut minus ſignificat quàm deſtinare.* Chamier. *Prædeſtinatio cùm ſit propoſitum, & conſilium Dei futurum aliquid deſtinantis, ac decernentis in æterna ſua providentia, duobus modis intelligitur: Primùm abſolutè, ſive comparatione duarum rerum, quarum altera eſt ſit, qui deſtinari dicitur: altera eſt id ad quod ordinatur: ſed ſimpliciter deſignatur id quod aliquando Deus facere decrevit. Deinde cum habitudine quadam rei unius ad aliam: ut cùm* Petrus *prædeſtinari dicitur ad ſempiternam gloriam.* Perav. *Theol. Dog. Tom.* 4. *pars altera de Incarnat. l.* 11. *c.* 14. *Vide plura ibid.*

By Divines, Predeſtination is uſed to ſignifie the Decree of God concerning the eternal and ſupernatural eſtate of Angels and men, or of men Elect and Reprobate: Although Predeſtination concerne Angels and men alike; yet the Scripture eſpecially inculcates to us men the Predeſtination of men.

Arminius & Arminiani nudum *Prædeſtinationis* nomen retinentes poſtdeſtinationem re-

vera introduxerunt, imò ſub inani titulo prædeſtinationis nihil aliud intelligunt quam voluntatem admittendi fideles in regnum Cœlorum, & excludendi infideles, conceptam in Deo tum demum quoad ſingulares, cùm prævideret eos ad extremum uſque, ſive in fide ſive in ſua infidelitate perſeveraſſe. Davenant. *Diſſert. de Prædeſt. cap.* 11. *Prædeſtinatio Dei in Scripturis aliud nihil notat, quam Dei ante Conditum mundum de hominibus decretum ejuſmodi, quod iis, qui in ipſum crederent, eique obedirent, daturus eſſet vitam æternam: eos verò qui in eum credere, & ei parere recuſarent, æternâ damnatione puniturus eſſet. Catech. Eccleſ. Poſon. cap.* 10. *Vocabula iſta præfinire, prædefinire, prædeterminare, ac prædeſtinare, idem ſignificare, aut ſaltem coincidere videntur: quibus unum vocabulum Græcum* προορίζειν *reſpondet. Hæc inſignificatione ſua iſta complectuntur: 1. Certi aliquid de re agenda apud mentem ſuam conſtituere. 2. Eandem rem ad certum eventum ac finem velle deducere. Uſurpatur tam in malo quam in bono,* Act. 4. 28. 1 Cor. 2. 7. *Sed cum dicimus prædeſtinationem uſurpari in malo, intelligimus malum pœna aut ejuſmodi opera quæ à malis inſtrumentis quibus Deus utitur, fiunt male, licet eadem à Deo efficiantur bene. Sed ex uſu Theologorum prædeſtinationis vox reſtringi ſolet ad ordinationem perſonarum ad finem; ita ut comprehendat tum Electionem tum reprobationem Angelorum & hominum.* Auguſt. *in* Enchirid. *cap.* 100. *& lib.* 15. *de civitate Dei, & alibi. Aliquando autem ſtrictius ſumitur, ut de ſolâ electione intelligatur, quos Deus ordinavit ad ſupernaturalem ac æternam ſalicitatem, ut docet Apoſtolus in illa aurea catena,* Rom. 8. 28, 29, 30. *Strangius* De Voluntate & Actionibus Dei circa peccatum, lib. III cap. 1.

Predeſtination in Scripture (ſay ſome) is all one with Election almoſt every where, as *Rom.* 8.30. When they are diſtinguiſhed, Election is eſpecially and properly referred to the End it ſelf, Predeſtination to the Means. With the ancient Latines, *Deſtinare* is uſed of puniſhment as well as reward; and ancient Divines make a Predeſtination to puniſhment, as well as to glory. *Vide* Wendelini *Chriſtiana Theol. Syſtema majus l.* 1. *c.* 3. *p.* 266.

Si quæ hodiè eſt controverſia religionis in qua cauto & ſuſpenſo pede ſit ambulandum, ea meo judicio eſt, in qua de

prædeſtinatione agitur. Cauſab. *Epiſt.* 13. *Eckius* ventures upon the higheſt and moſt myſterious Queſtion of Predeſtination, *Ut in ea juveniles poſſit calores exercere. Auſtin* is obſerved by occaſion of the errour of *Pelagius*, to have examined more diligently, and more exactly diſcerned the truth in the points of Predeſtination and Free-will, than others his Ancients, *Robinſ.* Eſſayes, Obſerv. 9. *Vide* Petavium *de Deo, lib.* 9. *cap.* 1, 2, 3.

Predeſtination is the Sentence, or Decree of God, according to Counſel, determining with himſelf from all Eternity, to create and governe mankinde for his ſpecial Glory, *viz.* the praiſe of his glorious Mercy, or excellent Juſtice.

Epheſ. 1.4,6. Rom. 9.22,23. 2 Tim. 1.9.

Licet agnoſcamus, cum omni moderatione & ſpirituali prudentia ſed ulò curandum, ne ubi de Prædeſtinatione agitur, aut vanæ quæſtiones nec ædificationi ſervientes populo proponantur, aut quidquam ultra id, quod ſcriptum eſt, temerè urgeatur: attamen conſultum, imò planè neceſſarium judicamus, ut populus de Prædeſtinationis doctrinâ piè inſtituatur. *Brochm.* Syſtem. Theol. Artic. 14. de Prædeſtinat. c. 1. Sect. 1. Vide plura ibid.

Or thus:

Predeſtination is the ſecret and immutable purpoſe of God, whereby he hath decreed from all Eternity, to call thoſe whom he hath loved in his Sonne Chriſt, and through faith and good works, to make them veſſels of eternal glory.

Or thus:

Predeſtination is the [c] infallible purpoſe of God, whereby he hath made choice of ſome, and rejected others, according to the pleaſure of his owne will.

[c] *Prædeſtinatio, quatenus pro obje-ſto habet homines, eſt æternum & immutabile Dei Decretum de futuro hominum ſtatu æterno.* Wendelinus.

Providentia Decretum Dei eſt, de rebus omnibus ad ſuum finem de ducendis. Prædeſtinatio autem de ipſis duntaxat rationalibus creaturis, aut ad vitam, aut ad mortem, perducendis. *Zanch.* De Natura Dei, lib. 4. cap. 2. Quæſt. 1.

It is part of Providence, 1 *Pet.*1.2. There is a double difference between Predeſtination and Providence:

1. In reſpect of the Object; all things are the Object about which Providence is converſant; reaſonable Creatures onely are the object of Predeſtination.

2. In reſpect of the End; Providence directs all things, as well to natural as ſupernatural ends, but Predeſtination only directs reaſonable Creatures to their ſupernatural ends.

Mat.24.24. Joh.10.15. Dan.12.1. Ezek.13.9. Exod.33.19. Joh.13.18. 2 Pet.1.10.

The Lord hath not onely decreed in general, that he will ſave ſome which believe, and condemne thoſe which continue in infidelity: but he hath determined whom, and how many he will bring to holineſſe, and life eternal, for the praiſe of his Grace, and how many he will leave to themſelves, and puniſh for ſinne, for the praiſe of his Juſtice. The ancient Fathers call that Verſe, *Rom.* 8.20. *The golden chain of our ſalvation.* See Dr *Arrowſmiths* Chain of Princip. Aphor. 5. Exercit. 1.

That is a full place for Election, Epheſ.1.3,4,5,6. Rom.11.22. Mal.1.33. Joh.3.16. Rom.9.23. Epheſ.2.14. Tit.3.5.

The parts of Predeſtination are two, Election and Reprobation.

The Doctrine of Election is profitable to be taught in the Church of God; for it ſets forth the profound depth of the Lords love; the glory and riches of his grace and mercy, aſcribing the whole praiſe of our Vocation, Juſtification, Adoption and Glorification, to the Mercy of God; it holds forth the wonderfull Wiſdome of God, *Rom.* 11.33. It ſets out his Power and Sovereignty, *Rom.* 9.20.

The Doctrine of Election is, 1. One part of Gods counſel, Act.20.27. 2. It will ſupport us in trouble, to conſider that every thing falls out by Gods Decree: yet it ought to be taught wiſely. Rom.12.3. Pſal.105.6. 1 Theſſ. 2.4. Epheſ. 1.11. Rom. 9.11. Epheſ. 1.4,5,6. *Electio eſt voluntas Divina conferendi gloriam ſingularibus quibuſdam perſonis cum præteritione aliorum.* Davenant. *Diſſertat. de Prædeſtinat. cap.* 1. *Electio eſt Prædeſtinatio hominum quorundam ad vitam æternam in Chriſto per fidem obtinendam, ex ſolo Dei beneplacito ad declarandam in iis miſericordiam divinam.* Wendelinus. *Eſt Decretum Dei quo deſtinavit aliquem ſalutem.* Twiſſ.

The word Election ſignifieth:

Firſt, The chuſing or taking of one into ſome Office, 1 *Samuel* 10.24. *Luke* 6.13. & 17.12. either in the Commonweale, *Pſalm* 78.70. or Church, *John* 6.70.

Secondly, The making choice of a Nation to be Gods peculiar people, upon whom (paſſing by others) he will beſtow his Lawes, Ordinances, and ſingular pledges of his Love, *Deuter.* 4.37. & 7.7. & 10.15. & 32 8. *Rom.* 11.5,25.

Thirdly, It is put for the Elect themſelves, as *Rom.*11.7.

Fourthly, It notes *Electionem & ſalutem*, the eternal Decree of God, ſeparating ſome men to holineſſe and glory, for the praiſe of his rich grace, *Epheſ.*1.4,11. 2 *Tim.*1.9. *Tit.*1.2. *Particularis & completa electio, neminem ſpectat niſi morientem*, ſay the *Arminians.*

Fifthly, It is taken for the execution of Gods Eternal Decree, or the ſeparation of certain men in time by effectual vocation, *Luke* 18.7. *Coloſ.*2.12. *Apoc.*7.14.

Election

Election is the Decree of Gods good pleasure, according to Counsel, whereby he hath from Eternity chosen and determined with himself to call some men to faith in Christ, to justifie, adopt, sanctifie and give them eternal life, for the praise of his incomprehensible grace, and rich mercy.

Or, It is an action of God ordaining some men out of his meer good will and pleasure to eternal life, which is to be had by faith in Christ, for the manifestation of his grace and mercy.

Dr *Arrowsmith* in his Chain of Principles *Aph.* 5. *Exercit.* 1. thus describes it, Election (which concerns the choice of men onely, not of Angels) is that secret unsearchable Decree of God, wherein he did from everlasting single out of the rest of mankinde a definite number of particular persons, ordaining them infallibly unto the attainment of holinesse here, and happinesse hereafter, according to the counsel and good pleasure of his will.

Or it is an unchangeable Decree of God, whereby he hath out of his own Free-will in Christ appointed some Angels and men to holinesse and happinesse, for the praise of the glory of his Grace.

The two principal emanations of Gods will respecting intellectual creatures, are his Decrees, and his Commands. Dr *Arrowsmith's* Chain of princip. Aphor. 5. Exercit. 1.

1. A Decree of God in Christ, *Ephes.* 1. 4. & 3. 11. Christ is first elected as the Head, we as the Members.

2. Of certain Angels and men, they are called Elect Angels; *Jacob have I loved*; *Moses* his name was written in the book of Life, *Revel.* 13. 20. & 8. 17. It is unchangeable, *Zechary* 6. 1, 2, 4. It is to the Means as well as the End, *Ephes.* 1. 4. 1 *Peter* 1. 1, 2. A Decree founded on Gods free-will, *Ephes.* 1. 11.

1. The general nature of it, it is an action of God ordaining.

2. The impulsive Cause, of his meer good will, *Ephes.* 1. 6. *Rom.* 9. 16, 18. There can be no other reason given, when men have wearied themselves out in disputes, but onely Gods will, [t] *Even so Father because it pleaseth thee*, Matth. 11. *God will have mercy on whom he will have mercy.* Gods meer free-will makes us differ in naturals; thou art a man, and not a toad; how much rather must it make us differ in supernaturals? To flie to a *scientia media*, or a *congrua motio divina*, or to the preparation and use of Free-will, is to wander, and to say any thing in man makes a difference.

[t] *Quare Deus hunc trahat & illum non trahat, noli velle judicare si non vis errare*, Augustin. *Vide* Bellarm. *de Grat. & libero arbitrio.* lib. 2. cap. 10, 11, 12, 13, 14, 15. That *Scientia media* which the Jesuites glory of as a new Light, is but the very old errour of natural man, which looks upon things contingent, as not decreed and determined by the will of God. Mr *Gillesp.* Miscel. cap. 1. *Illud de futuris contingentibus per mediam quandam & conditionatam scientiam cognoscendis, novum est. Fonsecae & similium Jesuitarum Commentum, quod & Logicis & Theologicis principiis adversatur.* Amesius *cum* Grevinchov. *de* Armin. sentent. Scholast. Disput. 5. *Vide* Dr Prid. *Praelect. de scientia media*: Et Voetii *Thes. de Scientia Dei*, pag. 254, 255, 256, 257, 264.

3. The Object of Election, whether man absolutely considered, or respectively, as good by Creation; miserable by sin.

See *Aylesbury* his *Diatriba de Æterno Dei decreto*, c. 8. & 9.

There are six several opinions about the object of Predestination; whiles some take it to be man indefinitely, and commonly considered. Others hold it to be man, that was to be created. Others man, as he was creable, fallable, saveable. Others man created, but as in his pure naturals: Others man fallen, which is the most common Tenet. Lastly, Others man, as believing, or disobeying the call of God. B. *Halls* Remaining works in his *via media*, or way of peace, the 5th Article of Perseverance.

Some make *homo* [u] *condendus*, man to be made, the Object of Election, some man made, but not fallen, some man made and fallen. But these opinions may be reconciled, for those who hold *homo Condendus*, or *massa pura* to be the object, do extend Election further than the later do, even to comprehend in it a decree to make man, and to permit him to fall; but as for that actual Election

[u] Dr *Twisse. Objectum circa quod versatur Electio, est massa nondum condita, nam considerare eandem conditam quod conditum non est, nam tam est considerare quam fingere.* Twiss. *contra* Corvinum c. 6. digress. 2. *Vide* Strangium *De voluntate & actionibus Dei circa peccata*, l. 1. c. 19.

and

and Separation, *Austin*, *Calvin*, *Beza*, *Rivet*, hold it to be from the corrupted Masse; and so doth B. *Carleton* and others; of which opinion these reasons may be given.

First, We are chosen, that we might be holy and unblamable; this supposeth that we were considered in Election, as sinners, *Ezek.* 16.6,9. Election is of God, that sheweth mercy, and we are called vessels of mercy, mercy presupposeth misery.

If men extend the Decree of Election to the Creation of man, and the permission of his fall, then man created and fallen, could not be the object of Election so called, but the effect of it rather, *Ephes.* 1.4,5.

Secondly, We are elected in Christ as our Head; and he is a Mediatour and Saviour, which presupposeth sinne; he came *to save sinners*, Matth. 20.16. the means of salvation are given to few, few are holy, the effect of Election, *Matth.* 7.13.

Thirdly, Man simply considered is the object of Predestination, in respect of the Pre-ordination of the end; but man corrupted, if we respect the ordination of the meanes, which tend to that end; for man absolutely, in respect of the supreme or last end, not in respect of this, or that subordinate end.

In him, that is, Christ as a Mediatour, Christ as God comes not under the act of his will. 2. Take notice of the order of our Election. you in him, he was first beloved. 3. According to this order of Election is the order of Gods benediction, *Unica tantum est Electio totius corporis Christi mystici.* There are three great ends God aims at in his electing love, as may be proved out of that first of the *Ephesians*. 1. His own glory. 2. The glory of his Sonne. 3. The holinesse and happinesse of the Saints. *Eligi a Christo nihil aliud est, quam ordinari vel ad gratiam, vel ad gloriam obtinendam per Christum, non ut Christus hoc ipso statuatur causa electionis sed salutis duntaxat sive gratiæ, sive gloriæ.* Twiss. *Animadverss. in Collat.* Jun. *propos.* Armin. *cap.* 6. *Sect.* 5.

Finis electionis est patefactio divinæ misericordiæ in gratuita quorundam peccatorum salute. Wendelin. Ephes. 1.4. 2 Tim. 1.7. & 2. 19. *Vide* Daven. *dissert. de Prædest. cap.* 2, 3, 4, 5, 6.

Fourthly, The end of Election is two-fold: 1. Near and immediate, eternal life. 2. Farther off and ultimate, the Glory of his Name, *Ephesians* 1. 3, 4, 5, 6.

Fifthly, The means to bring about these ends, Christs merits apprehended by faith.

Consider also the Adjuncts of this Decree, the Eternity, Immutability, and Certainty of it. There is a certain and determinate number of the Elect, which cannot be diminished or augmented.

Christ prayed to his Father, that the Faith of his Elect might not fail, *John* 17.16, 20. It is impossible they should be deceived, *Mat* 24.24.

The Papists thinke, that the certainty of immutable Election begets in a man carnal security and prophanenesse: but *Peter* thinkes farre otherwise, 2 *Pet.* 1.10.

God was not moved by any thing outwardly to chuse us to eternal life, but it was only the meer will of God.

[b] A man is elected, say they, on fore-sight that such a man will believe and persevere in this, and if he do not so, he shall not be elected.

Some of the Papists say, God did chuse man to eternal life upon the foresight of his good works, and his perseverance in them.

The *Lutherans* [b] say for faith foreseen, not because of any dignity in faith, but for Christ apprehended by it.

Laudet misericordiam Dei qui liberatur, non culpet judicium qui punitur. August. *Epist.* 106.

Object. If God should not predestinate for some thing in us, he is an accepter of persons, for all were alike, *Judas* was no more opposite than *Peter*, why then should one be elected and not another?

Answ. 1. This makes the Doctrine of Election such a depth, that God loveth *Jacob*, and hateth *Esau*; in the Angels, some are elected, and some fallen.

Secondly, To accept of persons, is then when we preferre one before another, and ought not to doe so, now that God chooseth some, it is of his meer grace, for all deserve eternal damnation. *Vide* Dav. *Dissert. Prædest. pag.* 132, 133.

Object. Predestination or Election is grounded on Gods foreknowledge, *Rom.* 8. 28,29. 1 *Pet.* 1.2. *Ergo*, say the Papists, God out of the foresight of mans good works, did elect him. And the *Arminians* say, that God elected them out of the foresight of

mans

mens faith and perſeverance; ſo Election and Predeſtination ſhall be grounded on the will of man.

Anſw. The foreknowledge of God is, 1. Permiſſive, ſo he foreſaw all mens ſins, the fall of Angels, *Adam*. 2. Operative, ſo he foreknows all the good that is in men, by working it: God foreſees to give men faith, and then they ſhall believe; perſeverance, and then they ſhall hold out. There can be no difference till elective love make it: When God hath decreed to give grace, he foreknows that man which believes.

2. Predeſtination is not only an eternal act of Gods will, but of his underſtanding, *Epheſ.* 1.5. *Acts* 2.23.

3. There is a two-fold foreknowledge of God:

1. General, whereby he foreknew all things that ever were.

2. Special, a foreknowledge joyned with love and approbation, as 1 *Pet.* 1.21. *Mat.* 7.28.

Arguments againſt the *Papiſts* and *Lutherans*.

That which is the effect and fruit of Election, that cannot be a cauſe or condition, for then a thing ſhould be a cauſe to it ſelf. But theſe are effects, *Epheſ.* 1.4. It ſhould be according to them, he hath choſen us, becauſe we were foreſeen holy, *Acts* 13.48.

A man is not ordained to eternal life, becauſe he believeth, but he believeth becauſe he is ordained to eternal life, *Acts* 2.27. & 13.48. *Rom.* 8.30. See Rom. 9.16 & 11.13.

Secondly, Then we ſhould chooſe God, and not he us, contrary to that *John* 15.19.

Thirdly, Infants are elected, who cannot believe or do good works. This argument (ſaith *Rivet. Diſput.* 4. *de cauſa Electionis*) although it be *puerile* by reaſon of the Subject, yet it is *virile* if we reſpect its weight; for the Adverſaries cannot avoid it, without running into many abſurdities, by denying that Infants are ſaved, againſt that of *Matthew* 18; and by affirming that ſome are ſaved which are not elected, againſt *Rom.* 11.

Fourthly, If man were the cauſe of his own election, he had cauſe to glory in himſelf, election ſhould not be of grace. See Mr *Bailyes* Antidote againſt *Arminians*, pag. 26. to 46.

Noſtri Theologi dicunt Deum primò decernere alicui ſalutem deinde verò fidem, quia fidem ſtatuunt medium ad ſalutem, & omnis ratio ſobriè confirmat intentionem finis priorem eſſe intentione mediorum ad finem. Twiſſ. *contra* Corvinum, *cap.* 8. *object.* 17. *Sect.* 1. *Vide plura ibid. Cum fideles dicuntur vocari in Scriptura, intelligendum id eſt, terminativè, non objectivè, hoc eſt, terminus in quo acquieſcit & deſinit Dei vocatio, ut in effecto, eſt fides qua aliquis conſtituitur fidelis, non autem objectum circa quod vocatio Dei verſatur, ut aliquid præſuppoſitum.* Camero. *in Collat. cum* Tilen. *de Grat.* &c.

All the ſons of *Adam* without exception are not elected; for election ſuppoſeth a rejection. He that choſeth[1] ſome, refuſeth others. See *Eſay* 41.9. *John* 13.8. *Whom God elected he doth alſo glorifie*, Rom. 8.30. but all are *not glorified*, 2 Theſſ. 1.10. & 2.13. *Choſen out of the World*, John 15.19. therefore he choſe not all in the world, but ſome.

Secondly, Saving faith is a true effect of Gods Election, peculiar to the Elect, and common to all the Elect which live to be of age and diſcretion: But many are deſtitute of Faith for ever: Therefore they muſt needs be out of Gods Election.

Thirdly, The Scripture ſaith expreſly, *That few were choſen*, Mat. 20.16. Rom. 11.5,7. *Few ſaved*, Luke 23.23. See *Eſay* 1.8,9. & 17.6. Gods portion are called a remnant fourty times in *Eſay* and *Jeremy*, and in the ninth verſe of the firſt of *Eſay*, a very ſmall remnant; a remnant is a ſmall thing to the whole piece, but they are a very ſmall remnant. The Elect conſidered apart by themſelves, are a numberleſſe number, and exceeding many, *Revel.* 7.4,9. in compariſon of the wicked, they are but few, even a handfull, *Mat.* 7.13,14. & 22.14. *Luke* 12.32. See Dr *Gouge* on *Heb.* 2.10. *Sect.* 92.

Though ſome of the places of Scripture may be expounded of the ſmall number

Vide Molinæi Enodat. Graviſ. *Quæſt. Tract.* 77. *de Prad. cap.* 2, 3, 4.

[1] *Eligit qui è multis aliquos legit.* The very word Election ſignifieth a ſeparating and culling out of ſome from the reſt, John 15.19. 2 Theſſ. 3.2. Matth. 8.11. Rom. 5.19. Revel. 13.3. Heb. 2.10.

Multitude is not then a good mark of the Church,

of

of believers in the dayes of our Saviour, yet ſome are more generally ſpoken, ſhewing plainly that only few do find the way to life.

Brerewoods Enquiries touching the diverſity of Languages and Religions.

At this day, if the world were divided into thirty parts, nineteen of them doe live in Infidelity, without the knowledge of the true God. The *Mahometans* poſſeſſe other ſix parts of the world. Amongſt them which profeſſe Chriſt, ſcarce one part of thoſe five remaining do imbrace the true Religion. And many more do profeſſe with the mouth, than doe with the heart believe unto ſalvation.

Chryſoſtome preaching to the people of *Antioch*, ſaith, ſcarce a hundred of all that great City would be ſaved.

That there is a ſet and certain number given to Chriſt, is evident by ſundry paſſages in the prayer, which Chriſt made to his Father at his going out of the world. Eight ſeveral times is this word *Given* there uſed, and that to ſet out Gods free grace therein, *John* 17. 2, 4, 6, 7, 9, 11, 12, 24. Dr *Gouge* on *Hebrews* 2. 13. *Sect.* 131.

Notant curioſi levem ineſſe differentiam inter Reprobum, *&* Reprobatum, *&* Reprobatum *dici qui non eſt Dei Electus; Reprobum verò qui ſit coram hominibus culpabilis, & reprehenſioni obnoxius, & hoc ſenſu* Reprobum *opponi ab Apoſtolo* Probato; *& talem innuere, quem conſtat experimento non eſſe, qualem eſſe oportebat; idem valet quod rejectaneus, & dignus etiam qui ab hominibus vapulet. Puto utramque nomenclaturam miſero illi hominum cœtui à Deo omiſſo, ſine injuria accommodari poſſe.* Diat. Ayleſb. *de Æterno Dei decreto.* c. 7. See more there.

The *Arminians* ſay, There is an Election axiomatical, not perſonal: they acknowledge, that there is a choiſe of this or that particular means to bring men to ſalvation. God (ſay they) hath revealed but two wayes to bring men to life, either by obedience to the Law, or by faith in Chriſt. But they deny that there is an Election of this or that particular man. God hath ſet down with himſelf from all Eternity, not onely how many, but who ſhall lay hold on Chriſt to ſalvation, and who not, 2 *Pet.* 1. 10. ſpeaks of an Election perſonal, *Rom.* 9. 11, 12. of both Elections, axiomatical and perſonal. See *John* 10. 3. 2 *Tim.* 2. 19. Some hold that Gods Election is ſo uncertain and changeable, as that the Elect may become reprobates, and the reprobate elect. There is (ſay they) a conſtant and frequent intercourſe of members between Chriſt and Satan, to day a member of Chriſt, to morrow a member of Satan, *Rom.* 8. 28. *All things work together for their good*, then nothing ſhall work for their greateſt hurt, that is, their damnation. And *verſ.* 30. he ſaith, *Thoſe whom he predeſtinated, he hath called, juſtified, glorified*; not others, but thoſe whom he hath predeſtinated, theſe he called and juſtified. Gods Election is moſt firm, certain and unchangeable, *John* 6. 37. & 10. 28. *Matth.* 24. 24. By the *Arminian* Doctrine there can be no Certainty of Election; for they hold, That abſolute Election only follows final perſeverance in faith, and that faith may be totally loſt, and fail finally. So much concerning Election.

In the Scriptures *reprobate*, and *to reprobate* are referred rather to the preſent conditions of wicked men, than Gods eternal ordination concerning them. But the Decree of Reprobation is expreſt in ſuch terms as theſe, God is ſaid not to have given them to Chriſt, not to ſhew mercy on ſome, not to have written the names of ſome in the Book of Life.

Reprobatio eſt Prædeſtinatio quorundam ad æternam mortem, propter peccata infligendam; ad declarandam juſtitiam divinam. Wendel.

Reprobation is the purpoſe of God to leave the reſt of men to themſelves, that he may glorifie his Juſtice in their eternal deſtruction. *Eſt decretum aliquod quo deſtinavit alicui Deus damnationem.* Twiſſ. See Mr *Manton* on the 4th verſe of the Epiſtle of *Jude*.

Reprobavit Deus propter voluntatem, damnavit propter peccatum. Rom. 9. 22.

The Schoolmen and others diſtinguiſh betweene a Negative, and Poſitive, or affirmative act of Reprobation. The Negative Act is called Preterition, *non*-election, or a will of not giving life. The Poſitive or Affirmative Act is called Predamnation, or a will of damning the reprobate perſon. So there are two parts of Election, *viz.* the Decree of giving Grace, by which men are freed from ſinne by Faith and Repentance: 2. Of rewarding their Faith and Repentance with eternal life.

Preterition or negative Reprobation is an eternal Decree of God purpoſing within himſelf to deny unto the *non-elect* that peculiar love of his, wherewith Election

is

is accompanied, as also that special grace which infallibly bringeth to glory: of which negations, permissions of sinne, obduration in sinne, and damnation for sinne, are direct consequents. Dr *Arrowsmiths* Chain of Principles, *Aphor.* 5. *Exercit.* 2.

The word *Reprobation* is taken three wayes, saith B. *Davenant* out of *Junius*:

1. For Preterition and damnation joyntly.

2. For the alone Decree of damnation: so to be reprobated, is to be appointed to eternal torments.

3. As it is opposed contradictorily to Election, so it is taken for Preterition only, or *non-election*. Daven. *Dissert. de Praedestinatione* c. 7.

The object of it are some sinfull men, or the greatest part of sinfull men, which are called *vessels of wrath fitted for destruction*, Rom. 9. 22. that there are more damned than saved, is proved, *Mat.* 20. 16. *Mat.* 7. 14.

The end of Reprobation is the Declaration of Gods Justice in punishing of sinne.

There is no cause of Reprobation in the Reprobate, that they rather than others are passed by of God; that is wholly from the unsearchable depth of Gods good pleasure, but that damnation whereto they are adjudged, is for their owne sinnes.

Mr *Aylesbury* in his *Diatribae de Æterno Dei decreto* cap. vii. saith, the nature of Reprobation is comprehended under a three-fold Act.

The first, In which God hath propounded his glory, and not to communicate his grace to some, which is called by some Divines Preterition or *non-election*, by others a will of not pitying.

The second act is conversant in ordaining the permission of sin.

The third and last act is called the affirmative act of Reprobation, by others a will of condemning.

There are five dreadfull consequences of Reprobation or Preterition:

1. Such whom God passeth by, he never cals, or not effectually; calling is according to purpose.

2. He deserts, leaves them to follow their own corrupt lusts.

3. Hardens them, *Rom.* 9.

4. They shall prove Apostates, 1 *Tim.* 2. 18.

5. They are liable to that dreadfull sentence, *Mat.* 25. 41.

Obj. 1 Tim. 2. 4. *Who will have all men to be saved.*

Answ. That is, God would have some [k] of all sorts of men to be saved, so *all men* is taken, *vers.* 1. *Let prayers be made for all men*, that is, all manner of men, he instanceth in one kinde, (viz.) *Kings*. *All* is likewise here to be taken, not *pro singulis generum*, but *pro generibus singulorum*. So *Austin* expounded this place above a thousand yeares since. All manner of men of all Nations and qualities. All, in this place doth not signifie universally, every man in every age and condition, but All opposed to the *Jewes* onely, All indefinitely, and that in the times of the New Testament, of which the Apostle speaketh.

[k] *Qui quosvis homines vult servari.* God doth not will that simply every man should be saved, but all given to Christ, whom God doth call externally, them he doth seriously invite to come unto him, that they may be saved, and doth approve of their conversion, but doth not effectually move every particular man to beleeve. The Greek word here used answereth to *Chaphets* the Hebrew word used by *Samuel*, 1 Samuel 15. 20. *David*, Psalme 51. 21. Jeremy 9. 24. Ezekiel 33. 11. and signifies not onely to will, but also to agree to a thing and to be pleased.

Object. 2 Peter 3. 9. *Not willing that any should perish, but that all should come to repentance*: Therefore there is not an Election of some, and Reprobation of others.

Answ. He speaks there only of the Elect; and he would have none of them to perish. He speaks that for the comfort of the godly, and includes himself amongst them, *Long-suffering to us-ward*: therefore he means those in the same condition with himself:

selfe. He shews why God stayes the execution of his wrath, because all his Elect are not gathered. See 1 *Pet.*2.8.

Consectaries of Gods Decree.

There is nothing doth more set out the glory, excellency, and sufficiency of God than his Decree. O the infinite depth of the wisdome of God, which hath foreseen, decreed, and determined with himself, the innumerable things that ever did or shall come to passe. We should not search into the depths of his counsels, *Deut.* 29. 29. but in all things professe our dependance on him, and refer all to his Decree, *Psal.*37.5.

Psal.115.3. & 135.6. Jam. 1.14.

They are justly blamed that ascribe any thing to chance, fate, fortune, or good luck, as also such as are impatient under any crosse.

Admiring the methods of Gods eternal Counsel, and the execution of it for the salvation of our souls, will be a great part of our work in Heaven.

Consectaries of Predestination. Ephes. 1.4. *Prædestinatorum hæresis (inquit* Sigebertus *ad annum Christi* 415.*) hoc tempore cœpit serpere: qui ideo Prædestinati vocantur, quia de Prædestinatione & divina gratia disputantes asserebant, quod nec piè viventibus prosit bonorum operum labor, si à Deo ad mortem Prædestinati fuerint, nec impiis obsit quod improbè vivant, si à Deo Prædestinati fuerint ad vitam. Quæ assertio & bonos à bonis avocabat, & malos, ad mala provocabat.* Gameto *Collat. cum* Tileno. *Semipelagiani excogitarunt novam hæresim Prædestinatorum, de qua nemo ante Gennadium meminerat.* Renati Devirai *Præfat. ad* Lupum Servatum. *Vide plura ibid.*

That is a desperate inference: If I be predestinated, I shall be saved, * though I neglect and scoff at sanctity. God hath predestinated the means as well as the end; he hath decreed us to be holy as well as happy, 2 *Pet.* 1. 3. *Ephes.* 1. 4. Christ laid down his life not onely to save us from the guilt of our sinnes, but to sanctifie us, *Titus* 2. 14. The Spirit of God is a Spirit of sanctification, 2 *Thess.*2.13. In good things the Devil strives to sever the means from the end; in evil, the end from the means. We must not reason whether we be predestinated, but use the means, prove our Election by our calling, we should judge of our predestination, not so much *ascendendo*, by prying into Gods secret Counsel, as *descendendo*, by searching our own hearts. It was good counsel that Cardinal *Poole* gave to one who asked him how he might most profitably read the Epistle to the *Romans*. He advised him first to read the twelfth Chapter to the end, and then the beginning of the Epistle to the twelfth Chapter. Because in the twelfth Chapter the Apostle falls on matter of duty and sanctification, which is the only way to attain to the knowledge of those great Mysteries handled in the beginning, of Predestination.

Take heed of abusing this Doctrine:

Consectaries of Gods Election and Reprobation. *Austin* and some others which have written largely of Election, write sparingly of Reprobation, because there appears more seeming offensive harshnesse in the Doctrine of Reprobation, than in that of Election; the first being known gives light to the other.

1. Quarrel not with Gods Justice, because he hath determined not to give grace to some, *Rom.* 9. 14. That any are saved, it is from Gods mercy, there can be no injustice in refusing, when it is the meer mercy of God to take any: as if of many Traitors the King spare some, and hang up the rest: neither have the Elect a just cause to glory, nor the Reprobate to complain; since undeserved grace is shewed to the one, due punishment inflicted on the other. It bewrayes no more want of mercy in God, that he takes but such, then it did want of power, because he made not many worlds, since the exercising of one and the other, is determined by his wisdome.

It were unjust (say the *Polonian* Churches in their Catechisme) to punish any one, because he hath not done that which by no means he could do. But when God punisheth the wicked, and those that are refractory to his Word, what doth he do else but punish those which do not do that which they cannot do? See more there, *cap.*10. of the same brun.

This Doctrine of Absolute Election is very comfortable and usefull,

Secondly, This may comfort the people of God, who may be certain of their Election and salvation, *Rom.* 8. 38, 39. *Paul* had not this by immediate Revelation, because he concludeth upon such arguments as are general to all the godly. See 1 *John* 3.14. Certainty of mans Election and salvation is not such as we have of

Arts

Arts and Sciences, yet the truths of God are more to be adhered unto than any humane principle.

there inculcates it three times in one Chapter, Rom. 8. 33. It is absolute as it opposeth cause or not as it opposeth means. *Licet Electio non sit conditionata, tamen per Electionem constituit Deus ut salus non contingeret adultis nisi sub conditione fidei.* Twiss contra Corvinum. *Negamus* who are *omnes* decretum absolutum, *quod respuat* media & conditiones salutis & damnationis *ex parte hominum. Asserimus* decretum absolutum *quod* nullum motivum (*ut loquuntur*) *admittat ex parte Dei. Non negamus* fidem conditionem *esse* salutis: *Asserimus verò* fidem *dari absque omni conditione.* Kendalli *oratio de doctrina Neopelagianâ.*

Ephes. 1. 5, 6, 11. The Apostle condition in us,

Thirdly, Nor is it such as we have of doctrinal truths, we are not so perswaded of Gods favour in particular to us, as that there is a God, and that there is Jesus Christ, because the dogmatical truth is contained in the Scripture, the other is but a practical conclusion drawn from the General. 3. It is not such an Assurance as expelleth all doubting and wavering, *Mark.* 9. 24. yet doubting is a sinne, and we are to bewaile it: but the Papists teach doubting, and praise it under the name of humility, and say it keeps us from presumption. They say we can have but a conjectural and wavering knowledge of our salvation, justly therefore did *Luther* terme the Romish Doctrine concerning uncertainty of salvation, *Non Doctrinam fidei, sed diffidentiæ,* No Doctrine of faith, but distrust.

Fourthly, It is not such as presumption and carnal security, excluding all use of the means, *Work out your salvation with fear*; those which have been most perswaded of Gods love to them, have been most active for him: the love of Christ constraineth us.

It is the duty of Christians to make their Election sure by their calling, 2 *Pet.* 1. 10 Make it your main study: there is the Adverb of correction *rather*: you would rather look after other matters, but study this most.

Fifthly, It is more than probable, conjectural, or moral.

Sixthly, It is not of our own conscience and Spirit only, but inabled by the Spirit of God thus to conclude and determine, *Rom.* 8. *The Spirit witnesseth with our spirit.*

Those that finde this in themselves should feed upon this eternal comfort, it is Absolute, Eternal, Immutable, nothing shall oppose it, who shall lay any thing to the Elect? It is full of love and grace. We may make our Election sure by our calling, *Rom.* 8. 29, 30. and our effectual calling by two things:

1. By a new light.

2. A new life, 2 *Cor.* 4. 5. 1 *Pet.* 2. 9. *John* 12. 36. *Ephes.* 5. 8.

We have a new knowledge wrought in us of our selves, we see our misery by sin, and our inability to help our selves, *Rom.* 2. 23.

2. Of God, God in Jesus Christ is discovered to us, 2 *Pet.* 1. 3. We see our need of Christ, and know him to be a Mediatour, who must reconcile God and us.

3. A new life is wrought in us, *Ephes.* 2. 1.

We now die to sin, and live to God:

1. By faith, *Revelat.* 17. 4. These three are put together, faithfull, chosen and called.

2. By new obedience.

1. The Apostles exhortation shews it is a thing possible.

2. It is necessary, of great concernment, *use all diligence.*

3. It is profitable, *Such shall never fall utterly, an entrance shall be ministred unto them abundantly into the everlasting Kingdome of our Lord and Saviour Jesus Christ.*

First, It is every mans duty to give diligence to make his Election sure, both for the glory of God, and the comfort of his soul, but in Gods way, and according to his Ordinance, first Calling, then Election.

Secondly, When he hath used his utmost diligence, if he cannot make it sure, it is his misery, not his sin.

Thirdly, When the Spirit of God reveales to a man either the truth of his own graces, or else Gods eternal love to him, then a man is bound to believe it. It is,

1. A certain Assurance,

2. Secret, *Revel.* 2. 17.

3. Exceeding sweet, *Rejoyce in that your names are written in the book of life.*

4. It is an imperfect assurance, the assurance of faith, not of sight, it may be eclipsed.

Chap. II.

2. *The Execution of Gods Decree.*

GOD executes his Decree by Actions, Creation and Providence.

2. Gods external works. Psal. 33.6. Heb. 10.13.

Gods works are in time:
1. Past, Creation of all things.
2. Present, Government and preservation.

Creation is taken:

1. Strictly, When God makes any creature of nothing, meerly of nothing, not as if nothing were the matter, but the term; so the souls of men, and Angels are created of nothing.

2. Largely, when of some prejacent matter, but very unfit and indisposed, a creature is made, as *Adam* of the earth.

[a] *Creatio est actio Dei externa, quæ in principio temporis, seu dierum spatio, mundum produxit solo voluntatis suæ imperio, ad nominis sui gloriam.* Wendelinus.

[a] Creation is the action of God, whereby out of nothing he brought forth nature it self, and all things in nature, both substances and accidents, in and with the substances, and finished them in the space of six dayes, both to his own glory and the salvation of the Elect.

Creation is a work of God, wherein in the beginning of time, he did by the word of his mouth, make all things of nothing exceeding good, in six dayes, for his glory.

Or, It is an action whereby God the Father by his Word and holy Spirit made all things exceeding good for the glory of his Name.

Or thus, Creation is a transient or external action of God, whereby in the beginning He made the world by a meer command out of his own free-will in six days space to the glory of his Name.

1. *An action*] not a motion or change; motion argueth some succession, but in the things created, the *fieri & factum esse* is all one, nor is it a change, because that supposeth some alteration in the Agent.

2. *Transient*] It passeth from the Agent to the thing created, whereas in immanent actions, as Gods Will, Decrees, and personal Actions, they abide in himself.

Gen. 1.1. and the beginning of the Apostles Creed. The Father is said to work all things by his Word and Spirit, not as by an instrument, but as by a principal efficient of the same substance, and equal with himself. *Vide* Ludov. Viv. *de veritate Fidei Christianæ, l.1. c.9.*

3. *Of God,*] The efficient cause of all things is God the Father, Sonne and holy Ghost. Creation is the proper work of God alone, so that he is God which created the world, and he created the world who is God, *Jer.* 10. 11. It is without controversie, that the work of Creation agrees to God the Father, the same is expresly given to the Sonne, *John* 1. 3. *Colos.* 1. 16. and to the holy Ghost also, *Psalm* 33. 6. He brooded on the waters, *Gen.* 1. 1, 2. Sometimes it is ascribed to all the three Persons joyntly, *Let us make man*, Gen. 1. the Father speaks to the Son and Spirit.

Aquinas *parte prima Qu.* 44. *Artic.* 1. hath this Question, *Utrum sit necessarium omne id esse creatum à Deo?* The Schoolmen much dispute, Whether God may not give a creating power to a creature? and answer, No creature can be so elevated, as to concur to the execution of an Almighty Act.

It is a Maxim in the Schools, *Instrumentum creationis creatura esse non potest*; therefore it is a good argument against the *Arians*, That Christ is no creature, because he is a Creator. Mr *Hardy* his Sermon before the Lords on *Isa.* 57. 19. See more there.

In Scripture it is alwayes made the work of God, *Genes.* 1. 1. *Job* 9. 8. *Prov.* 16. 4. *Psalm* 33. 6, 8, 9. Creation is an act of Omnipotency. The Apostles when they dealt with the Heathens, urged the works of creation, *Acts* 14. 16. & 7. 26. *Rom.* 1. 19, 20.

Plus apud me valent illa quinque verba: In principio creavit Deus cœlum & terram quam omnia Aristotelis *cæterorumque Philosophorum argumenta quibus docent mundum carere initio.* Erasm. *Epist.* Pellicano *l.* 19.

4. In

4. *In the beginning*] By the Scripture it is a matter of faith to hold, that the world was not from all eternity; in the beginning notes not that there was time firſt, and then God created the world (for time is a creature and concreated) but it denotes order, that is, at firſt.

5. *The world*] that is, the Heaven and Earth, and all things contained in them, *Acts* 4.4. & 14.15. & 17.24. Κόσμος, that *well-ordered, decent, beautifull and comely frame of Heaven and Earth.* John 1.10. & 16.3. Rom.1.20. Epheſ.1.4. Mundus *Latinis appellatur.*

6. *By his meer command*] as appears *Gen.*1. *Let there be light, let there be Heavens*, which argues his Omnipotency.

7. *Out of his own free-will*] For God did not need the world, and therefore he created it no ſooner. He was happy enough in himſelf without men or Angels, *Pſal.* 115.5. *Prov.*8.30. Pſal.33.9.

8. The final cauſe, *To the glory of his Name*, Rom.2.20. Three Attributes eſpecially manifeſt themſelves in this work of Creation, Gods Power, Wiſdome, Goodneſſe; his Power in that he made all things by a word, and of nothing, *Iſa.* 40.16. his Wiſdome is ſeen in the order and variety of his works, *Pſalm* 136.5. and their exceeding wonderfull and particular uſes; his Goodneſſe, in that he would communicate being to the creatures.

Plutarch writeth, That the old Philoſophers, the ancienteſt Divines amongſt the *Pagans*, were wont to deſcribe pourtrayed out in ſtone, wood, and other matters, the Images of their gods, with muſical Inſtruments in their hands, not that they would teach others, or did believe it themſelves, that the gods were Fidlers or Pipers, or uſed to ſolace themſelves with Lute or Violl, but becauſe they held nothing more fit or anſwering to the nature of God, than to do all things in ſweet harmony and proportion; which the *Wiſeman* calleth in number, in meaſure, and in weight. *Mountague* againſt *Seld.c.*1.

The work of Creation, (ſay ſome [b]) is ſet out generally in a general propoſition, *In the beginning* [c] *God created the Heavens and the Earth*; which propoſition he after explains by its parts.

[b] Paræus, Petavius, & *alii.* Act.17.24. Col.1.16.

That the world was not from Eternity, but was made by God, theſe arguments may perſwade.

Firſt, and principally, Faith, *Hebr.* 11.3. which is grounded upon divers places of Scripture, [d] as the firſt and ſecond Chapters of *Geneſis*, and 38, and 39 Chapters of *Job*, and ſome *Pſalms* almoſt whole, as 104, and 136. This alſo is the firſt Article of our Creed, *That the world was created in time by God.* The Apoſtle *Paul*, Act.14.15. & 17.24,28. doth point out God to the Heathen by this work above others.

[c] *Dubitari non poteſt primum fidei articulum, quo credimus* in Deum creatorem Cœli & terræ, *extra-ſtum eſſe ex hoc* Moſis *aphoriſmo.* Paræus.

Prov.8.23. John 17.24. Epheſ.1.4. 1 Pet.1.20. *Vide* Gatakeri *adverſaria Miſcel. lib.* 2. *cap.* 2. [d] *Quamvis naturali lumine demonſtrari poſſet mundum à Deo fuiſſe conditum, tamen reſte* Auguſtinus *de Civit. Dei. lib.* 11. *cap.*4. *Quod Deus mundum fecerit, nulli rutius credimus quam ipſi Deo. Si mundus ſit opus Dei, neceſſe eſt ut Creator ejus ſit æternus,* Rom.1.26. *aliquin fuiſſet ipſe factus, & conſequenter pars mundi. Nam per mundum intelligimus compagem ſive aggregationem rerum creatarum.* Twiſſ. *contra* Corvinum, *cap.*6. *Sect.*2. *Nobis probabilior videtur eorum ſententia qui dicunt Hominem poſſe naturali lumine inveſtigare Creationem mundi.* Baronii *Metaphyſica Generalis, Sect.* 8. *Diſput.*1. *Vide plura ibid.*

We can learn but little from Philoſophers, even concerning Creation it ſelf, (the only Article of the Creed which they ſpeak fully too) unacquainted with Scripture. D[r] *Arrowſmiths* Chain of Principles, Aph.5.Exercit.4.

The Doctrine of Creation is a mixt principle, partly diſcovered by nature, and chiefly in the Word. Conſider it, 1. *Ex parte rei*, ſo the thing it ſelf was known to the Heathens. 2. *Ex parte modi*, faith only teacheth what it is: the manner and circumſtances of the Creation, how and wherefore the world was made, was wholly unknown to them, becauſe theſe things are not matters of ſenſe, but depend on the limitation of Gods will; nor matters of reaſon, but depend on the exuberancy of his power.

The ſame individual aſſent to the ſame truth, may be both *Cogbitio Scientiæ*, and *Cognitio Fidei.* By Faith we know that the worlds were made, and aſſent

to it. And by demonstrations it may be proved, That the world was made; and these also are sufficient to perswade assent. Now we from both grounds (joyntly) assent to this Proposition, that the world was made. The which Assent in respect of the Ground (*Propter evidentiam rei*) is an assent of Science or natural Knowledge. In regard of the other ground (*Propter authoritatem dicentis*) is an assent of Faith, or supernatural knowledge. Dr *Wallis* Truth tried, Chap. 8.

An mundus ab æterno creari, adeoque ab æterno esse potuerint; Inter Theologos controversum est. Scotus, Durandus, Thomas, *& alii Scholastici, quibus recentiores accedunt,* Gregorius de Valentia, *&* Suarez, *affirmativam amplectuntur. Contra vero negativam,* Ambrosius, Basilius, Augustinus *cum Scholasticis nonnullis, quibus quoque* Zanchius, Keckermannus, *&* Lutherani *quoque nonnulli accedunt; quibus & nos suffragamur.* Wendelini *Christiana Theol. Systema* Maius *l.*1. *c.*5. *Vide* Baronii *Metaphys. Gen. Sect.*8. *Disput.* 1. *Et* Petav. *de Deo. Deique proprie. l.*3. *c.*7.

Secondly, and probably, the light of Nature shining in these reasons:

1. The original of Nations laid down by *Moses*, Gen. 10. and elsewhere, which could not be fained by him, since some memory of them was then extant among many, which yet in progresse of time was extinguished.

2. The beginning of Arts, the first inventers whereof are known, and in what time they flourished: for it is not probable that so many ages before, mankinde lived without Arts, and that in these last times they were all both invented and perfected.

Mr *Pemble* in his Treatise of the providence of God.

3. The newnesse of all Heathenish Histories, the ancientest of which tell of nothing before *Noah's* flood, or the beginning of the *Assyrian* Empire under *Ninus*. The holy History it self is onely of four thousand yeares, or thereabout, which nevertheless is the greatest Monument of Antiquity. Now it would be a most unworthy reproach and contumely cast upon all those men who had lived so many infinite ages ago, to say they were so ignorant that they could not, or so sloathfull that they would not deliver in writing what was done in their times.

Vide Ludov. Viv. *de veritate Fidei Christianæ. lib.*1. *cap.* 20.

4. The decay of mans body and age, which from a great strength, quantity, bignesse and time of life, is now come down to a narrow scantling, which if it had decreased so always in infinite ages, it would by this time have been brought almost to nothing.

August. *de Civitate Dei. l.*12. *c.* 9. Plin. *l.*7. *c.*16. Aul. Gell. *l.*3. *c.*15. Juven. Sat. 13.

5. The certain series and order of causes and impossibility of their proceeding *in infinitum*: for it must needs be that there should be one first, which is the universal cause: but first it is not unlesse it be One, nor One except it be God.

See the several reasons urged by the Philosophers and their followers, to prove the Eternity of the world, answered by *Raymundus* in his *Pugio Fidei adversus Judæos parte prima, c.*7,8,9,10,11. See also *ibid. c.*12,13,14.

6. As a thing is, so it workes, but God doth not depend upon another in his being, therefore neither in working doth he require a pre-existent matter.

7. Art presupposeth Nature, and Nature matter; but God in working is a more excellent cause than Art or Nature; therefore presupposeth nothing in working.

8. The first cause, *viz.* God is Infinite, therefore he can doe whatsoever implyeth not a contradiction; but the Creation of things in time implieth it not.

Lactantius. *Peter* saith it three times in one Chapter, 2 Pet. 3.7,10, 12.

9. Whatsoever perisheth hath a beginning: the world doth perish, because all its parts decay, and are subject to corruption, therefore the whole. The Angels and soule of man are changeable by nature, as appears by the fall of the Devil and mans fall.

That the World is so compounded

10. Either the world was eternal, or had a beginning: It could not be eternal:

1. Because it is compounded of divers parts, and those in nature contrary one to another, which could not meet together in that order themselves, therefore it

was

was made by some-what, and then either by it self, which could not be: for that which makes, is before that which is made; and the same thing cannot be before it self, or else it was made by some creature, which could not be, because that is but a part of the whole, and therefore meaner than it considered as whole, and not able to make it.

our senses tell us, seeing some things are heavy, some light, some hot, some cold, and one of these is apt to destroy another, as is the nature of contraries

2. The world could not be eternal, because it is limited in respect of place, quantity, power, therefore it is not infinite in time. That which is eternal is the first thing, and consequently the best, therefore God is only so, having no parts, not being subject to corruption.

What is eternal, is without beginning, mutation, succession, or end; so onely God. See Dr *Hackwells* Apology of Gods providence, *pag.* 39, 46. and Dr *Pearsons* Exposition of the Creed, Article first, *pag.* 93. to 106. *De qua re inter duos Rabbinos est Controversia, R. Eliezer, & R. Josue; altero mundum in Martio; altero in Septembri contendente conditum esse. Quod quia nobis Scriptura non exprimit, tanquam curiosum relinquamus.* Mercer. If the question were asked indefinitely, Whether the world began in the Spring, the Summer, the Winter, or the Autumn? The answer must be, That it began in all. For so soon as the Sunne set forth in its motion, the seasons immediately grew necessary to several portions of the Sphere, so divided among the parts of the Earth, that all had every one of these, and each one or other at the same time. *Gregory de Æris & Epochis. Julius Scaliger* saith, *Mundum primo vere natum sapientes autumant, & exclere par est.* So the most part maintain, and for the best reasons. And if it were not otherwise evident, Nature it self is very convincing, whose Revolutions begin and end in the Vernal Æquinox. *Id. ibid. Mundi, adeoque Anni primi initium circa vernum æquinoctium fuisse non dubito. Unde Astronomi omnes cœlestium motuum initia a primo Arietis puncto sumpserunt. Hac opinio firmata est omnium Scriptorum Ecclesiasticorum consensu, atque veterum Theologorum calculo comprobata.* Simf. Paraf. *ad Chron. Cathol. cap.* 6. *Vide plura ibid.* Et Voet. *Thes. de Creatione partem secundam*, pag. 587, 588, 589, 590. Et Voffii Rat. *Chronol. Dissertat.* 11. *cap.* 1, 2, 3, 4, 5, 7. Et Petav. *De Doctrina Temporum*, l. 9. c. 6. Et Hotting. *Hist. Creat. Examen, Quæst.* 5.

By these reasons it is evinced, That the world is not eternal, but was created by the chief Work-man of all things in time. But concerning the time of the yeer, when the world was made, whether in Summer, Autumn, or the Spring, we will not raise any curious and unprofitable Questions. See *Sarsans Chronologia vapulans*, pag. 123. B. *Ushers* Annals, and *Needler* on *Gen.* 1. 6. Let it suffice to know, that it was created by God in the beginning, *Gen.* 1. 1. that is, in the beginning of time, or rather together with time, thus in time; for the instant and moment of Creation was the beginning of all following, but not the end of precedent time.

Hitherto concerning the efficient cause, there followeth the matter of Creation.

Of the first and immediate Creation: there was no [e] matter at all, the Divine power drew out Nature it self, not out of any pre-existent matter, but out of meer nothing.

[e] This is a kind of contradiction in Logick, The matter was no matter, but true in Divinity.

Materiam nisi quæreres, nulla fuit.
Nothing but nothing had the Lord Almighty,
Whereof, wherewith, whereby to build this City. Silvester.

Nothing negatively, a thing that never had a being. When we say, God made the world out of nothing, our meaning is not, that nothing was the matter whereof the world was made; but onely this it was the *Terminus à quo, non materia ex qua. Commune axioma illud Philosophorum placitum ex nihilo nihil fit, ordinaria rerum corporearum conflatarum & humanis artificiis aptari potest: sed Creationi (quam ignorant) & divinæ potentiæ opponi nequit.* Gomarus *De Provid. Dei. c.* 7.

Thus were created all incorporeal and immaterial Substances, the Angels, the reasonable soul, and the highest Heaven (as some say) for those things which are void of matter, cannot be framed but of matter.

God made some things immediately perfect, as the Angels and highest Heavens, which were made the first day; other things he made by degrees, as the inferiour Creatures.

2. The

2. The mediate Creation is, when a thing is brought forth of a præexistent matter, yet so rude and indisposed, that it may be accounted for nothing: so *Adams* body was *created of the dust* (or slime) *of the Earth*, Gen. 2. 7. Beasts and birds out of the Earth, *Gen.* 1. 19. which God did meerly of his good pleasure, no necessity compelling him, nor the matter he took any way helping him in working; it was nothing privatively, as they call it.

Divines observe four things in Gods Creation:

1. His Command; whereby he said, *Let there be light, and there was light.* Gods words are things.

2. His Approbation; whereby all things are acknowledged as good. *God saw they were good.* They were so in respect of their own kind and nature. 2. In respect of the Universe, that is, apt for the end [f] for which they were made, free from all defect and deformity. God made all the creatures to be serviceable one to another, especially to man, 1 *Tim.* 4. 4. I cannot tell by what Logick we call a Toad, a Bear, or an Elephant ugly, they being created in those outward shapes and figures, which best expresse those actions of their inward forms. And having past that general visitation of God, who saw that all that he had made was good, that is, conformable to his will, which abhors deformity, and is the rule of order and beauty. Dr *Browns Religio Medici.*

[f] *Bonitas rei creatæ est illa perfectio, qua apta fit ad usum cui inservit.* Amesius. *Hæc bonitas duplex est,* 1. *Generalis omnium creaturarum*, viz. *Integritas & Perfectio omnium donorum & virium naturalium, quarum beneficio suas operationes exercere possunt conformiter ad Divinam Voluntatem & ordinate ad proprios fines.* 2. *Specialis, creaturæ rationalis, Angelorum & hominum; qui donis supernaturalibus ornati sunt, quæ vocantur uno nomine sanctitas sive Imago Dei.* Gen. 1. 26.

3. Ordination and Appointment, whereby he assigned unto all creatures their use, *Jer.* 52. 15. He made nothing in vain.

4. A Sanction of a Law and Decree which the creatures must alwayes observe, called a Covenant with day and night.

Hitherto of the efficient cause and the matter: there followeth the form of Creation, which may be considered either in respect of God, or in respect of the things created.

1. The manner of Creation in respect of God is this, He did not create the world by a necessity of nature, but according to the Eternal and Immutable; yet most free decree of his will.

The manner of Gods producing all things, by the word of his mouth, he spake not so many audible words, *Let there be light*; this word was *Nutus Dei*, an actual putting out of the will of God.

2. By his word and beck alone, without any change, wearinesse or toil, he made and established all things.

The form of Creation in respect of the things created, is two-fold:

1. Internal *(viz.)* the very force and power of nature imprinted by God both in all things in a common manner and respect, and in the several kinds according to the particular essence and condition of every thing, by which they are made powerfull to proper or common operations.

2. The external forme is two-fold, partly a suddain and momentary production of all things; partly, a most beautifull disposing and excellent order of all things produced, both in themselves, and among one another, *Gen.* 1. 3.

Mr *Pemble, ubi supra.*

There is order:

1. In making them: In simple things, as the Elements; God began with those that are most perfect, the light or fire, the purest creature, *Psalm* 104. 2. and then went on to the lesse perfect, in mixt bodies, he began with things more imperfect, first made things that have being and no life, then plants, after beasts and men.

2. In disposing all things in their proper places for the beauty and service of the whole, the beasts in the earth, the fishes more in number and greater in bulk in the

Sea.

Sea. God could have created them all at once, but he made them in the ſpace of ſix [g] dayes, that he might ſhew,

[g] That opinion of *Auguſtin*, that God made all things in a moment, and diſtributed them into dayes, becauſe of our better underſtanding, is exploded by all. Although Creation was done in a moment, in reſpect of the particular bodies ſeverally conſidered, yet in reſpect of all, it was not perfected in an inſtant, but in the ſpace of ſix dayes; which ſpaces of dayes, note not a temporal ſucceſſion of the ſame, but the order of divers works. Some alledge, *Gen.* 2. 4. but it is not unuſual in the Scripture to comprehend many dayes under the name of one. *Vide* Aquin. *part.* 1. *Quæſt.* 74. *Art.* 2.

1. His power in producing whatſoever effects he would without their general cauſes, while he enlightned the world, made the earth fruitfull, and brought plants out of it, before the Sun and Moon were created.

2. His goodneſſe, and liberality, while he provides for his creatures not yet made, and brings the living creatures into the Earth filled with plants and nouriſhment, men into a world abundantly furniſhed with all things for neceſſity and delight.

3. That we might thereby more eaſily conceive, that the world was not made confuſedly or by chance, but orderly, and by counſel, and might not perfunctorily but diligently conſider the works of Creation. How ſhould we deliberate in our actions [h] which are ſubject to imperfection? ſince it pleaſed God not out of need to take leiſure.

[h] *Feſtina lentè.*

So much for the form of Creation, there remains in the laſt place the End, which is two-fold:

Firſt, The laſt and chiefeſt, the glory of God the Creator, in manifeſting his Goodneſſe, Power and Wiſdom, which Excellencies of God ſhining forth in the exiſtence, order and wonderfull workmanſhip of all creatures, and in the wiſe Government and adminiſtration of them, God would have acknowledged and praiſed by reaſonable creatures, *Pſal.* 19. 1. & 10. 24. *Prov.* 16. 5. *Iſa.* 40. 26. *Rom.* 1. 20.

Magnitudo creaturarum ducit nos ad Dei potentiam: Ordo verò, & pulchritudo ad ejus ſapientiam: Bonitas autem, gubernatio atque conſervatio, ad benignitatem. Raymund. *Pug. adverſ. Jud. parte* 3. *Diſt.* 1. *cap.* 6.

Secondly, The next End for the work it ſelf, that all things ſhould ſerve man, and be uſefull to him, eſpecially to further the ſalvation of the Elect, *Gen.* 1. 20. *Pſ.* 8. 4, 5, 6. 1 *Cor.* 3. 21, 22.

It ſerves to confute ſundry errours:

Conſectaries from Creation in general.

1. The *Arians*, which ſaid the world was made by Chriſt, as the inſtrument and ſecondary cauſe; that place *Rom.* 11. 36. doth not prove an inequality of perſons.

2. The *Manichees*, which held two beginnings contrary to themſelves, God the Author of good things, and the Devil the author of evil; this is blaſphemy againſt God, and is contrary to what *Moſes* ſaith, *Gen.* 1. 31.

3. *Ariſtotle*, that held the world was eternal (as *Ludov. Viv. de verit. fidei Chriſt. l.* 1. *c.* 10. ſaith) though ſome [i] ſay he did not. Yet *lib.* 1. *de Cœlo cap.* 10. he confeſſeth it the general opinion that the world was made: which was ſo ancient a Tradition of all the firſt Philoſophers, that from *Linus*, *Muſæus*, *Orpheus*, *Homer*, *Heſiod*, and the reſt, they all mentioned the original of the world, entitling their books, Κοσμογονία or Θεογονία, or the like. *Pearſons* Expoſition of the Creed, Article 1. pag. 96.

[i] Albertus Magnus, *Et eo major diſcipulus*, Thomas Aquinas.

Democritus who held that the world was made by a caſual concourſe of Atomes, and that there were infinite worlds, when the Scripture ſpeaketh but of one; God ſent his Sonne into the world, not worlds. See the Diſcovery of the World in the Moon, *Propoſit.* 2. M[r] *Roſſe* oppoſeth thoſe Atomes Refutat. of D[r] *Browns* Vulgar Errours, *cap.* 17. *Ubi ſunt, aut unde iſta corpuſcula, cur illa nemo prater*

Perſuaſum nobis cupiverunt non tam propoſitum Ariſtoteli *fuiſſe æternitatem mundi arrodunmodis ac invitis rationibus comprobare quam illud ſolum oſtendere, mundum non eſſe genitum, hoc eſt, non incepiſſe per motum, qua Philoſophorum priorum ſententia erat.* Voſſius *in Theſibus de Creatione. Vide plura ibid. Et* Hackwell *Apolog. pag.* 442, 443, 444. *Vide* Raymundi *Pugionem Fidei part.* 1. *cap.* 14.

mum Leucippum *somniavit, à quo* Democritus *eruditus, hæreditatem stultitiæ reliquit Epicuro.* Lactant. *Divin. Instit. lib.* 3. *de falsa sapientia,* pag. 190. *Vide plura ibid. &* 191.

Galen, who having read the fifth Chapter of *Genesis,* said, That *Moses* said much, but proved little.

Origen, who perverted this story of the Creation of the world delivered by *Moses,* by his Allegories. Against whom *Epiphanius* disputes in his 64th hereſie, and much more copiously in *Ancorato,* where he shews that *Origen* applied to a spiritual sense, what is written in the beginning of *Genesis,* of Paradise, and the procreation of the first man, and other things of that nature; whereas there is mention only of corporeal things in that whole relation. *Vide* Petavium *de opificio sex dierum.* l. 2. c. 5.

Secondly, It condemns:

1. Those which set their affections on the creature: If there be beauty in that, what is in the Creator?

2. Those that abuse the creatures by cruelty, or pretended Lordship.

3. Those which mock at the parts of any man; if born lame or deformed; this is to despise the Workman, to murmur at the Potter.

Jer. 27. 5. & 45. 4. Rom. 9. 21.

Thirdly, It shews that God hath first, chief, absolute and perpetual Sovereignty over all his creatures; so that he can use, command, and do with them as in equity seems good to his heavenly wisdom.

See Act. 17. 24, 25, 26, 27, 28.

Fourthly, When we behold the Heavens, the Earth, Air, and Sea, how they are filled, what use and commodities they have, we should contemplate God in those things we see with our eyes. 2. We should learne what a one God is.

1. Eternal, He that made Heaven and Earth is ancienter than both.

He bounds the Sea with his Word onely; God instanceth in the work of Creation to Job, to shew his power.

2. Almighty; Great works cannot be brought to passe without great strength: he must needs be infinite in Power, which made Heaven and Earth, and hangs the Earth as a Ball, without any pillar to support it.

3. Most Wise; strength separated from wisdom, is little worth: God knows all things, the nature of the Heavens, Earth, Water perfectly; because he put such a nature into them: Tell your selves, that God is a wise understanding Essence, can order all to the best.

4. Exceeding Good; He hath infused goodnesse into the Heavens, Waters, Earth, they are helpfull and serviceable to man: how much more goodness is there in God, *He is good, and doth good,* Psal. 119.

His Wisdome shines in the exquisite workmanship, variety, order, and subordination of them one to the service of another.

5. See his Love in making man[k] best of the creatures here below: we should honour God in our minds, account him the chiefest and only good, and his favour the chiefest felicity, bring our wils to long after him, to desire him above all other things, chusing him as our happinesse, loving him, and desiring to enjoy him fully: Learn to fear him above all, not daring to offend him, *Acts* 4. 24. and obey and please him; what more agreeable to reason, than that the Maker of all should be Ruler of all? We are more his, than a child his Parents, a servant his Masters. We

[k] Man was magnified in Creation, in being made so excellent a Creature, Psal. 8. 5. and in having so many excellent creatures made for him, Psalm 8. 3, 6, 7, 8.

Luther in his Comment upon *Magnificat,* relates a Story of two Bishops, that riding to the Council of *Constance,* and espying by the way a poor Countreyman weeping, turned toward him, asked him, *Why he wept?* he answered, I weep to see this Toad (that lay upon the ground before him) because I never blessed God sufficiently, for that he made me so beautifull a creature, and not so ugly as that Toad: at which one of the Cardinals admired, and said that speech of *Austins* was true, *Surgunt indocti & cœlum rapiunt, & nos cum doctrinis nostris sine corde, ecce ubi volutamur in carne & sanguine?* But may it not be said of this speech (though the intention were good) what *Lactantius* wittily saith of *Plato's* thanking Nature, that he was a man rather than a beast, a male rather than a female, a *Grecian* rather than a *Barbarian,* an *Athenian,* and born in the times of *Socrates? Ego plane contenderim, unquam tricquam dictum esse in rebus humanis delirius. Quasi vero si aut* Barbarus, *aut mulier, aut ignobilis denique natus esset, idem ipse* Plato *esset, ac non ipsum illud, quod natum fuisset.* Lactant. *Div. Instit. de fals. sapient.* l. 3.

should

ſhould alſo acknowledge that he made us, *Pſalm* 100. and praiſe him. Gods great works call for great praiſe: We ſhould honour him with our tongues, and ſpeak good of his Name, *Pſal.* 19.2. *The Heavens declare the glory of God*, i.e. give occaſion to man of declaring it.

It is our duty to honour God as a Creator, *Eccleſ.* 12.1. other creatures were made by him, and for him; but we are living reaſonable creatures, have underſtandings to know him, and affections to fear him, he hath a right to us. It is the property of Gods children to be ſenſible of this obligation, *Pſal.* 100.3. a day of account alſo will come, when he will ask us, what ſhare he had in our time? whether we have lived for him, or our ſelves?

Fifthly, This is a comfort to thoſe who acknowledge God to be ſuch a one as he is. Is not he rich enough to maintain them? Wiſe enough to direct them? Strong enough to protect them? If thou want goodneſs, he can create in thee a new heart; it may comfort the godly in regard of the Reſurrection; God can raiſe them up at the laſt day.

There are ſpecial occaſions when we ſhould think of the works of Creation. 1. When we are not affected with the majeſty and glory of God, let us ſee his Excellencies in the creatures, Pſalm 104.1. 2. When we are haunted with the thoughts of Atheiſm, the world could not make it ſelf, that which is ſupported by another, muſt needs be framed by another. 3. When we doubt of the promiſes of God, becauſe of appearances to the contrary, Iſa. 51.6. & 46.11,12. Pſal. 124.1. 4. When our hearts doubt in reſpect of our proviſion, Mat. 6.25,26. 5. When we would greaten the priviledges of our Covenant-intereſt, *Jon.* 1.9. 1 *Cor.* 3.22,23. Marks to try when we meditate fruitfully of the creatures: 1. Then our hearts will be more apt to praiſe the Lord, Rev. 4.11. 2. Then the heart will be drawn off from the creatures to God. 3. There will be a greater fear of God, Jer. 5.22,24. 4. There will be more love to God for all his kindneſſe, and more obedience to him; what intereſt hath the Lord in you, who made you out of nothing, and ſuſtains you by his Providence? and you will truſt in him more, 1 Pet. 4.19.

Sixthly, It is a great terrour to the wicked, which do not fear but deſpiſe him; God will hate, deſpiſe and deſtroy them: God can do it; he made Heaven and Earth, and he will do it, becauſe he is true, he hath threatned it; Oh the miſery of that man which hath him for his enemy!

Iſa. 17.11.

Seventhly, We may learn from all the creatures in general:

1. To bewail our Rebellion againſt God, which all of them reprove, for they all ſtand in their kind and ſtation in which God ſet them at firſt. The Sun rejoyceth to run his courſe: the Sea keepeth her bounds: the Earth ſtands upon her foundation: the Heavens keep their motion, and declare Gods glory; the very Winds and Seas obey him.

2. All of them teach[1] the inviſible things of God, *Rom.* 1.20. as was beforeſhewed.

[1] He that ſtudies the creature much, ſhall finde much of God, and of himſelf. Some conceive *Iſaac* Gen. 24.63. ſtudied the Book of the creatures.

Eighthly, We ſhould make a right uſe of the creatures: uſe them,

1. Devoutly, 1 *Tim.* 4.5. in Faith, *Rom.* 14.14. & *ult.* with prayer and thankſgiving, *Mat.* 15.36. *Acts* 27.35.

2. Soberly, 1 *Cor.* 10.31.

3. Thankfully, 1 *Tim.* 4.4.

Having handled the works of Creation in general, I now proceed according to *Moſes* his Method, to a more particular enarration of each dayes work.

The whole firſt Chapter of *Geneſis* may be thus divided:

1. The Author of the worlds Creation, God.

2. The Work.

3. The Approbation of it.

Verſe 1. *In the beginning* of time, or being, therefore the World was not eternal.

John begins ſo, and took it hence: But *beginning* there may mean from Eternity: or as here, Chriſt did not begin then, but was then, *Prov.* 8.22.

Bara Elohim, Gods Created *a*. That difference between the Noun Plural, and Verb Singular (saith *Boot*) signifieth not the mystery of the Trinity, but is an Idiotism of the Hebrew Tongue, in which such Enallages are frequent, as *Numb.* 32.25. Most of our men take the joyning of a Singular Verb with the Plural *Elohim*, for a mysteal expressing the holy Trinity. But the *Jewish Grammarians* make it an Enallage of number, chiefly to expresse excellency in the Persons, to whom it is referr'd. *Buxtorf* Titles of Honour, *part.* 1. *chap.* 6. However, there is no difference in the thing it self; for the Name of Gods being taken here essentially, (not personally) is common to the three Persons; Gods created, is as much as the Father, the Sonne and holy Ghost created; for elsewhere it is manifest from Scripture, that not onely the Father, but the Sonne and holy Ghost also created the world.

a Aliis Scripturæ locis apertiùs & expressiùs potest Trinitas confirmari, & efficacius adversùm Judæos est pugnandum ne nos illis ridiculos præbeamus linguarum imperitos. Mercer. *in loc.*

Ego cum Calvino, Mercero, & aliis, in eo resisto, ex sola voce Elohim *terminationis pluralis conjuncta cum verbo singulari non posse solidum duci argumentum pro tanto mysterio, quia rationes allata mihi videntur aliis adductis pro sententiâ contrariâ præponderare. Etsi existimem laudandum esse pium illorum studium, qui aliter sentiunt, & ex hoc loco sic intellecto mysterium Trinitatis probare conantur. Sed quia non agitur de intentione eorum, quam piam & bonam censemus, verùm de Moſis proposito in hujus vocis usu, missa eorum intentione, rem ipsam in se ballantes, judicamus solidiora consectanda esse argumenta, quam quæ à vocula aut constructione aliqua grammatica deducuntur, quam Judæis & hæreticis præcisè sit eludere, & quasi de re ipsâ triumphare, ex talium argumentorum refutatione gloriari.* Rivetus *in loc. Vide* Galatin. *de Arcanis Cathol. veritat. lib.* 2. *cap.* 9. Pharus *Vet. Teſt. Sect.* 8. Capel. *Diatrib. de nomine* Elohim, *c.* 7. *&* 11. *Non puto argumentum esse admodum solidum; Siquidem Scriptura consuetudo id habere videtur, ut nomina illustrium personarum ponantur in numero multitudinis, licet verba retineant numerum singularem. Quam consuetudinem non Itali ex parte imitamur, dum viris gravibus non dicimus, Tu, sed Vos: licet unum, non multos alloquamur.* Bellarm. *de Christo l.* 2. *c.* 5. *Vide plura ibid.*

Created,] signifieth an act of infinite power, and is not communicable to any creature, i. *Ex nihilo fecit, & quidem potentissimè ac magnificentissimè. Junius.*

Per Cœlos intelligendum esse statuitur omne quod in Cœlo supra lunam est: per terram verò, omne quod in terra infra lunam est, ita ut hisce duobus comprehendatur Creatio universi mundi. Menasseh Ben Israel *Problem.* 23. *de Creatione.*

Heaven and Earth.] In the first day were created Heaven and Earth, as it were the foundation and roof of the building, *Psalm* 104. 5. *Esay* 40. 21, 22.

Some say the Heaven of the blessed is an uncreated place; God onely is the objective happinesse of Heaven, the subjective happinesse, or place where we enjoy this happinesse, is Heaven. Others say, it was made in the second day, when the Firmament was created.

The work of the first day, was

1. Heaven, *Gen.* 1. 1. under which name are comprehended partly the Empyrean first and immoveable Heaven, which is called in Scripture, the third Heaven, and Heaven of Heavens, *Ephes.* 4. 10. 2 *Chron.* 6. 18. *Acts* 1. 11. and partly the celestial Spheres, which it is probable were made the first day; but without those lights of the Stars, with which at length in the fourth day, they were adorned: The Hebrew word for Heaven being of the Dual number, may imply both. The heavenly Intelligences or Angels, the Inhabitants of the invisible Heaven were then made, as is probable, saith *Chemnitius*. *Vide* Hotting. *Hist. Creat. Examen. Quæst.* 17, 18.

Cælum, id est, extimum illum hujus universitatis ambitum cum superi cœlestibus incolis illius & spiritualibus formis atque intelligentiis, Gen. 2. 1, Job 38. 7. *Jun. in loc. Piscator Expos. Symboli* saith, The Angels were made on the second day with Heaven in which they live. He saith, they were not created the first day, then onely the confused Masse which prophane Writers name the Chaos, and light were created, but they were created before the third day, when the Earth was founded, *Job* 38. 4. therefore they were created the second day.

2. The four first simple things or elements, as some think, Earth, Water, Aire, Fire, and the fitting of them for use, by making day and night. Though others

others hold, That the Air and Fire are comprehended under the Firmament, the work of the second day. For the Earth, there is *He* emphatical in that Earth which we dwell in, though then unpolished. The Earth is described in the second verse; *In that it was without forme and void*, deformity, and *Vacuity* in the original; without inhabitants, and without Ornament, the Earth and Waters were joyned together among themselves, the waters at first did encompasse and cover the Earth round about, as it were a cloathing and garment, *Psal.* 104.6. *Darknesse was on the face of the deep*; that is, the waters, which incloſed the earth in themselves.

Eadem habes apud Hebræos, Terra autem informis erat & vacua, &c. Vide Pererium in Genesin. Tostatum Annal.

Vers. 3. There is an extraordinary Light mentioned; (the ordinary fountain of light is the Sun) which in what subject it did inhere is not certain. Some say water in the thinner parts of the Superficies, some the heavenly Spheres, others say, the Element of fire: for that (say they) is either included under light, or we know not whether to referre it; and God created not accidents without subjects.

It is questioned, whether this light was spiritual or corporeal, a Substance or Accident. *Vide* Fuller. *Miscel. Sac. lib.* 1. *cap.* 19.

The works of the second day were two-fold:

First, That most vast Firmament, *viz.* that space between the Earth and Skie: The Hebrew word signifieth the extending of any thing, or the thing it self.

The word Firmament in Latine, Expansum in French. This made some hold, That there were waters above the crystalline Heaven. *Omnium, quæ in Mosaica ista descriptione continentur, difficillimum est opus dei secundi: in qua firmamentum fuisse dicitur. Pererius de operib. sex dierum. lib.* 2. *in fol.*

Secondly, The division of the Waters above, from the Waters below, that is of the Clouds which are in the middle Region of the Air, from the Fountains, Rivers and Sea, which remain under the lowest Region. But by the name of Clouds and Waters above the Firmament, we may understand all the Meteors, both watery and fiery, which were created then in their causes, *Jer.* 10.13.

Skies, as *Brentius* saith, alledging that place, *Psal.* 148.4. The Schoolmen understand it of the Heaven. *Omnium, quæ in Mosaica ista descriptione continentur, difficillimum est opus dei secundi: in qua firmamentum fuisse dicitur. Pererius de operib. sex dierum. lib.* 2. *in fol.*

The approbation given of other dayes, is here omitted in the Hebrew, not because Hell was created on this day, as the *Hebrewes*° say: but because this work of distinguishing the waters was yet imperfect, and finished on the third day.

° Mercer. *in* Gen. *Vide* Voss. *de orig. & progres. Idol. l.* 2. *c.* 67.

The work of the third day was three-fold:

First, The conflux, or gathering of the waters below into one place in regard of the greater part of them, called Sea, that so they might not overflow the Earth: and by this command of Gods, they still continue so. *Luther* said well, That all a mans life upon the Earth is as great a miracle, as the *Israelites* passing thorow the red Sea.

Eccles. 1.7. Job 26.10. & 38.13. Psal. 104.9.

Secondly, The drying of the Earth, to make it habitable, and fit for nourishing plants and living creatures.

Thirdly, The producing of Herbs and Trees of all kinds.

The works of the fourth day were, the Lights both greater, as Sun and Moon; and lesser, as the other Stars, placed in the Heavens as certain receptacles or vessels, wherein the Lord did gather light, which before was scattered in the whole body of the Heavens.

Secondly, The use of them, they were to give light to the world, to distinguish the Night from the Day, the Day from the Week, as also to distinguish seasons, Summer and Winter, Spring and Autumne, Seed-time and Harvest.

Gen. 8.22.

They are Signes

1. Natural: By them we may guesse of the Weather, *Matth.* 16.2,3. from the colour and figure of the Moon, some will conjecture what weather is like to be.

Pallida luna pluit, rubicunda flat, alba serenat.

Rangt soir & blanc matin, C'est le plaisir du pelerin. See *Plinies* Natural History, *lib.* 18. *cap.* 35. and Luke 21.25.

2. Civil:

2. Civil: Husbandmen, Gardners, Fishermen, Mariners, gather observations from them.

3. Ecclesiastical: To know the New Moons, and strange Apparitions in them are signs of Gods anger, as extraordinary Eclipses p, blazing-stars.

p As at Christs death, which Eclipse Phlegon Aroyensis, a great Astronomer beholding, and little knowing of Christs Death, cried out, *Aut Deus naturæ patitur, aut mundi machina dissolvitur.*

The works of the fifth day; were,

The Fishes of the Sea, and Fowles of the Air, divers in nature, shape, qualities, vertues and manners of living: the Fishes were appointed to increase, multiply, and fill the waters: and the Fowls to increase, multiply, and fly in the air.

The work of the sixth day is two-fold:

First, All terrestrial brute creatures, Beasts q, Cattle, and every thing which creepeth upon the earth in their kind, having vertue and power from God to increase and multiply.

q The Beasts of the earth are here distinguished into three ranks: 1. Cattel, that is, all tame and domestical beasts. 2. Creeping things, whereby are understood those which have no feet, as Serpents, or those which have but very short feet, as Worms, Ants. 3. Beasts, whereby are understood all wild beasts, which have their name from life in the Hebrew. The *Jewish* Rabbins gather from Gen. 1. 27. that the first man was both Man and Woman, both Male and Female, an Hermophrodite. *Paget* of Talmud. Alleg. cap. 1.

Secondly, Man, Male and Female, *Adams* body of the dust of the Earth, *viz.* That he might have in his own bosome an argument and incentive of humility, least for his excellency he should wax proud against God: *Eves* body out of a rib of *Adam*, for a signe of most near conjunction, and love betwixt man and wife. The Creation ceased in man, as in the Master-piece of Gods skill, and as in the end to which all other things were destinate. For all other Creatures, by the bounty of the Creator, were to serve *Adam*, as their Lord and Prince.

Chap. III.

Of the Creation of the Heavens, the Angels, the Elements, Light, Day and Night.

I Shall now insist more largely on the particular Creatures, and draw some Conclusions from them, saying little of the reasonable Creatures, Angels and Men; because I intend more fully to treat of them by themselves.

All Philosophy is in the first Chapter of *Genesis*: *Basil*, *Ambrose*, *Zanchy*, *Plotinus*, have drawn Discourses of Philosophy hence.

The Creation of the Heavens is a great and wonderfull work of God; the Heavens were not alwayes, neither came they by chance, or any other way, but by the wonderfull power of God creating them. So the Scripture telleth us often, *Psal.* 102. 15. *Isa.* 40. 12. & 22. & 42. 5. & 45. 2. & 48. 13. God frequently challengeth to himself the glory of this exceeding great work, alledging it, as an effect of his wonderfull power and greatnesse.

Du Bartas hath most excellently described the Creation of the world in his first Week. *Ronsard* being asked, what he thought of that Book, answered wittily, *Monsieur* Du Bartas *à plus fait en sa sepmaine que je n'ay fait en toute ma vie*: Bartas hath done more in one Week, than I have done in all my life.

The

The excellency and greatneſſe of this work appears in divers things:

1. The Abſtruſeneſſe of the matter.
2. The Perfection of the form.
3. The exceeding hugeneſſe of its Quantity.
4. The height of it.
5. Its ſwift motion.

Laſtly, The excellent Uſefulneſſe of it for the Creatures here below, and all other things contained in it.

Though ſome Aſtronomers have accuſed the Heavens into a diviſion of Spheres, yet may we ſuſpect ſuch diviſion to be

rather in the Aſtronomers than in the Heavens. Dr *Holyday* on *Ezek.* 37. 22. *Vide* Zanch. *de oper. Dei parte ſecunda lib.* 2. *cap.* 2. *Theſ.* 4.

First, The Matter of the Heavens is dark and hidden, and goes beyond the power of mortal Creatures, certainly to determine of it. Philoſophers know not what to ſay here; ſome of them do thinke, that the upper Heavens are made of the ſame matter with theſe inferiour bodies; and ſome again do deny it, and think it conſiſts of another, which they call the fifth Eſſence; becauſe they perceive it to be of ſuch different working and qualities from the things below.

Secondly, The Perfection of the Figure [g] of the Heavens, and all the Starres of Heaven doth marvellouſly grace it. For it is of an Orbicular or round forme, a circle encompaſſing the earth and waters round, which is of it ſelf alſo for the main Orbicular; and this concerning the Starres our ſenſes doe declare, and concerning the whole Heavens the motions of the Starres, which our eye doth tell us: for the Sunne riſeth every Morning over againſt the place it did ſet the Evening before, and ſo evinceth, that its courſe is round [h], *Eccleſ.* 1. The round figure is the moſt beautifull, ſtrong, perfect and capacious figure, and this may mind us of Gods Infiniteneſſe, Periection and Unchangeableneſſe.

[g] Among all Geometrical Figures, the Spherical, or the round is the moſt perfect, and amongſt all natural bodies, the Heaven is the moſt excellent.

It was therefore good reaſon the moſt beautifull body ſhould have the moſt perfect and exquiſite ſhape. Mr *Pemble.* [h] The Earth is round, but not precifely: There are Hils like Warts, and Vallies like Wrinkles in a mans body. Exact roundneſſe is not found in any body but the Heavens. *Vide* Zanch. *de oper. Dei parte 2da. lib.* 2. *cap.* 3. *Theſ.* 1.

Thirdly, Conſider the hugeneſſe of its [i] Quantity: for who can meaſure the back-ſide of Heaven? or tell how many miles ſpace that mighty circle doth contain? The Globe of Earth and Water is very great, but all that is, as it were, an undiſcernable point, compared to the whole Globe of Heaven: how incomprehenſibly great is he which hath made a building ſo great? The whole circuit of the Heavens, wherein are the fixed Stars, is reckoned by Aſtronomers to be a thouſand and ſeventeen millions of miles at leaſt.

[i] How elſe could it contain the Sunne, Moon and Starres, in convenient diſtance from the Earth, one from another.

Prov. 25. 3. The Philoſophers think that the higheſt Heaven muſt be their *Primum mobile*, becauſe they find no motion beyond, but it is not neceſſary that every Heaven muſt move.

Fourthly, It is a high and ſtately building, The Heavens in height, *Prov.* 25. 2. *Job* 22. 12. an hundred and ſixty millions [k] of miles high from Earth to Heaven: It is ſo ſayne by the Aſtronomers rules. It is a wonder (ſaith [l] one) that we can look up to ſo admirable a height, and that the eye is not tired in the way. If this aſcending line could be drawn right forward, ſome that have calculated curiouſly, have found it five hundred years journey into the ſtarry Heaven. If that be true which ſome of our Mathematicians ſay; if a ſtone could fall from the ſtarry Heaven, or eight Sphear, and ſhould paſſe every hour an hundred miles, it would be ſixty five years, or more, before it would come to ground. *Burtons Melanch. part* 1. *Sect.* 2. *Subſec.* 2. [m] This puteth us in mind of the infinite mercy and good-

[k] Mr *Greenhill* on Ezek. pag. 104.

[l] Biſhop *Hall* in his Contemplations on the Creation. *Vide* Voſſium *de Orig. & Progreſſ. Idol. lib.* 2. *cap.* 83.

[m] *Vide* Fuller's *Miſcellanea lib.* 1. *cap.* 15. *Infra à Deo ubi, quas in Scripturis ſæpe appellatur præceptum Domini, &c. conſo mone.*

neſſe

nes of God, *Psal.* 103. 3. and of his Majesty, The highest Heavens are a fit Palace for the most High, *Psalm* 104. 3.

Fifthly, Its admirable swift Motion and Revolution in four and twenty hours, which our conceits cannot follow; teacheth us, that God is farre more swift and ready to help us in our need. A Bullet out of a Musket flies swiftly, it will flie an hundred and eighty miles an hour according to its motion. The Sun moves swifter, [a] 1160000 miles in one hour; the fixed Stars some of them two and fourty millions of miles each hour.

[a] Mr *Greenhill ubi supra. Atoms omnes cœlestes esse per se regulares & æquabiles, Constantique lege circulariter ferri, pro Axiomate ab Astronomis omnibus jamdudum receptum est. Tycho Brah. l. 1. De nova Stella.* Some of the Philosophers proved the motion of the Sun and Heavenly bodies to be natural because constant, nature is *indeficiens principium.* Philosophers say, the Heavens work upon Inferiour bodies by three instruments, *viz.* Light, Motion, Influence.

Macrobius saith by *Hercules* the driver away of evils, is meant the Sun, whence *Porphyry* interprets those twelve labours of his so often celebrated by the Poets, to be the twelve signes of the Zodiack yearly run thorow by the Sun. *Vide* Athanas. *Kirch. Obelisc. Pamphil. l.* 3. *c.* 11. The Philosophers have ascribed certain intelligences to the Orbs to move them, but there is no warrant for it in Scripture; they say the Orbs move regularly, which cannot be without some understanding mover: there is the same order in inferiour creatures, and that which worketh by nature worketh equally alwayes. *Archimedes* the great Mathematician did make *Sphæram automatam*, a Sphere to move it self, which many yet imitate. *Poterit ergo sine angelis movere sphæram suam homo, non poterit Deus?* saith *Ludovicus Vives, Vossius* also denies it.

The Ancients speak of the musick of the Spheres, caused, as they conceived, by their circumvolution, audible as they affirmed, but not heard, or rather not discerned, because we heard it alwayes. *Philo* saith it is not audible to us men, and the reason why God would not have it audible, he saith is, lest men ravished with the sweetnesse of it, should give over all care and thought of worldly affairs. *Casaub.* Treatise of Use and Custome, p. 53. 55. *Vide* Zanch. *De Oper. Dei partis* 2. *l.* 6. *c.* 2. *Quæst.* 3. *& l.* 2. *c.* 2. *Thes.* 10.

Lastly, The use of it is admirable, the motion of the heavenly bodies is the cause of generation and corruption here below: if they should cease moving, the being of sublunary bodies would cease. The inferiour heavens are fitted for the generation of Meteors, Rain, Snow, Thunder, Lightning, by their fit distance as it were from the Earth and Stars. Here is roome for the making and shewing of them all. The lower part of it also, by reason of its thinnes and subtilty, is fit for the flying of Birds, and for the breathing and the living of man and beast; and it is fitted to be enlightned by the Sun-beams, and to receive that illumination and heat, without which the creatures here below could not subsist, and the stars, chiefly the Sun, are placed at a convenient distance; and it is fitted for the swift motion of the heavenly bodies, in regard of its rarity and subtilnesse, which if it were thick and gross, could not have so speedy a passage through, or about the same; especially the highest heavens are fitted for the inhabitation of those immortal persons, some of which do, and others shall inhabit a being so spacious, bright, and every way glorious, that the multitude of those happy persons may have space enough to see the beauty of God.

Vide Zanch. *De Oper. Dei partis* 2. *l.* 2. *c.* 3.

The Philosophers divide the world into two Regions, the Celestial, and Elementary Region. The Celestial, they divide into divers Orbs, or Globes, for the Heaven of heavens, *sedes Beatorum*, the seat of the blessed Saints and Angels, they had little knowledge of, if any at all. The first moveable, as they termed it, the highest Orbe, by the unspeakable swift circumrotation of which, they thought all the other Orbes were carried from East to West, in the space of 24. houres. This is the tenth Globe or Orbe, the next they call the Chrystaline or watery Orbe, because it is clear, bright, and apt to shine through as water. [a] The next is the Starry heaven, which hath eight Spheres, one for the fixed Stars, and seven other for the Planets, each Planet having (as they say) his distinct Orbe. *Saturne* is the uppermost, next *Jupiter*, then *Mars*, in the midst the *Sun*, then *Venus*, next *Mercury*, the last and lowest of all is the *Moon*.

Post sim sum sequitur,
Proxima Luna subest.

So is the division of the heavenly Region; the Elementary they divide into the region of fire next to the Moon, and of aire next to that; and that they distinguish

[a] Some say the Orbs are contiguous each to other, and closely infold each other as the skins of an

guiſh into three Regions, the higheſt, middle, and loweſt; then that of the Water and Earth, compounded together; ſo they. But now the Scriptures divide the World into two parts, Heaven, and Earth, as you read in the firſt words of the Bible; *In the beginning God made Heaven and Earth.* By Earth, it meaneth this Globe of Earth and Water, where Men, Beaſts, and Fiſhes are. By Heaven, all the ſpace from the Earth upward; and of this Heaven it maketh three parts.

Onyon contain one another; and others think there is no ſuch variety or multitude of Orbes, but alone one firſt moveable, in which they conceive the fixed ſtars to be placed, and they think the Planets move not in Orbes but of themſelves, as birds flie in the air. *Johannes Pena* in his *Prafat. De uſu Optices* gives good reaſons againſt the diverſitie of Orbes or Spheres, becauſe the Stars could not then be ſeen through ſuch divers mediums. And *Tycho Brahe* in his book *De Cometis*, proves that ſome Comets have been found to be above the Moon. *Cælum etſi liquidiſſimum & rariſſimum ſit nullisq; Orbibus realibus (quod nec jam ſeculi plurimi Philoſophantium fruſtrà credulè perſuaſerunt) compactum, quemadmodum vel ex ipſis Cometis, in eo curſum ſuum abſoluentibus, circa finem hujus operis ſufficienter oſtendam, non tamen ob id cum aere Elementari natura ejuſdem & ſubſtantia eſſe facilè conceſſerim,* Tyc. Brah. *l.* 1. *De nova ſtella, Anni* 1572. *c.* 1. *Vide ejus, l. De Cometa Anni* 1577. *Et* Seth. Ward, *prælect. De Cometis.*

1. The higheſt Heaven, the Heaven of Heavens, 1 *Kings* 8. 27. the habitation of God himſelf, and all his Saints and Angels, *Job.* 14. where God reveals his glorious preſence to them for ever. This is called by *Paul* the third Heaven, 2 *Cor.* 12. 4. for its ſituation, above the Aire and Skie, both which have the name of Heaven, and Paradiſe [b], 2 *Cor.* 12. 4. becauſe the earthly Paradiſe was a figure of it; and becauſe it is a place of endleſs joy and pleaſure. This is a houſe (*John* 14. 2.) fit for God to dwell in, great men have great houſes, *Dan.* 4. 30. 2. Prepared by God. 3. An inviſible houſe, the inviſible works exceed viſible. 4. The higheſt houſe, the beſt things are higheſt. 5. An eternal houſe.

2. The Starry [c] Skie, where the Stars are; it is deſcribed in *Job* to be firm as a molten Looking-glaſſe.

[b] It is called the Paradiſe of God, *Rev.* 2. 7.

[c] It is called by the Greeks ὰλυμπ& quaſi ὰλολαμπὸς, that is altogether ſhining, becauſe of the great number of Stars in it. The *Sanctum Sanctorum* was laid within with gold, a moſt glorious place, and the type of Heaven.

3. The lower Heavens; all that place above our heads to the Starry Heaven. Hence the clouds are called the clouds of Heaven, and the Fowls of Heaven, and Birds are ſaid to flie in the Face of the Heavens.

Every one is to fall out with himſelf, and blame himſelf for ſlighting and neglecting the conſideration of this work, that offers it ſelf ſo conſtantly to our eyes, even this ſo curiouſly wrought Curtain, which God hath ſpread forth, eſpecially let us blame our ſelves for not ſeeing God in the workmanſhip of Heaven; that we take not notice of him, as the Author of it, and raiſe our hearts higher than the heavens, to him that meaſures them forth as with a Span: we ſhould believe that he is ſo Great, Good, and Wiſe, as this Heaven proclaimeth him the Maker thereof to be. Let us ſee and bewaile this blindneſſe; there is no place in the earth, which hath not the Heavens ſpread over it. Oh that we could put our ſelves in mind of him that did ſpread out the Heavens, and remember, that he ſees us every where; for where any work of his is to be ſeen, ſurely there is himſelf to be ſeen; and there he ſees all things that are there; eſpecially, let us learn to preſſe this knowledg upon our will and affections, that it may beget in us obedience, love, fear, joy, confidence, and other holy vertues; without which, all talking, yea and thinking of God, is idle and fruitleſſe. Let us preſſe our ſelves to become ſubject to him, who hath the heavens at command, becauſe he made them, to love him that hath formed, for our uſe, ſo excellent an houſe, ſo richly vaulted above; ſee the inviſible things of him that made all in theſe things which you behold, thy converſation ſhould be there where Chriſt is, *Col.* 3. There is thy Fathers houſe,

Pſalm 104. 2. There he alludes to *Gen.* 1. 6. Let there be a Firmament or ſtretching forth. God made the heavens with as great eaſe as one can ſtretch our a curtain when it is folded up. Anaxagoras, *Cum ab eo quæreretur, cujus rei cauſa natus eſſet, reſpondit, Cœli ac Solis videndi. Hanc vocem admirati omnes, ac Philoſopho dignam judicant. At ego hunc puto non invenientem quid reſponderet, effudiſſe hoc poſſim, ne taceret quod quidem ſecum, ſi ſapiens fuiſſet, commentatum, & meditatum habere debuit: quia ſi quis rationem ſui neſcius, non homo ſit quidem. Sed putemus non eo tempore dictum illud effuſum. Videamus in tribus verbis quot & quanta peccaverit: Primum, quod omne hominis officium in ſolis oculis poſuit, nihil ad mentem referens, ſed ad corpus omnia, &c.* Lactant. Divin. Inſtit. l. 3. de falſa Sapientia.

thine own Countrey, thy inheritance. It is a great deale of comfort to Gods People, that have such a Father, who can so easily stretch out Heaven, trust in him for house-roome, that can build a world with so much ease.

If, 1. Thou beest united to Christ by faith, and his Father be thy Father, thou shalt hereafter dwell with God in glory, *John* 14. 2. and 20. 17. *Romans* 8. 17.

2. If God dwell with thee here, thou shalt dwell with him in Heaven. God dwels,

1. With the humble, *Esay* 57. 15. with the holy, it is the inheritance of Saints.
2. With the charitable person, 1 *Joh.* 4. 12.
3. In the true Seperatist, 2 *Cor.* 6. 16, 17, 18. not he that separates from true Churches, or from the Ordinances, but from sin, and keeps himself unspotted of the world.

Consectaries from the Angels.

For the Angels (because I intend to speak more largely of them afterwards) I shall here only answer one question about them.

Why are they not spoken of in the Creation, where man and beasts are mentioned, and why is not the special day named wherein they were made?

Angeli non sunt praetermissi in illa prima rerum creatione, sed significantur nomine coeli, aut etiam lucis. Ideo autem vel praetermissi sunt, vel nominibus rerum corporalium significati.

Answ. Not so much, for fear the Jews, a people prone to Idolatry, should have worshipped them: for then by the same reason *Moses* should have forborn to have mentioned them in the whole story of *Genesis*, which was publisht at the same time, and to the same people, that the first part of it: but it may be, to give us to understand, that God did not use any of their help in the Creation, and had no need of them at all, but made the whole world without them, or because he relates the making of sensible things * only, but that they were created, appeares, *Col.* 1. 16.

Quia Moses rudi populo loquebatur, qui nondum capere poterat incorpoream naturam. Et si eis fuisset expressum aliquas res esse super omnem naturam corpoream, fuisset eis occasio idololatriae, ad quam proni erant, & à qua Moses eos praecipuè retinere intendebat. Aquin. *prima parte* Quæst. 61. Artic. 1. * *Quia Moses rudibatis se nostrae accommodare voluit, ideo quae altiora nostro captu erant praetermisit, ea tantùm commemoravit quae sub oculis sunt.* Zanchius *de* Symb. *Apost. Ego Mosem puto voluisse populo creationem rerum appellabilium proponere, & nihil de invisibilibus dicere, unde in toto sex dierum opere ne ullius quidem invisibilis Creaturae mentionem fecit.* Mercerus *in* Gen. 1. 1. *idem habet in cap. secund. versus primum, & idem habet* Paraeus. *Vide plenissim.* Ben. Isr. Probl. 25. & 26. de Creatione. *Moses prima fidei elementa rudi populo traditurus ea tantùm memorat, quae ubique oculis nostris sese ingerunt. Itaque nec metallorum, nec Angelorum meminit.* Jacobi Capelli *Historia Sacra & Exotica*, l. 1. *Vide* Petavium *de Angelis*, lib. 1. cap. 15.

Vide Aquin. *Partem primam* Quæst. 61. Artic. 4. Gen. 1. 1. Job 38. 7.

The Scripture hath not so clearly expressed the precise time, and day of their Creation, therefore *Ambrose* and *Damaus* confesse that they know not when they were created, and so doth *Brochmand*, *De Angelis bonis & malis*, *cap.* 2. *quæst.* 3. But it is probable they were made with the highest Heaven, the first day of the week; so *Origen*, *Beda* and others say the second day. That they were created before the third day; may plainly be proved by *Job* 38. 4, 5, 6, 7.

As man was then first made, after his habitation the earth was made and adorned; so it is probable that the Angels were made together in a great multitude, after the Heavens their habitation was finished. *Chemnitius in loc. communis.*

Gen. 2. 1. *The heavens and all the host of them.* It is plain from *Job* 38. 7. that they were made before the Earth. *When God laid the foundations of the earth, and laid the Corner-stone thereof: then the Sons of God* (that is, the Angels, *Job* 17.) *shouted for joy.*

In genere, elementi nomine appellatur inde id, ex quo primum aliquid componitur, & in quod etiam dissolvitur, veluti sunt etiam elementa literarum, è quibus componuntur, syllabæ, adeóque tota oratio: & in quæ etiam dissolvitur. Zanch. *De Oper. dei partis* 2. *lib.* 2. *cap.* 4.

An Element is that whereof any thing is compounded, and it self uncompounded. Each element is superiour to other, not more in place then dignity.

See Sir Kenelm Digbies Treatise of Bodies, chap. 4. The German *Erde*, and the *English Earth*, as the Greek ἔρα from the Hebrew אֶרֶץ.

There

There are four Elements, Earth, Water, Aire and Fire, as both Philoſophers and *Moſes* himſelf, in the firſt of *Geneſis* ſhew. *Vide* Zanch. *De Oper. Dei Partis* 2. *l.* 2. *c.* 4. *Theſ.* 1.

The dry Land is called Earth, which is a firme, cold, and dry Element, round and heavie, hanging unmoveably in the midſt of the world, fit for habitation.

The Pſalmiſt deſcribes the creation of the earth, *Pſal.* 104. 5. *Who hath laid the foundation of the earth,* or founded the earth upon his Baſis, that it ſhould not be removed for ever. The earth is the heavieſt and loweſt element. It is ſo made that it doth ſtand firm in its place, ſo that neither the whole earth is moved out of its place, nor yet the great parts of it. This is an exceeding wonderful work of God to ſettle the earth ſo upon certain foundations, that it is not ſhaken out of its place. Take a little piece of earth not bigger then ones fiſt, nay then ones eye, or the apple of it: hold it up in the aire, let it fall, it will never ceaſe moving till it come to lye upon ſome ſolid body, that it may hold up and ſtay the motion of it. Now how is it, that this whole lump of earth, the whole body I ſay of the earth hangeth faſt in the wide and open aire, and doth not ſway and move now hither and now thither? what is it that holdeth it up ſo ſtedfaſt in the very midſt of the aire? It is Gods work who hath founded it on his Baſis that it cannot be moved. This work is often mentioned in the Scripture, *Job* 26. 7. There is nothing which might hold it up, and yet behold it hangeth ſtill and quiet, as if it had ſome pillar or baſe upon which to reſt it ſelf. The Lord doth in larger words commend it to the conſideration of *Job*, when himſelf comes to ſpeak with him, *Job* 38. 4. & 6. God there compareth himſelf to a builder that laies the foundation, and then ſets up the building by line and meaſure, and convinceth *Job* of his weakneſs, that knoweth not how this earth ſhould be ſet up or founded, whereas the Lord himſelf effected this building long before *Job* was. *David* telleth of it, *Pſalm* 24. 2. as a ground of Gods right unto it, and to all things that are in it; for ſaith he, *He hath founded it upon the Seas, and eſtabliſhed it upon the floods.* And *Solomon* mentions it, *Prov.* 8. 29. and 30. 4. *Eccl.* 1. 4. This is a great work, becauſe it is both neceſſary and unſearchable. It is neceſſary, for it is the cauſe of the order of things in all the world, and of their not being jumbled and confounded together. If the loweſt part of any building be not firm, all that is built upon it will totter and tumble, and come down quickly: ſo if the earth, this loweſt part of the world ſhould ſhake or reel, and be apt to move hither and thither, the things that be upon it by nature, or that are built upon it by the workmanſhip of man, could not poſſibly ſubſiſt or endure, Rivers and Channels would be daily altered, dry ground would ever and anon be-

A Baſe is the loweſt part of a pillar. *Nec circumfuſo pendebat in aere tellus ponderibus librata ſuis.* Ovid. met. *Carpenter* in his firſt book of *Geo.* ch. 4. ſaith, the earths circular motion is probable. *Copernicus* ſaid, that the earth moved, and the heavens ſtood ſtill. See more of this after about day and night. And in *Fullers Miſcel. Sac.* l. 1. c. 15. *Vide* Voſſium *de Philoſ. Sectis*, c. 6.

Forſan vertigo illa quam loquuntur, non tam terræ eſt, quàm cerebri potius parum fixi in ijs ipſis qui inſulſa ejuſmodi paradoxa profitentur. Doughteij *Analecta Sacra excurſ.* 137. *At terram (quæ immota in perpetuum manet) locum mutare incongruum puto & rationi reſtæ contrarium: non morer ingeniosa* Copernici *commenta, quæ nervosè convellit* Libert. Fromondus *in ſua veſta; ubi* Copernici, Galilæi, Keplerj, Mœſtlivi, Lanbergij Hortenſij *ſophiſmata ad examen revocat, & ſuam terræ quietem reſtituit.* Barlow Exercit. 6. *Sua his locis ineſt emphaſis, ad terræ permanentiam perpetuam comprobandam; nam cum fundamentum Dei firmum maneat, eo magis neceſſe eſt terram in æternum permanere, quod Deus illam fundarit ut maneret in æternum.* Mareſ. *contra* Prid. *De Annibilat. Mundi.* *Vide* Danæi *Phyſic. Chriſt. Tract.* 3. *c.* 26. *& Tract.* 4. *c.* 19. *Non diſputo, ſed credo Cœlum moveri, terram quieſcere; quia illi motum, iſti quietem diſerte adſcribit Spiritus Sanctus; nuſquam verò terræ motum, Cœlo quietem, ſi vel unus locus in Scriptura extaret, per quem terræ Copernicani gyrus pateſceret, facilius eſſem ad acceptanda eorum placita.* Arnoldi *præfat. ad Reſponſ. Bidello.* *Ariſtotle* would have Earth-quakes to proceed from a ſpirit or vapour included in the bowels of the earth (2d of his meteors 7. ch.) which finding no way to paſſe out, is enforced to turn back, and barred any paſſage out, ſeeks every corner: and while it labours to break open ſome place for going forth, it makes a tumultuous motion which is the Earth-quake. It is 1. Univerſal, which ſhakes the whole earth in every part, at leaſt in the upper face, the cauſe whereof is not natural, but the immediate and miraculous power of God; ſuch a one happened at our Saviours paſſion. 2. Particular, that which is limited to ſome one or more particular places. What Thunder is in the Clouds, the Earth-quake is in the Earth. *Georgius Agricola* tells us moſt probably, that the immediate cauſe of an Earthquake is a certain ſubterraneous fire kindled of ſome ſulphureous matter within the bowels of that vaſt body, and increaſed by the reſiſtance of the ambient coldneſſe, the paſſages whereof being precluded and locked up by the ſolid and cold matter of the earth, it rages, and roars within thoſe dark hollowes, and by the violence of it, as murmuring to be thus forceably impriſoned, ſhakes the parts about it, and at laſt makes way by ſome dreadfull eruption. Biſhop *Halls* Remaining works on *Pſal.* 60. 2.

come Sea, and Sea dry ground: trees would often totter and fall, or elſe be changed from place to place: buildings and houſes would be ſtill falling and tumbling down off the earth, did it not keep its own room: nay heaven and earth would come together, utter confuſion would overcome the face of the earth, and men, beaſts, and all things below would come to nothing. So needfull it was for this great Architect to ſet the Corner-ſtone of the earth faſt, firm, and immoveable. But the cauſe of it is unſearchable, who can finde out to the full, the reaſon of this ſo neceſſary a work? Every heavy thing we ſee muſt have ſomething to keep it up, ſomething on which to reſt it ſelf, that it may go no further but abide where it is: but what doth this earth reſt on? How is it held ſo even in the very midſt, and ſweyed neither one way nor another? who can tell me a full, juſt, ſatisfactory reaſon in nature? We muſt not think that God doth hold it up by an immediate, violent, ſupernatural, or miraculous working, but in a natural way, by ordering the principles of nature ſo, that they ſhall neceſſarily concur to effect this ſetledneſſe. Philoſophers give this reaſon of it, they ſay, the ſimple bodies were made, ſome of a light, ſubtil, thin, and ſpiritual nature: and their property is to aſcend, to go upward ſtill, ſo as the light ſtill flies higher, and ſome of a more groſs, thick, and heavy nature, and the property of theſe is to move downward, and ſtill the heavier to make it ſelf a way through the lighter, and to preſs toward the Center, that is the middle point of the whole round of the world, for it muſt be confeſſed that the world is round. Wherefore ſeeing every part and portion of the earth preſſeth toward the very middle point of all, it cannot be, but that all muſt ſtand faſt in the midſt, ſeeing each part thronging the other, and leaning upon the other toward the very middle: all will be quiet if the parts be even poiſed. But now how heavy things ſhould be made ſo to move toward the Center, and how each part ſhould ſo evenly move, and a number of other queſtions more, let them anſwer that are able, eſpecially ſeeing the earth doth not carry in it ſelf to ſenſe, a perfect, even, and ſmooth roundneſſe, it is hard then to anſwer to the queſtion which God propounded to *Job*, *Upon what be the ſockets of it faſtned?* It is a work of God exceeding our capacity, and muſt therefore quicken and call up our admiration.

We ſhould blame our ſelves for ſo ſeldome putting our ſelves in minde of this great work, to ſtir up our ſelves to magnifie the Author of it, and make it an argument of our bleſſing his Name, for which *David* ſpeaketh of it, *Pſal.* 104. or of humbling our ſelves before him in acknowledgement of his power and wiſdome, and of our weakneſſe and folly, to which end it is mentioned in other places, or indeed to any good purpoſe of informing our ſelves the better, either of his nature or our duty. Oh how brutiſh and blockiſh are we! So ſtrange and ſo mighty a work is done and continued in our ſight, here it was done before I was here, and here it will remain and be continually done after I am gone hence. I enjoy the benefit of it as well as any other, and wish all others, and yet when did I take it into conſideration? When did I once offer it to the ſerious meditation of my mind? When did I ſay to my ſelf, How doth this great ball of earth remain unmoveable in the midſt of this wide and ſpacious Heaven? Why doth it not reel or totter toward the North or South, the Eaſt or Weſt, or now upward, now downward? What hand doth hold it up, and that ſo ſtedfaſtly, that for thouſands of yeers it hath not moved? ſurely ſome potent and intelligent workman hath in ſuch a wonderfull manner reared up and founded this building. This is he whom we call God, why do I not faſten in my ſelf a more ſure and firm notion of his being, and a more lively, firm, and effectuall acknowledgement of his excellency?

We are worthy of great blame that have ſcarce ever directed our minds to the contemplation and fruitfull meditation of this great act of God among the reſt, for any good, ſpiritual, and holy intent. Scholars ſometimes in their Philoſophical ſtudies ſtumble upon theſe queſtions, and ſet their wits on work to find out the natural reaſon of them, but alas in how unfruitfull a manner, ſo as not at all to inforce the thing upon their ſouls, for making of them more thankfull and obedient! But for

for the plain man that is no Scholar, though he have wit enough for all things elſe, yet he hath no wit to enter upon theſe cogitations: and when he findeth the matter ſo far above his reach, yet to tell himſelf that this is one of Gods works, and ſo to call on himſelf to fear, know, and obey him, this, this is that we muſt every man lament in himſelf, as a juſt and due cauſe why the Scripture ſhould aſcribe brutiſhneſſe unto us, and we unto our ſelves, and why we ſhould preſent our ſelves before the divine Majeſty with bathfull and lowly confeſſions of our wrongdone to God, in robbing him of the honour due unto him for his works which our ſelves have the fruit of. Secondly, to our ſelves, in depriving our ſelves of the beſt and moſt excellent fruit of them, which is to be led by them above themſelves unto him.

This may exhort every one of us to take this work of God from *David*, and to make it as it were our theme, or the object of our meditations. Whoſoever applieth himſelf to raiſe up ſuch thoughts, ſhall find a great unaptneſſe in himſelf, and a kind of wearineſſe to them with a vehement inclination to entertain other fancies, and the Devill will take occaſion hence to diſſwade him from doing the duty at all, as if it were as good omit it, as performe it ſo weakly: it is a falſe tale which Satan tels, for God hath promiſed acceptance to the weakeſt endeavours, in calling himſelf a Father, but to accept of the non-performance he hath never promiſed, for even a Father cannot do that.

Laſtly, We muſt learn to ſeek unto God, and truſt in him for ſpiritual ſtability of grace in our ſouls, and muſt thus importune him. Lord, when there was never an earth, thou mad'ſt one, and didſt lay the foundation of it ſo ſure, that no force nor skill can move it. Oh, thou canſt alſo create a frame of holineſſe in my heart and ſoul, and ſo ſtabliſh, ſettle, and confirm it that it ſhall never be moved. I beſeech thee do it, and truſt that thou wilt do this as thou haſt done the former. One prime uſe to which we muſt improve theſe natural benefits, is to quicken our Prayers, and confirme our faith in begging, and expecting ſuch as are ſpirituall. When God will confirme the faith of his people, and win them to call upon him for good things, he puts them in mind of theſe wonders in nature, they muſt make uſe of them therefore for this purpoſe.

The ſecond Element is water*, ſo neceſſary a creature, as nothing can be more dangerouſly or uncomfortably wanting to the life of man. The Romans denied water to condemned people. It is an Element moiſt in ſome degree, and cold in the higheſt, therefore it cools the body, and tempers the heat that it grow not exceſſive. It hath manifold uſes conſtantly. *Triplex maxime aquarum eſt uſus, in irrigando, in abluendo, in navigando*, Voſſius.

Exod. 17. 6. Numb. 20. 2. 1 King. 3. 16, 20.

* *Aqua, quaſi aqua*, of the equal and plain face and ſuperficies thereof, or as *Lactantius, quaſi à qua nata ſunt omnia*, becauſe hence all things are bred and nouriſhed. Becauſe waters are either without motion, as in Lakes, or of an uniform motion, as in Rivers, or of diverſe and contrary motions, as in the Sea: the diverſities aſcribed to Tides, or ebbings and flowings,

1. We and our Cattle drink of it, and neither can continue without water or ſomething made of it, our bread muſt be kneaded with it, and our meat boyled with it.

2. It ſerves to waſh our bodies and apparel we weare: if our hands and feet were never waſht, what an evill ſmell ſhould we carry about?

3. It makes the earth fruitfull. The Husband-man looſeth his labour, if after ſowing there come no Rain.

It is,

1. Of large and common uſe, no Countrey can want it, neither rich nor poore, man nor beaſt.

2. Of conſtant uſe, we muſt have it daily, or ſometing made of it, and our beaſts alſo.

3. Very profitable, we drink it, and waſh with it, and our meat is prepared by it, and beaſts drink it.

Becauſe of ſo many good things in water, God himſelf in his word hath ſo often compared the grace of his Spirit with it, *Iſa.* 55. 1. *John* 4. 14. *Rev.* 22. 17. Divine

ſold Servant to Negroes, their ſuppoſed Sea-God. *Purchaſe Pilgrimage*, l. 5. c. 13. ſect. 1. *Lyſimachus* (in *Plutarchs* Apothegmes) for great thirſt yielded up himſelf and his army, and being captive, when he drank ſaid he, *O dij, quam brevis voluptatis gratia me ex rege feci ſervum.*

grace

grace purgeth the ſoul from ſin, extinguiſheth the heat of anger, luſt, and other perturbations, ſatisfies the deſires of the ſoul thirſting after God.

It reprehends us, that ſo ungratefully enjoy and devour this benefit without lifting our hearts up to God, and praiſing him for it; A ſecret Atheiſme prevails in our hearts, which is the cauſe of this great blockiſhneſſe and ingratitude, and corrupts all things to us, and forfeits them, and provokes Gods juſtice againſt us, Say, Lord, thou mighteſt juſtly choake me for the time to come, for want of water, that have not been particularly thankfull to thee for this mercy. We ſhould bring in the parcels of Gods goodneſſe for bread, water, fire; when thou waſheſt thy hands, let thy heart be lifted up to God that made the Element; Say, O that I could praiſe, love, and obey him, that hath done this for me!

The uſefulneſs, abundance, and eaſineſs to come by; doth highly commend this benefit, and the giver of it, ſhewing water to be very good, and our ſelves much beholding to him that giveth it.

Anciently, in thoſe warmer Countries eſpecially, water was the uſuall drink of men; therefore in the deſcription of the coſt of families in houſe-keeping, when we read of ſo many Oxen and Sheep ſlain, and ſo much meal and fine flower, we read not of any Wine; which would have been mentioned, if it had been uſually drunk.

Thirdly, The Aire or all the void place between the Clouds and he Earth, giving breath of life to all things that breathe, this is the third Element, light and ſubtil, moving upward, not downward, becauſe it hath no heavineſſe in it.

It is divided into three regions or ſtages. The higheſt is ſaid to be exceeding hot, and alſo dry, becauſe it is neer the fiery Element and Stars, by the force of whoſe beams it receiveth the heat, which is much encreaſed by following the motions of the Heavens. The loweſt region is (they ſay) hot and moiſt: hot by the reflection of the Sun-beams meeting with the earth, and moiſt from its own proper nature, and by reaſon of the vapours exhaled out of the earth and water: or rather it is variable; now hot, now cold, ſometime temperate, differing according to times and ſeaſons of the year, and places alſo, or ſeverall climates. The middle region of the aire, is cold in reſpect of the two other, becauſe it cannot follow the motions of the Heavens (as the upper region doth) being hindred by the tops of mountains. 2. Being free from the reflex beams of the Sun, by which the lower region of the aire is made hot.

The qualities and uſe of the Aire.

The aire is moſt thin, without light or colour, but apt to receive heat, light and cold, heavier than the fire, lighter than the earth or water, placed in the midſt of them, fit for breathing, ſeeing, ſmelling, and moveing.

This Element alſo leads us to God. For, 1. It truly and really ſubſiſteth though it be not ſeen: So alſo the Lord, the Maker of it, hath a real, but inviſible exiſtence. 2. It is every where within and without us, ſo is God every where preſent. 3. It is the preſerver of my life, and we may ſay of it truly, as the Apoſtle of God himſelf, in it (under God) we live, move, and have our being.

Acts 17. 28.

Fire is a moſt ſubtill Element, moſt light, moſt hot, moſt ſimple, and unmixt. Therefore the Perſians worſhipped fire as a god, The Chaldeans adored Ur; and the Romans worſhipped holy fire. *Vide Voſſium de orig. & progreſ. Idol. l. 2. c. 64, 65, 66.*

Fourthly, Fire, which is (ſome ſay) to be underſtood in light, an adjunct and quality of it, *Scaliger* would prove a fiery Element becauſe fire tends thither. Firſt, God made the Elements of the Earth and Water, which in Geography make one Globe. Others ſay light neither is that Element, nor proceeds from it, but the Sun: however I ſhall handle it here among the works of the firſt day.

Without

Without light Gods other works could not have been discovered by men. Light is an excellent work of God, tending to manifest his excellency to men, it is a comfortable thing to behold the light, *Psal.* 104. 2 *Who coverest thy self with light as with a garment*, that is, createdst the light: thereby shewing his excellency as a man doth by making and wearing a rich and glorious suit of cloathes: he made and doth maintain the light in its perfection.

God expresseth his greatnesse above *Job*, in that he could not make light, nor knew not what it was, q. d. *Job*, thou art a mean Creature, thou dost not create nor order the light, neither dost thou know the nature and working of it. The greatnesse of this work appears principally by two considerations.

Job 38. 19, 24. *Bonaventure* hath seven questions, *de quidditate luminis*, it is an old saying, *Non constat ex lumine naturâ quid sit naturâ luminis.*

1. The hidden, abstruse, and difficult nature of it. Philosophers can not tell what to say of it, whether it be a substance or accident: and if a substance, whether corporeal or incorporeal and spiritual, is a quality (say they) which makes other things visible: that is the effect of it. This word, *light*, in English, signifieth both that which the Latines call *lux*, and that which they call *lumen*, which yet are two distinct things: The first in being the Sun or Moon properly, the second in the aire, and an effect of the other.

See Sir *Walter Raleigh*'s history of the world, *lib.* 1. *cap.* 1. *Sect.* 7. If this light be not spiritual, it approacheth neareſt unto spirituality: and if it have any corporality, then of all other the most subtil and phre; for as it is of all things seen the most

Some think that it is a substance, and one of the simple substances, which they call Elements, of which compounded substances are made, by mixing them together; and is nothing but the Element of fire, which Philosophers speak of, being more subtil than the air. And as the water compassed the earth, and the aire the water, so did light the aire, and was far greater than the air, as that was then the water and earth, so as this is the highest of all the Elements. See Sir *Kenelme Dib.* Treatise of Bod. *c.* 7.

beautiful and of swiftest motion: so it is most necessary and beneficial. Sir *Walter Raleigh*. It is a great paradox to think light to be a body, which yet is maintained by Sir *Kenelme Digby* in his *Treatise of Bodies*. But that light should be a spiritual substance, is much more absurd, for how then should it be visible. *Vide* Aquin. *partem primam Quæst.* 66. *Art.* 1, 2, 3.

2. It is very usefull, needfull, and beneficial; For first it carrieth heat in it, and conveyeth heat, and the cœlestial influences unto all other things. 2. It distinguisheth day and night each from other: without it, what were the world but a dungeon?

3. It is exceeding necessary for the dispatch of all businesse.

4. To make the beautiful works of God visible, Heaven and Earth, and dissipate those sad thoughts and sorrows, which the darknesse both begetteth and maintaineth.

1. It manifests things, *Eph.* 5. 13.

2. We walk and work by it, *Psal*, 104. 22, 23. *John* 9. 4.

3. It is delightfull, *Eccl*, 11. 7.

Consectaries.

1. We cannot see light without light, nor know God without his teaching.

2. This serves to condemn our selves which cannot see God in this light, though we see it with content, we should lament his blindnesse. When the day begins to peep in at our windows, let God come into your thoughts, he comes cloathed and thus armed, tell your selves how beautifull and excellent he is.

3. It may exhort us to labour to raise up our hearts to God in hearty thankfulnesse for the light, How merciful and gracious art thou, who givest me light and the sight of it! take heed of abusing it to sin, and thy eyes, whereby thou discernest it, especially magnifie God that giveth you spiritual light, and sight. Christ is the light of the world; natural darknesse is terrible, light comfortable, what is spiritual?

The eye cannot see any thing without a double light *Lumine innato*, an inward light and on the

in the Chrystalline humour of the eye. 2. *Lumine illato*, an outward light in the aire, object.

Light

Gen. 1. 4, 5.

Light is so pure, faire and clear, that nothing can pollute it, a resemblance of Gods infinite purity.

The creation of day and night, and the distinction and vicissitude of both, is the last thing in the first dayes work.

Day is the presence of light in one half of the world, and night the absence of it in the other. So that the dispute whether day or night were first, seems superfluous, seeing they must needs be both together: for at what time the light is in one half of the world, it must needs be absent from the other; and contrarily, for all darknesse is not night, nor all light day: but darknes distinguished from light, that is night, and light distinguished from darknes, that is day; unlesse we will take day for the natural, not the artificial day; that is, the space of 24. hours, in which the Sun accomplisheth his diurnal motion about the earth. Darknesse is nothing but the absence of light. Night is the space of time in every place, when the light is absent from them. Day is the space of time in every place, when the light is present with them; it is not simply the presence of light, but presence of light in one half of the world, when the other is destitute of it; and night is not simply the absence of light, but the absence of it from one half of the world, when the other half enjoyeth it. God made the Sun the chiefe instrument of continuing the course of day and night for ever, by its diurnal and constant motion. This is a wonderful work of God, and to be admired.

The day is in Greek ἡμέρα of ἥμερος gentle or tame; because it is appointed for tame creatures or of ἱείσθαι I desire, because it is to be desired. In Latine it is *dies* a *Deo* of God, as a divine thing. The night is called Νὺξ of Νύσσω to strike, as in Latine *nox* a *nocendo* of hurting.

The Scripture notes it, *The day is thine, and the night also is thine*, saith the *Psalmist*, and the ordinances of day and night cannot be changed.

The greatnesse of this work appeareth in the cause of it, and the beneficial effects.

First, For the cause, it is the incredibly swift motion of the Sun which goeth round about the world in the space of 24. hours, that is, the space of 60. miles every houre in the earth, but how many thousand 60. miles in its own circle or circumference, for the earth is a very small thing, compared to the Sun. The body of the Sun is 166. times (as it is thought) greater than the earth, therefore the circumference that it goes, must needs be at least so much larger than the compasse of the Earth, therefore its course must needs be at least 160 times 60 miles every houre, that is, almost 160000. miles every hour, that is, 166. miles every minute.

The celerity of this motion * is incredible, it goes beyond the thoughts of a man to conceive distinctly of the passage through every place; if a man should divide the circumference of the circle of the Sun into certain parts, he could not so soon have thought of them, as the Sun runs through them. God doth this great work, it is thought to be caused by the turning round of the highest Sphere or the Firmament, which pulling along with it self in the inferiour Orbes, makes them to move according to it course. But who can give a reason why that Sphere it self should go so swiftly, even much more swifter than the Sun, because it is far higher than the Sun, as much as that is higher than the earth: but the immediate power of God who doth move all in moving this one? But that God should make the Sun fulfill such a daily race to make day and night, it highly commends the work.

* This incredible swiftnes gave occasion to *Copernicus* and others to conceive the Globe of the Earth did rather move, and the Sun stand still. See Dr *Hackwels* Apologie, and *Carpenters* Geography.

Some think there is a greater probability the earth should move round once a day, than that the heavens should move with such an incredible swiftnesse, scarce compatible to any natural body. Others deny it, grounding their opinion upon Scripture, which affirm the earth to stand fast, so as it cannot be moved; and upon sense, because we perceive it not to move: and lastly upon reasons drawn from things hurled up, and let fall upon the earth. Mr *Peeble* in his briefe introduction to Geography, p. 2. *Vide Wilhelmi Langii de Annis Christi*, l. 1. c. 2. This conceit can not stand with the metaphore of a foundation here, and in other places applied to the earth. Dr *Gouge* on *Heb.* 1. 10. Sect. 23. *Quatuor Gentilium sunt, à quibus Astrologi, & Civitates dies suos auspicantur. Nam aut ab ortu solis ad occasum dies finiunt, ut Babylonii solebant, aut à meridie ad meridiem, ut in umbria pleriique olim, aut ab occasu solis ad occasum, ut Athenienses, ac Judæi, aut à media nocte ad mediam, quod Romani usitatum fuit.* Petavius *de doctrina temporum*, parte prima, l. 7. c. 1.

Again, The usefulnesse of it is great: for if it should be in any place alwaies night, what could they do? how should they live? How would any thing grow, seeing

seeing the nights are cold, light and heat being companions, and cold and darkneſſe companions. If no light had been in the world, the world would not have been a place fit for living things. But if one half onely of the world ſhould have had light with it alwayes, it would have cauſed exceſſive heat, and ſo would have burnt up and conſumed all things, and been no leſſe harmefull than the defect of heat: but now the ſucceſſion of one of theſe to the other, *viz.* light and heat to darkneſſe and cold, doth ſo temper them by a kind of mixture, that it is in ſuch proportion in every place, as is neceſſary to bring forth all ſorts of living things, eſpecially the fruits of the earth. So God hath aſſigned ſuch a way and race to the Sun, which by his preſence makes day, and by his abſence night, as was fit, and onely fit for the quickning, enlivening, and comfort of every kind of living creature, ſo that upon this courſe the wel-being, yea the very being almoſt of all things doth depend.

The night eaſeth the burthen of the day; and the day driveth away the terrour of the night.

We ſhould lament and bewaile our exceeding great blindneſſe, that live day after day, and night after night, and yet buſie not our ſelves about this work, nor ſee God in it, though it be ſo conſtant as it was never ſtopped but twice ſince the beginning of the Creation. *viz.* in *Hezekiah's* time by going back of the Sun, and in *Joſhuah's* time by ſtopping of the Sun for a certain time by the immediate power of God.

Conſectaries from day and night.

We have the profit of the day and of the night, but neither in one nor other do we mark the wiſdome, goodneſſe, and power of God. In the night men reſt and refreſh their bodies with ſleep, wilde beaſts then wake and hunt for their prey. In the day men and tame creatures make and diſpatch their buſineſſe, and eat and drink, and wild beaſts then reſt in their dens. God is ſtill working for us, our thoughts are ſtill idle towards him: this is a proof of our Atheiſme and eſtrangement from him; this is the blindeneſſe of our minds, a not being able to diſcern of things by diſcourſe of reaſon, and the power of underſtanding; for the conceiving of which, juſt and plain reaſons are offered unto us. There is a natural blindneſſe of the eye, when it is unable to diſcerne things by the light of the Sun: this is felt and complained of, but ſpiritual blindneſſe of mind is, when it is unable to diſcern ſupernatural truths which concern the ſoul, and another and better life, by the uſe of reaſon, and help of thoſe principles which are as light unto it: this is not felt nor lamented, but it is therefore not felt, becauſe it is ſo natural to us, and becauſe we brought it into the world. The beginning of the cure of ſpirituall blindneſſe, is to ſee it: let us ſee it therefore, and be troubled at it; why do not I ſee Gods great work in making night and day to ſucceed each-other?

Night is the time of reſt. Sleep is the parentheſis of our troubles. Pſalm 104. 20, 21, 22, 23. *Triplex fuit noctis condendæ finis. Primum hominum atque animalium ſubleuatio. Secundo, Rerum omnium (quæ interdiu lucis calore exſiccantur & torrentur) refrigeratio & humectatio quædam. Tertiò, Hominis ſecuritas, & ferarum, quæ nunc homini ſunt horrendæ, tuta vagatio.* Danæi *Phyſica Chriſtiana, Tract.* 1. *cap.* 23.

Let us look up to God in his work, and meditate on it at fit times, in the morning ſo ſoon as we are awake, and begin to ſee the darkneſſe vanquiſhed, and the light conquering, and that the Sun is raiſed above our Horizon, and is come to viſit our parts again, it were a fruitful thing to think thus. How great a journey hath the Sun gone in this little time wherein I have been aſleep, and could obſerve nothing, and now returned again as it were to call me up? ſay, Lord, thou haſt made night, I have the benefit of it, and now light viſits me. O that I could honour thee, and magnifie thy power and the greatneſſe of thy hand, and uſe the light of the day to do the ſervices that are required at my hand in my place. Again in the evening a little before we ſleep, we ſhould think of the great work of making day, for theſe many hours the Sun hath been within our ſight, and ſhewed its beams and light unto us, and hath run a long race for our good, bringing with it lightſome chearfullneſſe, the companion of the day. Now is is gone to the other part of the world to viſit them, that God might ſhew his goodneſſe to one place

Sol exprobrat dormientem. Eraſm. Eſay 40. 5. *The glory of the Lord*, that is, Chriſt in the doctrine of the Goſpel: *Shall be revealed*, that is, made publick and openly known: *And all fleſh ſhall ſee it*, that is, men generally and univerſally in the far greater number, and in a manner, all the Nations *Together*, at one and the ſelf ſame time.

as well as to another. Where a multitude of things concur to one effect, with which none of them in particular is acquainted, there we cannot but know that one common wisdome ruleth them all, and so it is in the working of the Sun, Moon, and Stars, to make the seasons of the day and night, and of Summer and Winter, therefore some common wisdome must over-rule all of them. There is a spiritual light in our Horizon: whereas Judaisme and Turcisme is darknesse, and Popery a glimmering light. We should pray to God to give us a spirituall light, and be thankfull for it. He makes day and night also in respect of prosperity and adversity: weeping may continne for a night: this vicissitude keeps the soul in growth, in good temper, as the other is profitable for the body, pray to God to send Christ to them which sit in darknesse and in the shadow of death, and vouchsafe to make it day with them as well as with us. He hath said in his word, that he will discover the glory of his Son, and all the earth shall see it together.

Chap. IV.

Of some of the Meteors, but especially of the Clouds, the Rain, and the Sea, the Rivers, Grasse, Herbs, and Trees.

By the name of Clouds and Waters above the Firmament, *Gen.* 1. We may understand all Meteors both watery and fiery, which were then created in their causes, and so by clouds and winds, *Psal.* 104. 3. must be understood all the Meteors, the great works of God by which he sheweth himself and worketh in this lower Heaven.

They are called Meteors*, because they are most of them generated aloft in the aire.

Philosophers define a Meteor to be a body imperfectly mixed, arising from a vapour or exhalation in a high place.

Zanchius saith there are four sorts of Meteors, others make but three sorts.

1. Fiery, which in the Supreme Region of the aire are so enflamed by the fire, that they are of a fiery nature, as Comets, Thunder.

2. Airy, which being begotten of dry vapours of the earth, come near the nature of aire, as winds.

3. Watery, which retain the nature of the water, as snow and rain.

4. Earthly, which being begot of earthly vapours, are also digged out of the Earth, as metals, stones.

The efficient cause is God, according to that of the Psalmist, 148.8 hail, snow, ice, winde and storm do his will.

The remote matter of the Meteors are Elements, the next matter are exhalations, which are two-fold, *fumus & vapor*: smoak is of a middle nature between earth and fire, vapour between water and aire. If it come from the earth or some sandy place, it is *fumus* a fume or kinde of smoak: if it come from the water or some watery place, it is a vapour.

Vapours or exhalations are fumes raised from the water and earth by the heavenly bodies, into one of the three Regions of the aire, whence divers expressions are formed according the quality and quantity of the exhalations.

Thunder is a sound heard out of a thick or close compacted Cloud, which sound is procured by reason of hot and dry exhalations shut within the cloud: which seeking

* *Meteora à loco, quia in sublimi regione pendent,* Brierw. *Meteorum latine significat, sublime, aut suspensum.* Fromond. *Meteorol. lib.* 1. *cap.* 1. There are three sorts of Meteors, one of fire, and hot, the other of aire or water, and cold, the other mingled. *He sendeth snow like wooll.* *Vapor est calidus & humidus, oritur que ex aere & aqua, exhalatio calida & sicca, oritur ex igne & terra.* Zab. *Tonitru à tendendo dicitur.* Isidorus.

seeking to get out with great violence rend [a] the cloud, from whence proceeds the rumbling noise which we call Thunder.

The earth sends out partly by its own innate heat, and partly by the external heat and attraction of the Sun, certain hot and [b] dry steams, which the Philosophers call exhalations: and these going up in some abundance, are at last enclosed within some thick cloud, consisting of cold and moist vapours, which finding themselves straightned, do with violence seek a vent, and break through the sides or low part of the cloud. There is first a great conflict and combate there of the contrary qualities, a great rumbling and tumbling and striving of the exhalations within the cloud, untill it break forth into a loud and fearful crack. *Sonitus vehemens ab exhalatione excitatus fractione nubis.* Then the exhalation by its heat incensed in the strife, proves all on a flame as it comes in the aire, and that is Lightning.

Lastly, The exhalation falling down upon the earth is so violent, that sometimes it breaks trees, sometimes it singeth and burneth what it meets with, it kils men and living creatures, and in the most abundance of it, there is a Thunder-bolt begotten through exceeding great heat hardning the earthly parts of it.

God hath power over the Thunder. He commands it, rules it, orders it, for time, place, manner of working, and all circumstances, the Thunder in Egypt and at the delivering of the Law proves this. Therefore in the Scripture it is called the voice of God, and the fearfulnesse and terribleness thereof is made an argument of the exceeding greatnesse of God, that can at his pleasure destroy his enemies even by the chiding of his voice; in Egypt he smote them with haile, lightning, thunder, and with stormy tempest.

At the delivering of the Law, mighty thunder-claps made way to the Lords appearance, and were his harbingers to tell of his coming, and prepare the hearts of the people with exceeding great awfulness and obedience to receive directions from him. The Lord puts down *Job* 40. 4. with this question, *Canst thou thunder with a voice like God?* speak terribly, and with as big and loud a voice as thou canst; and if thy voice be answerable to loud thunder, either in terribleness or loudness, then will I confess my self to be thy equal; and *Elihu* reasoned for God by consideration of this great work.

David, *Psal.* 29. sheweth the greatnesse of God in the greatnesse of this mighty sound. But it pleaseth God to effect this work, not immediately but mediately, using natural and ordinary causes according to his own good will and pleasure for the effecting thereof.

There do arise from the ends of the earth, as the Scripture speaks, that is, from all quarters of this inferiour part of the world, consisting of earth and water, certain steams or fumes partly drawn up thence by the heat and influence of the Sun and other Planets or Constellations, partly breathed out of the earth by the natural heat thereof. Whereof some are hot and moist, being as it were of a middle nature betwixt water and aire: some hot and dry, being of a middle nature betwixt fire and air, as some Philosophers think, of which two, as of the matter, are brought forth these strange things which we see in the air, and among the rest, Thunder, Though thunder be first in nature, being by the violent eruption it makes out of the cloud the cause of fulgurations, yet we see first the lightning before we hear the thunder, because of the swiftness of the fire above the air, and because the eye is quicker in perceiving its object then the ear.

This is done for the benefit of the world, that by shaking of the air it might be purged and made fit for the use of man and beast, being cleansed from those ill and pestilent vapours, which otherwise would make it too thick, gross, and unwholsome for our bodies, for this is one special end of winds, thunders, and the like vehement works that are in the air, besides the particular work for which God assigneth them, and therefore with thunder likely is joyned much rain, because the cloud is dissolved at the same time, and sometimes violent winds and tempests, because the exhalation inflamed, snatcheth with it self such windy fumes as it meets withall in the air, and so by violent stirring the air purgeth it, and openeth the parts of the earth by shaking and moving it.

[a] Like chesnuts or eggs breaking in the fire.

[b] *Cum exhalatio Calida & ficca in nubibus occurrit humidæ & frigidæ, illam violenta eruptione perrumpit, atque ex hac collisione fragor oritur qui tonitru dicitur, atque accensio & inflammatio exhalationis, quæ fulgur nominatur.* Arist. *lib.* 2. *Meteor. cap.* 2. & 8. Job 37. 4. 1 Sam. 7. 10, Psalm 29. per tot. & 18. 13. A winters thunder is a summers wonder. In Autumn or Spring are oftner meteors seen then in the summer and winter, except in such places where the Summer and Winter are of the temper of Spring and Autumn. *Job* 37. 1. to 6. *Plutarch* in the life of *Flaminius* reporteth that there was such a noise made by the Grecians after their liberty was restored, that the birds of the air that flew over them were seen to fall down by reason that the air divided by their cry, was made so thin, that there was no strength in it to bear them up, therefore the thunder must needs rarifie & make thin the aire.

1. We must turn all this to a ſpiritual uſe, *viz.* to inſtruct us in the fear of him that is Lord of Hoaſts, who ſhews his greatneſſe in theſe mighty deeds of his hand, to which purpoſe alwayes the Scripture ſpeaks of it, exhorting the mighty to give unto the Lord glory and ſtrength in regard of this.

2. We muſt obſerve God ſo in this and all his great works, as to cauſe our minds to increaſe in the knowledge of his excellency, and our hearts in the love and fear of him. All his works are therefore exhorted to praiſe him, becauſe we by all ſhould learn his praiſe and greatneſſe. How able is God to deſtroy ſinners! how quickly and in a moment can he bring them to ruine! let him but ſpeak to the thunder, haile, tempeſt, and they will beat down and conſume his adverſaries before his face. O then tremble before him.

3. We muſt learn to put our confidence in God, and boldly to promiſe our ſelves deliverance when he promiſeth it.

God is wonderfull in making and ruling the clouds. This is a work which God doth often alledge in Scripture to prove his greatneſſe, *Job* 37.26. He binds the waters in a garment, *Prov.*30.4. that is, makes the Clouds. How as it were by an even poyſing of one part with the other, God makes theſe Clouds to hover a great while over the earth before they be diſſolved, is a thing worthy admiration, and greatly ſurpaſſeth our knowledg, *Job* 38.34. *Pſal.*14.78. & *Prov.*8.28. *Pſal.*104.3. The cloud is water rarified drawn upward till it come to a cold place, and then it is thick, and drops down.

They are but nine miles (ſay ſome) from the earth, but they are of unequal height, and are lower in Winter than in Summer, when the Sun hath the greater force, then they aſcend higher, and in his ſmaller force they hang the lower. *Vide Voſſium de orig. & progreſſ. Idol. l.2.c.83.*

Let us conſider the cauſes of theſe clouds, and the uſes of them.

The efficient cauſes are thought to be the heat and influence of the Sun and the Stars which doth rarifie the water, and draw thence the matter of the clouds, as you ſhall perceive if you hold a wet cloath before the fire, that a thick ſteame will come out of it, becauſe the fire makes thin the thicknes of the water, and turns it into a kind of moiſt vapour, and the earth hath ſome heat mixed with it, through a certain quantity of fire, that is diſperſed in the bowels of it, which cauſeth ſuch like ſteams to aſcend out of it, and the coldneſs of the middle region doth condenſate and thicken theſe ſteams or breaths, and turn them again into water at length, and at laſt to thick clouds.

2. The matter is the ſteams that the waters and earth do yeeld forth by this heat.

The uſes of it are to make rain and ſnow, (ſnow is nothing but rain condenſated and whitened by the exceſſive cold in the Winter time as it is in deſcending) for the watering of the earth and making it fruitful, or elſe for the exceſſive moiſtning of the earth to hinder the fruitfulneſſe of it, if God ſee fit to puniſh. The earth without moyſture cannot bring forth the fruit that it ſhould, and ſome parts of the earth have ſo little water near them below, that they could not elſe be ſufficiently moyſtened to the making of them fruitful. God hath therefore commanded the Sun among other offices to make the vapours aſcend from the Sea and Earth, that he may pour down again upon the forſaken wilderneſs or other places, whether for puniſhment or otherwiſe.

Obj. How can it be conceived, that the clouds above, being heavy with water, ſhould not fall to the earth, ſeeing every heavy thing naturally deſcendeth and tendeth downward?

Anſw. No man by wit or reaſon can reſolve this doubt, but only from the Word of God, which teacheth that it is by virtue of Gods Commandment given in the Creation, that the Clouds fall not, *Gen.*1.6. Let the Firmament ſeparate the waters from the waters: by force of which commanding Word the water hangeth in the clouds, and the clouds in the aire, and need no other ſupporters, *Job* 26.7,8. ſetting out the Majeſty and greatneſſe of God in his Works, here beginneth, that *He hangeth the Earth upon nothing, he bindeth the waters in the Clouds*, and *the Cloud is not rent under them.* Philoſophy is too defective to yield the true reaſon of

If it be a great cloud it is called *nubes*, if but a little one, it is called *nubecula ab obnubendo, aut perjendo cælum.* The clouds are called the boſomes of heaven, *Job* 38.37. The windows and flood-gates of heaven, *Gen.*7.11. and *Mal.*3.10. the fountains of the deep, *Prov.* 8.28. and the watery roof of Gods chambers, *Pſal.*104.3. The pavilion, chariot, and treaſure of the Lord, *Pſal.*18.11. 2 *Sam.*22.12. ſwadling bands for the Sea, *Job* 38.9. The cloud is a thick & moiſt vapour drawn up from the earth by the heat of the Sun to the middle region of the air, and by the coldneſs there further thickened, ſo that it hangeth, untill either the weight or ſome reſolution cauſe it to fall down. Mr *Perkins* on *Jude* 12.

of this great work of God, which commonly attributeth too much to *Natura naturata*, Nature; and too little to *Natura naturans*, the God of nature.

Now we must here also blame our own carelesnesse and folly which forbear to consider of this work that hangs over our heads. The Clouds are carried from place to place in our sight, and cover the Sun from us. They hinder the over-vehement heat of the Sun from scorching of the earth, and yet we never think what strange things they be, and what a merciful Creator is he that prepared them. Not seeing God in the works of nature, shews great stupidity, and should make us lament. Let us endeavour to revive the thoughts of God in our minds by his works. When we see the Clouds carried up and down as we do sometimes one way, sometimes another swiftly, then let us set our heart awork to think there goes Gods Coach, as it were, here he rides above our heads to mark our way, and to reward or punish our good or bad courses with seasonable rain for our comfort, or excessive showers for our terror. O seek to him and labour to please him, that he may not find matter of anger and provocation against us.

Consectaries. Job 37. 11. to 17. Job 36. 32. Psalm 95. 1.

Psalm 104. 3.

When the Clouds either favour or chastise us, let us take notice of Gods hand in these either comfortable or discomfortable effects, and not impute it all to the course of nature.

By means of the Clouds God waters the earth, yea the dry wilderness: without moisture there can be no fruitfulness, without clouds no rain, without that no corn or grass, and so no man or beast.

Rain [a] is as it were the melting of a Cloud turned into water, *Psal.* 104. 13.

[a] Great rain is called *Nimbus*, small rain *imber*. Amos 4. 8.

It is a great work of God to make rain, and cause it fitly and seasonably to descend upon the earth. It is a work often named in Scripture, *Deut.* 11. 14. & 28. 12. *Levit.* 26. 4. *Jer.* 5. 24. It is noted in *Job* divers times, *ch.* 36. 27. He maketh small the drops of water. God propounds this work to *Job*, as a demonstration of his greatness, *Job* 38. 25, 34. See *Jer.* 30. 13. *Psal.* 137. 8. Now this work is the more to be observed in these respects.

1. The necessity of it in regard of the good it bringeth, if it be seasonable and moderate, and the evil which follows the want, excesse or untimelinesse of it.

2. In regard of mans utter inability to procure [b] or hinder it, as in the dayes of *Noah*, all the world could not hinder it; and in the dayes of *Ahab* none could procure it. The hebrews say, God keeps four keys in his own hand. 1. *Clavis Pluviæ*, the Key of the Rain, *Deut.* 28. 12. 2. *Clavis Cibationis*, the Key of Food, *Psal.* 145. 15, 16. 3. *Clavis Sepulchri*, the Key of the Grave, *Ezek.* 37. 12. 4. *Clavis Sterilitatis*, the Key of the Womb, *Gen.* 38. 22.

[b] Though all men should unite all their wits, purses & hands together, to make or to hinder one showr of rain, they are unable. Rich men, great, wise men have not these waters in command: The lesser creature can do to effect it, the more doth the greatness of God shine forth in it.

3. In regard of the greatness of the work in the course of nature, for the effecting of which so many wonders concur.

First, Without this drink afforded to the fields, we should soon find the world pined and starved, and man and beast consumed out of it for want of food to eat. It is the cause of fruitfulnesse, and the want of it causeth barrennesse, and so destruction of all living creatures that are maintained by the increase of the earth. As mischievous and terrible a thing as a famine is, so good and beneficial a thing is rain which keepeth off famine.

Secondly, It procureth plenty of all necessaries, when the Heavens give their drops in fit time and measure, the earth also sends forth her off-spring in great store and fit season, and so both men and beasts enjoy all things according to their natural desire, this so comfortable a thing as plenty is, so worthy a work of God, is the effect of rain, I mean rain in due season and proportion.

In *Egypt* there is seldom rain, it is made fruitful by the inundation of *Nilus*.

Terra suis contenta bonis, non indiga Mercis,
Aut Jovis, in solo tanta est fiducia Nilo. Lucan.
Egypt no rains nor merchandize doth need,
Nilus doth all her wealth and plenty breed.

The Romans accounted it their Granary.

Lastly,

In *Judea* rain is not ſo frequent as with us. *Ferome* ſaith, He never ſaw rain there in the Moneths of *June* and *July*: hence rain in Harveſt was there unuſual, *Prov.* 26. 1. 1 *Sam.* 12. 16.

Laſtly, The greatneſſe of the works which muſt meet together for making and diſtributing of rain, doth magnifie the work. The Sun by his heat draws up moiſt ſteams and breath from the earth and water, theſe aſcending to the middle region of the Air which is ſomewhat colder then the lower, are again thickned and turn into water, and ſo drop down by their own heavineſſe: by drops, not all together as it were by cowls * full, partly from the height of place, from which they fall, which cauſeth the water to diſperſe it ſelf into drops, and partly becauſe it is by little and little, not all at once thickned and turned into water, and ſo deſcends by little portions, as it is thickned. So the Sun and other Stars, the earth, the water, winds, and all the frame of Nature are put to great toil and pains as it were to make ready theſe Clouds, for from the ends of the earth are the waters drawn which make our ſhowrs.

* As they do in the Indies.

Verbum Dei comparatur pluviæ, Deut. 32. 2. *Ideoque Hebræi uno verbo* Jorah, *& doctrinam, & pluviam efferunt.* Mollerus.

God is the firſt efficient cauſe of rain, *Gen.* 2. 5. It is ſaid there, God had not cauſed it to rain, *Job* 5. 10. *Jer.* 14. 22. *Zech.* 10. 1. 2. The material cauſe of it is a vapour aſcending out of the earth. 3. The formal, by the force of the cold the vapours are condenſed into clouds in the middle region of the Air. 4. The end of rain, to water the earth, *Gen.* 2. 6. which generation and uſe of rain *David* hath elegantly explained, *Pſal.* 147. 8.

Thaumantis filiam dixere Iridem Poetæ, Colores ejus tam exactè, ut vix artificis poſſit exprimere manus.

The cauſe of the Rain-bow is the light or beams of the Sun in a hollow and dewy cloud, of a different proportion, right oppoſite to the Sun-beams, by the reflection of which beams, and the divers mixture of the light and the ſhade, there is expreſſed as it were in a glaſs the admirable Rain-bow.

Conſectaries from the Rain and Rain-bow.

We ſhould be humbled for our unthankfulneſs and want of making due uſe of this mercy, the want of it would make us mutter, yet we praiſe not God nor ſerve him the better when we have it, *Jer.* 14. 22. intimating, without Gods omnipotency working in and by them, they cannot do it. If God actuate not the courſe of Nature, nothing is done by it; let us have therefore our hearts and eyes fixed on him when we behold rain, ſometime it mizleth, gently deſcending, ſometimes fals with great drops, ſometime with violence, this ariſeth from the greater or leſſe quantity of the vapour, and more or leſſe heat or cold of the Air that thickneth or melteth, or from the greater or ſmaller diſtance of the cloud from the earth, or from the greater purity or groſneſſe of the Air by reaſon of other concurring accidents; either we feel the benefit or the want of rain likely once every moneth. Let not a thing ſo admirable paſſe by us without heeding to be made better by it, Want of moiſture from above muſt produce praying, confeſſing, turning, 1 *King.* 8. 35, 36.

Job 5. 8, 9, 10.

James 5. 17, 18. See Gen. 9. 13.

The colours that appear in the Rain-bow are principally three, 1. The Cerulean or watery colour, which notes (they ſay) the deſtroying of the world by water. 2. The graſſie or green colour, which ſhews that God doth preſerve the world for the preſent. 3. The yellow or fiery colour, ſhewing the world ſhall be deſtroyed with fire.

Dew conſiſts of a cold moiſt vapour which the Sun draweth into the Aire, from whence when it is ſomewhat thickned through cold of the night, and alſo of the place (whether the Sun exhaled it) it falleth down in very ſmall and indiſcernable drops to the great refreſhment of the Earth. It falleth only morning and evening.

Hoſ. 14. 5.

Hath the rain a Father? or who hath begotten the drops of Dew? Out of whoſe womb came the rain and the hoary froſt of Heaven? who hath gendred it? ſaith God to *Job*, Ch. 38. 28, 29.

A froſt is dew congealed by overmuch cold. It differs from the dew, becauſe the froſt is made in a cold time and place, the dew in a temperate time; both of them are made when the weather is calm and not windy, and generated in the loweſt region of the air.

Hail and ice is the ſame thing, *viz.* water bound with cold, they differ only in figure,

figure, *viz.* that the hail-ſtones are orbicular, begotten of the little drops of rain falling, but Ice is made of water continued, whether it be congealed in Rivers, or Sea, or Fountains, or Pools, or any veſſels whatſoever, and retains the figure of the water congealed. Valeſius *de ſacra Philoſophia.*

Though Ice be not Cryſtal, yet ſome ſay Cryſtal is from Ice; when ice is hardned into the nature of a ſtone it becomes Cryſtal; more degrees of coldneſſe, hardneſſe and clearneſſe, give Ice the denomination of Cryſtal, and the name Cryſtal imports ſo much, that is, water by cold contracted into Ice. *Plinie* in his Natural Hiſtory ſaith, *The birth of it is from Ice vehemently frozen.* But Dr *Brown* [a] in his Enquiries into Vulgar Errours, doubts of it; and ſo doth Mr *Hill* in his Commentary on *Dionyſius* his Deſcription of the world, *pag.* 201, 202.

The Art of Glaſſe-making is very highly valued in *Venice*, for whoſoever comes to be a maſter of that profeſſion is reputed a Gentleman, *Ipſa arte*, for the Art ſake; and it is not without reaſon, it being a rare kind of knowledge and Chymiſtry to tranſmute the dull bodies of duſt and ſand, for they are the only main ingredients, to ſuch a diaphanous pellucid dainty body, as we ſee Cryſtal-glaſſe is, which hath this property above gold and ſilver, to endure no poiſon. *Howel* of *Venice*, p. 38, 39. [a] *Lib.* 3. *c.* 2. *Lib.* 2. *c.* 1.

Chryſtallus nomen à glacie mutuavit, quod ei ſit quoad perſpicuitatem & colorem ſimilis; à Κρυος *gelu, &* στελλω *contraho, quaſi quid gelu concretum.* Muſeum Wormianum *l.* 1. *Sect.* 2. *c.* 16.

The Windes are alſo a great work of God, he made, and he ruleth the Windes [b]. They come not by chance, but by a particular power of God, cauſing them to be, and to be thus, he brings them out of his treaſures, he cauſed the Winds to ſerve him in *Egypt* to bring Frogs, and after Locuſts, and then to remove the Locuſts again. He cauſed the Windes to divide the red Sea that *Iſrael* might paſſe. He made the winds to bring Quails. See *Jonah* 1.4. And the Winds are ſaid to have wings for their ſwiftneſſe; the nature of them is very abſtruſe.

[b] Pſal. 104.24. & 135.7. & 147.18. & 148.8. Mat. 8.26, 27.

It is a dry and hot fume aſcending upward, and beaten back again by the coldneſſe of the middle region, and ſome comes downward again ſideling, with more or leſſe violence, as the fume is larger or ſubtiller, and the cold more or leſſe.

By Windes in Scripture are underſtood:

1. Temporal judgements on Civil States, *Jer.* 49.36.
2. The blowings of the Spirit, eſpecially accompanying the Ordinances, *Acts* 2.12. *Cant.* 4.16. *Ezek.* 37.4.
3. Spiritual Judgements, Hereſie, Schiſms, Diviſions, *Epheſ.* 4.14. *Jude* 11, 12. *Apoc.* 7.1. Durham *in loc.*

The efficient cauſes of them are the Sunne and Starres, by their heat drawing up the thinneſt and drieſt fumes or exhalations, which by the cold of the middle Region being beaten again, do ſlide obliquely with great violence through the air this way or that way. The effects of it are wonderfull, they ſometimes carry rain hither and thither, they make froſt, and they thaw, they are ſometimes exceeding violent, and a man that ſees their working can hardly ſatisfie himſelf in that which Philoſophers ſpeak about their cauſes, *The winde bloweth where it liſteth, we hear its ſound, but know not whence it cometh, nor whether it goeth.* It is a thing which far ſurpaſſeth our underſtanding to conceive fully the cauſes of it.

Ventus à violentia & vehementia nomen habet, quòd veniat abundè, & magna vi irruat in unum aliquem locum. Mag. Ph. *Ventos dedit Deus ad aëris terrarumque temperiem; præterea ad evocandas ſupprimendaſque pluvias, & alendos ſatorum arborumque fructus: nec non ad inflationem, quæ putredini eſt vindex.* Moriſoti *Hiſt. orbis Maritimi. l.* 11. *c.* 39. *Vide plura ibid.* Some think the Angels cauſe the winds to blow, *Revel.* 7.1. but that is but a conceit. See Mr *Pells* Improvement of the Seas on Pſal. 107. 25. p. 366, 367, 368, 369, 370, 371, 372. Prov. 30.4. Amos 4.13.

They blow moſt ordinarily at the Spring and fall, for there is not ſo much wind in Winter, becauſe the earth is bound with cold, and ſo the vapour the matter of the winde cannot aſcend; nor in Summer, becauſe vapours are then raiſed up by the Sun, and it conſumes them with his great heat.

The profit of the wind. Dr *Fulk* of Meteors.

Theſe windes alter the weather, ſome of them bringing rain, ſome drineſſe, ſome froſt and ſnow, which are all neceſſary; there is alſo an univerſal commodity

dity which riſeth by the only moving of the Air, which Air if not continually ſtirred would ſoon putrifie and infect all that breathe upon the earth. They blow from East, Weſt, North, South, *Eccleſ.*1.6. The Weſtern winds are ſtrongeſt, the Northern coldeſt.

It made *Adam* tremble when God came in the wind.

It ſerves to condemn our own blindneſſe that cannot ſee God in this great work; the Winde cometh down unto us, it is near us, we feel the blaſts of it, and yet we feel not the power and greatneſſe of God in it. When God doth ſo plainly, and ſo many wayes diſcover himſelf to us, yet blinde wretches we perceive him not. We are now to ſtirre up our minds to the conſideration of God in this his mighty work. See him walking through the earth, and viſiting it in the ſwift wings of this creature. It hath alſo an ape reſemblance and Image of God in it:

1 Cor.12.11.

Firſt, In the ſubtilneſſe and inviſible nature of it; the ſwiftneſſe of the Winde may note his Omnipreſence, who is ſaid to ride on the wings of the winde.

Secondly, In its powerfull motion and efficacy, which no man can hinder or reſiſt.

Thirdly, In the freedome of its motion, *John* 3.7.

Fourthly, In the ſecreſie of his working of mighty works; the Windes are inviſible.

The conſideration of the Winds, leads us into our ſelves, and that

1. For Humiliation; for who knoweth the nature of the Winde, the place of the Winde, the way of the Winde, to ſee in it our own vanity? *Job* 7.7. *Pſal.* 78.39.

Mat.8.26. Jer.18.17.

2. Inſtruction: Shall ſo fierce a creature be at a beck, and ſhall not I? See the miſerable eſtate of wicked men, on whom deſtruction and fear ſhall come as a whirlwinde, *Prov.* 27. 18. *They ſhall be as ſtubble or chaffe before the winde, Pſal.* 1.

Ariſtotle lib.1. cap.8. of his Meteors, makes *Galaxias*, or *via lactea*, a meteor, which is *congeries minutiſſimarum ſtellularum contiguè colluentium, quas eadem arundo Dioptrica noviter detexit.* Schickardi *Aſtroſcopium.*

* *Metalla*, i.e. μὴ ἄνωθεν γινόμενα, that is, which is ingendred or bred about, or with ſome other thing, as gold about ſilver, and ſilver about braſſe. *Plin.* lib.33. chap.6. Metals naturally grow (as ſome obſerve) in Lands moſt barren. Nature recompenſing the want of other things with theſe hidden treaſures. *Purchas* his Pilgrimage, *l.*8. *c.*1. *Sect.* 3. See more there. *Vide* Muſæum Wormianum *lib.*1. *Sect.*3. *c.* 1. Medallix *vulgò nomiſmata vetera, quæ non amplius in uſu, ſed ſolùm antiquitatis cauſâ aſſervantur, ex Latino* metalla. *quia ex auro, argento, ære.* Voſſ. *de vitiis Sermonis l.*3.*c.*25.

Metals* are mineral ſubſtances, fuſible and malleable. They are commonly diſtinguiſhed into perfect and imperfect; perfect, becauſe they have leſſe impurity or heterogeneity in them, as gold and ſilver; imperfect, becauſe they are full of impurities, as iron, copper, tin and lead.

The Latine word *Argentum* comes from the Greek Ἄργυρος, and is derived ἀπὸ τῆς ἀργότητος, becauſe of its white colour.

Of Metals gold is eſteemed moſt precious, as moſt enduring both age and fire, and leaſt ſubject to ruſt.

Gold of all metals is the moſt ſolid, and therefore the moſt heavy. It will loſe none of his ſubſtance, neither by fire nor water; therefore it will not make broth more cordial, being boiled in it. The ſecond place is given to ſilver amongſt metals, becauſe next to gold it is the moſt durable, and leaſt endammaged by fire.

The finding of that gold which is under the earth, as of all other Mines of mettal, is almoſt miraculous. They cut up a ground hazell of a twelve-moneths growth, which divides above into a fork; holding the one branch in the right hand, and the other in the left, not graſpt too ſlightly, nor too ſtrictly. When paſſing over a Mine, or any other place where gold and ſilver is hidden, it will diſcover the ſame, by bowing down violently. A common experiment in *Germany*; not proceeding from any incantation, but a natural ſympathy, as iron is attracted by the Loadſtone. Mr *George Sandys* his Commentary upon the 11th Book of *Ovids Metamorphoſis.*

They

They are called precious stones, *Rev.* 18. 12.

1. Because of their beauty.
2. Because of their vertue.
3. Because of their price.

Precious stones (in Latine *Gemmæ*) are esteemed for their rarity, or for some vertue fancied to be in them, or for their pureneſſe and transparencie.

They are called in Greek *Μαργαρίται à nitore splendente.* Waſerus *De Lapidum pretiosorum nucleo.*

Thoſe Pearls are preferred which are moſt white, bright, round, light, eſpecially if naturally they be pierced, *Rueus* l. 1. c. 13. *de Gem.*

Latini uniones *vocant, non quia unquam* duo *simul reperiantur, ut* Solinus *prodidit, & Hadoto, verum, quia, si maxime ita*

Plinius, Nulli duo reperiantur indiſcreti. *Voſſius de orig. & progreſſ. Idol. L.* 4. *c.* 47. Jocale *eſt Gallicum* joyaull, *& Belgicum* juweel: *Unde* Gemarii juwellers. *Nempe* Gemmâ, *& iſtiuſmodi, ſolùm joco, hoc eſt, oblectamento, ac inani inſerviunt voluptati.* Voſſ. *de vitiis Serm.* l. 3. *c.* 17.

That Pearl of *Cleopatras* was of great price. *Thomas Nicols* hath written well the Hiſtory of Precious Stones.

The Pſalmiſt declares the great work of God in diſtinguiſhing the waters from the Earth, and making Sea and dry Land. The waters at the firſt did encompaſſe and cover the Earth round about as it were a garment, and overflow the higheſt parts of it altogether, ſo that no dry ground was ſeen, or could be ſeen in the world, this was the firſt conſtitution of them, as *Moſes* relateth, *Gen.* 1. 2. The deep was the whole Orb of waters, which incloſed the Earth in themſelves. But then God pleaſed to divide the waters from the Earth, ſo as to make dry Land appear, and for that end, he drave the waters into one place, ſpreading the Earth over them, and founding it upon them, *Pſalm* 104. 6, 7. God by his mighty power (compared there to a thundering voice) did make the waters to gather together into the place that he had appointed for them under the Earth, and that by raiſing up Hills and Mountaines, and cauſing Dales and Valleys, then God appointed the waters their bounds, that they ſhould ſtill continue in theſe hollowes under the Earth, and not returne to cover the Earth, as elſe of their owne nature they would have done.

Third dayes work. Pſal. 104. 8, 9. It is called *Mare*, either from the Latine *Amarum*, or the Chaldee *Marah* ſignifying alſo bitter; and *Iam*, becauſe the Sea-water is bitter and ſalt. For the uſe of man, and all other living creatures, God made a ſeparation of the earth and water, cauſing the water to ſink down into huge hollow chanels prepared to receive it, that ſo the dry Land might appear above it.

They are called great waters, *Pſal.* 107. 23.

1. For latitude they are called both great and wide, *Pſalm* 104. 25, 26. We call ſome the narrow Seas, becauſe Lands and Countreys are not farre diſtant from each other.

2. *Longitude.*

3. *Profundity.* They are of ſuch an unfadomable depth in many places, that no bottome is to be found, though one would tie themſelves with line and lead to make the trial of it.

There are divers profitable Queſtions about theſe things:

1. Whether the Sea would not naturally overflow the Land, as it did at the firſt Creation, were it not withheld within his banks by divine power?

We muſt conſider the earth and waters.

The anſwer is affirmative, and the reaſon is evident, the water is lighter than the Earth, and heavier things are apt to pierce through the light, and the light will take to themſelves an higher place, and give way to the heavier things to

1. Abſolutely, as they are Elements, and ſolid bodies, ſo the water hath the higher place, being lighter. 2. In reſpect of the ſuperficies of either; ſo the ſuperficies of the Earth is higher. *Carpenter's Geography.* If we compare the Caſpia and the neareſt Sea, then the Land is higher than the Sea: But if we compare the Land and the main Sea, then the Sea is higher than the Land; and therefore the Sea is called *Altum*, where ſhips ſail farther to the ſhore than from it. *Vide* Rivetum *in Pſal.* 24. *ver.* 2. *&* Fromondi *Meteorologi l.* 3. *cap.* 1. *Artic.* 2.

deſcend through them; mix a great deal of dirt and water, and let it ſtand a while and take its own proper courſe, and the dirt will ſink to the bottome, leaving the water above it ſelf. *Ariſtotle* and others ſay, that the Sea is higher than the Earth, and they can render no reaſon why it (being apt to run abroad) ſhould be kept from overflowing the Land, whence he proves Gods providence; but *Voſſius de Orig. & Progreſſ. Idol. l. 2. c. 67.* and others, deny that the Sea is higher than the Earth.

Non vivamus in ipſo mari, & ſicut aqua diluvii quindecim cubitis ſuperiores fuerunt altiſſimis montibus; Ita etiamnum Oceanus ſuperat terram trium ulnarum altitudine. Sed quare non ebruit nos? Quia Deus poſuit terminum mari. Idem videre eſt in omnibus furoribus mundi tumultuantis adverſus Eccleſiam. Luther. *in* Genes. 35.

2. Whether there be more Sea or Land. The multitude of waters made by God at firſt did cover the Earth, and incloſe it round; the Sea therefore muſt needs be far greater than the Earth. The Maps ſhew it to be greater in quantity than the Earth.

* *Carpenter* in his ſecond Book of Geography, ch. 10. ſaith, the perpendicular height of the higheſt mountains ſeldome exceeds ten furlongs.

3. Whether the deepneſſe of the Sea * doth exceed the height of the mountains.

It was a great work of God to make Mountains and Valleys, Hils and Dales. The *Engliſh* Language uſeth one and the ſame word for Hils and Mountains, calling the one as well as the other Hils, without any other diſtinction, but that ſometimes the word ſmall or great is added. The leſſer ſort are properly Hils, in Latine *Collis*; the bigger ſort is *Mons* a mountain.

See *Voſſius* in his Obſervat. on *Mela*, lib. 1. cap. 11. and Sr *Walter Rawleighs* Hiſtory of the World, lib. 1. cap. 7. Sect. 11. and *Purchas* his Pilgrimage, lib. 5. cap. 13. Sect. 1. It is called *Atlas* from *a* and *τλάω*, *tolero*, becauſe it is ſaid to ſuſtain Heaven. Nothing is to be ſeen but ſnow at the top of the Alpes, which hath lain there beyond the memory of man, and (as ſome ſay) ever ſince the floud. *Raymunds* Mercurio Italico, p. 252. Of the great profundity of the Sea. See *Pells* Improvement of the Seas, p. 155. and *Orbis Maritimus* lib. 1. cap. 49.

The Scripture often mentions it, *Prov.* 8. 25. *Pſal.* 65. 6. & 95. 4. & 90. 2. *Pſa.* 104. 8. *Amos* 4. 13. Therefore are the mountains exhorted to praiſe God, *Pſalm* 146. 9. *Iſa.* 40. 12. He is ſaid *to have weighed the mountains in ſcales, and the hils in balances*, that is, to have poiſed them even, ſo that the Earth might remain immovably in the parts of it as well as in the whole.

Mountains and Valleys were not made (as ſome have thought) by the Flood, but were created for beauty, uſe and variety, *Pro.* 8. 25. that is, before the worlds beginning. See *Pſal.* 104. 8. *Daille* his 2d part of his *Melange De Sermons* on *Pſal.* 107. 23. and alſo Mr *Pell* on that Text.

The greatneſſe of this work appears:

First, In the ſtrangeneſſe and hiddenneſſe of it.

How ſhould ſo heavy a thing as the Earth thus heave up it ſelf into ſo great aſcents, to give place unto the waters under it? The immediate power of God is the cauſe of it, *Pſalm* 24. 6. & *Pſalm* 136. It may be ſome Hils were made by the fury and violent motion of the waves of the waters of *Noah's* floud; but the moſt and greateſt were created on the third day. See *Gen.* 7. 20.

Secondly, In the uſefulneſſe of it.

1. For beauty and ornament, it gives a more delightfull proſpect to ſee Hils and Dales, then to look upon all one even and flat piece of ground without any ſuch rilings.

2. It conduceth to the fruitfulneſſe of the Earth. The Vales are much more fruitfull than if they were flats without Hils, becauſe of the dew and moiſture that deſcendeth upon them from the Hils, and ſome things grow better upon the higher places, on the ſides or tops of the Mountains.

3. Without ſuch Hils and Mountains there could not have been room for the waters which before did ſwallow up the Earth in its bowels, neither could the dry Land have appeared.

4. With-

4. Without ſuch Hils and Dales there could not have been Rivers and Springs running with ſo conſtant a courſe.

5. Hils and Mountains are the receptacles of the principal Mines for metals and quarries for all kind of uſefull ſtones, *Deut.* 8.9. & 33.15. They are for boundaries betwixt Countrey and Countrey, Kingdome and Kingdome. We ſhould tell our ſelves how admirable and uſefull this kinde of frame and ſituation of the Earth is.

4. Whether * Iſlands came ſince the floud? See Dr *Browns* Vulgar Errors refuted by Mr *Roſſe*, c.13.

* *Inſulæ portiones terræ ſunt Oceano cinctæ ortum varia habent principia. Emerſere quædam ex mari, ac continenti avulſa quædam; aggeſta nonnullis ortum dedit materia.* Johnſtoni *Thaumatographia naturalis.*

5. What is the cauſe of the ſaltneſſe of the Sea?

The water of the Sea is ſalt, not by nature, but by accident. *Ariſtotle* refers the ſaltiſh quality of the Sea-water to the Sunne, as the chief cauſe, for it draws up the thinner and freſher parts of the water, leaving the thicker and lower water to ſuffer aduſtion of the Sun-beams, and ſo conſequently to become ſalt. Two things chiefly concur to the generation of ſaltiſhneſſe, drowth and aduſtion; therefore in Summer, and under the torrid Zone, the Sea is ſalter. Our Urine and Excrements for the ſame reaſon are alſo ſalt, the pureſt part of our nouriſhment being imployed in and upon the body. *Lidyat* attributes it to under-earth, or rather under-ſea fires of a bituminous nature, cauſing both the motion and ſaltneſſe of the Sea. *Vide* Voſſ. *de Orig. & Progreſſ. Idol. l.2. c.68.* Zanch. *de oper. Dei partis 2da l.4. c.1. Quæſt.5.*

Duo maxima quæ Mari tribuuntur mira, ſalſedo & reciprocatio. Johnſtoni *Thaumatographia naturalis.*

The Sea is ſalt:

1. To keep it from putrifaction, which is not neceſſary in the floods, becauſe of their ſwift motion.

2. For the breeding and nouriſhing of great fiſhes, being both hotter and thicker.

Ac à ſalſedine quidem ſalum vocatur Pontus, ob amaroremautem dictum eſt mare. Nam & mare; & amarus veniunt ab Hebræo מר *quod notat amarum eſſe.* Voſſius *de origine & progreſſ. Idol. l.2. c.68. Vide* Fromond. *Meteorol. l.5. c.1. Artic.3. Et* Moriſoti *Orbis Maritimi Hiſt. l.11. c.44.*

6. What is the cauſe of the ebbing and flowing of the Sea?

There have been many opinions of the cauſe of the ebbing and * flowing of the Sea. *De quo plura pro ingeniis differentium, quam pro veritatis fide expreſſa.*

Zebulun that dwelt at the Haven of the Sea, *Gen.* 41. 12. found the benefit of the fluxes and the refluxes of the Sea, by which their ſhips came in, and by which they went out: So doth the *Thames* in *London*, and *Hull* in *Humber.*

* It is called *Reciprocatio, & æſtus maris*, becauſe it is cauſed by a hot exhalation boyling in the Sea, or becauſe the Sea ſuffers, as if it boiled again with heat. *Brerewood de Meteoris.* See *Purchas* his Pilgrimage, *l.5. c.13. Sect.2. Vide* Voſſ. *de orig. & progreſſ Idol. l.2. c.6. Et* Zanch. *de oper. Dei part.2. lib.4. cap.1. Et* Fromond. *Meteorol l.5. c.1. Art.7,8,9, 10,11,&c. Et* Moriſoti *orbis Maritimi Hiſtoriam l.11. c.42.*

Some ſay, it is the breathing or blowing of the world, as *Strabo*, *Albertus Magnus*, one ſaid it was becauſe the waters getting into certain holes of the Earth, were forced out again by Spirits remaining within the Earth. *Macrobius* ſaid it was by meeting the Eaſt and Weſt Ocean. *Cicero* ſeemes to aſcribe it onely to the power of God. Others for the moſt part aſcribe it to the various light or influences of the Moon, which rules over all moiſt bodies. Some attribute it to certain ſubterranean or under-ſea fires. The final cauſe of the Seas motion is the preſerving and purging of the waters, as the Air is purged by windes. *Iſaiah* alludes to the ebbing and flowing of the Sea, *Chap.* 57. 2.

See Mr *Boyls Phyſico-Mechanical Experiments. Exper.* 18.

Calius Rhodiginus (*Antiq. Lect. lib.* 29. *cap.* 8.) writeth of *Ariſtotle*, that when he had ſtudied long about it, at laſt being wearied, he died through tediouſneſſe of ſuch an intricate doubt. Some ſay, he drowned himſelf in *Euripus*, becauſe he could find no reaſon why it had ſo various a fluxion and refluxion ſeven times a day at leaſt, adding before that his precipitation, *Quoniam* Ariſtoteles *non capit* Euripum, Euripus *capiat* Ariſtotelem. Since *Ariſtotle* could not comprehend *Euripus*, it ſhould comprehend him. But Dr *Brown* in his Enquiries [a] ſeems to doubt of the truth of this ſtory. And *Voſſius lib.* 2. *de Orig. & Progreſſ. Idol. cap.* 69. denies that *Decumani fluctus* are greater than the other nine; for he ſaith, that he and his friends often obſerved it at the Sea, that they were no greater than the others.

[a] *Lib.*7. *cap.*13.

Other Queſtions there are concerning Rivers. What is the original of [b] Springs and Rivers? What manner of motion the running of the Rivers is, whether ſtraight or circular?

[b] See Dr *Jorden* of Bathes, chap. 3. *Purchas* his Pilgrimage. *lib.* 5. *cap.*13. *Sect.*3.

Rivers are ſaid to be ingendred in the hollow concavities of the Earth, and derive both their birth and continual ſuſtenance from the air; which penetrating the open chinks of the Earth, and being congealed by the extream cold of that element, diſſolves into water, as the air in winter nights is melted in a pearly dew ſticking on our glaſſe-windows.

Framond in his *Metearologicks lib.*5. *cap.*2. diſtinguiſheth between thoſe words, *Fons, Flumen, Fluvius, Amnis, Rivus, Torrens.* A Fountain is a water flowing continually out of the ſuperficies of the Earth. *Flumen* and *Fluvius* are *Synonyma*, and have their name *à fluxu* from flowing. *Amnis* is a River which compaſſeth ſomething, ſo called *ab ambitu*. *Rivus* is a thinner water infuſed from a Fountain into a channel, and continually running. *Torrent* is a River ſtirred up by ſuddain ſhowrs derived *à torrendo*, which ſignifies to dry. *Thomas Lidyat* our own Countreyman hath publiſht a learned Diſquiſition, *De origine Fontium*. *Moriſotus* the learned Frenchman in his Book ſtiled *Orbis Maritimus l.* 11. *c.*44. diſcuſſeth that Queſtion, Why fiſhes live not in the ſalt fountains and lakes, when the Sea abounds with innumerable fiſhes?

As one part of the waters, and the far greater part, is gathered into one place, and much of it hidden in the bowels of the Earth, and there as it were impriſoned or treaſured up by making the Sea and dry Land, ſo another part of them was appointed to run up and down within the Earth, and upon it in Springs and Rivers, which Rivers are nothing but aſſembling of the waters into divers great chanels from the Fountains and Springs, which the *Pſalmiſt* deſcribeth by its matter, and uſe or effect, *Pſal.*104.10. *He ſendeth the ſprings into the valleys which run along the hils*, that is, He made the Springs and Fountains to convey waters from place to place, the uſe of this is to give drink unto the beaſts, even unto the wilde Aſſes who quench their thirſt there, *verſ.*11. There be many other uſes of Springs and Rivers, but this is noted as the moſt manifeſt and evident. Another uſe is for the Fowls, which have their habitation in the Trees which grow near, and by means of theſe Springs, and there they ſit and ſing, *verſ.*12. Theſe Springs bring up ſo much moiſture to the upper parts of the Earth, as cauſeth Trees to grow alſo for Fowls to build and ſing in [c]. Some of the waters were drawn up into the middle region of the world, and changed into Clouds, that ſo they may be diſſolved and poured down again from thence upon the Hils alſo, and other places which cannot be watered by the Springs, that ſo the whole Earth may be ſatisfied with the fruit of Gods works.

[c] *Hac eſt origo fontium & fluviorum, ut Salomon etiam aperte indicat.* Eccleſ.1.7. *Hoc tamen neſcivit deſipi* Ariſtotelei, *rerum naturalium diligentiſſimus indagator.* Foord. *in* Pſalm. 104. 10, 11, 12.

Vide Athan. Kirch. *Oedip. Ægypt. Tom.*1. *Symag.*1.*c.*6,7.

John Baptiſta Scotia, a Jeſuite, hath publiſhed two Books of the River *Nilus*, *Wendeline* hath written a Book, which he calleth *Admiranda Nili*. It ſeemeth not without cauſe that the name Paper is derived from *Papyrus*, growing in

in *Nilus*; ſo much Paper hath been written thereof. *Purchas* his Pilgrimage, *lib.* 6. *cap.* 1.

The ſoyl of *Ægypt* is ſandy and unprofitable, the River both moiſtning and manuring it. Yea, if there die in *Cairo* five thouſand of the plague the day before, yet on the firſt of the Rivers increaſe, the plague not onely decreaſeth, but meerly ceaſeth, not one dying the day after. *Id. ibid.* The name *Nachal*, a *Torrent*, is given to this River in the Bible, *Numbers* 3. 5. *Joſh.* 15. 47. *Eſay* 27. 12. 2 *Chron.* 7. 8. ἀπ' ἐχχὼν, and the name *Nilus* is derived from it.

Nilus is the moſt famous River in the world, whether we conſider the greatneſſe and length of it (for it runs about nine hundred and eight *German* miles) or the things it produceth, or the miraculous flowing and

The Poets feigned that *Jupiter*, *Neptune* and *Pluto* divided the Univerſe, and that *Neptune* had the Sea for his part, which is called *Neptunus*, either *à nando* from Navigation, or *à nubendo*, from covering, becauſe the Sea covers the Earth: and *Pontus*, the Nations about *Pontus* thought no Sea in the world like unto their own, and doubted whether there were any other Sea but that, whence *Pontus* was uſed for the Sea in general.

ebbing of it. *Cowley* his notes on the Pindarique Odes. *Fluviorum rex pulcher Tiberis, cui primatum aterna urbis Roma ſingularis tribuit magnitudo, naſcitur ex monte Apennino: currit millia* CCCC. *Æthici Coſmographia.* *Strabo* in his 15th Book ſaith, *Ganges* is counted the greateſt River. *Euphrates* in the Scripture is called the great River, and the River by an excellency. It is called by the Hebrews *Pherath* from *Pharah*, *fluctuoſus fuit*, becauſe by its inundation it makes *Meſopotamia* fertill, as it is declared by *Pliny* and *Solinus*, chap. 40. from that name by adding the ſyllable εὐ the name εὐφρήτης was formed by the *Grecians*. The whole courſe of it is deſcribed by *Pliny l.* 5. *c.* 24. and by *Strabo l.* 11. The crooked bending of the River *Maander* is celebrated in a Proverb. See *Pliny l.* 5. *c.* 29. whence oblique Counſels, or *verborum ambages* are wont to be called *Maandri*.

The Sea is a wide and ſpacious place, *Pſal.* 104. 25.

Multa tamen latus triſtia Pontus habet. Ovid *Epiſt.* Dido Æneæ.

The great deep, the womb of moiſture, the well of fountains, the great pond of the world. Dr *Hall* Contemplat.

The reaſon of the greatneſſe and wideneſſe of it, is the multitude of waters which were made by God at the firſt, which becauſe they did cover the Earth, and incloſe it round, it muſt needs be far greater than the Earth, and therefore when God ſaw fit to diſtinguiſh the dry Land from the Earth, muſt needs have very great ditches cut for it in the Earth, and caverns made to hold it: and therefore the Earth in the Scripture is ſaid to be ſpread out upon the Sea, becauſe a great part of it is ſo in reſpect of the waters that are under it.

Again, The principal uſe of the Sea and waters thereof was, that it might ſupply vapours for making of the Clouds by the attraction of the Sunne, and native heat of the Sea, in reſpect of ſome fire which God hath mixed with the Earth and waters, that they may be more fit to give life to living things. Amos 5. 8. & 9. 6.

Now if the Superficies of the Sea were not very large and wide, the Sunne could not have power enough by its attractive heat and warmth, by which it doth attenuate and make thin the waters into vapours: which after the cold of the Air, when they come into the middle Region of it, doth again thicken and turn it into waters. I ſay, The Sunne could not elſe have power to draw out of the Sea ſufficient ſtore of theſe vapours for watering the Earth with ſhowrs. So the multitude of the waters, and the neceſſity of having much of them drawn up for rain required, that they ſhould not have little receptacles, but one ſo great and ſpacious a receptacle, which we call the Sea. *Oceanus*, the Ocean is that general collection of all waters which environeth the world on every ſide.

Dictus eſt Oceanus à Græco voce ὠκὺς, *qua velocem ſignificat.* Claudii Barthol. Moriſoti *Orbis Maritimus l.* 11. *c.* 45. *Nauta recentiores, qui proximè polos navigaverunt, hîc ſe in Oceanum perpendiculo, fundum non invenire prodierunt: ibi enim immenſa & abundantiſſima flumina lacuſque è terris devolvuntur, parumque è mari Sol trahit, qui raro eo locorum lucet, nec niſi remotior & hyberna luce exporrecta ſub utroque polo navigantibus.* Atlantici atque Æthiopici *aquoris altitudo* 15. *ſtadiorum putatur. Id. ibid.*

Mare

Mare the Sea is a part of the Ocean, to which we cannot come but by ſome ſtrait.

Moriſotus in the ſecond Book of his *Orbis Maritimus chap.* 44. ſhews, why the Sea is not increaſed by the flowing in of the Rivers. The Latine word *Ora* the Sea-coaſt, is derived *ab ore*, becauſe there are certain extremities oppoſite to themſelves, with a hollowneſſe between, as lips about a mouth. *Pomponius Mela* often diſtinguiſheth between *Ora* and *Littus*. Littus *proprie rectum aliquem videtur ſignificare tractum, & apud hunc, & apud alios:* Ora *vero tractum univerſum maritimum, qui ex variis conſtat litoribus.* Voſſii *Obſervat. ad* Pomponium Melam. *lib.* 1. *cap.* 111.

Pſal. 104. 25. 107. 23, 24, 25, 26, 27, 28. Dr *Halls* Contempl.

In the Sea are innumerable creatures, ſmall and great, there walk the Ships, there play the *Leviathans*. What living mountains (ſuch are the Whales, ſome of which have been found ſix hundred foot long, and three hundred and ſixty foot broad) rowl up and down in thoſe fearfull billows! for greatneſſe of number, hugeneſſe of quantity, ſtrangeneſſe of ſhapes, variety of faſhions, neither air nor earth can compare with the waters.

Pſal. 104.

Another uſe of the Sea is, *There go the Ships*, as the Prophet ſpeaks in a kind of wonderment.

The whole Art of Navigation is a ſtrange Art, the Lord fitted the Sea for this purpoſe, that it might be uſefull to tranſport men from place to place, and other things from Countrey to Countrey. Men build moveable houſes, and ſo goe thorow the waters on dry ground: they flie thorow the Sea by the help of windes gathered in fitly with ſails, as Birds do thorow the Air: and having learnt of Birds to ſteer themſelves in the Sea, they have an Helm, at the which the Maſter ſitting, doth turn about the whole body of the Ship at his pleaſure. The ſwiftneſſe of the motion of a Ship is ſtrange; ſome ſay, that with a ſtrong winde they will go exceeding faſt. The Lord hath given underſtanding to man to frame a huge veſſel of wood cut into fit pieces, and to joyn it ſo cloſe with pitch and rozin, and other things mixt together, that it ſhall let in none, or but a little water, and it ſhall carry a very great burden within, and yet will not ſink under water; and hath given wiſdome alſo to man to make ſails to receive the ſtrength of the wind, and cords to move them up and down at pleaſure, and to make maſts to hang on thoſe ſails, and hath given men a dexterity to runne up to the tops of theſe maſts, by means of a cord framed in faſhion of a ladder, that can but even amuſe an ordinary beholder, and all this for a moſt excellent uſe, *viz.* of maintaining commerce betwixt Nation and Nation, and of conveying things needfull from one place to another, that all places might enjoy the Commodities one of another.

Licèt vaſta aliqua navis ocius vento, ocius ſagitta feratur, motus tamen ille non adficit veſtores. Voſſius on Mela l. 2. c. 3. *Sed quod ad fabulam de Pegaſo, quo Bellerophontes vectus fingitur; nihil profectò aliud Pegaſi nomine quam navis intelligendum videtur, ut Pegaſi nomen formatum ſit à πήγνυμι* Compingo; *equus verò ænigmaticè vocatur, quod perinde à gubernatore ac equus à ſeſſore regatur, propter vela vero alis ſimilia alatus fingatur.* Hilli *in* Dionyſii Περιηγησιν *Commentarius.*

1 King. 19. 26. & 10. 22.

To this Art of Navigation do Kingdoms owe moſt of their riches, delights and choiſe curioſities, a great part of *Solomons* riches came in this way; it is the eaſieſt, ſafeſt and quickeſt way of tranſportation of goods.

Conſectaries from the Sea.

How obnoxious are we to God, therefore we ſhould not be bold to offend him, how much danger do we ſtand in if he ſhould let the waters take their own natural courſe, and exalt themſelves above the mountains.

At the flood he gave leave to the great Deeps to break their bounds, and permitted the waters to take their own place, and the waters were ſome ſeven yards higher than the tops of higheſt mountains. He can do as much now for the demonſtration of his juſt wrath; for though he hath promiſed that the waters ſhall never overflow the whole earth, yet not, that they ſhall never overflow *England* which ſtands alſo in the Sea.

Secondly, Let us praiſe the goodneſſe of God which preſerveth the whole world alive by a kind of miracle, even by keeping the water from overflowing the

the Earth. God would convince us, that we live of his meer favour, and that his ſpecial power and goodneſſe keeps us: the waters if they were left to their own natural propenſity, would ſoon overwhelme the Earth again, but that God locked them up in the places provided for them. This worke is mentioned in divers places, *Job* 38.8. & 26.10. *Pſ.* 33.7. *Prov.* 8.29. *Jer.* 5.22.

First, It is abſolutely uſefull for the preſeruation of the lives of all things that live and breathe out of the Sea.

Secondly, It is a ſtrange and hidden work, God effecteth it by ſome ſetled reaſon in the courſe of nature, but we cannot by ſearching find it out. Perhaps this may be it, the natural motion of every heavy thing is toward the Center, and then it will reſt when it hath attained to its own proper place. Now the Earth is ſtretched over the floods, and it may ſeem that a great part of them doth fill the very bowels and concavity of the Earth in the very place where the Center or middle point of it is ſeated.

Hence it is that they will not be drawn up again, nor follow the upper parts which roſſe themſelves up and down, but rather pull down thoſe riſing graves again, eſpecially ſeeing it is moſt evident in nature by many experiments every day, that it is utterly impoſſible there ſhould be any *Vacuum*, as they call it, any meer empty place in which nothing at all is contained, becauſe that would divide the contiguity of things, and ſo cauſe that the world ſhould be no longer an orderly frame of divers things together: for the parts would not be contiguous and united together if ſuch a *Vacuum* ſhould fall out, therefore water will aſcend, air will deſcend, and all things will even loſe their own nature, and do quite contrary to their nature, rather than ſuch a thing ſhould be.

There is the *black Sea* neer *Conſtantinople*, *Mare mortuum*, or the *dead Sea*, ſo called, either becauſe the water therein is ſtill and moves not, or becauſe of the unwholſome and poiſonous waters, having neither fiſh nor other living creatures therein. *Mare mortuum metaphoricè dictum eſt, quia frigidum & congelatum, ideóque pigrum & immotum, cum calor & motus in animalibus præcipua ſint vitæ indicia.* Hill. *Comment. in* Dionyſ. Περιηγητ. And the *red Sea* (in *Strabo*, *Curtius*, *Steven*, others) named from a King of that coaſt called *Erythræus* (for to ſpeak of red ſand, as ſome, or red hils, (as an old writer) were but refuges of ſhamefull ignorance) which was ſurely the ſame with *Eſau*, called in holy Writ *Edom*) both ſignifying (the one in Greek, the other in Hebrew) red. Mr *Seld.* Illuſtrat. of *Drayt. Poly-olbion.* Song 1. See Dr *Gouge* on *Hebr.* 11.29. and Mr *Hill* his Commentary on *Dionyſius* his Deſcription of the world, *pag.* 10, 11, 14, 164. Some have thought it to be more fitly called the *Reed-Sea*, than the *Red-Sea*.

Now it may ſeeme the Lord hath bidden the water in the Earth with ſuch turnings and windings, ſome places in which it is, being larger, ſome leſſe large, that the larger places having no open vent for air to ſucceed the water, cannot be ſo ſoon filled from below, as they would empty themſelves upward, and ſo there muſt needs be vacuity, if they ſhould not return back again, and ſtop their courſe, and therefore they muſt needs ſtop (as it were) in the midſt of their career. And this alſo may ſeem to be a great and principal cauſe of the flux and reflux of the Sea, which if it were not, the waters having their courſe alwayes one way, muſt needs by little and little return again to cover the Earth. If this be the cauſe (as is probable) it is wonderfull, that God ſhould ſet ſuch an inclination into all parts of the world, that they will ſuffer any croſſing of their own particular natures, rather than not maintain the general courſe of Nature in the cloſe joyning together of things: for if they might be ſundred one from another, at length the whole muſt needs be quite out of frame, and a general confuſion would follow.

We muſt even chide and reprove our ſelves for our extream ſtupidity that are ſo little (if ever a whit) affected with this work ſo great in it ſelf, and ſo behoveſull for our very life and being.

How

How are we daily and hourly preſerved from the ſwelling waves! How comes it that in all this length of time the Sea hath not broken in upon us, and over-topped the Earth? We do not tell our ſelves of our debt to God, for commanding the waves not to be ſo bold as to drown us.

See the Hiſtory of *Canutus* in *Polydore Vergil* and *Camden.*

It may exhort us to fear him that hath appointed the ſands for a bound of the Sea, and will not let the waves prevail over us for all their toſſing and tumbling. He is of great power, and can over-rule ſo furious an Element, and not to fear though the waters roar, and though the Mountains were caſt into the midſt of the Sea.

This commends unto us Gods greatneſſe who doth ſo infinitely ſurpaſſe the Seas greatneſſe, and who hath made ſo much water for it, and it a place for ſo much water. Let us think of it in particular, and dwell a little upon it, that we may alſo know our nothingneſſe. What a great thing is the Sea in it ſelf conſidered! What is this Iſland in compariſon of the Sea, and yet we call it *Great Britain?* It muſt needs be greater than the Earth, for the waters did round about involve and encompaſſe the Earth; what then is the whole Globe of Earth and Water, and yet that whole Globe is a thing of nothing in compariſon of Heaven, and yet all that is nothing in compariſon of God. Oh how great is he, and how much to be admired? Great, not in quantity and extenſion of dimenſions, but in perfection of Eſſence. How great is he that is beyond Earth, Sea and World, and all more, than theſe are beyond Nothing!

And let us a little compare our ſelves with this great and wide Sea. The Sea is but part of this Globe, yet hath in it water enough to drown all the men that are in the world, if either it were ſuffered to overflow, as once at *Noahs* floud, or elſe they were caſt into it, ſo that all men are but a ſmall trifling thing in compariſon of this Sea, and then, What am I muſt every one ſay to himſelf? And what compared to God the maker of the wide Sea, and this wide world? Oh how nothing is man, Am I my ſelf among other men, and why am not I humble before God? Why do I not caſt down and abaſe my ſelf in his preſence, and carry my ſelf to him as becometh ſo poor, mean and ſmall a creature, to ſo infinite and great a Creator? Let us morally uſe the things we ſee, elſe the natural knowledge will do us no good at all.

We may ſee in the Sea a Map of the miſery of mans life; it ebbeth and floweth, ſeldom is quiet, but after a little calm a tempeſt ariſeth ſuddenly. So muſt I look for ſtorms upon the Sea of ſo troubleſom a world.

Primus navium autor & inventor erat Deus, Dei monitu & conſilio, primam navem fabricabat Noah *mirandi quidem operis, & ſtupenda magnitudine, ſed omnibus generi ſalutarem, & plenam myſteriis mathesin.* Rivii *Hiſtoria Navalis, l.* 1. *cap.* 1. *Vide plura ibid.*

For the great work of Navigation, and ſo of Tranſportation of things by Sea, and for the fineſſe of the Sea to that uſe, we muſt praiſe God, every man hath the benefit of it. By vertue of it we have Pepper, Cloves and Mace, Figs and Raiſins, Sack and Wines of all ſorts, Silks and Velvets, and all the Commodities of other Kingdoms diſtant a thouſand of miles from us; and by this they have from us ſuch Commodities as our Land affords above theirs. See Mr *Pells* Improvement of the Sea in his *Pourquiam*, and on *Pſalme* 107.23.

The ſafety of this Kingdome conſiſts much in its wooden wals.

There is no Art which helps more to enrich a Nation, and to furniſh it with things for Uſe, pompe and delight. And yet how is it abuſed by Mariners, who behold Gods wonders in the deep, being the worſt of men, and never good but in a ſtorm, and when that is gone, as bad or worſe than ever. See Mr *Pell* on *Pſalme* 107.29.

Our Navy exceeds all others in the world, in beauty ſtrength and ſafety.

The maſterpiece of a Ship are wonderfull:

First, It is made of the ſtrongeſt and durableſt Wood, the Oake and Cedar.

dar. [h] Now it is a ſtrange work of God to make ſuch a great Tree out of the Earth.

Secondly, The Nails in it are made of Iron, that the pieces may be cloſely compacted.

Thirdly, Tar and Pitch to ſtop every creviſe, that no water or air might enter, this they learned of God himſelf, who bid *Noah* to plaiſter the Ark within and without with pitch.

Fourthly, Cords made of Flax, a multitude of ſtrange things concur to this work.

[h] See *Plinies* Natural Hiſtory, *lib.* 16. *cap.* 40.

Poſt aliquot ſæcula, navem longam fabricabat Argos: ex quo navis ipſa Argos dicta, & qui in ea navigabant Argonauta appellati. Rivii *Hiſtoria Navalis Antiqu. lib.* 1. *cap.* 1.

What pity is it that Souldiers and Mariners (as was ſaid) who are ſo ſubject to dangers, and have ſuch frequent experience of Gods goodneſſe and mercy to them in their preſervation, ſhould generally be ſo prophane and forgetfull of God? For the ſouldier it is an old ſaying,

Nulla fides pietaſque viris, qui caſtra ſequuntur.

And for the Mariner,

Nautarum vota, is grown into a Proverb.

He that carries his life in his hand, muſt carry grace in his heart. Dr *Sibbs* in his Epiſtle to Sr *Horatio Vere*, prefixed before his Bruiſed Reed.

Qui neſcit orare diſcat navigare.

Latini diſtribuunt plantas in tria genera, herbam, fruticem, & arborem. Hebræi aliter in עֵשֶׂב & שִׂיחַ & עֵץ. Mercer. *in primum caput Gen.* 1. 11.

In the third dayes work were likewiſe created Graſſe, Herbs, Plants and Trees.

The firſt is Graſſe or green Herb, which is that which of it ſelf ſprings up without ſetting or ſowing.

2. Herb bearing ſeed, that is, all Herbs which are ſet or ſown, and increaſe by mans induſtry.

The third, Trees and Plants, which are of a woody ſubſtance, which bear fruit, and have their ſeed, which turns to fruit in themſelves.

God by his powerfull word, without any help of mans tillage, rain, or Sunne, did make them immediately out of the Earth, and every one perfect in their kind, Graſſe and Herbs, with Flowers and Seeds, and Trees with large bodies, branches, leaves and fruits, growing up ſuddenly, as it were in a moment by Gods word and power.

Voluit Deus per primam germinationem terræ non modo paſtui animantium, ſed immortalitati ſpeciei conſultum. Paræus.

The great power of God appears in this, He is able to work above nature without means, the fruitfullneſſe of the Earth ſtands not in the labour of the Huſbandman, but in the bleſſing of God. He alſo cauſed the Earth to yeeld nouriſhment for ſuch divers Herbs and Plants, yea Herbs of contrary quality will grow and thrive cloſe one by another, when thoſe which are of a nearer nature will not do ſo.

The Herb was given at firſt for mans uſe as well as beaſts, *Gen.* 1. 9. *Pſal.* 104. 14. Herbs are one wonderfull work of God.

Omnia ſunt, quæ admirationem in nobis excitare poſſint, Colorum varietas, Odoris ſuavitas, effectuum admirabilis experientia. Hottinger. *de Creat. Quæſt.* 58.

The greatneſſe of the work appeareth in theſe particulars:

1. The Variety of the kinds of Herbs.
2. The Variety of their uſes, of their ſhapes and colours, and manner of production, and of their working and growth. Some come forth without ſeed, ſome have

seed, ſome grow in one place, ſome in another, ſome are for food, ſome for [1] medicine, and ſome for both.

That out of the earth by the heat of one Sun, with the moiſture of one and the ſame water, there ſhould proceed ſuch infinite variety of things, ſo differing one from another, is a wonder; ſome are hot in operation; ſome cold, ſome in one degree, ſome in another, ſome will draw, ſome heal, ſome are ſweet, ſome ſour, ſome bitter, ſome of milde taſtes.

[1] A poor man in *Kent* mowing of Peaſon did cut his Leg with a Sithe, wherein he made a wound to the bones, and withall very large and wide, and alſo with great effuſion of blood; the poor man crept unto this Herb, which he bruiſed with his hands, and tied a great quantity of it unto the wound with a piece of his ſhirt, which preſently ſtanched the bleeding, and eaſed the pain, inſomuch that the poor man preſently went to his dayes work again, and ſo did from day to day, without reſting one day, untill he was perfectly whole, *&c. Gerrard's* Herbal Book 2. Chap 390. of Clowns Wound-wort, or All-heal. *Pythagoras* was the firſt writer of Herbs, ſaith *Langius Epiſt. Medic. lib.1. Epiſt.* 73. Many have written of divers Herbs, and of their uſes. *Pliny* from the twelfth Book to the twenty eight. *Theophraſtus* alſo, and *Dioſcorides* have written moſt learnedly and diligently. But *Salomon* beſt of all, as we read in the Book of the *Kings*, *Sed talibus ejus libris caret Eccleſia vitio & culpa hominum.* Zanch. *de oper. Dei partis ſecundæ, lib.5.cap* 2. Of their peculiar vertue for the particular parts of the body. See *Burtons* Melanch. part. 2. Sect.4. Memb.1. Subſ. 3. *Celebre eſt illud ſententiorum Cabaliſtarum pronuntiatum:* Nulla herba eſt inferius, quæ non habeat planetam ſuperius dicentem ſibi, creſce. *Athan. Kirch.* Oedip. *Ægypt.* Tom.27. pars 2. cap.2,3.

Job 28.1,2. Ezek. 6.16, 17. Joel 3.5. Hag. 2.8. Gen. 1.11,12. *Vide* Mercer. *in* Geneſ. 1. 29.

In the bowels of the Earth the Lord created gold, ſilver, precious ſtones, and the face of the Earth above was beautified with graſſe, herbs and trees, differing in nature, qualities and operations.

Plants grow till they die, whence they are called vegetables.

At the firſt, Herbs were the ordinary meat of men, *Gen.*1.20. and they have continued ever ſince of neceſſary uſe, both for meat to maintain life, and for medicines to recover health.

Before the Flood both Herbs and fruits of Trees were ſo wholſome and good, as that man needed no other food, after it the Earth was ſo corrupted by the inundation thereof, and mans body became ſo weakned, that he ſtood in need of more ſolid and nouriſhing meat.

Solomons wiſdom and knowledge was ſuch, that he was able to ſpeak of the nature of all Plants, *From the Cedar-tree that is in Lebanon, even unto the hyſſop that ſpringeth out of the wall*, not that he ſpake of the greateſt tree and leaſt plant, as ſome interpret it, becauſe ſome trees are greater than the Cedar, and ſome plants leſſer than the hyſſop, but becauſe he diſcourſed of noble and baſer plants. It is likely (ſaith *Bartholinus de latere Chriſti*, c.8.) *Salomonem ad crucem Chriſti ejuſq; per hyſſopum contemptum reſpexiſſe*; That *Salomon* had reſpect to the Croſſe of Chriſt, and his contempt, by hyſſop.

We muſt here condemn our ſtupidity and blindneſs of mind, that are not provoked many times by this particular to magnifie the name of God. When a man hath occaſion to travel thorow a cloſe or ground, how great ſtore of Herbs ſeeth he, whoſe nature, yea names he is ignorant of, yet admireth not God in them, nor confeſſeth his power and goodneſſe.

Secondly, We are to lament the fruit of our ſin, which hath made us blind, there is nothing hurtfull to mans body, but ſome herb or other rightly applied would cure it.

[k] Gen.1.11,13

It is a great and worthy work of God to make graſſe on the Earth [k]. *Pſ.*104.14,15. & 147.8. *He maketh graſſe to grow upon the mountains.* The omnipotent power of God was exerciſed to make this creature, elſe it could not have been, and at his appointment it came forth. This is one of the benefits which God promiſeth to his people upon their obedience, *Deut.*11.5. *Zech.*10.16. There are many things conſiderable in this work of making graſſe.

It is a Carpet upon the Earth to adorn and beautifie it.

Firſt, The plenty, ſtore and commonneſſe of it: It groweth every where, and in abundance, covering the face of the Earth, and hiding the dry and naked face thereof.

Secondly, The colour of it. It is of a green, and ſomewhat of a dark green colour.

colour, which is neither over-light nor over-dark, but of an indifferent and middle nature, and ſo moſt fit to content and delight the eye, refreſh and preſerve the ſight.

Thirdly, The uſefulneſſe of this Creature for the Cattel, it is a ſoft covering to make the lodging of the poor beaſts more eaſefull for them, even as it were a mattereſſe for them to lie upon. It hath a ſweet juyce and verdure in it by which it is pleaſant to the taſtes of the beaſts, as any dainty meat can be to us, and is fit to nouriſh them to be turned to bloud and fleſh, ſo to make them fat and well liking.

Fourthly, The wayes, means, and manner for bringing it forth for this uſe, the whole courſe of the Heavens, Sunne, Moon and Stars, which runne a large race daily with great ſwiftneſſe, and the great works done in the Air for producing divers Meteors, do tend in great part for the bringing forth of this graſſe. The graſſe it ſelf hath a life and vigour in the root of it, by which it draws from the Earth that moiſture which is agreeable to it, and diſperſeth it likewiſe.

1. We are dull and blinde, and behold not God in this great work, when we go into the fields, and can ſcarce tread beſide it: We do not conſider Gods greatneſſe and goodneſſe in making ſo beneficial a thing ſo common: We let this work of God periſh in reſpect of any ſpiritual uſe we make of it, to make our ſouls the better.

2. Let us ſtir up our ſelves to obſerve Gods hand in this work with others, and confeſſe our debt to him, that gives us Commons and Paſture for all our Cattel.

Trees are certain plants ſpringing from a root with a ſingle Trunk or Stemme (for the moſt part) ſhooting up in height, and delineated with lims, ſprigs or branches.

Leaves are *Ornamenta Arboris, & munimenta fructus*, they ſerve to grace the Tree, make it pleaſant to behold, and defend the fruit from the injury of the weather.

The Philoſopher ſaith, *Homo eſt arbor inverſa*, a man is a Tree turned upſide down, for a Tree hath his root in the ground, and his branches ſpread above ground; but a mans root is in his head, therein is the fountain of ſenſe and motion, and there doth he take in nouriſhment, but the arms and legs are branches of this Tree, they ſpread downward. The Pſalmiſt compares a good man to a Tree, *Pſalm* 1. 3.

The Palm-tree grows in *Ægypt* all along the ſhores of the red Sea. It is ſaid to yeeld whatſoever is neceſſary to the life of man. The pith of it is an excellent Sallet, better than an Artichoake, which in taſte it much reſembleth. Of the Branches they make Bedſteds and Lattices; of the Leaves, Baskets, Matts, Fanns; of the outward half of the Codde, Cordage; of the inward, Bruſhes.

See rare things of a Tree called *Coquo* in Dr. *Primroſe* on the Sacr. *p.*30. and *Purchas* his Pilgrimage, *l.*3. *c.*12. *p.*56,57. The Palm is a famous Tree which bringeth forth Dates, and is ſo called, becauſe upon the top the boughs are thick and round, extending out like fingers, from whence it is called *Dactylus*, that is, a finger. *Travels* of the Patriarchs. *Per Palmam Judæa notabatur, propterea quod ea potiſſimum regio Palmis abundet, & quod Judæi in ſacris ſuis ejus folijs uterentur, haberentque diem ſolemnem de Palmarum nomine appellatum: Unde in multis Romanorum numiſmatibus videmus Palmam, & mulierem maſtam ſub ea ſedentem, cum hujuſmodi inſcriptione*, Judæa Capta. *Pier. Eruditi cujuſdam Hieroglyph. l.*2. *c.*39.

It is the nature of this Tree, though never ſo huge or ponderous a weight be put upon it, never to yeeld to the burden, but ſtill to reſiſt the heavineſſe thereof, and to endeavour to lift and raiſe it ſelf the more upward; for which cauſe it was given to Conquerours in token of victory. Hence figura-

Rem mirandam. Ariſt. *in* 8° *problematum, &* Plutarch. *in* 8°. *Symposiacorum dicit. Si ſupra Palma (inquit) arboris lignum magna pondera imponas, ac tam graviter urgeas ut magnitudo oneris ſuſtineri non queat, non deorſum Palma cedit, nec infra flectitur, ſed adverſus pondus reſurgit, & ſurſum nititur reluctatque.* Aul. Gel. *Noct Attic. l.*3. *c.*6.

tively it is used for the victory it self, *Plurimarum Palmarum homo*: and for the sign of it,

——*Palmaque nobilis,*
Terrarum Dominos evehit ad Deos.

*Revel.*7.9. *With white Robes,* in token of their innocency; *and palms in their hands,* in token of their victory.

Joseph. Acosta writeth of a Tree in *America*, that on the one side being situated towards great hils, and on the other being exposed to the hot Sun; the one half of it flourisheth at one time of the year, and the other part at the opposite season.

It is reported that the Arms of the Duke of *Rhoan* in *France*, which are Lozenges, are to be seen in the wood or stones throughout all his Countrey, so that break a stone in the middle, or lop a bough of a Tree, and one shall behold the grain thereof (by some secret cause in nature) diamonded or streaked in the fashion of a Lozenge. *Fullers* Prophane State, *l.*4 *c.*6.

The Cedar is an Hieroglyphick of Eternity, because it never rots. Therefore the Ark of the Covenant was made of Cedar, and they are said *Cedro digna loqui*, which write those things which time cannot abolish.

Groves were ever consecrated by the Ancients to some Deity or other. Because such shady and delightfull places affected the mind, and reduced it to sequestred contemplations; composing the thoughts, and inspiring a secret propensity to devotion, begetting an apprehension of some latent and invisible power. But they were converted by abuse to Idolatry. Mr *George Sandys* his Commentary upon the 8th Book of *Ovids Metamorphosis*.

It was a great work of God in making all sorts of Trees to proceed out of the earth, *Psal.*104.16,17.

The Nature of the Trees is wonderfull in these respects principally.

First, The way and manner of their growing and being. An Oak comes from an Acorn, an Apple-tree from a Kernel. What a kinde of power and vertue is that which God hath put into a kernel being so small a thing, that it should pull to it self by an unknown way the juyce of the earth, and should send some of it downward into little small strings as it were to fasten it self in the earth, and send some upward to spread it self above the ground; and yet it should distribute the moysture so fitly, as to grow in due proportion within the earth and without; that it should frame to it self a body, and divers branches in such fashion, that it should bud and put forth leaves, that it should cause a fruit to grow upon it, or seed, and that in great numbers, every one of which is able to make another Tree, and that Tree to yeeld as much more!

Secondly, The great variety of kinds of Trees; we in our Countrey have divers Oaks, Elmes, Albes, Beech-trees, Chesnut-trees, Sally, Willow, Maple, Sycamore, besides Apple and Pear-trees of divers kinds, Cherry-trees, Hazel, Walnut-trees. Some Trees are of huge growth, as Oaks, Cedars, Elms; some low as the Thorn, the Nut. Some of one fashion, colour, making and manner of growth, some of another: this sheweth an exceeding great measure of wisdom in him that made them all.

Although a Mulberry tree be called in Greek and Latine *Morus*, that is, a fool, yet her wisdom excelleth all other trees, because it never buddeth till all sharp weather be gone. Dr *Muffets* Health Improvement, Chap. 22.

The use of Trees in the next place is manifold:

1. They serve for fruit: what great variety of fruit do they yeeld, what pleasant and wholsome fruit, what store and plenty of fruit? Some Summer fruit that will be gone quickly, some Winter fruit that will last most part of the year, and some all the year.

2. For building both by Land and Sea, to make us houses both strong and stately, warm, dry and cool, under which we may rest our selves, in Summer free from scorching heat, in Winter and stormy times, free from pinching cold, and the injury of the weather. With wood also we make floating and fleeting houses, with which we may dwell upon the face of the waters, and passe through the deep Sea, as upon dry ground.

3. It yeeldeth fuell too, by which we do both prepare our food, and keep our selves warm in the Winter, and in the time of weakness and sickness. Had we not something to burn, we could neither bake our Bread nor brew our Beer,

nor

nor seethe our meat, nor roast it, nor at all make use of flesh, to eat it as now we do.

4. For delight: How comfortable a shade doth a spreading Ash or Oak yeeld in the hot Summer, how refreshing is it to man and beast?

How pleasant a place was *Paradise*, and what made it so? but the artificial order, fashion, and growing of all sorts of Trees fit for food and shadow.

We must observe our own faultinesse with sorrow and humiliation, for that we have not observed more seriously and usefully this work of God. We have perpetual use of Timber and Fuel: We eat much fruit from these Trees, we reap the benefit of this work of God from time to time. We sit upon wood, we feed upon wood, we dwell under wood, under Trees cut down and fitted for our use. We cannot step out of doors, but our eyes are fixed upon some Tree or other, great or small: but we take not notice of God in this work, and praise his name that made all these Trees. Corollaries.

Let us mend this fault, and stir up our selves to consider God in this work, praise him for fruitfull Trees, and all other kinds of Trees. Let us acknowledge his power, wisdom and goodnesse in them, and his exceeding bounty and tender care to man that hath so furnished the world with innumerable sorts of Trees.

Let us be carefull of preserving these works of nature for our own use, and the use of posterity; let us set and plant Trees for * after ages.

* *Serunt arbores, quæ prosint alteri sæculo.* Cicero.

CHAP. V.

Of the Sunne, Moon and Stars.

ON the fourth Day were made the Sunne, Moon and Stars, which are as it were certain Vessels wherein the Lord did gather the light, which before was scattered in the whole body of the Heavens. The Hebrew word translated *Lights*, signifieth *Lamps*, *Torches*, or other things which shine forth, and give light. Gen. 1.14,15.

It was a great work of God in making and ordering the Sunne, Moon, and other heavenly bodies. This work is often spoken of in Scripture, *Gen.*1.14. *Ps.*104.19, 20,21,22,23. *Ps.*136.7,8,9. *Ps.*148. He calleth upon the Sun, Moon and Stars of light to praise God. And *Psal.*19. he saith of the Sun, *God hath set a tabernacle for the Sunne.* In another place he saith, *He guideth the Stars, and calleth them by their names.*

The wonderfulnesse of these works of God is seen:

First, In the very matter and substance of them, which is wonderfull and inexplicable, who can tell what the Sun is made of?

Secondly, In their quantity, both in respect of multitude and greatnesse. For multitude they be innumerable: and for magnitude, many of the Stars are far greater than the earth.

Licet enim Stellæ nobis adquodam conspiciantur exiguæ, & non aliter quam parvæ Faces in Cœlo lucere appareant; tamen per ingeniosas Mathematicorum observationes compertum est, eas non solum toti Terrestri Globo æquales esse, sed longè illum sua magnitudine excedere: adeo ut vix aliqua tam exigua in Firmamento conspiciatur Stella, quin decies ofties ad minimum, terrenam molem exuperet; ut tantam aliqua primum honorem obtinentes, centies quinquies terram magnitudinem excedere. Id licet multis incredibile videatur; tamen immensam earum à nobis distantiam consideranti nullum mirabile dabitur. Tych. Brah. l.1. *de nova Stella Anni* 1572. *c.* 8.

Thirdly, In their qualities, which are principally three:

1. Their figure, the fittest for motion and use, round and orbicular.

2. Their

2. Their brightneſſe and ſhining, eſpecially the ſplendour of the Sunne and Moon.

3. Their durableneſſe: they do not change.

Fourthly, In their motion which is very ſwift and regular.

Fifthly, In their effects, working ſo conſtantly and variouſly in the ſeaſons of the year.

2 Chron.33.3. Jer.44.17. Deut.4.19.

The moſt beautifull bodies of the Stars which we ſee faſtned in Heaven, are not Gods, as *Plato in Timæo* called the Stars, by the worſhipping of which the blind *Gentiles*, and the *Jews* alſo horribly polluted themſelves: but excellent works of God, by the contemplation of which we ought to be ſtirred up to acknowledge and celebrate the Majeſty, Glory, Wiſdome and Power of the Creatour, *Pſal.*8.3.4.

First, For the Sunne, that is called the *greateſt Light*, and that moſt truly and properly, both for the body and ſubſtance of it, and alſo for the brightneſſe and abundance of Light which is in it. For the moſt skilfull Mathematicians have demonſtrated, that the very body of the Sunne doth exceed the whole earth in bigneſſe a hundred ſixty ſix times; others ſay a hundred and fourty times.

* *Sol uſitatiſſimè Hebræis dictus* שמש Schemeſh *a miniſtrando* (*quod* שמש Schimmeſch) *quia Dei Miniſter in natura clariſſimus: aliter à calore* חמה Chammah *Græcis* ἀβὰν, i.e. *ſplendore*, ἥλιος *Latinis* Sol, *vel quia ſolus ex omnibus ſideribus eſt tantus, vel quia quum eſt exortus, obſcuratis aliis ſolus appareat.* Martinius.

The Sun * is the glorious ſervaut of all the world, therefore it hath its name in Hebrew from ſerving.

The Sunne is the fountain of heat and light, the life of the Univerſe, the great Torch of the world, and the Ornament of Heaven.

Its beauty, magnitude, the ſwiftneſſe of its courſe, and its force are commended by *David*:

1. Beauty, *It comes forth as a bridegroom out of his chamber*, Pſal.19.6. Many being allured with the great beauty of the Sun, fell to idolize it. *Vide* Athanaſ. Kirch. *Obeliſc. Pamphil. l.2.c.10.*

2. Strength, It is compared to a Giant.

3. Its ſwiftneſſe, *v.*6. goes ten hundred thouſand miles, ſay the Mathematicians, in an hour.

4. Its force and efficacy upon the inferiour bodies, *There is nothing hid from the heat thereof.*

The Sun is fitly ſituated, being in the midſt of the ſix other Planets, neither too high nor too low.

Aloino egreſſus cœleſtia tecta cremabit,
Inferius terras: medio tutiſſimus ibis. Ovid. *lib.*2. *Metamorph.*

See Dr Browns Enquiries, lib. 6. cap. 5.

The Philoſophers conceive that the Sunne and Moon are not *Actu calidi*; only they have a vertue, and by way of eminency, as it were, they doe produce heat below, and are not hot themſelves. To contain any thing by way of eminency, is a property of God, he contains all things *eminenter*, theſe faculties which he hath not actually, habitually and ſubjectively in himſelf, as faculties, yet he contains them eminently, as being able to produce all; but no creature can produce any thing, but by ſome vertue put into it. Dr *Stoughtons* Burning Light.

If the Stars be not fiery, why are waters (ſaith *Voſſius*) placed above the Heaven, as *Moſes*, and in other Scriptures, but to temper their burning heat, leaſt the Heavens ſhould be deſtroyed by their burning? *Voſſius de orig. & progreſſ. Idol. l.2. c.39. Vide c.38.*

Second-

Secondly, The Moon is also called a great Light, not for the bigneſſe of the body of it, but becauſe it is the loweſt of all the Planets, and neareſt unto the earth, and therefore appears biggeſt of all next unto the Sunne, and gives to the earth a greater light than any of the Stars, which are far greater in ſubſtance, and brighter in light.

[1] *Non tam ad magnitudinem corporum, quàm ſplendoris eorum reſpexit Moſes, & ad popularem captum & aſpectum, qui hæc judicat eſſe maxima ſydera in Cœlo juxta ſenſum.* Mercer. See Dr Hackwels Apology of Gods Providence, pag. 74, 76, 77.

Some ſay, it is the cauſe of the ebbing and flowing of the Sea, for it agreeth exactly with the Revolution of the Moon. It cauſeth it,

1. By its motion, as it brings its beams.
2. By its beam, as that brings the influence.
3. By infuſion, as that ſtirs the waters.

It is called in Latine, *Luna a lucendo*, ſaith *Tully*, or becauſe *Sola lucet nocte*, ſaith *Varro*. In Hebrew *Jarеach*, which word ſignifies a moneth, becauſe it is renewed every moneth.

Dominatur corporibus humidis; as over women (the brain) ſhell-fiſh. From the new Moon to the full, all humours do encreaſe, and from the full to the new Moon decreaſe again.

Stellarum notitia quaſi Alphabetum eſt Aſtronomiæ, quod, hiſce ſacris initiandus, primò omnium tenere debet. Sciekardi *Aſtroſcopium.*

A Star is the thicker part of Heaven, round and full of light.

In the day the gliſtering light of the Sunne (ſay ſome) obſcures all the Starres, but in the night, how many hundred thouſand of them do we ſee, beſides thoſe that are hidden from us in the other part of the Sphere which is not ſeen by us? The number of Stars ſet upon the Globe are 1025, and divers of them have proper names. All the Stars of the Heaven are not numbred nor cannot, ſince divers of them are ſo ſmall; but theſe 1025. are the principalleſt amongſt them, and all that have ever been accounted of.

To think that the brightneſſe of the Sunnes body above, doth drown our diſcerning of the leſſer lights, is a popular errour; the ſole impediment being that haſte, which by *reflexion* doth ſpread about us from the face of the earth. Sir *Henry Wotton* Elem. of Architect. part. 2. Only God can number the Stars, *Pſal.* 147. 4. It is impoſſible for man to number them, which God intimates to *Abraham*, Gen. 15. 5. It is called alſo an Aſterism. *Quod ad multitudinem attinet, ſtellæ ſunt pene innumerabiles, non tamen infinitæ.* Schick. *Aſtroſcop.*

All the Stars which are ſeen in our Hemiſphere, digeſted into conſtellations, beſides the ſeven Planets, amount not to above one thouſand and two and twenty: and in the other one hundred and one and twenty more have lately been diſcovered: ſo in all there are eleven hundred fourty and three: however the glimmering and twinkling of ſo many make them ſeem innumerable. *George Sandys* Commentary upon the firſt Book of *Ovids Metamorphoſis.* See the Hiſtory of Manual Arts, *Chap.* 9.

A Conſtellation is a certain number of Stars, repreſenting by their place and order (after a certain ſort) the forme of ſome living creature, or ſome other kind of thing elſe.

The Stars which do attend the Artick-pole are the greater and leſſer Bear, and the leaſt Star in the leſſer Bears-tail, is called the Pole-ſtar, by reaſon of its nearneſſe to it, and this is the guide of the Mariners.

Philoſophers diſtinguiſh them into fixed Stars and Planets.

The fixed Stars retain alwayes *Eadem interſtitia.*

2. Almoſt all of them *ſcintillant.*

3. They are diſperſed every where in the whole Heaven.

The Planets on the contrary:

1. Change their ſituations and configurations.

Stella, quæ Fixæ ſive Inerrantes, quòd tardiſſimo cieri, eodemque unanimi motu, & perpetuo, ſimilem ad ſe invicem obtinere diſpoſitionem, atque diſtantiam animadverſa ſint, appellantur. Tych. Brah. *de nova Stella l.* 1. c. 2. *Verarum Stellarum quidem aliqua peculiari variè, & (ut tyronibus quidem videtur) inordinato motu incedunt. Unde etiam Planetæ vel Erronеs appellantur, ob id ipſum in ſchemate non appicti.* Schick. *Aſtroſcop.*

2. Have

2. Have a constant tranquil light, and trembling but seldom.

3. They never wander farther from the Ecliptick. *Schickardi Astroscopium.*

The Planets are apparently seven, *Saturn*, *Jupiter*, *Mars*, then the *Sunne* in the midst, as it were the King of all; after *Venus*, *Mercury*, and the *Moon*. Neither *Moses*, *Job*, nor the *Psalmes* (the most frequent in Astronomical observations) mention any of the Planets, but the Sunne and Moon.

The Stars are distinguisht among themselves in quantity, colour, situation and configuration.

1 Cor. 15. 41. All Stars are not *Primæ magnitudinis.*

Of these Stars some are greater than other, and are distinguished into six sorts of quantity. Their proportions are thus delivered, *viz.*

A Star of the first bigness or magnitude, is an hundred and seven times bigger than the Earth.

A Star of the second magnitude, ninety times bigger than the Earth.

A Star of the third bigness, seventy two times bigger than the Earth.

A Star of the fourth bigness, is four and fifty times bigger than the Globe of the Earth.

A Star of the fifth magnitude, is six and thirty times bigger than the Earth.

A Star of the sixth bigness, is eighteen times bigger than the Globe of the Earth.

Vide Schickardi *Astroscopium pag.* 12. he saith, *pag.* 13. *Veras singulorum magnitudines verè ignoramus, easque ex tanto intervallo tam accurate scire velle, præsumptio est & temeritas.*

Corollaries. *Ethnici colebant Solem & Lunam prius quam alia creaturæ terrestres; usque adeò ut Moses, Deut. 4. 19. notans duas fontes Idololatriæ, prius facit mentionem Solis & Lunæ, deinde similitudinem viri aut fœminæ, aut quadrupedis,* Job 31. 26. Jer. 44. 17, 18. Rainold. *de lib. Apoc. Tom. 2. Prælect* 237. *Sol ab antiquissimis, ut Deorum maximus colebatur: nominaq; Jovis, Saturni, Martis, Liberi, Osi, Osiridis, aliaq; multa Solem significarunt. Qua de re* Macrobius, *l.* 1. Saturn. *c.* 16. Voss. *in* Maimon. *de Idol. c.* 6.

We are to bewail our own great folly and blindnesse, that we have not more admired, honoured, feared, loved that great worker, to whom these creatures do point us. We do not often enough tell our selves, this Moon, this Sun, these Stars could not, nor did not make themselves. They could not possibly be without any beginning at all, for they are but parts of the whole world, and no part of any whole can be eternal, because there must be something before that did unite those parts together; wherefore they were made by some superiour essence, and more excellent than themselves, and that is God. How great, how wise, how good, how infinitely excellent is he, whose hand framed and ordered these things! The Sun ariseth to us constantly, the Moon also keeps her course with like constancy. Doth not that mighty Army of Stars, which in a clear night shew themselves, even speak to us, as it were, to consider of his incomprehensible excellency, which made and rules them? See *Job* 38. 31, 32, 33.

Let us accustome our selves hereafter to these Meditations, if God had not beautified Heaven with these excellent bodies, light and heat could not have been equally, and in due quantity conveyed into all the quarters of the world. We must observe this work so, as to praise God for it, to informe our selves of his nature, and strive to work more love, fear, obedience and confidence in our selves towards him. The Apostle saith, *That in the times before the Gospel, the Gentiles might have found God as it were by groping, Acts* 17. 27.

Now we that have the Scripture to direct us, as in the day-light, shall not we find God out by these illustrious works of his?

Chap. VI.

Chap. VI.

Of the Fiſhes, Fowls, Beaſts.

IT commends the Doctrine of living Creatures, that *Salomon* wrote of four-footed Beaſts, Birds, Fiſhes, Inſects, 1 *Kings* 4.33. Alſo that from the living Creatures we draw examples of all vertues, and documents of all duties.

The fifth Dayes work was the Creation of all living Creatures which live and move in the two moiſt Elements, the Water and the Air, *viz.* Fiſhes * and moving Creatures, which live and move in the waters: and all kind of Fowls which flie in the open Region of the Air, divers in nature, ſhape, qualities, and manner of living.

The Hebrew Verb שָׁרַץ of which the word שֶׁרֶץ which is here tranſlated *The moving Creature*, is derived; is uſed as here, ſo in other Scriptures frequently; firſt to ſignifie *creeping or moving forward without feet*, as *Geneſ.* 7. 21. & *Levit.* 11.19. And ſecondly alſo, to bring forth abundantly, as here; and alſo *Exod.* 1.7. Fiſhes breed and bring forth young in great abundance, more than any other creatures do, by the multitude of ſpawn they would encreaſe beyond all meaſure and number, if by one means or other the ſpawn were not devoured and conſumed. Gen. 1.20,21, 22.

* The Fiſhes were appointed to increaſe and multiply, and to fill the waters. The Fowls were appointed to increaſe and multiply, and flie in the Air.

They were twice bid, *Increaſe and multiply*; God would have fiſhes to be ſo fruitfull, both becauſe of the vaſtneſſe of the Sea which they were to fill, and alſo becauſe the leſſer fiſhes were to be meat to the greater.

Who can render a reaſon of their ability to ſwimme ſo in the waters, to ſupport themſelves in the midſt of the waters, and convey themſelves up and down in it?

Fiſhes are in Scripture termed *Reptilia*, Pſal.104.25. *In the great and wide Sea there are things creeping innumerable both ſmall and great*, ſo called, becauſe things when they ſwim ſeem to creep along in the water. As Birds have their wings and trains, by means whereof they cut their way, and make ſmooth paſſage through the Air, ſo Fiſhes are furniſhed with fins wherewith they guide themſelves in their ſwimming, and cut the current of the ſtreams and waves for their more eaſie paſſage, wherein their courſe is directed by their tail, as Ships are conducted by their Helm.

The Sea gives more and greater dainties than the Earth, thoſe that did moſt affect to pleaſe their palate of old ſet great ſtore by Fiſh, and paid dearer for them than fleſh. Birds bring forth ſome four or five in a neſt, ſome three, and ſome but two, the moſt but twenty, as the little Wren; for being ſo little, the kind would be conſumed by the things which devour ſuch weak creatures, if thoſe that be did not bring forth very many: But every Fiſh brings forth a great multitude, many hundreds, as we may ſee in their ſpawn. *Sunt complura in iis majora etiam terreſtribus. Cauſa evidens, humoris luxuria.* Plin. *Natural. Hiſt. l.9.c.1.*

That God ſhould give unto theſe things a power to multiply ſo very faſt, is wonderfull, and it is agreeable to reaſon too, for the fiſhes do more devour one another than the beaſts do, the greater being much more ravenous than any beaſt, as being bigger; and their ſtomacks by an *Antiperiſtaſis* of the cold water more vehement in digeſting.

They are ſaid to be *without number*, Pſal.104.25. not ſimply, but to us, for we cannot tell the number of them, though God (which made them) do know the particular number of them. He can tell how many fiſhes there be in the Sea, though to us they exceed the power of counting, yet he hath the preciſe and exact number of them.

We know not the kinds of fishes, how much lesse the particulars.

Plinies Natural history, *l.* 32. *c.* 11.

There be (saith *Pliny*) of fishes and other creatures living in the Sea, one hundred seventy and six several and distinct kinds.

What Philosopher can tell how many Dolphins, Herrings, Whales, Sword-fishes there be in the Sea?

Quidam hoc unum animal quamdiu vivit, crescere arbitrantur. Pliny *l.* 8. *c.* 25. Naturalists write of the Crocodile that it grows as long as it lives.

A Crocodile equals sixteen cubits, it comes from an Egge as bigge as that of a Goose, *Nec aliud animal ex minori origine in majorem crescit magnitudinem. Plin. lib.* 8. *cap.* 25. From so small a beginning, it encreaseth to eight or ten yards in length. And no creature is so dangerous to man as it is. It is fearfull of those that pursue it, and bold against those that flie from it. Their bodies are not much longer then their tailes, which is of like use with them, as the *Proboscis* is to the Elephant; their mouths are very wide, at one gulph to swallow horse or man. The name is taken *à Croceo colore*, or *per Antiphrasin quòd Crocum timeat.* The *Ichneumon* steals into his belly, and gnaws his guts, whilest he opens his chaps to let the little Troclil pick his teeth, which give it feeding. *Herb. Trav. l.* 3.

Scribunt humanum caput à Crocodilo ob crassitiem ossis non posse devorari. Cum vero persentiat medullam, hoc est, cerebrum cranio subesse, lacrymas in id effundere quarum vi sutura protinus dissipentur: inde medullam exsugi à truculentissima bestia. Abjere hinc in Proverbium, Lacryma Crocodili, *quæ non à commiseratione sed ab immanissima crudelitate proveniunt.* Wendelinus *de admirandis Nili. c.* 16. *Vide plura ibid. & c.* 17. *Crocodilus terrâ æquè ac flumine gaudet, cujus in nece placatus est filiorum est, ac planè ungatorius. Gab. Sionita, de nonnullis orientalium urbibus,* &c. *c.* 9.

It is a symbole of *Egypt* or *Nilus*, because this living creature is proper to *Egypt*: hence the Emperour *Augustus*, (*Egypt* being brought under the power of the people of *Rome*,) Coined his Money with a Palme and Crocodile. *Athan. Kirch. Obelisc. Pamphylij l.* 4. *Idea Hieroglyphica Hierogrammatismus* 9.

Plinies Natural history, *l.* 32. *c.* 1.

The Echeneis, Remora, or stop-ship, but half a foot long, is able to stay the greatest Ship under sail. *Keckermannus humori frigido à remora fuso adscribere videtur qui aquam circa gubernaculum conglaciet.* in Disput. Physic. The Crampfish *Torpedo* is able to benum and mortifie the arms of the lustiest and strongest Fishers that be, by touching only the end of any part of an angle-rod, which they hold in their hands, although they stand aloft and a great way from her: hence it hath its name, *quod torpore manus afficiat*, because it benummeth the hands. See *Vess. de orig. & progres. Idol.* lib. 4. cap. 11. both of the *Remora* and *Torpedo*.

Id. ibid.

Johnstoni Thaumatographia.

The Tortoise is marvellously fortified by nature, dwelling continually under a strong roofe; which covers his whole body; therefore *Testudo* which signifies a Tortoise, signifies also the roof or vault of an house which covers all within it. The Shark hath not his name for nothing, for he will make a morsel of any thing he can catch, master and devour, they have three rows of teeth, very strong and sharp, they will bite off a mans leg at one bit. Master *Terry* his Voyage to East-*Indies*.

The Naturalists tell us of one fish which they call the Uranoscope, which hath but one eye, and that in a vertical point, on the top of the head, directly upward: by which it avoids all rocks and dangers.

* *Plin.* ibid. Foure Acres long in the Indian Sea. *Idem l.* 9. *c.* 2. *Amama Antibarb. Bib. l.* 3. Chamierus *tom.* 2. *l.* 9. *c.* 11. *Plin. ib. c.* 2. *Antè omnia nihil velocius habent maria ut plerumque salientes transvolent vela navium.* Solinus *c.* 21.

There have been known Whales six hundred foot * long, and three hundred and sixty foot broad, some like mountains, and some like islands. God himself speaking of his own power over all the creatures, rehearseth only two, the *Behemoth*, Job 40. 15. to the end, that is, the Elephant; and the *Leviathan* Job 41. *per tot.* that is, the Whale, say the most, this being the greatest among the Fishes, as that among the Beasts. The Whale never swimeth, unless she have a little Fish going before her as her guide, in shape like a Gudgeon; and this little Fish safely sleeps in the Whales mouth, for as long as he sleeps, the Whale never stirs, but as soon as he awaketh, and goeth his way, where ever he takes his course she alwayes followeth him, and if she fortune to loose him, she wanders here and there, and often striketh upon the Rocks, as a Ship that hath not Mast nor Rudder.

The Sword-fish hath a Beak or Bill sharp-pointed, wherewith he will drive through

through the ſides and planks of a Ship, and bore them ſo, that they ſhall ſink withall.

The Dolphin is ſaid to be a fiſh of ſuch exceeding great ſwiftneſſe, as that oftentimes he out-ſtrippeth a Ship under Sail in the greateſt ruffe and merrieſt wind, in ſwiftneſs of courſe. See *Plinies* Nat. Hiſt. *l.* 9. *c.* 8.

In *Veſpaſians* Coines therefore there was a Dolphin embracing an Anchor, declaring that we muſt haſten ſlowly, ſhewing ſlowneſſe by the Anchor, ſwiftneſſe by the Dolphin. He is called for his ſwiftneſs the Arrow of the Sea.

In this fiſh is propounded to us an example of charity, and kind affection toward our children, as *Pliny* in his deſcription of the nature of this fiſh ſheweth, and *Ælian* lib. 5. cap. 18. As alſo of his ſingular love toward man, whereof *Ælian* produceth ſtrange examples, *l.* 6. *c.* 15.

It may ſeem ſtrange that it ſhould pleaſe the Pope to forbid fleſh to men rather than *fiſh, that is, the leſs dainty and luxurious, before the more: for what is by ſome alledged, that the curſe fell upon the earth, and not the Seas, is fondly affirmed, ſeeing when it is ſaid, *curſed be the earth*, by earth is meant the whole globe of the earth conſiſting of Sea and dry Land.

* *Piſces Deus voluit ſibi offerri, tum quod extra aquam non vivant (nihil autem mortuum ex animalibus offerri ſibi Deus velit) tum etiam quod ex Serpentum genere cenſentur Piſces: Serpentum vero genus univerſum damnatum eſt à Deo, propterea quod per ſerpentem deceptus fuerit homo, fuitque ſerpens organon Diaboli,* Gen. 3. Danæus Iſag. Chriſt. *l.* 2. *c.* 23. *Tuta omnium qui in dulcibus aquis generantur piſcium æquali cunctarum gentium judicio longe nobiliſſimus habetur. Renatus Moreas in Schol. Salern. c.* 69.

Some fiſhes are exceeding ſmall, and for their ſmalneſs and workmanſhip beſtowed upon them, admirable. In the Sea the Cockles, a little kind of ſhell-fiſh, yet in its kind very artificial, ſomewhat reſembling a Cre-fiſh, which are dainties for rich men.

Thoſe little and ſmall things are made with ſo many joynts and parts and turnings, ſuch a proportion and ſhape, and every thing ſo exact and ſuitable, as would ſtir up aſtoniſhment in any beholder. Gods power is likewiſe ſeen in the greatneſs of ſome fiſhes, as the Whale, ſome of which are 80. yards long, their eyes are as big as an hogſhead, and their mouth ſo wide, that a man ſitting on horſeback might be held in it.

God hath created the Fowls of Heaven among other creatures, *Pſal.* 104. 12. *Gen.* 1. 20, 21.

The orderly courſe of birds in breeding their young ones is moſt remarkable. After they have coupled they make their neſt, they line it with moſſe, ſtraw, and feathers: they lay their egges, they ſet upon them, they hatch them, they feed their young ones, and they teach them to flie: all which they do with ſo continuate and regular a method, as no man can direct or imagine a better. Sir *Kenelm Digbies* Treat. of Bod. *cap.* 37.

The things wherein the Fowls differ from other creatures are, 1. That they be winged, having feathers and wings by which they are covered, and by which they do paſs through the air, and the place wherein they fly, *viz.* in the open firmament in this lower heaven. Their creation is wonderfull in divers reſpects.

1. Their making is wonderfull, farre differing from that of beaſts, fiſhes, and men.

2. They have great variety of kinds, ſome wild, ſome tame, ſome great, ſome little, ſome ſea or water birds, ſome land birds.

Aves, ut nonnulli exiſtimant, appellantur, quod avia, id eſt, incerta itinera in aere ſectentur. Danæi *Phyſice Chriſtiana Tract.* 5. *cap.* 32.

3. Their manner of breeding, they lay egges and hatch them, and out of a kind of confuſed ſubſtance, that to us ſeems void of life, by the heat of their bodies they do bring forth their young naked at firſt, which after by the ſame cheriſhing of warmth, do bring forth feathers to cover them. Many of them are ſo beautifully adorned with their feathers for colour, and are ſo glorious, as a man cannot but look

upon them with wondring and delight, for where doth nature ſhew more variety, and a pleaſinger compoſition of colours then in a Doves neck, a Peacocks tail, and ſome other like Birds?

4. For their ſwiftneſs of flying, that they can with ſuch celerity paſſe through the air.

5. They are many wayes ſerviceable to man: they are a dainty food for weak ſtomacks, they pull up many kinds of worms and vermine, that elſe would be harmfull to us.

Fowls or Birds are more worthy then fiſhes, becauſe they do more participate of air and fire (the two nobleſt Elements) then of water and earth. All birds are muſtered under the name of Fowls as under their *Genus*.

Job 12. 7. There are examples of virtues in the fowls propounded for us to imitate, and of vices for us to ſhun.

Frequentiora & majora in avibus exempla virtutum, & vitiorum reperimus, tam apud ſacros Scriptores, quàm apud profanos, quàm in piſcibus, quippe, quæ etiam notiores nobis ſunt, quam piſces: adde, quod perfectiora etiam ſint animalia aves, quam piſces. Zanch. *De Oper. Dei, partis ſecundæ, lib.* 7. *cap.* 1.

*The Fathers, *Tertullian, Ambroſe*, confirm the reſurrection by it. One cannot ſay of the *Phœnix* being only therefore there is no *Phœnix*. Aldrovandus *Vide Veſſ. de orig. & progreſ. Idol. l.* 3. *c.* 99. *Æthiopes atque Indi inenarrabiles ferunt aves, & ante omnes nobilem Arabia phœnicem: haud ſcio an fabuloſe, unum in toto orbe, nec viſum magnopere*, Plin. *Nat. Hiſt. lib.* 10. *cap.* 2. *Vide plura ibid.* In the *Phœnix* * an example of the Reſurrection: in the *Stork* of loving affection: in the *Dove* of innocency and conjugal faith: in the *Crows* and *Eſtridges* of unnaturalneſs.*

[c] Job 39. 13, 14, 15, 16. *Lam.* 4. 3. *Jer.* 8. 7. We ſhould imitate the *Storke*, *Crane*, and *Swallow* [c] in acknowledging the ſeaſonable time of our repentance.

חסידה She is ſomewhat like a Hern having a long neck and feet.

The *Stork* hath her name from חסד, love, and the Hebrew word is near of kin with another which ſignifieth bowels of compaſſion, as which indeed are moſt tender in her. A ſtory whereof [a] we have in the deſcription of the Netherlands, *viz.* of a *Stork*, that when the houſe was on fire where her neſt was, kept the fire off from her young ones with her own body and wings ſo long till ſhe was burnt her ſelf.

[a] Doctor Twiſſe againſt Doctor Jackſon. *Patronius Arbiter & Solinus* call the Stork *pietatis cultricem. Honos iis de ſerpentum exitio tantus, ut in Theſſalia capitale fuerit occidiſſe, eademque legibus pœna, quæ in homicidam.* Plin. *Nat. Hiſt. lib.* 10. *cap.* 23.

It is loving to mankind, delightfull to build in the tops of houſes and chimneys, as is uſual to be ſeen in *Germany*.

They count it there a happy *Omen* for the *Stork* to build in their houſes. It is the embleme of a gratefull man: for at her departure from the houſe where ſhe builds (as ſome report) ſhe uſually leaveth a young one behind her. *Ælian lib.* 8. *de Animal. cap.* 19. writeth of a *Stork* which bred on the houſe of one which had a very beautifull wife, which in her Husbands abſence uſed to commit adultery with one of her baſe ſervants; which the *Storke* obſerving, in gratitude to him who freely gave him houſeroom, flying in the villains face, ſtruck out both his eyes. It is recorded alſo of the *Stork*, that when the Dams are old, the young ones feed them; and when through age they are ready to faint in their flying, the young ones help them; and when they are paſt flying, the young ones carry them on their weak backs.

Vide Plin. *Nat. Hiſt. l.* 10. *c.* 3, 4, 5. Job 39. 27, 28, 29. The *Eagle* is reckoned the Soveraign Queen of all Fowls, as the *Lion* is reputed the King of Beaſts. She is attended with ſharpneſs of ſight, to diſcover her prey, with ſwiftneſs of wing to haſten unto it, and with ſtrength of body to ſeize upon it.

It is *Altivolans avis*, an high ſoaring bird, that ſometime flyeth ſo high a pitch as

ſhe

ſhe tranſcendeth the view of man, whence the Proverb, *Aquila in nubibus*, ſhe is given to *Jupiter*, becauſe it flies the higheſt of all birds, ſhe makes her neſt alſo in the high trees or rocks, leſt her young ones ſhould be hurt of the leſſer birds, *Jer.* 49. 16. She flies alſo ſwiftly, *Job* 9. 26. She ſees acutely when ſhe is ſo high that men can ſcarce ſee her, ſhe ſees (they ſay) fiſhes ſwimming in the Sea.

——tam cernis acutum,
Quam aut aquila aut ſerpens Epidaurius, Horat. l. 1. Sat. 13.

She hath a tender care of her young, when they be fluſh and ready for flight, then ſhe ſtirreth up her neſt and fluttereth over them, yea ſhe taketh them on her wings, and ſo ſoareth with them through the air, and carrieth them aloft, and ſo freeth them from all danger. In that ſhe carrieth her young ones rather upon her wings then in her talons, ſhe ſheweth her tender care and love that ſhe beareth unto them, *Exod.* 19. 4. *Deut.* 32. 11.

Her feathers are ſo imperious, that they will not mix with the plumage of other birds, if they be by chance caſt in amongſt them, they will ſtrait conſume the others.

Accipiter ſacer aſt Soli propter motus ſui pernicitatem.

Athanaſij Kircheri Obeliſcus Pamphylius, l. 4. Ideæ Hieroglyphicæ Hierogrammatiſmus. Vide plura ibid. 10.

That which is reported by *Gabriel Sionita, De nonnullis Orientalium urbibus*, &c. *cap.* 9. and others, of the Pigeons that are called Carriers, is ſtrange, he ſhews there how they are brought to it. *Vide Cotovici Itin. Hieroſol. & Syriac l. 4. c. 34.*

What a wonder is that of giving ſpeedy intelligence by Pigeons. They take them when they ſit on their neſts, tranſporting them in open Cages, and return them with Letters bound about their leggs like jeſſes; who will never give reſt to their wings, untill they come to their young ones. *George Sandeys* Comment. upon the 12th Book of *Ovids Metamorph.*

Wonderfull things are written of the King-fiſher by *Ariſtotle, l. 5. de Animal.* by *Pliny, l.* 10. That of the Swans ſinging before his death, and the Proverb thence *Cygnea Cantio*, is conceived to be but fabulous. See Mr *Hill's* Commentary upon *Dionyſius* his deſcription of the World, *p.* 220.

Some ſay the Cranes have taught us the order of an Army. *Grues non niſi acie inſtructa volant, electo duce, quem ſequantur, diſpoſitiſque in extremo agmine cuſtodibus qui gregem voce contineant. Angel. Roch. Biblioth.* Therefore the Latines (ſaith he) uſe *Congruere pro Convenire. Vide* Plinij *Nat. Hiſt. lib.* 10. *cap.* 3.

The Nightingall canting in the ſolitary woods, is diſervedly called *Philomela*, or a lover of Muſick, in that no bird hath ſo ſweet a voice among all the *Sylvan* Muſicians: ſinging fifteen dayes and nights together, when the leaves begin to affoard her a ſhelter, with little or no intermiſſion. So ſhrill a voice in ſo little a body, and a breath ſo long extended, is worthy admiration; ſhe alone in her ſongs expreſſing the exact art of Muſick in infinite variety. Neither have all the ſame tunes and diviſions, which ſhews their skill to be more then naturall. They ſtrive among themſelves in fervent contention: the vanquiſhed not ſeldome ending her life with her ſong, through grief, or over-ſtraining. The young ones hear with attention; practice and repeat their Leſſon, which the old correct, and being perfect in that, proceed to a new. *George Sandey* his Gommentary on *Ovids* 6th Book of *Metamorph. l.* 7. *c.* 1. See of the Nightingales finging. *Pliny* l. 10. of natural Hiſtory, *c.* 29. and *Famianus Stradas Proluſions.*

The Hebrew name עוף which is tranſlated *Fowl*, Gen. 1. 26. ſignifieth in generall *every living thing*, which by help of wings flieth above the earth in the air: ſo that not only birds, but alſo bees, waſps, hornets, and all other winged things may here be underſtood. *Inter omnia Inſecta principatus apibus, & jure præcipua admiratio, ſolis ex eo genere bonum cauſa genitis:* Plin. *Nat. Hiſt. lib.* 11. *cap.* 5. *Nomen Inſectis datur ab inciſuris, quas habent, quaſi annulat. Voſſius de orig. & progreſ. Idol. lib.* 4.

Bees

Bees are principall among the Insects.

Bees are notable,

1. For their good husbandry, she is very painfull, she flies to every herb and flower, and seeks and searches into every corner of the same. She so abhors idlenesse that she punisheth the idle drone, and will not give it any quiet harbour in the hive.

When Bees are most angry in swarming, cast but a little dust upon them, and they are presently quiet and leave their humming.

2. She is thrifty, which is another part of good husbandry, what she hath gotten in the Summer, she charily laies up in her Cells, and doth not spend it till she must needs.

2. For their cleanlinesse and neatnesse, *mundissimum omnium hoc animal*, they will not suffer any sluttery within if they may go abroad, neither can they endure any unsavorinesse without nigh unto them. *Pliny* lib. 11. cap. 10. and 18.

Practise the sedulity of the Bee, labour in thy calling: and the community of the Bee, beleeve that thou art called to assist others: and the purity of the Bee, which never settles upon any foul thing.

3. For their care of the common good, she is an admirable lover of that, she labours, eats, fights in common, and all her pains is directed to the common good, she will with unresistable courage assail any enemy though never so strong, which shall offer to wrong the common body.

4. For their concord, Bees of the same hive are linked together in the bond of amity, though they be many of them, yet they know and love each other, and keep peace among themselves, and flye domestical sedition, unless the rulers be multiplied, and by their disorders set the rest of the Bees at variance.

Doctor Dove on Prov. 25. 19. See Butler's History of Bees. *Vide Voss. de orig. & progres. Idol. l. 4. c. 72. de apum prudentia in fabricando alueari deque tota eorum πολιτεία. Apum prudentia, castitas, obedientiaque erga suum Regem, sedulitas item, & labor & frugalitas à* Plinio *describitur lib.* 11. *ab* Aristotele *l.* 9. *de Hist. animal.* Zanch. *De Oper. Dei part.* 1.

5. For their dutifullnesse to their King or Prince (for they have a Monarchy as the Ants a Democracy) * they are most loyal subjects to him, they labour for him, and build him more then one Palace, and that more large and stately then their own, they fight for him, and go abroad with him.

* See *Pliny* his Natural History, *lib.* 11. *cap.* 5. & 7. *Vide* Mouffetum *de* 4. *Georg.*

Insectis, lib. 2. *corpora bello objectans, pulchramque petunt per vulnera mortem.* Virg.

The workmanship of God is more excellent in some Insects, as Bees, and others little creatures, then in those of great bulk; See *Pliny* l. 7. c. 21. and 36. 5. The Basiliske lives in the desarts of *Africa*. He is adorned with a white spot in his head, as with a certain diadem. *Pliny* cals it *Regulus*. If he look upon a man, he kils him with his sight alone. The *Amphisbæna* hath a double head, one at his head, and the other at his taile, as if it were little (saith *Pliny*) to breath his poison out by one mouth. *Stellio* is set forth with certain circles after the manner of Starres. There is no living creature more fraudulent, whence the crime *Stellionatus*.

What a strange and rare work is that of the Silk wormes, how they make silk out of their own bowels, (after the manner of Spiders,) See *Dalechamp* in his notes on *Pliny*, lib. 11. cap. 23. The Silk-wormes, and their flyes are lively described in Verse by *T. M.*

Augustine prefers a flye (in regard of its life) before the Sun. But some things (saith *Vossius*) are not so much to be valued for their form, as their end, which is more excellent in the Sun, then in any perfect living creature, man only excepted.

Corollaries.

We see and use the fowls, and eat their flesh, and lye upon their soft feathers, and yet contemplate not the goodnes of God in them.

We have divers kind of tame fowl in our back-sides, they bring us young, and we kill and dresse them, and set them upon our Tables and feast with them. They lay eggs, and we eat of them: they sit and hatch and cherish their young, and we see that

that admirable manner of drawing actuall life out of a potentiall life by the working of heat. And we have many wilde fowl, but who seeth Gods wisdom, power, bounty, in giving them to us?

Let us stir up our selves to give God his due glory, in respect of this kind of creature.

Amongst other creatures, the Lord hath stored the world with divers kinds of four-footed beasts, which move and walk upon the face of the earth, *Psa.* 104. 11, 12. these were created on the sixth day, *Gen.* 1. 24.

These beasts are creatures endued not with life alone, but with sense also: Yea, they excell man in quickness of sense,

Nos aper auditu praecellit, aranea tactu,
Vultur odoratu, lynx visu, simia gustu.

They exceed us also in contentment, thankfulness, obedience, they consist of a body and sensible soul, and besides the life of vegetation which is to be found in plants, by which they grow and are nourished; They have also a soul whereby they discern divers bodily objects, and can both discern and follow that which is good for them, and shun what is evill, and so preserve themselves alive by using things helpfull for them, and avoiding the contrary. All these beasts were made to walk upon the ground with four feet, having their heads bowing down to the ground to seek their diet, without which they could not live, and which is provided for them upon the the face of the ground.

There are not known to be of beasts and creeping things above the number of 150 kinds, probably there are not many nor great that are not known. *Plin.* nat. hist. *l.* 10. *Gesn. de animal.*

This work is wonderfull in respect of the divers sorts of these beasts, some great, and some small, some of one shape and nature, some of another.

There are divers kinds of brute beasts differing in nature, qualities, figure, colour, use, quantity, voice, kind of food.

We see great variety of them in our own Countrey, and there is far greater variety abroad in the world which we have never seen. That out of the same earth and water all these kinds should grow by a word spoken with the mouth of God, *let it be so*, is a strange and wonderfull thing. By virtue of these words, there were Sheep, Goats, Kine, Horses, Camels and Dromedaries, Elephants, Lions, Bears, Dogs, Tygers, Wolves, Foxes, Deer. What are all these but a most artificial mixture of earth and water put into a certain shape or forme of members, having head, feet, back, breast, belly, brain, liver, heart, guts, and other entrails, and having power to see, hear, to touch, smell, taste, to eat, drink, go, generate, to remember, to have a kind of thought of things within, to imagine and discern, having also affections and passions. They carry us, feed us, cloath us, till the ground for us. How full of tedious and toilsome pains would our lives be, if we had not a horse to bear us up and down from place to place, and Horses or Oxen to convey all manner of things for us!

God hath propounded to us in the natures of the living creatures, examples of virtues which we may imitate, and of vices which we should avoid. See *Aristotles* 8th Book, *De hist. animal.* Zanch. commends *Ælian* for his observing and describing of this use of the living creatures, and exhorts students, especially Divines to read him, *Zanch. De oper. Dei, partis secundæ, l.* 7. *c.* 1. *Alia animalia ad nos vestiendos, alia ad alendos, alia ad vehendos, alia ad terram Colendam, alia ad alios usus nobis inservient*, Gen. 1. 27. *usus verò spiritualis, longè nobilior & excellentior est ut etiam anima ipso corpore. Hic autem usus non solùm in eo existit, quod ex horum consideratione, in cognitionem Dei, ejusque sapientiæ, potentiæ, ac bonitatis adducimur, sed etiam quod in hujscemodi animalibus, talia virtutum nobis imitandarum, & vitiorum vitandorum in exempla.*

We must magnifie the name of God, and frame our selves to sincere thankfulness unto him who hath made such a multitude of creatures inferiour to our selves, and given to us the use of them. O what a wonderfull skilfull workman is he, that out of the earth could produce such a number of such creatures! And how good was he to us, that he did not give reason * unto them as well as sense, for if they had reason to know their own strength and our weakness, we should never keep them under as we do.

* *Mounsieur de la Chambre* grants reason to beasts in some sense. See his Introduction, and *part* 4. *chap.* 1.

Let

Let us not abuſe the creatures of God to bad purpoſe, or uſe them in a cruell and inhumane manner: they are our fellow-creatures, made of a little courſer earth; and ſince they obey us with all chearfullneſs, let us be likewiſe obedient to God.

There is no creature among all the beaſts of the world which ſo aptly demonſtrates the power and wiſdom of Almighty God as the * Elephant, both in reſpect of his proportion of body and diſpoſition of ſpirit. He is by the Hebrews called *Behemoth*, by way of excellency, as the Latines for the ſame cauſe call him *Bellua*, and by *Job* 40. 15. he is likewiſe called *Behemoth* in the plurall number. *Behold now Behemoth which I made with thee, he eateth graſs as an Oxe.* The LXX. and Chaldee by *Behemoth* underſtand all earthly beaſts of great bulk, but the Hebrews think the Elephant is only meant, whom *Thomas Aquinas* and *Nicolaus Lyranus* follow; God ſtirs *Job* up to conſider well of this huge beaſt, as if he had ſaid, If thou doſt not yet underſtand how weak a man thou art, and how unfit to grapple with me, ſee how thou canſt deal with this great beaſt. *Vide Voſſi. de orig. & progreſſ. Idol. lib.* 3. *cap.* 50, 51 He is wittily called by *Julius Scaliger*, *Beſtiarum Heros*: and by *Job* in the ſame Chapter, v. 19. *the chief of the wayes of God*, that is, the greateſt, ſtrongeſt, and moſt underſtanding of all earthly irrational creatures, as *Deodate* interprets it. *Vide Fulleri miſcel. Sac. l.* 4. *c.* 10.

* *Utrum ea vox* Elephas *ab* Eleph *bos, an vero potius ab* Aleph *quod Syris & Ebrais diſcere eſt, derivata ſit, meritò dubites, adeò, veriſimilis utraque ſententia eſt. Nam quod primam attinet, in confeſſo eſt apud Graecos & Latinos, nobilitatem ſemper fuiſſe bovis præ ceteris terreſtribus animantibus magnitudinem. Ita credibile eſt, Ebraos, Syros & Phœnices cum hoc animal & mole & figuratione corporis ad bovem quam proxime accedens primò vidiſſent, bovis nomine appellaſſe. Quod ad alteram attinet, quis ignorat ea, quæ de hujus bellua docilitate narrat Plinius,* l. 8. c. 1, 3, 5. *Cicero* Epiſt. *Famil.* 1, 7. *& plena manu* Lipſius. *Centuria prima* Epiſt. 5. Amama Antibarb. Bibl. *l.* 3. The Elephant is for growth and underſtanding chiefeſt of unreaſonable Animals. They go two, ſometimes three years with young, and have extream torment in their labour: They grow till fifteen, in that time mounting to 24. foot, yet lye down, dance, and prove very active. *Herberts Trav.* l. 3.

See Mr *Tory* his Voyage to East-India, Section 6th. ſtrange ſtories of the Indian Elephant.

Elephas peregrinum eſt apud nos animal, Indis & aliis notiſſimum & obvium, Certè turres olim armatorum in prælia ferebant, Johnſtoni Thaumatographia. The Elephants were uſefull in the wars, they carried Towers, whence ten or fifteen ſouldiers did caſt darts or ſpears, See *Mac.* 6. 37. If by accident in their fury they kill him that feeds them, they ſo mourn for it afterward, that they dye through hunger, ſaith *Strabo*: the like I have heard reported of an Elephant here in *England*.

Ariſtotle l. 9. *de hiſt. animal. c.* 47. makes mention of a memorable thing to make men flye inceſt. The King of *Scythia* had a Mare of a moſt excellent race, which brought forth moſt excellent colts; among the reſt ſhe had one that excelled them all; the King was deſirous that this colt might horſe his damme, that ſo he might have an excellent race of them: but the colt when he was brought to his damme, would not horſe her; the King ſeeing this, he cauſed them to cover the damme that he might not know her. But he perceiving afterwards that it was his damme, ran away and caſt himſelf over a ſteep rock, and brake his neck. *Vide Voſ. de orig. & prog. Idol. l.* 3. *c.* 61.

Vide Pier. *Valer Hierog. lib.* 5. *cap.* 16.

There are many things wonderfull in the Dog, his ſagacity, docility, fidelity. *Caius* hath written a fine little book, *De Canibus Brittannicis*. Of this creature and the horſe is *Plinies* Elogie. *Natural Hiſt. lib.* 8. *cap.* 40. *Montaigne* his Eſſayes, *lib.* 2. *cap.* 12. *Fideliſſimi ante omnia homini canis atque equus.*

Among the *Lacedæmonians* the Dog was offered to *Mars* for his ſtoutneſs and readineſſe to aſſault. *Vide Pier. Valer Hierog. l.* 5. *c.* 32. one hath theſe Verſes of the Engliſh Maſtiffs,

Who fearleſs dare on any Monſter flye,
That wears the body of mortality.

Saint *Mallos* in *France* is kept by Maſtiffs.

I heard the Prince of *Orange* often ſay, that as he thought, but for a Dog he had been taken. *Camiſado* one night was given by *Julian Romero* with ſuch reſolution, that

that the place of arms took no Alarm untill their fellows were running in with the enemies in their tailes. Whereupon this Dog hearing a great noise, fell to scratching, and crying, and withall leapt on the Princes face, awaking him being asleep, before any of his men. Whereby with much ado he recovered his horse before the enemy arrived. This Dog was a white little Hound called *Cumus*. The Prince ever after, untill his dying day kept one of that Dogs race. *The Actions of the Low Countries*, by Sr *Roger Williams*.

A Dog in *Epirus* in a great assembly of people, knowing the man that had murdered his Master, flew upon him with open mouth, barking and snapping at him so furiously, that he was ready to take him by the throat, untill he at length confessed the fact, that caused the Dog thus to rage and foam against him. *Vide Voss. de orig. & progres. Idol. l. 3. c. 61.* *Plinie* his Nat. Hist. l. 8. c. 40. See *Camerar.* Hist. Medit. l. 2. c. 6.

Alexander the Great being on his voyage toward the Indies, received for a Present a very great Dog which the King of the *Albanians* sent him, with advice, that he should not set his Dog against Wolves, Bears or Bores, but against Lions and Elephants. *Alexander* desiring to see some sport, made a Lion to be brought, whom the Dog overcame, and in a trice tare in pieces. Then he commanded to set an Elephant upon him, longing to see the issue of that fight. The Dog seeing his adversary, begins to bustle himself, and to bristle his hair all his body over, and casting out a furious bawling, maketh the Elephant turn tail, and proceedeth so courageously, to the great applause and astonishment of all that beheld it. *Pliny* lib. 8. cap. 12. See *Camerar. Histor. meditat.* lib. 2. cap. 6. and *Voss. de orig. progres. Idol.* l. 2. c. 56. Id. ib.

The Dogs which be near unto *Nilus* lap of the River, running still, and never stay while they are drinking, for fear of the greedy Crocodiles. *Ægyptij canes è Nilo nunquam nisi currentes lambisant, dum Crocodili insidias cavent.* *Ferunt odore Pantherarum mire solicitari quadrupedes cunctas, sed capitis torvitate terreri. Quamobrem occultato eo, dulcedine invitatos corripiunt.*

It happened, that upon a narrow thin plank that lay for a Bridge, one goat met another, both coming from divers parts: now by reason that the place was so narrow, that they could not passe by, nor turn about, nor yet retire backwards blindly, considering how long the plank was, and so slender withal; moreover the water that ran underneath, ran with a swift stream, and threatned present death if they failed and went besides, *Mutianus* affirmeth, that he saw one of them to lie flat down and the other to go over his back. *Plin. Nat. Hist. l. 8. c. 50.*

The oxe is very helpfull to man in tillage, therefore heretofore the Law forbad any to kill him.

The sheep are usefull in many respects, we have Cloathes of courser wearing from their skins, of finer from their wooll, meat from their flesh, medicine from their bloud, and musick from their bowels.

In *Sibaris* there was a young man named *Crathis*, which being not able to retain lust, but forsaken of God, and given over to a reprobate sense, committed buggery with a female Goat, the which the Master Goat beheld and looked upon, and dissembled, concealing his minde and jealousie for the pollution of his female. Afterward finding the said young man asleep (for he was a Shepheard) he made *all his force upon him, and with his horns dashed out the Buggerers brains. A memorable story of the punishment of buggery. * Topsell de quadrupedibus.*

See strange Histories of Beares, *Treasury of Time*, *l.* 8. *c.* 39, 40. and one strange one in *Bertius* his *Tab. Geog.* p. 298.

Alexander the Great had a very strange and faire horse called *Bucephalus*, * either for the greatness of his head, or else from the mark or brand of a Bulls head, which was imprinted upon his shoulder. This horse being brought to King *Philip* while *Alexander* was yet young, he was so rough that the Rider said he would do no service, affirming that it was unpossible, they found him so charlish, yerking out, and suffering no man to come nigh him. *Alexander* took the horse in hand, and turned him toward the Sun (for that he saw before that the horse started at his own shadow) and so used him, that he rode him, and made him as gentle as could be. * *Bucephalus* signifieth an ox head. *Vide Vos. Instit. orat.* l. 4. c. 7. Sect. 11. *Plin.* nat. hist. *lib.* 8. *cap.* 42. *lib.* 6. *cap.* 20. *Aul. Gel. Noct. Att.* l. 5. c. 2. & Plutarch in vita Alex. This horse is also celebrated by *Plutarch* and *Q. Curtius.*

Wherefore King *Philip* when he first saw *Bucephalus* tamed by *Alexander*, (the spectators admiring it) is reported to have wept, and kissing *Alexander*, to have said unto him, *Regnum tibi quære : Macedonia enim te non capit : Seek a greater Kingdome Son, than Macedonia is, for Macedonia is too little for thee.*

When the horse was dead, *Alexander* solemnized his funerals sumptuously; erected a Tomb for him, and about it built a City that bare his name *Bucephalia.*

Vide Olyss. *Aldrovand. De Quadrupedibus*, l. 1. c. 1.

That is a lofty description of a horse, *Job* 39. 19. to 26. By which words it is signified, that that terrible strength of the horse is from God, that neighing almost like to thunder, that mettle, when not being able to stand still, he hollows the earth with his hoofs, goes on undaunted into the battle, neither is terrified with so many darts falling near him and his rider, and runs with that swiftnesse that he seems to swallow up the earth, and rejoyceth at the sound of the Trumpet stirring up the souldier to battle.

[a] Sir *Walter Rawleigh.*

[b] *Hic est leo hospes hominis, hic est homo medicus leonis.* See Dr *Willet* of the Camell on *Levit.* 11. quest. 14. and *Sandey* his Commentary of the 13th Book of *Ovids Metamorphosis*

If *Banks* [a] had lived in elder times, he would have shamed all the Inchanters of the world; for whosoever was most famous among them, could never master or instruct any beast as he did his horse. He would restore a glove to the due owner after his Master had whispered that mans name in his ear; he would tell the just number of pence in any piece of silver coin barely shewed him by his Master, and obey presently his command in discharging himself of his excrements whensoever he bad him.

That story of *Androdus* and the Lion [b] is commonly known : *Vide Aulì Gellij noctes Atticas*, l. 5. c. 14. and *Montaigne* his Essayes, *l.* 2. *c.* 12. and *Vossius de orig. & prog. Idol.* l. 3. c. 52. relates a strange story out of *Ælian*, of the sagacity of the Lion.

of the *Camelion.* The Ape is so docible, that he will learn to play at Chesse. See *Plin.* nat. hist l. 8. c. 54. *Vide plura de Simia Voss. de orig. & prog. Idol. l.* 3. *c.* 59. *Leones cicurari possunt, id quod ex hoc intelligo, quod in arca Londinensis leones custodum suorum oscula excipiunt, contactum admittunt, & colludunt. Ipse vidi.* Caius *de variorum animalium Historia.*

The Lion is a very gratefull creature, knowing and loving his benefactor. See Captain *Smiths* History of *Virginia*, c. 48.

Banks was brought into suspition of Magick in *France*, among the *Capuchins*, for the strange feats which his horse *Morocco* plaied at *Orleance.* He to redeem his credit, promised to manifest to the world the contrary. To this end he commanded his horse to seek out one in the presse of the people, who had a Crucifix on his hat; which done, he bad him kneel down unto unto it; and to rise up again, and kiss it. And now Gentlemen (saith he) I think my horse hath acquitted both me and himself, and so his adversaries rested satisfied : conceiving (as it might seem) that the Devil had no power to come near the Crosse. Bishop *Mortons* Answer to *Higgons.*

Horses were the ancient *Hieroglyphick* of lust, and such desires in the sacred Scriptures are compared to their neighings. For there is no creature so prone unto *Venus*, as a Mare; and therefore fained to conceive with the wind. *Sandys* his Commentary upon the 9th Book of *Ovids Metam.*

The *Chameleon* lives by the air, saith *Pliny*, l. 8. c. 33. and *Solinus*, c. 53. and other living creatures (they say) live with the simple Elements, whence those Verses,

Quatuor ex puris vitam ducunt Elementis,
Chameleon, Talpa, & Maris Halec, & Salamandra.

But this, and his sodaine turning himself into what ever colours he toucheth, *Gabriel Sionita* refutes *De nonnullis orientalium urbibus*, &c. *c.* 9.

A Bear in the mountains of *Thracia* entring into the Lions Den, and killing the young Lions, the old He and She-Lion returned at last home from hunting, and seeing this spectacle, they pursued the Bear, and the Bear getting up into the next Tree, the Lioness stayed at the tree, and the Lion wandred about all the mountains, till he met with a Carpenter, who at the first sight of him out of fear let the hatchet fall from his hand, but the Lion fawned upon the man,

and

man, and with his foot ſhewed him the hatchet, that he might take it up, and at length with his tail embracing the man he brought him to his den, and the Lioneſſe came thither, both ſhew the deſtruction of their whelps, and alſo looked up to the tree where the Bear was, then the Carpenter conjecturing that the Bear did this injury, cut down the Tree, that falling with the Bear, the Lion and the Lioneſſe preſently tear the Bear in pieces, and the Lion brought back the man ſafe to the place where before he did cut wood; See more of the Lion in that Chapter, and 53. of *Voſſius* his Book before-cited: and *Plinies Nat. Hiſt. l.* 8. *c.* 16. Athanaſ. *Kirch. Obeliſc. Pamph. l.* 4. *Hierogrammatiſmus* 4.

It is a great token of Gods goodneſſe to us, that from the very Serpents which are poiſonfull for mans ſin) a threefold profit redounds to man.

1. In reſpect of nouriſhment, in *Africa*, as *Pliny* relates, *l.* 6. *c.* 29. men feed on them.

2. They ſerve for Medicament: See *Voſſius de Origine & Progreſſu. Idol.* lib. 4. cap. 62.

3. They are a Preſervative againſt poyſon, *amoletum ab amoliendo*, or as they commonly write it *amuletum*. Treacle is made of the fleſh of a viper, the oyl of Scorpions is good againſt the ſting of Scorpions. Being bitten by a Serpent, if you annoint the wound with ſpittle, it will hinder the poiſon from ſpreading any farther.

CHAP. VII.

Of the Angels good and bad.

AMong the works of Creation, the principal are the reaſonable Creatures, Angels and Men. Amongſt thoſe which are indued with reaſon and underſtanding, God holds the ſupreme place, Men the loweſt, the Angels the middle between God and Men, ſaith *Petavius*.

The Name *Angell* comes of the Greek ἄγγελος, which ſignifies a *Meſſenger*, ſent forth from ſome ſuperiour perſon or State to deliver a meſſage, and to declare the mind of him or them that ſent him. The Hebrew name מלאך which is the name of an Angel in the Old Teſtament, ſignifies alſo a Meſſenger; but yet in a more full and large ſenſe: for it ſignifies ſuch a Meſſenger as doth not only deliver and declare a Meſſage by word of mouth, but alſo doth act and execute indeed the will of him that ſent him, and doth perform his work enjoyed as a faithfull Miniſter and ſervant.

Firſt of all, It ſignifieth that chief and principall Meſſenger and Embaſſadour of God, his Sonne Jeſus Chriſt, who is called *Malachy* 3. 1. *The Angel of the Covenant.*

Secondly, Paſtors are called Angels, *Rev.* 2. & 3. *ch.* being Gods Meſſengers ſent to the Church.

Thirdly, This word is moſt frequently uſed to ſignifie the heavenly Spirits, who are ſo called, becauſe they are both ready to be ſent on Gods meſſage, and often are ſent out to do the will of God, *Gen.* 19. 1. *Pſalm* 103. 20, 21. *Matth.* 18. 10. *Angeli vox, nomen eſt officij, non naturæ. Auſtin*, and *Iſidore* from him.

That there are Angels is proved out of Scripture, where they are often mentioned, *Pſalm* 68. 17. *Dan.* 7. 10. *Col.* 1. 16. and 2. 10. *Heb.* 12. 12. and by the manifold apparitions of them, *Gen.* 3. 24. Cherubims, that is, Angels appearing

Angelorum nomen Græcum eſt ἄγγελος *enim eſt nuncius ab* ἀγγέλλειν *nunciare. Græcum nomen Angeli, Europæa gentes ferè retinent, niſi quod inflectant ad terminationem ſuam & Galli id invertentes dicunt ange, Germani a in e mutato engel. Martinius de Creatione, Angeli ex miniſterio quod regi ſuo præbent, nuncupantur.* Ludov. Viv. *de verit. Fid. Chriſt.* lib. 1. cap. 14. That there are Angels.

Omnes apparitiones veteris teſtamenti ad illam apparitionem ordinata fuerunt, qua filius Dei apparuit in carne. Aquin. part. 1 quæſt. 2. art. 2.

in the form of flying men to keep the entrance into the Garden, *Gen.* 18. 2. *Abraham* entertained Angels unawares. They were sent to destroy the filthy Sodomites, and the Cities about them that ran into the like exorbitances. An Angel stopped *Abrahams* hand which he lifted up according to Gods Commandment to slay his only sonne *Isaac*. [a] *Abraham* told *Eleazer* that God would send his Angel with him to prosper him in the businesse of taking a wife for his sonne *Isaac*. An Angel of the Lord met *Hagar* and sent her back to her Mistresse, when through discontent she had plaid the Fugitive. An Angel appeared to *Zachary* and foretold the conception and birth of *John* the *Baptist*. An Angel acquainted the blessed Virgin that she should conceive our Saviour in her womb by the over-shadowing of the Holy Ghost. A multitude of Angels celebrated the Nativity of our Blessed Saviour with an Hymn of joy. Angels ministred to Christ after his temptation in the wilderness, and in his bloudy Agony in the Garden. An Angel also set *Peter* at liberty when he was Imprisoned between two Souldiers. An Angel shook the foundation of the Prison wherein S[t] *Paul* and *Sylas* were laid fast in the stocks. An Angel shewed unto *John* the Vision of the Revelation at the appointment of our Lord Jesus Christ. The good Angels appeared alwayes in a bright form and shape, *Matth.* 28. *Acts* 27. 23. & 16. 9. the evil Angels in an ugly and horrid shape. Now besides these and many more apparitions of the heavenly Spirits, we read that the Angels of God are many thousands, yea millions, and of the company of innumerable Angels, and of Angels pitching their tents about the righteous, and holding them up in their hands, and chasing the wicked and destroying them.

[a] *Esse Angelos vel hinc liquet, quòd sint in rerum natura quæ nullis possint adscribi causis Physicis, unde necesse est Spiritus esse unde illa proficiscantur. Tum etiam videtur ipse ordo universi id requirere ut sint Angeli, nempe certum est naturam esse corpoream, & certum item est mediam esse naturam, quæ nempe partim corporea, partim incorporea sit; consequens igitur est, ut sit natura quemadmodum mere corporea, sic etiam merè incorporea. Scriptura vero non probat esse Angelos, quemadmodum neque probat animam esse immortalem, sed hoc sumit.* Cameron *Tom.* 2. *Prælect.*

That the Angels of God (whether good or evill) are truely essentiall and substantiall spirits, is proved by divers reasons, in *Deacon* and *Walkers* first Dialogue of Spirits and Devils, p. 26, 27, 28.

The Saducees deny Angels, *Act.* 23. 8. It was wonderfull, that any were found among the Jewes, which should deny the Angels, whom the very Heathens acknowledged. They held, that besides bodies, there were spirits void of body and matter. The Heathens held, that there were Angels, they called them *dæmones* or *genii*.

And besides the testimony of Scriptures, the Heathens also had some notions of them, as appears in their writings, but indeed it was in some respect a false notion; for they conceived them to be a certain kind of petty Gods, and did perform worship unto them, the evil Angels beguiling them: and if there be evil Angels, there must needs be likewise good.

The Angels are diversly called in Scripture: *Spirits*, Psal. 104. 4. to expresse their nature; and *Angels* to expresse their Office, as Messengers sent from God: They are called *Sons of God*, Job 1. 6. & 38. 7. Yea *Elohim*, *Gods*, Psal. 8. *Cherubims*, Gen. 3. 24. Ezek. 10. 1. from the form they appeared in, *viz.* like youths. *Caph* is a particle of similitude, and *Rabiah* signifies a young man in Chaldee, witness *R. David.* But *Ludov. de Dieu* in his Animadversions upon M[r] *Medes Clavis Apocalyptica* saith, *Hoc est puerile & frivolum. Seraphim*, Isa. 6. 2. Burning *quasi accensi ardore justitiæ divinæ*, they execute those things which God commands when he sits in the Throne of his justice, and according to it judgeth mankind. Not from their burning love toward God, as some imagine. *Watchmen*, or the watchfull ones, *Dan.* 4. 10, 13. being in heaven as a watch-tower, and keeping the world. *Starres of the morning*, Job. 38. 7. from their brightness of nature. *A flaming fire*, Psal. 104. 4. because God useth their help to destroy the wicked.

Vide Petav. *De Angelis*, l. 4. c. 1. He saith there, *Ex tanto sapientum virorum etiam gentilium consensu id officiis vere esse confessum, ac pene naturali instinctu cognitam Angelos esse aliquos in rerum natura: qui etsi oculis minime videantur, usu tamen & officiis sentiantur.* The Peripateticks call them Immaterial substances, Intelligences, abstracted and separated forms. The Angels are material. 1. They are perfect effects, therefore must have all the four causes. 2. Finire, therefore terminated in their essence: nothing terminates things but matter and form. *Barlow* in *Hieron* last farewell. *Vide* Crakanth. *Metaphys.* c. 2. *Zanchy* and others hold otherwise.

In

In the New Teſtament they are called *Principalities* for their excellency of nature and eſtate; and [b] *Powers* for their wonderfull force.

[b] Col. 1.10. & 2.10.

Reaſons why God made Angels.

The will and power of God, therefore they are, becauſe God ſaw it fit to make them, yet two reaſons may be rendred of this work.

1. God ſaw it fit to raiſe up our thoughts from meaner to more excellent [c] creatures, till we came to him: Firſt, things (ſay ſome) were made which had no life; then living things without ſenſe, as plants and trees, then ſenſible, then reaſonable.

[c] Angels are a mean betwixt God and man, as man was betwixt the Angels and the beaſts.

2. It was convenient that every part and place of the world ſhould be fill'd with inhabitants fit for the ſame, as the air with birds, the earth with beaſts and men, the ſea with fiſhes, and the heavens which we behold with ſtars, and the higheſt Heavens with Angels.

God made the Angels.

God is the maker of Angels, *Pſal.* 33. 6. *Rev.* 10. 6. Theſe glorious Creatures which ſhall have no end, had a beginning as well as the ſillieſt beaſt, bird, or fiſh, and they are equally beholding (nay more, becauſe they have received more excellent endowments) unto God for their Being, with the ſillieſt worm. And though *Moſes* mentions not in particular either the act of creating them, or the time; yet S[t] *Paul* ſaith, that *By him were all things made, viſible and inviſible*: and it is evident by diſcourſe of reaſon, that the Angels were made by God. That is too bold an aſſertion of M[r] *Hobbes*'s in his Leviathan, *part* 3. *c.* 34. Concerning the creation of Angels there is nothing delivered in the Scripture: See more there. What can be meant but the Angels by Thrones, and the words following, *Col.* 1. 16. *Vide* Grotium *in loc.* For either they muſt be made by God or ſome other maker, or elſe they muſt be eternal; for whoſoever is not made by ſome maker, cannot be made at all; and whoſoever is not at all made, is eternal. Now if the Angels were eternal, then were they equal with God in ſelf-being, they might be called ſelf-ſubſiſting eſſences, and ſo ſhould be equall with God, ſtanding in no more need of him then he of them, owing no more ſervice, homage and praiſe to him, then he oweth to them, and ſo they were Gods as well as he; and then we ſhould have a multitude of Gods, not only one God, and ſo ſhould not God be the firſt and beſt Eſſence, there being ſo many others beſide him, as Good and Omniſcient as he; wherefore they muſt be made by ſome Maker, becauſe they cannot be Eternal: and if made, then either by themſelves or ſome other thing beſides themſelves, not by themſelves, becauſe that implies an abſolute contradiction: and if by ſome other thing, then by a better or worſe thing, not by a more mean, for the leſſe perfect cannot give being to a more perfect thing, for then it ſhould communicate more to the effect then it hath in it ſelf any way, which is impoſſible that any efficient cauſe ſhould do, not by any better thing then themſelves, for excepting the Divine Majeſty which is the firſt and beſt, there is no better thing then the Angels, ſave the humanity of our Lord Jeſus Chriſt, which could not be the Maker of them, becauſe they were created ſome thouſands of years before the humanity was formed in the Virgins Womb, or united to the ſecond perſon in Trinity.

Pſal. 104. 4. *Solus Deus eſt ens per ſuam eſſentiam, omnia verò alia ſunt entia per participati.nem; omne autem quod eſt per participationem cauſatur ab eo quod eſt per eſſentiam; ſicut omne ignitum cauſatur ab igne: Unde neceſſe eſt Angelos eſſe creatos.* Aquin. *part.* 1. *Quaſt.* 61. *Artic.* 1. *Qui apti eſſent ad generandum, eos non oportebat condi univerſos pariter, nam ſuperflua fuiſſet generandi facultas attributa. Angeli quibus gignere datum non erat, uno ſunt velut partu editi.* Lud. Viv. *de veritate fidei Chriſt. l.* 1. *c.* 16.

Their nature.

We are not able to conceive of their Eſſence, they are ſimple, incorporeal, Spiritual ſubſtances, therefore incorruptible.

An Angell defined. *Wendelinus.*

An Angel is a Spiritual, created, compleat ſubſtance, indued with an underſtanding and will, and excellent power of working.

An Angel is a ſubſtance.

1. Spiritual, that is, void of all corporeal and ſenſible matter, whence in Scripture, Angels are called *Spirits* [d], Pſal. 104. 4. Heb. 1. 14. Therefore the bodies in which either good or evil Angels appeared, were not natural to them, but only aſſumed for a time, and laid by when they pleaſed, as a man doth his garments, not ſubſtantial, but aerial bodies: they were not Eſſentially or perſonally, but only locally united to them, ſo that the body was moved, but not quickned by them.

[d] They are *Spirits*, Heb. 1. 14. *Glorious ſpirits*, Heb. 9. 5. *Heavenly Spirits*, Matth. 24. 36. *Immortal Spiriti*, Lu. 26. 36.

The Hebrew, Greek and Latine words for Spirit, ſignifie breath; there is no more ſubtil

subtil being that we are acquainted with then breath, being condensed by the cold indeed it may be seen.

The Angels good and bad are Spirits, *Eph.* 6. 12. & 2. 2.

Because,

First, They are immaterial and incorporeal.

Secondly, Invisible, 1 *Tim.* 1. 16. That was a foolish fancy of the Disciples, *Luk.* 24. 37. if Christ had been a Spirit, he could not have been seen.

Thirdly, Impalpable, *Luke* 24. 37. compared with *v.* 39.

Fourthly, Incorruptible and immortal, they end not of themselves, and no creature can destroy them. God alone hath *Immortality*, 1 Tim. 6. 16. *Origine* in himself, so as to communicate it to another.

Fifthly, They are intellectuall beings, all understanding.

Sixtly, Their spirituality appears in the subtilty of their moving. It is a question whether they do *transire ab extremo ad extremum*, without going through the middle parts, yet they move like lightning.

Seaventhly, In respect of their strength and power, there is a great deal of force in a natural spirit extracted, *Isa.* 31. 3.

The Schoolemen thought they were bodily, because they endured Hell torments, but they are also Spiritual, and in evil Angels meerly Spiritual, as eternal life in the good Angels is meerly Spiritual.

2. Created, By which name he is distinguished from the Creator, who is an infinite Spirit, *John* 4. 24. *Nihil de Deo & creaturis univocè dicitur.* See *Col.* 1. 16.

3. Compleat, By which an Angel is distinguished from the reasonable soul of man, which also is a spiritual substance, but incompleat, because it is the essential part of man.

4. Indued with, 1. An understanding, by which an Angel knoweth God and his works. 2. A will, by which he desireth or refuseth the things understood. 3. An excellent power of working, by which he effects what the will commands, this is great in them, *Psal.* 103. 20. See 2 *King.* 19. 35.

The Angels are most excellent creatures, *Est Angelica natura omnium Creaturum naturarum praestantissima, cui propterea nostra comparatur, praesertim Beata*, Matth. 22. 30. *Damasc. De Angelis, cap.* 1. When the highest praise is given of any thing, it is taken from the excellency of Angels, *Psal.* [e] 78. 25. 1 *Cor.* 13. 1. This appellation of Angels, belongs both to good and evil Angels, 2 *Pet.* 2. 4. *Jud* 4. 12. *Jude* v. 6. The good Angels are called *holy Angels*, Matth. 25. 31. Luke 9. 26. Mark 8. 36. therefore they are cloathed with linnen, *Dan.* 11. 4. to signifie their purity, and are called Angels of light, 2 *Cor.* 12. 14. to note the purity wherein they were created. They are called holy, and Angels of light, *à posteriore*, because they continued in holiness, and the light of truth, and in other excellent gifts with which they were adorned by God, *Matth.* 25. 31. they are called elect, 1 *Tim.* 5. 21. *à priore*, viz. from Gods eternal election according to his purpose, by which he decrees that they continuing in holiness and truth, shall perpetually injoy his blessedness and glory. They were chosen by God out of the whole kind of Angels, and ordained to eternal life, out of Gods meer grace choosing them, without any respect to any qualities of theirs. That may be applyed even to them, *Rom.* 11. 35, 36. They are called good Angels, both because they were made such, *Gen.* 1. 31. and because they obey the will of God, *Psalm* 103. 20, 21. and because also they are confirmed in good, *Matth.* 18. 10. *Luke* 20. 36. All the individual Angels were made at once, and as God made *Adam* perfect at the first, so they were made of a perfect constitution. They have all our faculties, save such as be badges of our weakness: They have no body, therefore not the faculties of generation, nutrition, augmentation. They have reason, conscience, will, can understand as much as we do and better too, they have a will, whereby they can refuse evil and chuse good, a conscience, reasonable affections, though not such as depend upon the body.

For their nature or substance they are called *Spirits*, for their property or quality glorious, for their place or abode heavenly, for their continuance immortall. See Dr *Gouge* on *Heb.* 1. 7. p. 55. to. 70.

[e] *The bread of the mighty, or Angels food*, not because they brought it, but because it was most pleasant, so that should Angels need food, they could not feed on better. See *River* and *Willet* on *Exod.* 16.

Their faculties.

Matth. 28. 5.

They

They are endowed with excellent abilities, know more of God, themſelves, us, and other things than we do; love God, themſelves and men, are obedient to God. The good Angels obey God.

1. Univerſally, in all things, *Pſal.* 103. 20.

2. Freely and readily, make haſt to do what he would have done, therefore they are ſaid to have Harps, *Rev.* 15. 2. as a ſign of their chearful mind.

3. With all their might, They ſerve God with diligence and ſedulity, therefore they are ſaid to have [a] wings to flye.

4. Conſtantly, *Rev.* 7. 15. & 14. 4.

[a] *Angelis alas habere dicuntur propter velocitatem & celeritem in cuncta diſcurſum.* Hieron. in Iſa. 6. *& ventos alas quoque adfingunt ob eandem cauſam.* Druſ. *in Obſerv. Sac.* l. 4. c. 19.

They have incredible ſtrength, and therefore by an excellency they are called *Strong in ſtrength*, Pſal. 103. 20. *Angels of the power of the Lord Jeſus*, 2 Theſ. 1. 7. *Powers*, Epheſ. 3. 10. Col. 2. 10. One Angel is able to deſtroy all the men, beaſts, birds, and fiſhes, and all the creatures in the world, and to overturn the whole courſe of nature if God ſhould permit it; to drown the earth again, and make the waters overflow it; to pull the Sun, Moon, and Stars out of their places, and make all a Chaos: Therefore we read of wonderfull things done by them, they ſtopt the mouths of Lions that they could not touch *Daniel*; they quencht the violence of the fire that it could not touch ſo much as a hair of the three Childrens heads, nor a threed of their garments; they made *Peters* chains in an inſtant fall from his hands and feet; *Acts* 5. 19. & 12. 7. they can move and ſtir the earth (ſay the Schoolmen) as appears *Matth.* 28. 2. The Angels ſhook the foundation of the Priſon where *Paul* and *Silas* lay, and cauſed the doors to flye open, and every mans bands to fall from him. They deſtroyed the firſt born of *Ægypt*, *Sodom* and *Gomorrah*. One Angel ſlew in one night in the hoſt of *Senacherib* an hundred fourſcore and five thouſand men, 2 *Kings* 19. 35. They can move bodies ſwiftly from place to place, as it is plain in the example of *Ezekiel*, Ezek. 8. 3. *Dan.* 14. 36. *Philip. Acts* 8. 39.

Dan. 3. 21, 22, 23. Job 1. 16. 19. See Eph. 2. 2. Gen. 19. 23, 24, 25. Exod. 12. 29.

Reaſ. Their nature in reſpect of bodily things is wholly active not paſſive, they are of a ſpiritual nature. What great things can a whirl-wind or flaſh of lightning do?

They are ſwift and of great agility, they have no bodies, therefore fill not up any place, neither is there any reſiſtance to them, they move with a moſt quick motion, they can be where they will, they move like the wind irreſiſtibly and eaſily, without moleſtation, and in an unperceivable time; they move more ſwiftly then the Sun, can diſpatch that ſpace in a few minutes which the Sun doth in twenty four hours.

They have admirable wiſdome, 1 *Sam.* 18. 14. & 14. 20. The knowledg of the good Angels is increaſed ſince their Creation; for beſides their natural knowledg, they know many things by revelation, *Dan.* 9. 22, 23. *Matth.* 1. 20. *Luke* 1. 30. either immediately from God or from his Word, *Epheſ.* 3. 9, 10. 1 *Pet.* 1. 12. *Luke* 15. 18. by experience and conjecture, *Eph.* 3. 10. So perfectly knowing are they, as that the very Heathen Philoſophers have ſtiled them by the name of *Intelligences*, as if their very being were made up of underſtanding.

Acts 6. 15. Mark 16. 32. *Quidquid intelligentiæ rationiſque eſt particeps primarias habet facultates duas; quarum altera & cap. 7, 8, 9.*

in rerum cognitione; altera in electione conſiſtit. Petavius *de Angelis*, lib. 1. cap. 6. *Vide plura ibid.* The Angels have not only *cognitionem concreatam & infuſam*, but *acquiſitam* ſay the Schoolmen.

How an Angel doth underſtand is much diſputed, their underſtanding is not infinite, they know not all things, *Matthew* 24. 36. *Marke* 13. *Of that day the Angels know not*: Again, they cannot know future contingent things any further than Gods reveals theſe things to them, neither can they know the ſecrets of mans heart, 1 *Kings* 8. 39. *Pſalm* 7. 10. for that is proper to the Lord alone.

They are ſaid indeed to rejoyce at the converſion of a ſinner, but that is no further then their inward convention puts it ſelf forth into outward actions.

They do not know the number of the Elect, nor the nature of ſpirituall deſertions, the manner of mortifying ſin, unleſs by the Church and Miniſtry of the word.

So

So again, for the manner of their knowledge, That of the Schools about their morning and evening knowledge, is vain: but it is plain, they know *discursivè* as well as *intuitivè*: though some say they are *creaturæ intelligentes*, but not *ratiocinantes*.

There are three degrees of their knowledge (say the Schoolmen b) 1. Natural, which they had from the Creation, *John* 8. 4. Some abode in the truth, others fell from it. 2. Revealed, 1 *Peter* 1. 12. *Ephesians* 3. 10. The Greek word signifies to look into it narrowly. *Piscator* thinks it hath reference to the *Cherubims*, who did turn their faces to the Propitiatory, which was a type of Christ. 3. Experimental, which they have by the observation of those things which are done among us, so they know the repentance of the godly, *Luke* 16. 10.

b *Tum veteres patres, tum etiam Doctores Scholastici triplicem cognitionem tribuunt Angelis. Ex Patribus* Augustinus *triplicem in Angelis statuit rerum cognitionem: unam, qua res in verbo, in filio scilicet Dei vident; alteram qua eas cernunt in earum naturis: Tertiam, qua eas norunt in suis mentibus.* Casmanni Angelographia.

2. The will of Angels is to be considered: Will in the good Angels is that whereby they desire good things known, and forsake evil.

The Angels would never have sinned, if they had not been voluntary. For although the good Angels be now so confirmed in holiness, that they can will nothing but good, yet that hinders not liberty, no more than it doth in God or Christ himself; to be a free Agent is a perfection; to sin is a defect, and ariseth not from the liberty, but the mutability of the will.

Ista necessitas, quæ scilicet ex suppositione fit, optimè conspirat cum libertate. Deus mundum creavit liberè, & tamen supposito Dei decreto de mundo ante annorum millia condendo, necesse fuit ut Deus mundum crearet, non tamen ut crearet necessariò, sed liberè. Sic proposito Dei decreto de non frangendis ossibus Christi, necesse fuit ut ab iis frangendis abstinerent milites Romani, non tamen ut abstinerent necessario sed libere; nam proculdubio quàm libere fregerunt ossa latronum, tam libere abstinebant à frangendis ossibus Christi. Twiss. *contra* Corv. c. 4. *Sect.* 11. *Gratia non aufert libertatem arbitrii, licet vera & physica operatione determinet arbitrium, sed potius libertatem illi ad bonum restituit & confirmat. Dicimus enim determinati voluntatem ad bene agendum liberè.* Id. ibid.

3. Their motion and place. That they are in a place is plain by Scripture, which witnesseth, that they are sometimes in Heaven, and sometimes on Earth, as their service and office doth require.

The terms *definitivè* and *circumscriptivè* being meer words, and on this occasion insignificant, passe only in Latine, that the vanity of them may be concealed.

They are not in a place as bodies are, they are not circumscribed by place. For a legion of Devils was in one man, *Luke* 8. 30. They are so here, that they are not there; and therefore one Angel cannot be in many places, although many Angels may be in the same place, and they move not in an instant, though they move speedily. They continue in the highest Heavens, unless they be sent thence by the Lord to do something appointed by him: where being freed from all distractions and humane necessities, they behold the glorious presence of God, their understanding and will being pitcht upon him, *Matth.* 18. 10. & 22. 30. *Ps.* 68. 1. *Luke* 2. 13.

For the circumscription of a thing, is nothing else but the determination or defining of its place, and so both the termes of the distinction are the same. *Hobbes* his Leviathan, part. 4. chap. 46. But we must be content with those termes (for want of better) to distinguish between bodies and Angels being in a place. Though *Gauford de descensu Christi ad inferos*, lib. 2. pag. 108. cals it *distinctionem superam*, of a bodies being in a place *circumscriptivè*, the soul *definitivè*, and God *repletivè*, and saith he dare affirm, *hujus acuminis prorsus nihil cognitum fuisse ante Scholasticorum tempora.*

Isa. 6. They cry one to another, *Holy, holy, holy.* *Vide* Aquin. part. 1. *Quæst.* 107. *Art.* 1, 2, 3, 4, 5.

4. Their society and communion. For it cannot be conceived that these glorious Spirits should not signifie to one another their meaning: but how this should be, it is hard to determine, they say that the Angels make known their minds to one another by their meer will.

5. Their multitude and order. That there are many Angels appears, *Daniel* 7. 10. Mighty Princes are attended with many followers. See Job 25. 3. *Numerus lapsorum in Scriptura non est definitus. Quod Scholastici cum Thoma definiunt ex* 2 Reg. 6. 16. *plures Angelos permansisse in gratia, quàm peccasse, parum soliditatis habet.* Voet. *Disputat. de Natura Dæmon.*

7. 10. *Psalm* 67.18. & *Heb.* 12. 22. an *innumerable company of Angels*, Rev. 5. 11. Mat. 26. 23. that is, seventy two thousand, as *Jerom* computes it. See Dr *George* on *Heb.* 12. 23. Sect. 103.

The Fathers generally thought, that the number of the Angels which fell should be made up by the Elect Saints. But *Danæus in August. Enchir. ad Laurent. c.* 29. dislikes that. Some think that *Heb.* 12. 27. seems to speak little lesse. *Vide* Petavium *de Angelis lib.* 1. *cap.* 14.

Some say the good Angels exceed the number of the wicked Angels, by how much evil men exceed the good; the greatest number of evil Angels that we read of, is but Legion, the good very many, as those places in *Daniel*, *Matthew*, *Hebrews*, and *Rev.* 5. 11. will shew.

As for their order, the Apostle indeed *Colos.* 1. sheweth, that there is an order among them, so that one may be above another in dignity, but not in power and command. Hence they are called *an host*, which word signifieth chiefly what hath a compleat order.

There are degrees of them, Colos. 1. 16. Rom. 8. 32.

1 Thessalonians 4. 16. Some are named Angels, some Arch-angels, 1 Thessalonians 4.

Dionysius Areopagita makes nine [c] Orders of Angels, and distinguisheth them into threes. The first containing *Cherubims*, *Seraphims*, *Thrones*. The second *Dominions*, *Armies* and *Powers*. The third, *Principalities*, *Arch-angels*, and *Angels*. Much more modest is *Augustine*: *Qui fatetur se rationem hujus distinctionis ignorare contra* Priscil. *cap.* 11. & *c.* 57. *Enchirid. ad Laurent.* See Doctor *Prideaux* on *Matth.* 18. 10. for their Nature, Properties, Order and Ministry.

[c] That ancient and high soaring (though counterfeit) *Dionysius* describes the Hierarchy of Angels, as exactly as if he had dwelt amongst them, delivering unto us nine Orders of them, out of nine words, found partly in the Old, partly in the New Testament, and tels us the several natures, distinctions and properties of them all. Mr *Mede* on Zech. 4. 16. He that was rapt into the third Heaven can tell us of Thrones, Dominions, Principalities, Angels and Arch-angels, in that region of blessednesse. We cannot be so simple as to think these to be but one classe of Spirits, doubtlesse they are distinctions of divers Orders; but what their several Ranks, Offices, Imployments are, he were not more knowing that could tell, than he bold that dare speak. I do verily believe there are divers Orders of celestial Spirits. I beleeve they are not to be believed that dare to determine them; especially when I see him that was rapt into the third Heaven, varying the Order of their places in his several mentions of them. Compare Ephes. 1. 21. with Col. 1. 16. Bishop *Halls* Invis. world, *lib.* 1. *Sect.* 7. Dionysius *iste*, *quem Papistæ falsò Areopagitam appellant*, *Cœli supellectilem & Angelorum subsellia*, *non modo vanè*, *sed etiam falsò enumeravit*, *& de iis penè inventarium confecit.* Danæus *de Angelis. c.* 5.

The Papists say, there are different Degrees of Angels, and that this is founded in their Nature.

Angelos certis ordinibus attributos esse, *atque alios aliis esse superiores*, *sine ulla dubitatione antiqui omnes agnoverunt*; *tum eos ordines propriis nominibus effectos*, *ac distinctos esse*, *quæ ex sacris libris colliguntur.* Petav. *de Angelis l.* 2. *c.* 1. *Vide plura ibid. &* c. 2, 3, 4.

The Protestants say, that this difference lies not *in natura Angelica*, but *in Officio*, as they are drawn forth to more eminent imployment.

The Scripture makes mention onely of two Orders of Angels, Angels and Arch-angels, *Heb.* 1. 4. 1 *Thess.* 4. 16. *Seraphim* is a common name unto all Angels: they are all described to be flames of fire, *Psalm* 104. 4. and all the Angels are *Cherubims*, as is evident by the Curtains of the Tabernacle, which were set forth and garnished with *Cherubims* onely, *Exodus* 26. 31. signifying the presence of the Angels in the Assembly of the Church, as the Apostle expounds it, 1 *Cor.* 11. 10.

It is evident (saith Mr *Cartwright*) that the Apostle, *Col.* 1. 16. heapeth up divers words of one and the same signification, thereby the more effectually to set forth [d] the supereminent power of our Saviour Christ above all.

Cartwright on Ephes. 1. 21. in his Annotat. on the *Rhem. Test.*

[d] *Quatuor iis vocabulis Thronorum*, *Dominationum*, *Principatuum*, *& Potestatum*, *Apostolus complexus est universam cœlestem societatem. Quid inter se distant quatuor illa vocabula dicam qui possunt*, *si tamen possunt probare quæ dicunt*, *Ego me ista ignorare confiteor.* Aug. *Enchir. ad* Lauren. *c.* 58. *Vide* Aquin *part.* 1. *Q.* 118. *Art.* 1, 2, 3, 4, 5, 6, 7.

Sixthly, The names of the Angels. The first and most common name is that of *Angel*, which name is common to the good and evil Angels, yet in a farre different sense. The evil spirits are seldom called so simply, though they be sometimes, to note the excellency of their original, because they fell from their blessed condition, 1 *Cor.*6.3. *Jude* 6.

The evil spirits are called Angels, the name which was first given them. Otherwise they are not absolutely called Angels, (that name being peculiar to the Angels which stood) but angels of the Devil, and angels of Satan, *viz.* because they are sent by the Devil their Prince.

Cameron *Tom. Praelect.*

Some as proper names are given to certain Angels, *Michael*, Dan.10.13. which is compounded of three Hebrew particles, *Mi-ca-el*, who is like or equal to the strong God? It signifieth the *power of God*, because by him God exercised his power: And *Gabriel, Gloria Dei*, Dan.8.16. & 9.21. *Luke* 17.19. that is, the glory of God, who executed the greatest Embassages in Gods name to men. *Vide* Sculteti *Exercit. Evang.* l.1.c.9.

According to the matter of their several ministeries, they have their several names bestowed upon them. The Spirit that was sent to *Isaiah* (because he purged the Prophets mouth with a fiery coal) was fitly called *Seraphim* of *Saraph* to burn. The Angel who cured *Tobiah*, is called *Raphael*, that is, the medicine of God, of *Rapha* to cure or heal. So the Angel who was sent to *Daniel*, and the Virgin *Mary*, (because he revealed matters impossible for any but a supernatural power to effect) was correspondently called *Gabriel*, that is, the strength of God, of *Gabar* to prevail. *Deacon* and *Walkers* answer to *Durel.* Dial.2.

Seventhly, The Angels Ministry and service. Their service may be considered either in respect of God, the Church, or the enemies of the Church. Respecting God, and the Church, and the people of God, they have divers services.

The Office of good Angels in respect of God:

[c] They are called Thrones (saith a Schoolman) because they do attend on the Throne of God.

1. They enjoy God and glory, [c] *Matthew* 18.10. & 22.30. This implieth their great purity and happinesse, and withall their Ministry. What God bids them do, they are ready to do. They shall attend Christ when he comes to judgement.

They love themselves and one another, and the creatures, yet they love God above all. *Angelus Deum plusquam se diligit.* Aquinas. Their happinesse consists *in visione & dilectione Dei.*

2. They praise God and celebrate his Name, cleave inseparably unto him, and obey his Commandments, *Isa.* 6. *Psalm* 103.20,21. & 104.4. *Dan.*7.10. *Job* 1.6. they see the worth and excellency of God, that he deserves more praise than they can give.

3. They praise and worship Christ as the Head of the Church, *Apocal.*5.11,12. *Heb.*1.6. *Phil.*2.10. also as his Ministers, *Matth.*4.11. *Luke* 22.43. *Matth.* 28.2. they stand alwayes ready to do him service; so in his agony an Angel comforted him.

2, Their service in respect of the Church and people of God:

Heb.1.14. The Angels are next to Christ in ruling the visible world, and therefore called *Shinan* in the Hebrew, Dan.10.12. *Next to the first*, and *Principalities and Powers* in the Greek, Col.1.16. that is, chief Governours next to Christ in reference to all the Creation beside. *Lockier* on Col.1.16. *Vide* Perav. *de Angelis* l.2.c.5,6.

1. They are glad for the good which befals the Elect: So when Christ came into the world, how glad were they? *Luke* 2. they cried, *Glory be to God on high*: They rejoyce at their conversion, *Luke* 15.10.

2. They reveal unto them the will of God, *Dan.*8.9. *Rev.*1.11.

Psal.68.17.

3. They keep the Elect from dangers both of soul and body, so farre as is expedient, *Gen.*19.16. & 28.12. & 25.7. & 32.1,2. *Psalm* 34.7. & 91.11. *Numb.*22. 1 *Kings* 19.7. 2 *Kings* 6.16. & 8,9,10. Both in the Curtains of the Tabernacle, *Exod.*26.1. and the wall of the Temple *Cherubims* were painted up and down, to signifie

signifie (as judicious Divines think) what protection the people of God have in serving him. Exod. 34. 24.

The Angels are the guardians of Gods people, *Heb.* 1. 14. They are

1. A numerous guard.
2. Potent.
3. Watchfull.
4. A sure and safe guard.

4. They comfort them in distresse, heavinesse and distraction, *Genesis* 20. 17, 18. & 32. 1, 2. *Esay* 6. 6. *Luke* 1. 30. & 2. 10. *Mat.* 28. 5. *Acts* 10. 4. & 27. 23, 24. *Judg.* 6. 12. & 13. 10. *Dan.* 10. 12. *Mat.* 1. 20. & 2. 12, 13. Gen. 10. 9. Matth. 4. 10. John 13. Act. 5.

5. They suggest holy thoughts into their hearts, as the Devil doth evil and unclean thoughts: *Resist Satan*, as in *Jude*.

6. They carry the souls of the Elect into Heaven at the end of this life, *Luke* 16. 22. And at the day of judgement, *They shall gather the Elect from the four windes, and separate between the Elect and Reprobate*, Matth. 24. 31. & 13. 27. They are present at our Assemblies, Ephes. 1. Mysteries are made knowne to them; and

3. Their services against the wicked *, and all the enemies of the Church.

the woman must be covered because of the Angels. * An Angel defeated *Senacheribs* Army,

They are ready to execute vengeance upon the enemies of Gods people, *Esay* 37. 36. An Angel smote bloody persecuting *Herod*, Acts 12. At the last day the Angels shall hurry the wicked to Christs Tribunal, and cast the reprobate into hell, *Mat.* 13. 40, 41, 42, 49, 50.

God can work all things himself alone, and hath no need of the Ministry of Angels, but yet he useth them in the government of the world, and the Church.

The first and principal end he hath in it, is his own glory: for his glory shineth forth much in the Ministry of Angels. They praise his glory, goodnesse, power and wisdom, *Glory be to God on high*.

2. The good of the Angels themselves. It is a great honour to them to be imployed by God in so many good and great affairs.

The third end is, the order and beauty of the universe. God alwayes acts himself, and he would have no creature idle.

The fourth, that a greater consolation might come to us thereby, that we have the protection of Angels, *Heb.* 1. *ult.* They serve the Elect from the beginning to the end of their lives.

5. That so there may be a greater friendship between us and them.

Eighthly, The speech of Angels.

Angels and Devils communicate with God, and one with another; not by speeches, [a] for language requires bodily instruments, which these Spirits want: but as they apprehend every object without senses, so they expresse it without language in a secret way.

[a] Mr *Bayly* on Zech. 3. 1. pag. 43. See Dr *Preston* on Prayer.

We now come to some profitable Questions about the Angels:

The first is this, If the Angels be so beneficial to us, whether may they not be prayed unto?

The ground and cause which brought in praying to Angels, is laid down, *Colos.* 2. 18. where you have a general prohibition of religious worshipping of Angels, with the cause of it. *Vide* Petavium *de Angelis l.* 2. *cap.* 9. Origenes *Angelos docet invocandos certamque invocationis formulam praescribit.* Homil. *in* Ezech. *Erant ex* Judæis, *qui cum docerent legem, Angelos colendos asserebant, quippe qui dicerent legem per Angelos esse traditam. Apostolus ad* Colossenses *secundo reprehendit eorum impietatem.* Rainold. *de lib.* Apoc. *Christiani veteres, & seorsim, & junctim, & pro se singuli, & alij pro aliis, Deum precabantur; mutuo etiam; ut id fieret, rogabant; verùm quem praesentem nescirent, sive Angelus, sive anima foret defuncti, minimè invocabant: quia de cujus praesentia non constaret, cum cum fiducia auditionis, ut de exauditione nihil dicam, minimè invocare auderent: praesertim cùm ejus rei in Scripturis nec praeceptum haberent nec exemplum.* Vossius *de Orig. & Progres. Idol. l.* 1. *parte altera cap.* 9. *Vide plura ibid.*

There are three cauſes why they attempted this:

Firſt, They entred into things which they did not know, as the Papiſts. How can they tell whether the Angels pray for us, whether they know our wants?

Secondly, They follow their carnal mind, becauſe they ſee in the world that to great Magiſtrates we uſe Mediators and Interceſſors, they dare not go of themſelves: ſo here.

Thirdly, Humility. For this, they talk as Papiſts do now; We are unworthy to go directly to God, and therefore we need the help of Angels: but this is vain. For Chriſt is nearer to us than Angels are, *Eph.* 3. 12. *Tutius & jucundius loquar ad Jeſum, quam ad aliquem ſanctorum.*

We ſay that all lawfull and moderate reverence is to be given to Angels, which conſiſts in theſe particulars:

Firſt, We acknowledge the great gifts of God in them, and praiſe God for them. We confeſſe it is his mercy that he hath made ſuch noble creatures to be ſerviceable to us, and then for themſelves, in our judgements.

1. We honour them, and judge them more noble creatures than man, they have greater wiſdom, holineſſe and power than man hath.

2. For our will and affections, we love them, becauſe they love us, and delight in our good, being ready to help us every where.

3. We ſhould be carefull of our carriage, becauſe of their preſence, we ſhould not ſin, becauſe of the Angels.

4. We deſire to make them examples of our lives, that we may do Gods will as they do.

5. If Angels ſhould appear viſibly to us, we ſhould honour them as more excellent creatures, but yet ſtill keep within the bounds of civil, or fraternal honour [b] as to our fellow-ſervants; but yet above us, and not honour them with Religious Worſhip.

[b] *Cultum fraternæ ſocietatis.*

The Papiſts [c] ſay, a Religious Worſhip is due unto them, but (yet that we may do them no wrong) not indeed ſuch, as is due to God, but ſecondary; yet ſtill Religious; and ſo they ſay they intercede for us, not as Chriſt, but in an inferiour way: and in this ſenſe they hold they may be worſhipped and prayed unto.

[c] *Rhem.* Annot. *in* Apoc. 19 Petavius *de Angelis l.* 2. *c.* 8, 9. See Mr *Cartw.* Rejoynd. to the Marqueſſe of *Worceſter*, p. 256, 257, 258, 259, 260. There were a ſort of Hereticks called *Angelici*, who profeſſing true Chriſtianity and deteſtation of Idolatry (as having learned, that God only is to be worſhipped properly) yet reſerved a certain kind of adoration to the bleſſed Angels. *Angelici vocati quia Angelos colunt.* Iſid. *Orig. l.* 8. *c.* 5.

Now we will refute their arguments, and then confirm the truth with ſtrong Reaſons:

For the firſt, All lawfull reverence is commanded by the firſt Table, and that is Religious; or elſe by the ſecond, and that is civil: But that manner and degree of their worſhip is required in neither: Therefore it is meerly invented.

Secondly, By general conſent, Religious worſhip is that whereby we do acknowledge God to be the *primum principium*, the *ultimum finem*, and *ſummum bonum*; now this is but one: and we may as well ſay, there is a *ſummum bonum ſecundariò*, as there is a ſecondary Religious woſhip.

Thirdly, There is the ſame reaſon of a Religious worſhip, as there is of a Divine act of faith, love and hope: But if a man ſhould ſay, We may with a Divine faith believe in God primarily, and Angels ſecondarily, it were ridiculous; therefore here if Religious worſhip were due, becauſe of ſupernatural excellencies, then every godly man were religiouſly to be worſhipped.

Our Arguments in general againſt this are theſe:

Firſt, *Mat.* 4. 10. *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve*, Heb. 1. it is applied to Chriſt.

Secondly, The promiſe is to thoſe only which call upon him, *Pſalm* 51. 15. *Call upon me.*

Thirdly, It cannot be of faith; for how ſhall I know whether they hear me, whether they be preſent?

Fourthly, *Coloſ.* 2. 8. It is condemned for will-worſhip; ſo that Idolatry is here committed, that kinde of it, *Quando divinè colitur id quod non eſt ve-*

rum

rus Deus. *John* was reproved for this, *Revelat.* 19. 10. & 22. 9. Now *John* might have diſtinguiſhed, I do not worſhip you religiouſly, as God: But in the ſecond place,

The ſecond Queſtion is, Whether every man hath his peculiar Angel?

This is not a Queſtion of Faith, but yet the more to be ſuſpected, becauſe it was generally held among the Heathens, who did aſcribe to every man born a bad Angel to afflict, and a good one to defend him: a good and ill *Genius*, as they called them. *Becanus* brings places of Scripture to prove it; but there is altogether ſilence in the Scripture concerning it: for when the Angels are charged to have care over us, it implieth, that it is all their care. The chiefeſt place which moſt ſeems to favour that opinion, is *Acts* 12. 15. where they ſaid, that it was *his Angel.* Now to this ſome anſwer, That the men ſpake according to the opinion of men then generally received, and not according to the truth, as we may give an inſtance concerning the blind man, when they asked, *Whether he or his parents had ſinned, that he ſhould be born blind?* How could he ſinne before he was born? But ſome anſwer, That there was an opinion generally received, which all the *Platoniſt* held (and ſo *Origen*, and many of the Ancients) that the ſoul was created before it was put into the body; and as it did good or ill, it was put into a well-tempered or a maimed body: Eſpecially they thought theſe Angels did appear a little before or after mens death.

Hanc de Geniis ſententiam Ethnicorum duntaxat ſcriptis confirmatam ſecuti ſunt Doctores Papiſtæ ſolum nomen Geniorum in Angelos commutantes. Danæus *de Angelis* c. 10. *Scripturæ pios tantum Angelorum cuſtodiam & miniſterium attribuit,* Pſal. 148. 2. Heb. 1. 14.

impiis non item. Imò plures Angelos indefinitè circa pios excubare docet, non unum, Pſal. 34. 8. 2 Reg. 6. 17. Luc. 16. 22. Spanhemius. Danæus *de Angelis cap.* 10. Matth. 18. 10. *Unde* [*concludunt, tum Patres, tum Scholaſtici, ſingulis pueris, atque adultis etiam certos Angelos eſſe attributos. Sic interpretati ſunt hunc locum* Chryſoſtomus, Auguſtinus, Hieronymus, *& alij.* Caſmannus. It is greater both Dignity and benefit, that every one of the faithfull have many Angels appointed by the Lord for his guard, whereof the proof is manifeſt, Pſalm 34. 7. and 91. 12. An hoſt of Angels pitch their Tents round about them. As many reprobate Angels ſeek the deſtruction of one onely man, Mark 5. 9. & 12. 45. ſo the Lord encountreth them by a number of his elect Angels. *Cartwright.*

Calvin thinks that it was an Angel peculiarly deſtinated to *Peter* for that time of his impriſonment. If it were a peculiar Angel, then it would follow, that he ſpake and had the ſame geſtures that men have to whom they belong. Therefore it may well be rendred, *It is his meſſenger*, as the word is elſwhere tranſlated. But you will ſay then, they thought the meſſenger ſpake like him. No, but it might fall out, that they thought *Rhode* did miſtake: and when he ſaid, *I am Peter*, they might think he ſaid, I am come from *Peter*, and ſo it may be anſwered. If every man have one Angel, why did more than one carry *Lazarus* his ſoul to Heaven? *And he hath given his Angels charge over thee*; that is, many over one particular man. *Cameron Tom.* 2. *Præleſt. Vide* Rainold. *de lib. Apoc. Tom.* 1. *c.* 61. *&* Voet. *Theſ. de Angelis.*

Magiſter ſent. ait, unumquemque habere ad ſui cuſtodiam unum bonum Angelum, & unum malum ad exercitium. Eſt quidem antiqua iſta ſententia, verùm hanc ſententiam Scripturæ non tradunt;

manavit hic error ex ſomniis Rabbinorum. Rainold. *de lib* Apoc. Luke 7. 24. that is, ſome Angel which God hath ſent for his deliverance. Mr *Dering* on Heb. 1. ult. See Mr *Cartwrights* Rejoynd. to the Marqueſſe of *Worceſter*, pag. 251, 252, 253. *Singulis hominibus ſinguli Angeli ad cuſtodiam deputantur, quia Angelorum cuſtodia eſt quædam executio Divinæ Providentiæ circa homines.* Aquinas *part.* 1. *Queſt.* 113. *Artic.* 2. *Vide etiam Artic.* 5.

The third Queſtion, What is the meaning of that, *Let her be covered, becauſe of the Angels?* Where the Apoſtle commands a woman in publick duties to have power, that is, covering, in ſign of her ſubjection to God, and that becauſe of the Angels. Some underſtand this properly of the Angels the heavenly Spirits, but differently;

1 Cor. 11. 10. διὰ τὸς ἀγγέλους.

See the laſt large Annotations. It might be a miſtake of the tranſcribers to double the γ, for if it were read διὰ τὸς ἀγέλους, and the ſenſe be, Women in publick Aſſemblies muſt wear a veil, by reaſon of the companies of the young men there preſent; it would be no ill exchange for the loſſe of a letter, to make ſo probable, ſo clear a ſenſe of the place. Dr *Taylors* liberty of Propheſying, Sect. 3. Tertul. *de velandis virginibus*, c. 7. *Mulieres velandas ait propter Angelos, ne ipſarum forma illecebra illis ſit ad libidinem. Fuit enim veterum quorundam ea abſurdiſſima ſententia*, viz. *Angelos amore mulierum corruptos Cælo cecidiſſe. Vide* Tertul. *de habitu muliebri*, c. 2. Juſtin. Martyr *Orat. ad Gentes.* Lactant. *Inſtit. l.* 2. *c.* 15 *ortum huius erroris ex* Gen. 6. 2. *Viderunt filii Dei filias hominum & ingreſſi ſunt ad eas, ubi per filios Dei intelligebant Angelos. Vide* Aug. *de civ. Dei. l.* 15. *c.* 23. Cyril. *cont.* Julian. *l.* 9.

ſome

ſome becauſe they are preſent at our Aſſemblies: and if you ask, What need that, ſeeing God and Chriſt are there? They anſwer, That he mentioned God and Chriſt before, and now addeth theſe as inſeparable ſervants which are ſent for the ſalvation of believers. Others as probably make it a new argument from the Angels, *Eſay* 6. as they covered their feet before God to ſhew their ſubjection, ſo ſhould theſe.

[d] *Unicum, quod ſciam, ex veteribus* Ambroſius, *& ex noſtris, unicus* Beza, *Angelos exponunt*, Sacerdotes, *ſeu paſtores Eccleſiæ. Rectiſſime omnes alii, tum veteres, tum recentes, intelligunt ipſos Angelos, eoſq; bonos ac ſanctos.* Laurent. Mal 2.7. Rev.1.20. [e] Beza *in loc.* Miniſters (ſaith *Laurentius*) are not any where in the Scripture called Angels abſolutely, but alwayes with addition.

Others underſtand it of the Miniſters [d] who are called Angels, becauſe they are the Meſſengers of God, and ſo they compare this place with that, *Eccleſ.*5.6. *Before the Angel* [e], there is *He* notificative, by which is ſignified the Highprieſt, before whom vows were made, *Levit.*27.8. Some interpret it generally of all good men; for we ought to be as ſo many Angels.

Junius *negat dari per Angelos; ſed* ἐν ἀγγέλων *idem eſſe ac inter Angelos. Vide* Grotium *&* Aquin. *part.* 1,2. *Queſt.*98. *Art.*3. Jun. *Paral.l.*1. *par.*92.

The fourth is, What is the meaning of thoſe places, *Acts* 7. 53. and *Gal.* 3. 19. Learned *Junius* renders the words, *Acts* 7. 53. *You have received the Law in the midſt of the rankes of Angels*, viz. who [f] accompanied God their Sovereigne Lord, when himſelf came to deliver the Law. The ſame anſwer may be made, as it is by the ſame Learned Writer (among Angels) they attending God, when he ordained and delivered it. It ſeems improper, that Angels in the plural number [g] ſhould have been imployed in ſpeaking of the Law. For without extraordinary guidance of God, many ſpeakers at once would have bred confuſion of ſounds, and by an extraordinary guidance one would have ſufficed. There is no neceſſity to aſcribe the delivery of the Law of the Decalogue to [h] Angels: *Exodus* 20. there is not ſo much as a word of the Angels in the whole matter. The Earthquake, Thunder, Lightning on Mount *Sinai* were raiſed by the Angels (ſaith *Cameron*) who can eaſily change the ſtate of the elementary Region.

[f] *Ipſe Deus locutus eſt immediatè ad* Moſem *præſentibus ac teſtibus Angelis*, Laurent. See *Willet* on Exo.19.37. Qu. Ordination is put for Miniſtration. [g] Maſter *Palmer* and Mr *Cawdrey* of the Chriſtian Sabbath, part 1. chap. 4. [h] *Grotius*, and *River*, and Dr *White* ſay, God ſpake not immediately, but by an Angel. See Pſal.78 49.

The fifth, What is the meaning of that Story, *Jude verſe* 9. *Michael ſtriving with the Devil?* The Apoſtle aggravates the ſinnes of thoſe who ſpeak evil of Dignities, by an argument from the greater to the leſſe, the Archangel durſt not do ſo; where you have the chief cauſe, *Michael*, which is as much, as who is like God: and then you have the adjunct, he is the Archangel, that is, a chief among the Angels, therefore it cannot be meant (ſay ſome) of [i] Chriſt, becauſe Chriſt is expreſly diſtinguiſhed from him, 1 *Theſſ.* 4. 6. Now what this diſpute was, and where the Apoſtle had it, it is hard to ſay: But that there was ſuch a thing done is plain. The matter of the ſtrife was *Moſes* dead on Mount *Nebo*, Deut.34.6. which is added either by *Samuel*, *Joſhua*, or *Ezra*. Some make this to be the body of Chriſt, and therefore called *Moſes* his, becauſe he propheſied of it. Very likely the diſpute was, that it ſhould not be buried, to occaſion Idolatry, the Archangel rails not on him, but leaves him to God. Now, *Deut.* 3. 44. where it is ſaid, *The Lord buried him*, that is to be underſtood by the means of the Archangel, and no man knew his burial, that divine honour might not be given him, and the Devil might ſay, how fit it was ſuch a man ſhould be ſolemnly buried.

Dan.10.13. [i] *Cartw.* on the *Rhem.* Teſt. interprets it of Chriſt. See Mr *Perkins* on Jude. Michael *apud Patres & Rabbinos eſt è numero Angelorum; apud magos, Dæmonum: In Scripturâ verò arbitror eſſe ipſum Jeſum, Dominum noſtrum; idque ſatis patere mihi videtur, tum ex nomine ipſo, cùm ex iis quæ de eo referuntur. Primum enim nihil apud Hebræos vox hæc ſonat plusquam, quis ſicut Deus? Atqui non eſt veriſimile, ut nomen hoc tribuatur alii, quam illi, qui & ipſe Deus eſt. Deinde* Dan.12. *mentio fit hujus* Michaelis, *vocaturq; Princeps magnus, qui ſtat à populo Dei contra perditos & impios Eccleſiæ hoſtes. Huc accedunt ea quæ referuntur à* Zecharia c.3. *unde* Judæ *verba ſumpta eſſe videntur: ibi enim Angelus ille, qui cauſam agit* Joſuæ *ſummi Pontificis, dicitur Jehovah, quod nomen, ut omnes ſciunt, nulli Angelorum vel homini tribuitur, ſed ſolius Dei eſt proprium.* Grotius *in Conject.*

The

The ſixth, What is meant by the voice of an Angel, 1 *Theſſ.* 4. 15. where the Apoſtle deſcribes the great and glorious coming of Chriſt to judgement, from ſome circumſtances which commend his Power and Majeſty? *The Lord himſelf ſhall come downe in his own Perſon with a ſhout:* Κέλευσμα is that voice which Mariners and Souldiers uſe, when they call one another to put to their ſtrength; ſo that it is no more than a great command of God that all be ready. Like that, *Matthew* 25.6. *There was a voice, Behold the Bridegroome comes:* Or like that, *John* 5. *All that are in their graves ſhall hear his voice:* So it ſhall be the inſtrument to raiſe them up, as it was *Lazarus:* For this may be compared with *Matthew* 24. The Voice and the Trump of God are all one, that is, a great noiſe, expreſſed by this Metaphor, ſo that it ſhould go to all in their graves.

Apud Hebræos, Græcos, & Latinos veteres populus convocabatur claſſico. Ad id exemplum cùm Deus homines convocat, dicitur id facere per tubam, Pſ. 47. Iſa. 27. 13. Jer. 4. 1. & 6. 1. & 51. 27. Oſ. 5. 8. Joel 2. 1.

Zech. 9. 14. *Item in Apocalypſi, in omnibus Dei judiciis dantur Angelis tubæ; quia verò hoc judicium omnium eſt ut poſtremum, ita maximum atque generaliſſimum, ideo hic tuba datur, non Angelo, ſed alicui Angelorum principi, qualis Michael,* Dan. 12. 1. *Grot. in loc.*

The ſeventh, Whether they have any efficacy in our converſion? Though they be ſent, *Heb.* 1. for the ſalvation of thoſe that believe, yet they have no efficacious power on the heart of man, for it is God only that can turn the heart: and therefore it is a wicked opinion of ſome, who give God no more efficacy in moving the heart to converſion, than good Angels have, which can be but by perſwaſion. It is true, in the Scriptures you may read of their admoniſhing and comforting: ſo an Angel comforteth *Elias*; and Chriſt himſelf as he was man; *Joſeph* was admoniſhed in a dream: but then you muſt know, this was a ſenſible appearance, or like it, *viz.* in dreams. But now you may reade of the Devil tempting in Scripture *Judas* and *David* without ſuch a way. The change of our hearts is to be aſcribed to God.

The eighth, Whether the Angels need Chriſt as a Mediatour? Some ſay, No, they never ſinned; and therefore need not a Mediator [k] to reconcile them to God, 1 *Tim.* 2. 5. *Heb.* 2. 16. A Mediatour is where two parties do diſagree. As for that place, *Epheſ.* 1. 22. He hath reconciled all things in Heaven and Earth: Some do mean by thoſe things in Heaven, the ſouls of thoſe departed: the Greek word ſignifieth briefly to recollect the things which were more largely ſpoken, and ſo a ſweet conſent of all things together. As by ſinne God was angry with us, ſo were the Angels, for they hated whom God hated; but by his death it is otherwiſe. But though Angels needed not ſuch a reconciliation as ſuppoſeth a breach of peace, yet they needed ſuch an one as conſiſts in the continuance of that peace, which they had before. The Lord hath now ſo fully revealed himſelf and his excellencies unto them, and his love and favour, and the neceſſity of their being obedient, that they cannot but continue to obey and ſerve him, they were not ſo farre enlightened and ſanctified at the firſt Creation, but that then in reſpect of themſelves there was a poſſibility of ſinning, as well as of thoſe that did ſinne; but now they are ſo confirmed [l] by the clear ſight they have of God, that they cannot be willing to ſinne againſt him. *Matth.* 18. 10. they are called the *Elect Angels.* 1 *Tim.* 5. 21. Chriſt is the Head of all the Elect. The confirmation they have is not by the bounty of Nature, but by the benefit of grace, 2 *Theſſ.* 3. 3. *Jude* 24. Chriſt is the natural and eternal Sonne of God, *Heb.* 1. 2. therefore by him

[k] Angels are the beſt creatures, yet they are mutable creatures, they were created bleſſed (as the Schools determine) with a natural bleſſedneſſe, not with a ſupernatural, which conſiſts in the viſion of God, for then they had never fallen. The good Angels indeed have obtained by Chriſt a ſupernatural bleſſedneſſe, though he be not a Redeemer, yet he is a Confirmer, a Supporter of

the holy Angels. In reference whereunto he is called *The head of all things*, Epheſ. 1. 22. & 3. 15. Col. 1. 20. and that laſt place is not to be reſtrained to men, but takes in all things both in Heaven and Earth. Mr *Caryl* on Job 4. 18. Some think it is not ſpoken of men only, becauſe πάντα is of the neuter gender, all things, whether men or Angels. As Chriſt is to us *Medium reconciliationis*, ſo he is to the Angels *Medium confirmationis & elevationis*, ſay the Schoolmen, though *Petav. de Incarnat. l.* 12. *c.* 10. denies it. Col. 2. 10. A Head notes *eminentiam. In ordine naturæ*, as Chriſt was man he was below them, *In ordine gratiæ* he was above them. 2. *Influxum.* 3. *Gubernationem.* [l] *In bono confirmatio non tollit bonorum Angelorum liberum arbitrium.* Bernardus *triplicem oſtendit à ſacris literis libertatem, quarum unam vocat libertatem à peccato,* 2 Cor. 3. 17. *alteram vocat libertatem à miſeria,* Rom. 8. 20, 21. *Tertiam appellat libertatem à neceſſitate, hoc eſt, à coactione; neceſſitas enim hic non opponitur voluntario, ſed coactioni.* Caſmanus.

all

all other ſonnes and creatures receive their eſtabliſhment, *Coloſ.* 1. 15, 16. *Epheſ.* 3. 15.

The Angels by Chriſt obtained:

1. A glorious Head. Men had a head at their Creation, *Adam.* The Angels ſtood by vertue of their perſonal Covenant.

2. From his becoming their Head they are confirmed in grace; they were created perfect, but mutable, *Job* 4. 18.

3. By Chriſt, their nature was elevated above what it was in it ſelf; *Electio ſive hominum, ſive Angelorum, extra Chriſtum intelligi non poteſt. Adoptati ſunt in filios Dei propter Chriſtum.*

4. They have an honourable imployment; by this means they ſerve Chriſt in his humane Nature.

The ſtanding of the Angels and Saints in Heaven conſiſts *in manutenentia perpetui influxus beatifici*, ſay the Schoolmen.

The Angels which abode in the truth are called good Angels, not onely in reſpect of the righteouſneſſe which God beſtowed upon them at their Creation, but alſo in reſpect of the obedience which they performed, and their confirmation in that good eſtate. The cauſes why they abode ſtill in the truth, are the firm and unchangeable Decree of God, 1 *Tim.* 5. 21. His free grace, *Phil.* 2. 13. wherewith they were holpen, and their own free choice of will cleaving firmly unto God.

Whereſoever the good Angels are (though imployed about the affaires of this lower world) yet doe they ſtill ſee and enjoy the viſion of God. Biſhop *Halls* Inviſ. world, *lib.* 2. *Sect.* 2.

The ninth and laſt Queſtion concerning Angels is, How can they be happy in enjoying Gods face, and yet be on the earth? *Mat.* 18. 10. By Heaven there is not meant the place, but their heavenly eſtate and condition. Now though they go up and down doing ſervice, yet this hinders not their happineſſe; for they do not this with diſtraction: and theſe things are appointed as means for the end, *viz.* enjoying of God, and as the ſoul is not hindred in its happineſſe by deſiring the body again, ſo it is here.

Conſectaries from Angels.

1. We ſhould imitate the Angels.

2 It ſhews us how much we are beholding to Chriſt; no Angels could love us if it were not for him.

Let us not by our ill carriage thruſt away our guard.

How much are we to love God, who hath provided helps for man, eſpecially Chriſt who took our nature upon him, not that of Angels? Gods Angels are our Angels to defend and keep us. God hath committed the care of us to theſe miniſtring Spirits.

One Angel would quickly deſtroy all the wicked if God ſhould charge him to do it.

3. It ſhews the wofull condition of the impenitent, when Chriſt ſhall come with all theſe Angels, when thoſe great ſhouts ſhall be, Come thou ſwearer, drunkard, how terrible will this be?

The more potent God is in Himſelf and in his Miniſters, the more wretched are they, and the ſurer is their deſtruction.

4. This confutes the Papiſts in three errours:

Conſtituunt Scholaſtici ordines bonorum Angelorum, Primum, Secundum, & Tertium: & in unoquoque ordine tres diverſos gradus. Fruſtra hæc omnia, & ſine Dei verbo definita. Danæus *de Angelis. cap.* 15.

First, In that they hold nine Orders of Angels; They are diſtinguiſhed, *Ratione objectorum & officiorum*, in reſpect of the object and meſſage they go about.

See *Elton* on Coloſ. 1. and *Cameron* on Act. 12.

Secondly, They would have them worſhipped, but the Angel forbad *John.*

Thirdly, They ſay, every one hath his good Angel to keep him; ſo *Bucan* thinks in his Common-places.

2. The *Sadduces*, who ſaid there was neither Angel nor Spirit, *Acts* 24. 8. but held good Angels only to be good thoughts, and evil angels to be evil luſts and affections.

ctions. Their names, offices, actions, apparitions shew plainly, that they are not bare qualities, but true substances.

It serves for Instruction:

First, To see the blindnesse and erroneousnesse of mankinde, in that a great number of men of learning, and wit, and parts good enough, and that such as lived in the Church and acknowledged the five Books of *Moses* to be Divine, should yet make a shift to wink so hard, as to maintain that there were no Angels.

Objectant nobis Judæi, quod Sadducæi libros Mosaicos agnoscerent pro divinis, ubi sæpius commemoratur, ut Angeli apparuerint. Verum verisimile mihi fit Sadducæos eludere hæc solitos: cujus ratio nunc gemina occurrit. Una est, ut per eos non aliud intellexerim, quàm qualitates à Deo productas in imaginatione ejus, quem de re aliqua voluit edocere. Altera est, ut putarint Deum producere Spiritus, quando eorum opera uti velit, postea eos destruere, ac producere quidem separando quiddam ab anima mundana, quod postea redeat in naturam generalem. Vossius *de Orig. & Progres. Idol. lib.* 1. *part. altera. cap.* 6. *Vide* Petavium *de Angelis lib.* 1. *cap.* 1.

What falshood may not the Devil make a man entertain and defend, and yet seem not to deny the Authority of Scripture: if a man confessing *Moses* writings to be true, will yet deny that there be either Spirits or Angels, which are things so plainly revealed by *Moses*, that a man would account it impossible to receive his writings, and not confesse them? But if God leave man to the Devil and his own wit, he will make him the verier fool because of his wit, and he will erre so much the more palpably, by how much he seems better armed against errour, even as a mans own weapon beaten to his head by a far stronger arm, will make a deep wound in him.

See we our aptnesse to runne into, and maintain false opinions, and let us not trust in our own wits, but suspect our selves, and seek to God for direction.

Superbi sunt nec noverunt Moysis sententiam, sed amant suam; non quia vera est, sed quia sua est. Aug. *Confes. l.* 12. *c.* 25.

Secondly, Let us learn humility from this, and by comparing our selves with these excellent Spirits, learn to know how mean we be, that we may be also mean in our own esteem. So long as a man compares himself with those things and persons which are baser than himself, he is prone to lift up himself in his own conceit, and to think highly of himself; but when he doth weigh himself in the balance with his betters, he begins to know his own lightnesse. The Lord hath set us men in the midst (as it were) betwixt the bruit beasts, and the celestial Spirits, we do so farre exceed them as the Angels exceed us; as for bodily gifts, the beasts in many things go beyond us, some are more strong, swift, have more excellent sight and smell than we, but in few things do we equal the Angels. They are swifter and stronger than we, and their excellent reason goes beyond ours in a manner, as the understanding which is in us excelleth the fancy of the beasts: they know a thousand things more than we do, or can know; one Angel can do more than all men, can speak more languages, repeat more Histories, in a word, can perform all acts of invention, and judgement and memory, far beyond us.

Thirdly, Since God hath made Angels to serve and attend him, should not we that are farre inferiour to them be content also to serve him, yea exceeding glad and thankfull, that he will vouchsafe to admit us into his service? Doth he need our service that is served with such Ministers and Messengers? Let us frame our selves to obedience, and do Gods will on earth with all readinesse and cheerfulnesse, seeing there is so great store of more worthy persons in Heaven that do it. An Angel will not esteem any work too difficult or base, why should we?

Fourthly, The Angels which wait about the Throne of God are glorious, and therefore the Lord himself must needs excell in glory, *Esay* 6. 1, 2. *Ezek.* 1. 28.

They have a glory which flows from their own obedience, as they stood in integrity, and an additional glory, as they have received a Commission from Christ to be the Saints guardians, *Heb.* 1. 14. Some Angels fell from God, *Jud.* 8. 44. 2 *Pet.* 2. 4. *Jude* 6. The Scriptures speak somewhat sparingly of the nature or fall of Angels, it being calculated chiefly for the use of man. See Mr *Manton*, and Mr *Jenkyn* on that 6th v. of *Jude*.

Of the *Devils*, or *evil Angels*.

The Angels which perſiſted in the truth, are called good Angels, *Luke* 9.26. but thoſe which revolted and kept not the Law were called evil angels, or evil ſpirits, *Angels of darkneſſe* [n], Luke 8.20. & 19.42. and Angels abſolutely, 1 *Cor.*6. becauſe they were ſo created of the Lord. In reſpect of their nature they are called ſpirits, 1 *King.*22.21. *Matth.* 18.16. *Luke* 10.20. In reſpect of their fall they are called evil ſpirits, 1 *Samuel* 18.10. *Luke* 8.2. unclean ſpirits, *Mat.*10.1. *Zech.*13.2. not ſo much becauſe of their inſtigation to luſt, as becauſe their natures are defiled with ſin: *Lying ſpirits*, 1 Kings 22.22. John 8.44. *Devils*, Leviticus 17.7. 1 Cor. 10.20.

[n] There is but one word (*Dajiva*) in the Syriack for the Raven, Ink, and the Devil, becauſe commonly he appeares to men in ſome black and terrible ſhape. *Weems.*

The Devil is the oldeſt ſinner that ever was, he ſinned from the beginning, the moſt induſtrious and malicious ſinner.

The Hebrew names for the Devil are, 1. *Satan* an adverſary, 2 *Samuel* 19.22. of *Satan* to oppoſe and reſiſt, 2 *Peter* 2.14. *Belial*, 2 Corin.6. though ſome reade it *Beliar*, unprofitable. He is likewiſe called *Beelzebub*, or *Beelzebul*, which word comes of *Bagnal Dominus*, a Lord or Maſter, and *Zebub* a Flie, the Idol of the [o] *Accaronites*, becauſe they thought theſe beſt of thoſe peſtiferous creatures; or elſe becauſe the Devils were apprehended as flying up and down in the air; but if it be read *Zebul*, then it ſignifieth by way of contempt a Dunghill god, *Leviticus* 17.7. The Devils are called *Shegnirim* the hairy ones, becauſe they appeared to their worſhippers like hairy Goats, and in the mountains.

[o] *Quia civitatem Accaron invocatus à civibus, à muſcis liberavit.* Cornel. à Lap. It is written in the law of *Mahomet*, That God created the Angels of the light, and the Devils of the flame. Dr *Stoughtons* Happineſſe of Peace. *A Sacra Scriptura appellantur Diaboli, à Gentilibus autem Damones.* Danæus *de Angelis* c.18. *Mali nominantur hi Angeli, non quòd à Deo mali creati ſint, ſed quòd ſponte liberâ, plané voluntate proſtiti à Deo deſciverint & defecerint.* Danæus *ibid.*c.19.

In Greek the Devil is called Διάβολος from διαβάλλειν to accuſe, becauſe he accuſeth men to God, and God to men; Δαίμων from δαίω, *ſcio*, becauſe they know much by Creation, and by experience. See Dr *Gouge* on *Hebrews* 2. 15. *Sect.*140.

He is called ὁ πονηρὸς the wicked one, Matth.13.19. which notes a ſpecial wickedneſſe. God is called by the Prophets in the Old Teſtament, *The holy One*, becauſe He is infinitely and altogether holy; ſo the Devil, becauſe he hath the moſt wicked nature is called *The wicked One*. 1. They fell of themſelves and made themſelves wicked. 2. They perſiſt in their wickedneſſe, 1 *Joh.*3.8. 3. They labour to make others wicked like themſelves, they are wicked *ſubjectivè & effectivè*.

The Devil is called *an enemy*, or the *envious man*, Matth. 13.39. *The Tempter*, Matth. 4.3. 1 Theſſ.3.5. *A deſtroyer*, Apoc.9.11. *The old Serpent*, Apoc.12.7,9. *A roaring Lion*, 1 Peter 5.8. *The ſtrong man armed*, Matth. 12.24. *The prince of the world* three times, *John* 12,31. & 14.30. & 16.11. Nay, *The God of this world*, 2 *Cor.* 4.4.

He hath *three names* given him from his three moſt active principles; a *Serpent* for his cunning, *Geneſis* 3.1. a *Lion* for his ſtrength, and a *Dragon* for his malice, *Revel.*20.2. Dr *Reynolds* on *Zechary* 3.1.2.

God would be reconciled to man, and not to Angels, *Heb.*2.16. for theſe reaſons, ſay ſome:

1. Their ſin was the firſt contempt of God.

2. The whole Angelical nature was not corrupted, as the humane; but the main reaſon was Gods man-kindneſſe *Philanthropy*, Tit.3.4.

2. Their Nature.

The evil angels are ſpirits created at firſt entire and good, *Geneſis* 1. *ult. Vide Aquin. part.*1. *Quæſt.*11. *Art.*4,5. But by a willing and free apoſtaſie from their Creator, are become enemies to God and man; and for this eternally tormented, *John* 8.44.

It was a total, wilfull, malicious apoſtaſie from God with ſpite and revenge:

1. Total,

1. Total, because God never intended to offer to the Angels a second Covenant, *Heb.* 2. 16.

2. With despight and revenge; therein lies the formality of the Devils sin, and of the sin against the holy Ghost, 1 *John* 5. 19.

That they are spirits appears by the opposition, *Eph.* 6. *We wrestle not with flesh and blood*; and this is to be opposed to those that deny that there are any spirits, or that the Devils are incorporeal.

For their sin, what, when, and how it was, it is hard to determine. That they did sin is plain, but the sin is not specified. Some say, it was lust with women, misunderstanding that place, *The sons of God saw the daughters of men*; for it is plain the Devils were fallen before. The ancient Fathers, as *Petavius de Angelis lib.* 3. *cap.* 11. shews, and our Divines [p] generally [q] conclude it was pride, from that place in *Timothy*, 1 Tim. 3. 6. whence he allured man to pride, *Genesis* 3. 5. and alwayes affected principality; he sought to be adored by Christ, and would be esteemed a god by the Heathens. Though there be different opinions about what this pride shewed it self, whether in affecting a higher degree than God [r] created them in, or refusing the worke and office God set them about; which (some conceive) was the ministration or the guardianship of man, which trust they deserted or scorned. *Zanchius* thinketh their sinne was, That they were not contented with the truth of the Gospel concerning Christ propounded to them at the beginning, and that they chose rather to leave their heavenly mansion, then subscribe to the truth. An inordinate desire of power to be like God in omnipotency, say the Schoolmen. Pride seems to be the Devils sin by his first temptation of man to be like God.

[p] *Verisimile est ex superbia Daemones esse lapsos, quod Filium Dei contempserunt, & se ei voluerunt anteferre.* Luther. *in prim. cap.* Gen. 26. Dr *Ames.*

[q] *Downam.* Mr *Ball.*

[r] Mr *Caryl* on Job 4. 18. Some bring that place, Isa. 4. 12. that is literally meant of the *Assyrian* King. It is probable the Devils sinne was pride, seeing man was enticed to offend with an argument drawn from the promise of excellency, Gen. 3. 4, 5. *Vide* Voet. *disputat. de natura & operationibus Daemonum. Diabolus voluit se parificasse Deo* is *Peter Lombards* expression. *Austin* saith, the sinne of the Angels was *quod ab illo qui summè est, averti, ad seipsos conversi sunt.* The Devil would not yeeld to this, that the second Person of Trinity for the salvation of mankind, should become flesh, and that in him the nature should be advanced above that of Angels. Bishop *Down.* of Justific. chap. 1. Some say his sinne was envy, but that rather followed, and was a kind of punishment. *Post peccatum superbiae consecutum est in Angelo peccante malum invidiae, secundùm quod de bono hominis doluit, & etiam de excellentia divina.* Aquin. *part.* 1. *Q.* 63. *Art.* 2. He is called the envious man; he envied, 1. That mankind should be restored, when they were cast off. 2. That the nature of man should be taken into glorious union with the Son of God, and that thereby the Image of God should be repaired. *Vide* Ruscam *de Inferno l.* 4. c. 25, 26, 27, 28, 29, 30, 31, 32, 33, 34.

Concerning the time when the Devil first sinned, it is uncertain, *Tempus lapsus non definit Scriptura.* It seemeth they continued in their integrity till the sixth day was past [s], *Genesis* 1. 31. It is likely that neither man nor Angel did fall before the eighth day, *Genesis* 2. 1, 2.

[s] Some collect from John 8. 44. that the Devils fell the first day.

The Devils stood not long, *John* 8. *He was a manslayer from the beginning*: They fell before man, that is plain.

Rusca de Inferno & Statu Daemonum, lib. 4. *ca.* 40. propounding that Question, Why *Moses* in *Genesis* spake nothing evident of the sinne of the Angels, when he so largely described the sinne of *Adam*, saith, *Eandem causam omnes Doctores assignant brevem ac facilem: Divino consilio, id factum, quod Deus justè determinasset, Daemonum culpam non sanare, eosq; minimè restituere in pristinum statum: cum tamen Adae peccatum curare decrevisset.*

See Mat. 25. 41 Rev. 12. 9. & 20. 2.

3. How the Devil sinned, seeing his understanding and will were perfect.

It was initiatively in his understanding, and consummatively in his will. Many of them fell, as appeareth, *Luke* 8. 30. there was a legion in one man: one of the chiefest (as some conceive) fell first, and drew the rest with him by his perswasion and example. That one great Angel (now *Beelzebub*) did first fall, and then drew after him the rest, is likely enough. *Capel* of Tentat. *part* 1. *cap.* 1.

It was in all likelihood some prime Angel of Heaven that first started aside from his station, and led the ring of this highest and first revolt; Millions sided with him,

Mr *Lawson* in his Body of Divinity, *l.* 1. ch. 10. saith, That vision of the Dragon and his Angels, Rev. 12. 7. may seem to imply some such thing.

him, and had their part both in this ſinne and puniſhment. B. *Halls* Inviſ. world. *lib.*3. *Sect.*2. *Vide* Aquin. *part.*1. *Qu.*63. *Art.*8. *Deſertorum, ac rebellium ſpirituum princeps fuit is, qui exemplo, vel hortatu ſuo cæteros in ruinam præcipitaſſe creditur; qui & Diabolus, & Satanas, & vulgò etiam Lucifer nominatur.* Petavius *de Angelis l.*3. *c.*3. Yet *Voetius* ſeems to doubt of this.

[t] *Hoc eſt Angelis caſus, quod eſt Hominibus mors.*

They fell irrecoverably [t] being obſtinate in wickedneſſe. The Schoolmen and Fathers give reaſons why they fell ſo, and not man.

Damaſcen. Four things aggravat the Devils firſt ſinne. 1. If we conſider their nature, they were Spirits, ſpiritual ſubſtances, and ſo had the greater power and advantage againſt ſin; they might more eaſily have kept themſelves pure, becauſe their natures were ſo ſimple, a great deal of the power of mans temptation roſe from the fleſh, the fruit was beautifull to look on, and pleaſant to the taſte. 2. They ſinned not, having any tempter or ſollicitor without; there was no tempter till they themſelves became tempters, therefore they fell by the meer freeneſſe of their will, every ſin the more it hath of will in it, the greater it is. 3. They were endued with a great deal of knowledge, and ſo ſin'd againſt more light. 4. They were highly exalted above man in their creation. The Angels are not by propagation one from another, but were created all at once, ſo that of them ſome might fall, and others ſtand, but men deſcend by generation from one ſtock or root, and therefore the firſt man filling and corrupting his nature, derived to all his poſterity a ſinfull nature.

Aquinas gives this reaſon from the condition of an Angels will; whoſe nature is ſuch (they ſay) that what it hath choſen with full deliberation, it cannot refuſe it again: but this is no good reaſon, becauſe the choice made cannot alter the nature of the will.

The Fathers give theſe reaſons, 1. The Devil ſinned of himſelf, but man was tempted. 2. In mans fall all mankind would have been damned, but in the Angels fall, not all Angels.

The beſt anſwer is this, When they had ſinned, God out of his juſtice refuſed to give them any help of grace, by which they might riſe from ſinne, and without which it was impoſſible for them to recover: and this is the Apoſtles argument, If God were ſo ſevere that he would not give theſe ſo great and noble Creatures time of repentance, neither would he others. The Angels were intellectual Spirits, dwelling in heavenly places in the preſence of God, and the light of his countenance; and therefore could not ſin by errour or miſperſwaſion, but of purpoſed malice, which is the ſinne againſt the holy Ghoſt and irremiſſible. But man fell by miſperſwaſion, and being deceived by the lying ſuggeſtion of the ſpirit of errour.

Vide Ameſii *Medul. l.*1. *cap.*11.

The Devils malice againſt mankind appears, *Geneſis* 3. where there is an imbred enmity in the Devil, as likewiſe, 1 *Pet.* where he is ſaid to be a roaring Lion; a Lion roars when he hath got his prey, by way of triumph, or when he is hungry and almoſt ſtarved, and ſo moſt cruel.

His malice is againſt all mankind, but eſpecially againſt the Saints, Gen.3. 15. Rev.12.8. 1. Becauſe God hath ſet his love upon them. 2. Becauſe they are members of Chriſt; his Kingdom was ſet up in oppoſition to Satans. 3. Becauſe they bear the image of God. 4. They conquer him here, and ſhall judge him hereafter.

This malice of his appears in his going up and down the whole world to damn men, and that though he get no good by it; nay, though his condemnation be ſo much the greater, and therefore if God ſhould ſet him do what he would againſt us, he would firſt bring all outward miſery, as upon *Job*, and then eternal damnation. And though he knows God will defend the godly, yet he never leaveth to vex them, to tempt them to ſin, to overwhelm them with grief and deſpair, ſo that he is oppoſite to God. The Devils malice is beyond his wiſdom, elſe he would never oppoſe the people of God as he doth, ſince he doth hereby advance their glory, and his own ruine.

Hence the Devil is compared to a ſerpent. What ſubtilty did he ſhew in beguiling of *Eve*? *Leonem agit & ſavit Aracoerm*

The Devils are ſubtil creatures: 1. In nature.
2. They have perfect intelligence of all things done in the world.
3. They have gotten ſubtilty by long experience, *Job* 32.7.
4. They have ſtrong deluſions and great ſtratagems, 2 *Cor.*11,14.
5. Their ſubtilty appears by their prevailing over the wiſeſt men in all ages, and by making choice of the fitteſt inſtruments to accompliſh their deſignes. When he would deceive *Eve* he made choice of the Serpent: When he would deceive

deceive *Adam* he made choice of the woman. The Devils design was to draw *Job* to curse God, therefore he spared him two things, his tongue that he might be at liberty to curse God, and his wife to be a counsellour to him thereto.

— Their craft is seen likewise in their divers and suitable temptations, 2 *Cor.* 2. 12. We read of his *methods*, Eph. 6. and *depths*, Revel. 3.

His first stratagem and device is to observe the natural constitution of every mans mind and body, and to fit his temptations thereunto.

Secondly, To observe our natural abilities and endowments, and accommodate his temptations thereunto.

Thirdly, To apply his temptations to mens outward estate, condition and place.

Fourthly, To tempt us by method, beginning with questionable actions, thence proceeding to sins of infirmity, and so to wilfull transgressions, and at last to obstinacy and final impenitency.

Fifthly, To bring us from one extream to another.

Sixthly, To perswade that his suggestions are the motions of Gods Spirit.

Seventhly, To make advantage of time by alluring every age to the peculiar vices thereof, as children to idleness and vanity; youth to lust; perfect age to violent and audacious attempts, old age to covetousness, and every one to the sins of the time.

agit & fallit. Diabolus metuendus magis cum fallit quam cum sævit. Aug.

The strength of a temptation lies in the repetition of the motion. *Luther* was so often tempted to self-murther, that he durst do nothing but repeat the Commandment, *Thou shalt not kill.*

The Devil is called *the Tempter*, because of his trade and way. He takes advantages, tempted *Eve* when she was alone; our Saviour in the wilderness, and being hungry. He hath variety of temptations, if one will not take another shall, if not presumption then despair; and strives to prevail by his importunity. He assaults the Saints *ardentius*, the wicked *liberius*.

He tempts first by inward suggestions: for being a spirit he hath communion with our souls, and can dart thoughts into us, so he filled the heart of *Judas*. 2. By outward objects, he hath one temptation for the proud, another for the timorous. He tempts us, 1. From duties, as unseasonable and unfit. 2. In duties, Ezek. 14. 3, 7. & 22. 1at. end. 3. By duties, to rest upon them, Prov. 7. 14. *Bonaventure* reckons up six kindes of Satans temptations: 1. Those which are so sudden that they do *judicium rationis prævenire*. 2. They are often so secret that one cannot spy out where the temptation lies, they do *subterfugere rationem*. 3. Some of his temptations are so impetuous, that they do *vires transcendere*. 4. They are importunate in respect of their continuance. 5. The way is so dark that misery and transgression lie at the door. 6. Those fraudulent temptations wherein he prevails over us to be our own tempters. The Saints may yet be comforted, 1. That a restraint is put on Satan in all his temptations, 1 Cor. 10. 13. 2. They shall tend to the increase of their graces; Satans temptations and accusations increased *Jobs* graces. 3. They have experience of the power of Christ within them; experimental knowledge is knowledge upon trial, 2 Cor. 12. 19. 4. Hereby they know the power of Christs intercession, Luk. 22. 31, 32. and their own prayers, Rev. 11. 7, 8. 5. This quickens their wisdom and watchfulness, 1 Pet. 5. 8. 6. His temptations and accusations shall increase their glory hereafter.

The Devil is very powerfull [a], *Ephes.* 6. 12. the Devils are called *Principalities and Powers*. *Alexander* of *Hales* saith, They have as great power as the good Angels; wicked men may be stronger than the Saints. *Peccatum non tollit naturam*, say the Schoolmen. Yet the Schoolmen generally say, that the lowest order of good Angels is stronger than the highest order of the evil Angels. And *Aquinas part.* 1. *Quæst.* 109. *Artic.* 4. saith, *Boni Angeli habent prælationem super malos.*

[a] The Devils power is not a physical, but a moral power only, that is, by suggestions and temptations from suitable objects.

Astutiam suadendi, non potentiam cogendi habet Diabolus. Austin. Psal. 72. 48. & 136. 4. The Devil is *magnipotent*, but not *omnipotent*, saith *Luther*.

He is said *Eph.* 2. 2. to be *the god of the world which rules in the children of disobedience*. He is called *the strong one*, Matth. 12. 29. He hath a strong power over every one by nature, *John* 12. 31. the Lord represented this spiritual bondage by the *Egyptian* and *Babylonish* bondage.

But here is our comfort, Christ is stronger than he. He hath bruised his head, *Col.* 1. He hath led them captive, and triumphed over them; and their power is

Dæmones non possunt quicquam creare, sed possunt creata specie tenus mutare. Quemadmodum docet Augustin. *de civit. Dei lib.* 18. *cap.* 18. *Et ex eo Theologi Scholastici que uno consensu.* Rainold. *de lib. Apoc.*

wholly

wholly limited by God. The Devil is chained as it were; he could not enter into the swine without a permission. He cannot produce any substance, or change one substance into another, he cannot call the souls of men out of their place and unite them to the body again, he cannot turn the will of man, as he pleaseth, nor do that which is properly a miracle. The works of the Devil are called *lying wonders* *, 2 *Thess.* 2. 9.

* They are so, 1. *Ratione causæ*, they proceed from the Devil who is the father of lies. 2. *Ratione formæ*, in manner of working, they are but delusions. 3. *Ratione finis*. *Vide* Aquin. part. 3. *Quæst.* 110. *Art.* 4. & *Quæst.* 114. *Art.* 4.

In respect of the work it self, they are for the most part feigned, though not alwayes; but in respect of the end, they alwayes tend to deceive and beguile.

The Devil can,

1. Hurry bodies up and down in the air, *Mat.* 4. 5. *Luke* 8. 29, 33.
2. Raise tempests, *Job* 1. 16, 19.
3. Bring diseases both of body and mind, *Luke* 13. 16. & 9. 31.
4. Overthrow houses and buildings, *Job* 1. 18.
5. Break chains and bars, *Mark* 5. 4.

The Schoolmen say, the Angels (if God would suffer them) could tear the fabrick of heaven and earth in pieces.

They are used as instruments by God, to punish the wicked, and exercise the godly; as we may read in that story where God sent one to be a *lying spirit in the mouth of the Prophets*; and so *Paul* had one, 2 *Cor.* 12. to humble and try him.

The Devil is,
1. A creature.
1. A chained creature.
3. A cursed creature.
4. A conquered creature.

Therefore in all thy temptations, in all the sad exercises and buffetings of Satan still remember this; He is at Gods command; he bids him go, and he goeth; leave off, and he leaveth. That is a difficult place, 2 *Cor.* 12. 7. *Paul* repeateth the first words in that verse twice, as a thing worthy to be observed, *Lest I should be exalted above measure, there was given to me a thorn in the flesh, the messenger of Satan* (so we read it) it may be rendred with *Beza* the Angel of Satan *to buffet me*. Some interpret this of a bodily disease; others of the concupiscence of the flesh; others think he meaneth some inward suggestion of Satan working upon his corruption, whatsoever it was.

ἄγγελος σατᾶν, *Cameron* saith, *Paul* was beaten black and blue by some angel of Satan. See my Annot. in loc.

I proceed to resolve some Questions concerning the Devils:

Quæst. 1. Whether the Devils have all their punishment already?

No: *What art thou come to torment us before our time?* and they are reserved in chains.

They have the beginning of eternal wrath, although the aggravation and increase of it shall be hereafter, as mens souls damned are full of Gods anger, yet shall have greater torment at least extensively, when soul and body are united at the day of Judgement: and while they are in the air, and go up and down tempting, they have not all they shall have, but hereafter they shall have the accomplishment of all; and shall never be received into favour again, although *Origen* held otherwise.

Quocunque volitant gehennam & catenam suam portant, say the Schoolmen. *Reflexio culpæ suæ*, their proper place hell, *Reflexio exercitationis humanæ*, they have their principality in the air, saith *Aquinas*. *Interpretes recentiores* Paulum *metaphoricè dicunt in aëre dæmones collocasse: quasi hostes è loco superiori cervicibus nostris imminentes, ut reddant cautiores.* Sanford. *de Descensu Christi ad inferos, lib.* 2. *pag.* 130. *In patriam suam, inquit* Bernardus, *in Cantic. Serm.* 14. *Diabolus locum in aëre isto medium inter Cœlum & Terram fortitus est, scilicet ut videat & invideat. Dæmones non sentiunt dolorem, quatenus dolor est passio appetitus sensitivi: sed quatenus est actus voluntatis ægrè ferens, id quod est ei resistens & contrarium.* Aquin. 1a, 2æ *Quæst.* 64. *Art.* 3.

Quæst. 2. How can they be punished with fire?

Seeing the fire is corporeal, how can it work upon immaterial substances?

They that go to Hell shall finde the fire no metaphore. Bishop *Bilson* Full Redemption of Mankinde by the death of Christ, pag. 52. *Vide* Sanford. *de Descensu Christi ad inferos*, pag. 137, 138, &c. *Mobis verum ignis, & flammarum in inferno nihil esse nisi metaphoricum, & pueriliter sugari quicunque corporea, seu materialia sunt imaginati.* Chamier. *Tom.* 2. *lib.* 5. *c.* 2. Aquinas Supplem. *part.* 3. *Quæst.* 97. *Artic.* 5. holds it to be corporeal, yet *ibid. Art.* 2. he holds the worm to be metaphorical.

Some

Some therefore to answer this, do deny that there is material fire in hell, only the torments thereof are set forth by what is most terrible, and the worm is metaphorical; others say, by Gods power it is elevated.

Mark 9. 44, 46, 48. The same thing is three times repeated. The never dying worme is the Spirit of God by the coactive power of the Law holding a mans sinnes before his eyes, and filling them with self-convictions, and so with perfect fear and despair for ever. The unquenchable fire is the wrath of God immediately upon the whole soul, especially the Conscience. The Scripture often sets forth the wrath of God, and the effects and impressions of it by fire, *Deut.* 4.24. & 3.24.

Quest. 3. Whether the Devils shall torment the wicked after the day of Judgement?

This is handled by the Schoolmen: I see no reason (saith *Voetius*) why the affirmative may not be admitted, although it is not to be made an Article of Faith.

The Scripture saith to be tormented with, not by the *Devil* and his *Angels*.

Gerhard in his Common-places *de Inferno* propounding this Question, *An Daemones futuri sint damnatorum tortores?* Thus resolves it, The Devils before judgment, and in this life torment men, but after judgement they themselves shall be tormented in the bottomlesse pit, therefore they shall be companions in torment, not executioners of it. The object of this wrath in Hell is the soul, and the punishment upon it must be its destruction, 2 *Thess.* 1.9. The Devils cannot fill all the corners of the soul with wrath, God onely can correct and destroy the Spirit. The wrath of God shall be the great and immediate executioner of the ungodly hereafter, 1 *Cor.* 15.28. He shall dispense himself immediately in Heaven and Hell. The Schoolmen dispute, Whether the Devils that have been *incentores in culpa*, shall not be *tortores in poena*. The ministry of the evil Angels shall last no longer than that of the good Angels, that shall be laid down at the Day of Judgement. *Vide* Calv. *in* 1 *Cor.* 15.24.

Quest. 4. What is the meaning of those Stories, *Possessed with Devils?*

More were possessed with them in the time of the Gospel, than ever before or after. See *Matth.* 4, 24. & 8. 16, 28. & 9. 32. & 12. 22. & 15.2. & 17.14, 15. *Mark* 1. 36. & 5.2. *Luke* 13. 16. *John* 10. 21. *Acts* 8. 36. & *Luke* 4, 33. & 8. 13. The reason is, because as our Saviour had spiritually, so he would corporally or externally manifest his power over Devils. This possessing was nothing but the dwelling and working of the Devil in the body: One was Demoniack and *Lunatick too, because the Devil took these advantages against his body; and this hath been manifested by their speaking of strange tongues on a sudden. The causes of this are partly from the Devils malice and desire to hurt us, and partly from our selves, who are made the slaves of Satan: and partly from God who doth it sometime out of anger, as he bid the Devil go into *Saul*; or out of grace, that they may see how bitter sinne is. *Vide* Voet. *Thes. de Energ.*

See *Deacon* and *Walkers* 2d, 3d and 4th Dialogue of Spirits and Devils.

* These Demoniacks mentioned in Scripture were no other than such as we call madmen; and Lunaticks, as appears by *John* 10.20. *Matth.* 17. 15. compared with *Luke* 9. Mr *Mede* on John 10.20.

Quest. 5. The meaning of Christs temptation by Satan, and how we shall know Satans temptations?

Mat. 4. The Devil carried Christs body upon the pinacle of the Temple. It is hard to say whether this were done in deed or vision only, although it seem to be real, because he bid him to throw himself down headlong: but now this was much for our comfort, that we see Christ himself was tempted, and that to most hideous things, Satan was overcome by him.

Damascene of old, and some of our Divines say, That Satan in his temptations of *Adam* and Christ, could not have accesse to their inward man to tempt them, therefore he tempted *Adam* by a Serpent and audible voice, and Christ by a visible Landship of the world.

Satans

Satans temptations (ſay ſome) may be known by the ſuddenneſſe, violence and unnaturalneſſe of them. All theſe are to be found in the motions of ſinne which ariſe from ones own heart: otiginal ſinne will vent ſinne ſuddenly, *Iſaiah* 57.20. Violently, *Jeremiah* 8.6. and it will break forth into unnatural luſts, blaſphemies againſt God, and murders againſt men, *Mark* 7.21, 22. Maſter *Liford* ſaith, If they ſeize upon us with terrour and affrightment, becauſe our own conceptions are free, it is very difficult to diſtinguiſh them: When thoughts often come into the minde of doing a thing contrary to the Law of God, it is an argument Satan is at hand.

Mr *Elton* on the tenth Commandment gives two rules to know,
1. If the temptations be againſt the light of nature corrupted, as for one to kill a parent without any cauſe.
2. Blaſphemous thoughts Gen.3.4. 1 Tim.2.14. 1 Sam.15.2 Cor.11.3.

The Devil tempts ſome to ſinne under the ſhew of vertue, *Job* 16.2. *Phil.* 3.6. *Omnis tentatio eſt aſſimilatio boni*, ſay the Schoolmen. Some under the hope of pardon, by ſtretching the bounds of Gods mercy, leſſening of ſin, propounding the example of the multitude, ſetting before men what they have done, and promiſing them repentance hereafter before they die.

Tentare eſt proprie experimentum ſumere de aliquo. Diabolus ſemper tentat ut noceat in peccatum præcipitando, & ſecundum hoc dicitur proprium officium ejus tentare. Aquin. *part.*1. *Qu.*114. *Art.*2.

The diffetence between Gods temptations and Satans: they differ,

Firſt, In the matter: the matter of Gods temptations is ever good, as either by proſperity, adverſity, or commandments, by chaſtiſements which from him are ever good: but the matter of Satans temptations is evil, he ſollicits us to ſinne.

Secondly, In the end, the end of Gods temptation is to humble us and do us good: but of Satans, to make us diſhonour God.

Thirdly, In the effect: God never miſſeth his end; Satan is often diſappointed.

A Queſtion is made by ſome, Whether Satan may come to the ſame man with the ſame tentation after he is conquered?

Mr *Capel* reſolves it, that he may, *part* 1. of *tentation*, *Chap.*7. *pag.*132,133.

It is alſo a Queſtion, *An omnia peccata committantur tentante Diabolo?* John 8. 41,44. Every work of ſinne is a work of falſhood, and all falſhood is from the Devil.

And likewiſe it is queſtioned, Whether man might not have ſinned if there had not been a Tempter?

To that it is anſwered, he might, for Satan fell without a tempter; the angelical nature was more perfect than the humane. 2. Nature is now ſo depraved that we cannot but ſin, *James* 1.14. *Non eget Damone tentature qui ſibi factus eſt Damon*, ſaith *Pariſienſis*.

Fourthly, What is meant by *delivering up to Satan*, 1 Cor.5.5? Some with *Chryſoſtome* think it was a corporeal delivering of him, ſo that he was vexed of him by a diſeaſe or otherwiſe, and that they ſay is meant by deſtruction of the fleſh, and ſo expound that *Mark* 6. *They had power over the unclean ſpirits*, that is, not only to expell them, but to put them in whom they pleaſed; but this is not approved, therefore others make it to be a caſting out of the company of the faithfull, and ſo from all the good things that are appropriated unto that condition, and therefore *to the deſtruction of the fleſh*, they expound to be meant of his corruption; for ſo fleſh is taken in Scripture*.

It ſeems to be taken from 1 Sam. 16.14. * Rom.8.13. Gal.5.20.

Satana tradi idem eſt atque ex Eccleſia (extra quam regnat Satan) ejectum declarari quempiam, non tamquam apud Satanam permanſurum, & cum eo perituram, ſed contrà ut miſerrimi ſui ſtatus ſenſu permotus, reſipiſcat: atque ita carne abolita, qua antea ipſi dominabatur ſpiritus ſuperior evadat, ut ita ſalvus fiat. Beza *de excommunicatione.*

Fifthly, Whether the Devils may appear, 1 *Sam.*28. He which appeared was, 1. Subject to the Witches power, therefore it was not the true *Samuel*. 2. If *Samuel* had been ſent of God, he would not have complained of trouble no more than

Spectrorum vox eſt à veteri verbo ſpecio, hoc eſt, video;

than *Moſes* did, *Matth.*17. 3. The true *Samuel* would not have given countenance to ſo wicked a practice, to the Magick Art. 4. True *Samuel* would not have ſuffered himſelf to be worſhipped as this did. 5. *Saul* never came to be with the ſoul of *Samuel* in bliſſe: yet he ſaith, [c] *To morrow ſhalt thou be with me.* 6. God refuſed to anſwer *Saul* by Prophet, Viſion, *Urim* or *Thummim*, therefore he would not anſwer him by *Samuel* raiſed from the dead. 7. True *Samuel* after his death could not lie nor ſinne, *Heb.* 12. 23. He ſaid *Saul* cauſed him to aſcend, [d] and troubled him; if he had been the true *Samuel*, *Saul* could not have cauſed him to aſcend, if not, he lied in ſaying he was *Samuel*, and that he troubled him.

unde ſpecies, *item* ſpeculum, *compoſita item* inſpicio, conſpicio, *alia. Græcè* φάντασμα *dicitur*, Mat.14.26. & Marc.6. *Græcanicam vocem vulgatam retinuit interpres: ſed ipſo exemplo Pythonyſſæ* Samuelem *evocantis confirmare conatur, poſſe Spiritus ſanctorum arte magica evocari.* Rainold. *de lib. Apoc. To.*1. *cap.*75 *Vide plura ibid.*

Spectrum pratulit Eraſmus. Voſſ. *de orig. & progreſ. Idol. lib.*1. *parte altera, cap.*6. Agrippa *hoc*

[c] As yeſterday is put for the time paſt, though long ago, Gen. 31. 2. Exod. 5.4. Joſh. 10. 3,4. So to morrow is put for the time to come, not the next day only, Exod. 13.14. Mat.16.30.

[d] Iſa. 57. 2. Revel.13.14. That it was not *Samuel* himſelf which appeared, but the Witches familiar ſpirit in his likeneſſe: Theſe reaſons prevail with me, 1. Neither by Witches nor Devils could the ſoul of the Saints be commanded or diſquieted from their places, when they are in reſt and peace. 2. We are aſſured by the Doctrine of our Saviour, *Luke* 16. that God will ſend none from the dead to inſtruct the living. 3. That which appeared received adoration at *Sauls* hands, which the Angel refuſed at S[t] *Johns*, Rev.22. and the ſoul of *Samuel* neither might nor would have accepted. 4. *Saul* forſaken of God could not after death reſt in the ſame place with *Samuel* the elect and approved ſervant of God. Laſtly, The Fathers do for the moſt part reſolve it was an illuſion of Satan to ſtrike *Saul* into deſperation. Biſhop *Bilſons* Redempt. of mankind, &c. pag. 204, 205. *Vide* Pet. Mart. *in loc.*

If God had ſent up *Samuel* the dead to inſtruct the living: Why is this reaſon given of the denial of the rich mans requeſt to have one ſent from the dead? Becauſe if they would not believe *Moſes* and the Prophets, *They would not believe though one roſe from the dead.* In ſo doing, the Lord ſhould ſeem to go againſt his own order.

Luke 16. Willet. *in loc.* See Dr *Gouge* on Heb.11.32 pag.194.

The ſouls of Saints which are at reſt with the Lord, are not ſubject to the power or inchantment of a Witch: But *Samuel* was an holy Prophet now at reſt with the Lord. *Bellarmine* anſwereth, That *Samuel* came not by the command of the Witch, but by the command of God, and that rather impeached than approved Art-Magick, which he proveth, becauſe the Witch was troubled. But the Scripture expreſſly teacheth, that her trouble was, becauſe it was the King: who (having lately ſuppreſſed Witches) had now in diſguiſed apparel ſet her on work, and ſo deceived her.

Bellarm. *de purg.l.*2.*c.*6. *Vide illum de Chriſto. lib.* 4. *cap.*11.

Bellarmine objecteth, The Scripture ſtill calleth him that appeared *Samuel*, as if it were not an ordinary thing in Scripture, to call things by the names of that which they repreſent, or whoſe perſon they bear; the repreſentations of the *Cherubims* are called the *Cherubims*. And things are often called in Scripture not according to the truth of the thing, or Scriptures judgement thereof, but according to the conceit and opinion of others. The Angels which appeared to the Patriarchs are called men, *Gen.*18. The Idols of the Heathen are called gods, *Geneſis* 25. becauſe they were ſo eſteemed by thoſe which worſhipt them.

Bellarm. *de purg.l.*2.*c.*19. *Scriptura Deos appellat qui nihil minus erant.* 1 Cor.10. *Ideò quòd Gentiles crederent Deos eſſe, & ut Deos ipſos venerabantur.*

Ita Scriptura Diabolum Samuelem *vocat, ideo quod* Saul *illum* Samuelem *eſſe putaret.* Lavater *de Spectris, part.* 2. *cap.* 8. Gen.18.2, & 32. 24.

Corollaries.

First, We muſt walk warily and watchfully againſt Satans temptations. *We ſhould be ſober,* 1 Theſ.5.6,8. *Strong,* 1 Cor.16.13. 1 Pet.5.8,9. *Watchfull,* 2 Tim.4.5. Mat. 26.41. Pro.4.23. *Wiſe,* Heb.5.14. Pro.2.9,10. *and of good courage,* Joſh.1.9. 1 Chro. 28.10. *Taking unto our ſelves the whole armour of God,* Eph.6.12,13,14. *that we may be able to ſtand in the evil day.*

The Devils have an angelical nature, therefore are more dangerous adverſaries. 1. They are more ſpiritual. 2. Undiſcernable, he diſcerns us, but we cannot diſcerne him, *Luke* 24. 39. 3. They are very agile, ſwift in motion, *Pſal.* 104. 4. 4. Act unweariedly, *Job* 1. 7. 5. Terrible. 6. Potent, *Epheſ.* 2. 2.

Secondly, *Believe not Satan though he flatter,* 2 Cor. 11.3. 1 Tim.2.14. *Fear him not though he rage,* 1 Pet. 5.8,9. *Hearken not to him though he tell the truth,*

2 Cor. 11. 14. Acts 16. 17. *For if he transforme himself into an Angel of light, it is to seduce.*

He assaulted our first Parents in innocency, and Christ himself, 1 *Cor.*7.5. But

1. He cannot hurt the people of God, 1 *John* 5. 18.

2. All his assaulting is by leave, *Luke* 22.32. See *Mat.*8.31. he hath not onely a general warrant to tempt, but a new commission for every act of temptation: Compare *Job* 1.12. with 2. 6.

3. God looks after him still.

4. This opposition of Satan is more for the honour and safety of our spiritual life.

5. He is a foiled enemy; Christ hath conquered him, *Col.*2 15.

6. Wait till death, and then thou shalt have a full conquest over him, 1 *Peter* 5.11. *Rom.*16.20.

Thirdly, See Gods great goodnesse, who offers us repentance, and Christ, when he absolutely refused the Devils.

Fourthly, See the exact justice of God, no greatnesse can priviledge one from punishment, none can be greater, nearer, holier, than Angels: yet if they sin they shall be tumbled out of Heaven. Therefore we must leave all sin if we desire to go to Heaven; it would not hold the Devils when they had sinned, *No unclean thing shall come thither.*

2 Pet. 2.4. *Per Caliginem intelligunt nonnulli miserrimam & horroris plenam vitæ conditionem, sumpta translatione à facinorosis damnatis, qui in carceris pedore retinentur constricti, dum ad ultimum judicium protrahantur.* Casmanni *Angelographia.*

1 John 3. 7, 8. Fifthly, Be not like the Devils, then thou art one of his children: Wicked men are called sons of *Belial.*

Certain particular sins make us like the D l:

1. A *liar or murderer is like to him,* John 8. 44.

Persisting in sin makes one like the Devil. *Humanum est errare, in errore perseverare Diabolicum.*

2. A slanderer, or an accuser of another.

3. Envious and malicious persons, as Witches.

4. He that tempts others, or perswades them to sin: The Devil is called the tempter: *Eve* spoke for the Devil; therefore she hath two punishments more than man, sorrow in child-bed, and subjection to her Husband.

5. He that goes about to hinder others from godlinesse, as *Elimas,* Acts 13. *Thou childe of the Devil.*

6. A drunkard, 1 *Sam.*1.15,16.

7. A proud person: especially take heed of pride in spiritual Illuminations and Gifts.

Sixthly, See the folly of those who do the Devil service, how ill will he repay them? Never did any trust in the Devil, but he deceived him, even for the base things of this life. Witnesse all Witches (his most devoted and professed servants) if ever he made any one of them wealthy: all Ages are not able to shew one.

Perkins on Heb.11.

Seventhly, Satans great businesse in the world, is to study men, *Hast thou considered my servant Job?* When he comes near to us in his temptations, there is something in us to take part with him, 1 *John* 5.6. There is abundance of self-love, self-flattery, and natural blindnesse, 2 *Cor.*2.11. He hath a strange power to make all his suggestions take with us; they are called *fiery darts:* fire will quickly take: *We are led captive to do his will.* He comes to us sometimes in the Name of God, and can transform himself into an Angel of light, 2 *Cor.*11.14. He can raise up in mens spirits strange ravishments, and can swallow them up with joy, as well as sorrow.

2 Cor.2.7.

Chap. VIII.

2. Of MAN.

WHen God had created Heaven and Earth, he rested not in Heaven nor any heavenly thing: neither in Earth, nor any earthly thing, but only in man, [a] because he is a heavenly thing for his soul, and earthly in regard of his body.

[a] *Vocabulum homo est duarum substantiarum fibula.* Tertullian.

Prometheus fashioned the bodies of men out of clay, but was fain to steal fire from Heaven for the quickning of them with souls.

last, because he was worthiest, the soul was inspired last, because yet more noble. Dr *Halls* Cont empl. of Paradise. Man was created after Gods Image. 1. To awe the creature, whose Soveraigne he was. 2. That he might acknowledge God to be his Lord, and do him homage, and that God and he might delight in each other. *Ad imaginem ac similitudinem, id est, imaginem valde similem.* Eman. Sa. *ad loc. Significatur absoluta similitudo utraque voce, qua quid fit ita effictum ad exemplar alterius, ut proximè ad illud accedat, & quam maximè exprimat ac referat, ut in eo agnoscas illud ipsum Archetypon ad cujus effigiem sit factum.* Merc. in *loc.* Some Schoolmen have determined, that God could not make man or Angels impeccable. For then he should have made them Gods.

Man is a living creature made after the image of God, *Gen.* 1. 26, 27. The image of God is mentioned there three times.

The efficient cause of man was the holy Trinity, God the Father, Sonne and holy Ghost.

In the Creation of man three things are considerable:

1. The consultation of the Trinity, *Let us make man*, Gen. 1. 26. *Quia rationalis creatura quasi cum consilio facta videretur.* Therefore the word for Creator is used in the plural number, *Eccl.* 12. 1. *Isaiah* 5. 4, 5.

Cum ibi sermo fiat in numero plurali faciamus, sunt multi Theologi, qui Angelos ideo convocatos esse dicant, non ut consuleret illos, cùm nemo sit tam rudis, qui cogitet Deum indigere consilio, sed ut indicaret velle se efficere longè nobilissimam illam creaturam. Aut voluit forsan Deus hoc ipso, hominis magnitudinem ostendere. Menass. Ben. Isr. *de fragilitate humana, Sect.* 4.

2. The work made, not an Hermaphrodite, as some would have it (though *Adam* comprehended both sexes) but he is distinguished into both sexes: Thus it followes after, male and female. The man was made of the dust of the earth, the woman was made of the mans rib, to shew the near and social conjunction between man and wife. She was not made of his head, because she should not rule over him; nor of his feet, because she should not be servilely subject to him. So *Aquinas.*

Quum dico hominem non solum Adamum, sed etiam Evam complecter Gen. 1. 27. Zanch. *de oper. Dei, lib.* 3. *cap.* 1.

3. The patern of it, the image of God, 1 *Cor.* 11. 7. *Col.* 3. 10. *Exemplumque Dei quisque est in imagine parva.* Manilius. *Bellarmine* distinguisheth between an image and similitude, the first (saith he) consists in natural endowments: the other in supernatural graces: rather image and similitude represent an exact likeness. These two words are in an inverted order joyned together, *Chap.* 5. 3. *Jam.* 3. 9. mentions only likeness, leaving out image, which is a certain sign, that there is no difference between them, but that the second is added to insinuate the perfection of the image.

Quoniam hæc duo synonymicè pro eadem usurpantur, verto, Ad imaginem sive similitudinem nostram. *Quod autem ejusdem sint significationis, ne quis in his vane philosophetur, nimium liquet ex eo quod prox-*

Similitude is larger then image, although often, when there is speech of man in the Scriptures, one is taken for the other.

ime in præcedente, & c. 9. 6. ipsa tantum dicitur hic & repetitur, Ad imaginem Dei, *ut & Col* 3. 10. Pricherellus *in Collectaneis Anglic. Vide* Molin. *Enodat. Gravis. Quæst.* 1. *de Deo indagine. Etsi nonnulli magni viri, tam ex veteribus, quàm ex recentioribus volunt aliquod esse discrimen inter imaginem & similitudinem: mihi tamen magis altera placet sententia, quæ nomen imaginis, ad hominis, nempe animæ substantiam refert: nomen autem similitudinis, ad qualitates & dotes, variasque virtutes, quibus homo factus fuit similis* Deo, Zanch. *de oper. Dei, partis* 3. *l.* 1. *c.* 1.

Mans primitive and pure condition was the enjoying of Gods image, *Gen.* 1. 26. his Apoſtate condition is the loſſe of Gods image, his renewed condition is the repairing of Gods image, 1 *Cor.* 3. *ult.* his bleſſed condition in the ſtate of glory, is the perfection of Gods image, *Pſal.* 17. 15.

Sociniani ſtatum neutralem, ſeu naturalem in puris qualitatibus fingunt cum Scholaſticis, eumque Adamo & Evæ aſſingunt, in quo in aliis juſtitiæ pariter atque in juſtitia exſortes habuerint ſe inſtar tabulæ raſæ, ſimileſque fuerint infantibus, aut pueris innocentibus.

The image of God in *Adam* and the Saints is not ſpecifically diſtinct, though his image was conveyed to him by God immediately, and ours by a Mediator, *Rom.* 8. 29. and the old image is renewed in his people, *Col.* 3. 10. Man is ſaid to be after Gods image, *Gen.* 1. 27. in that he was indued with perfect knowledge, and with true holineſs and righteouſneſs, *Col.* 3. 10. *Eph.* 4. 24.

nec non alij quos hactenus legimus, exceptis ſolis Socinianis, reſtitutionem illam, quam Eccleſiaſtes Adamo aſcribit, c. 7. v. 30. non tantum explicatè per remotionem injuſtitiæ, verum etiam perpoſitionem juſtitiæ, atque æquitatis internæ, nitentes tum genuina vocis Hebræa notatione, tum aliis Scripturæ locis, in quibus vox illa poſitivè accipitur, iiſque, qui habitu juſtitiæ atq; integritatis ſunt præditi, attribuitur. Cenſura In Confeſſ. Remonſt. cap. 5. Vide plura ibid.

There is a four-fold image or likeneſs:

Ut aliquid verè dici queat eſſe alterius rei imago: neceſſe eſt primò, ut ſit ex ea re expreſſum, aut ad exemplar illius rei effoꝛmatum: alioqui etiamſi ſimile ſit, illius tamen rei imago dici non poterat. Zanch. de oper. Dei, part. 3. lib. 3. cap. 1. Vide plura ibid.

First, Where there is a likeneſs with an abſolute agreement in the ſame nature, and ſo the Son of God is called the expreſs image of the Father.

Secondly, By participation of ſome univerſal common nature, ſo a man and beaſt are like in the common nature of animality.

Thirdly, By proportion only, as when we ſay, the Governour of a Commonwealth, and the Pilot of a ſhip are like.

Fourthly, By agreement of order, when one thing is a patern or exemplar, and the other thing is made after it: Now when man is ſaid to be like God, it is meant in thoſe two laſt wayes, Chriſt was the eſſentiall image of God, Man was *Imago repreſentantis: aliter Imago imperatoris in nummo, aliter, in Filio.* Auguſtine.

The Schoolemen make Images and Similitudes divers; and again they diſtinguiſh between *imaginem Dei* and *ad imaginem Dei. Vide* Aquin. *part.* 1. *Art.* 1. & 9. *Et* Bellarm. *de Gratia primi hominis, c.* 2.

The Image of God in which man was created, is the conformity of man unto God, 1. And chiefly in his ſoul. 2. In his body for his ſoul. 3. In the whole perſon for * of both.

** Quamvis imago propriè reſidet in anima, tamen ratione animæ totus homo reſte dicitur conditus ad imaginem Dei. Scriptura non dicit* Gen. 1. 27. *factum eſſe animam ad imaginem Dei, ſed factum eſſe hominem. Bellarm. de Amiſſ. Grat. l. 4. c. 11.* Verily either my eyes be dim, or there is not much ſet down in preciſe terms, wherein *Adam's* perfection did conſiſt. The Image of God is that high perfection of whole *Adam*, and the integrity of all the powers both of his ſoul and body, and that conformity that he had with God his *Archetypus* Dr *Hampton* on *Gen.* 1. 26. *Homo fuit totus, tum corpore, tum anima, ad imaginem Dei factus.* Zanch. *de oper. Dei, part.* 3. *l.* 3. *c.* 1.

The ſoul of a man is conformable to God in reſpect of its Nature, Faculties and Habits.

First, In reſpect of its Nature, Eſſence or Being, as it is a ſpiritual and immortal Subſtance. The Scripture witneſſeth, 1. That the ſoul of a man is a ſpirit, *Mat.* 27. 20. *Act.* 7. 59. as appears by comparing the 1 *Pet.* 4. 19. with *Heb.* 12. 9. in *Peter* God is called *The Creator of ſouls*, in the *Hebrews*, *The Father of ſpirits*, in the ſame ſenſe.

This was a great controverſie between Hieron and Auguſtine. An anima ſit ex traduce, an immortalis? Hieron held the immediate creation of it, and this is moſt ſuitable to the perfection and ſimplicity of the ſoul.

2. That it is immortal, 2 *Cor.* 5. 8. *Phil.* 1. 21, 22. 2 *Pet.* 1. 14. The Sadduces indeed denied the immortality of the ſoul, this opinion of theirs began on this occaſion. *Antigonus Socheus*, the Diſciple of *Simeon* the juſt ſaid, We muſt not ſerve God for hope of reward or wages. Hence his Diſciples *Sadok* and *Baithos* took occaſion to teach that there is no reward or puniſhment after this life, whereas *Antigonus* meant, that there ought to be in us ſo great love of the Divine Majeſty, and of virtue in it ſelf, that we ſhould be willing to ſerve God, and ready to ſuffer any thing, without looking for any reward or wages.

Zanchy obſerves, *plures ſemper fuiſſe, eoſque graviſſimos Patres, qui ſenſerint,*

rint, animas quotidie novas creari, corporibusque infundi, quam qui per traducem propagari judicarint. De oper. Dei par. 3. lib. 2. cap. 5. De origine animorum. Vide plura ibid.

Augustine did stagger, and thought it was by propagation, because he could not see how original sinne could else be propagated. *Apparet Augustinum inclinasse in eandem cum Hieronimo sententiam: & cupivisse se illam posse tueri, verum propter argumentum ab originali peccato ductum, à quo, quomodo se extricaret, viam non reperiebat; hærebat adhuc, nec audebat propter conscientiam, aperte & simpliciter Hieronymi sententiæ subscribere.* Zanch. *de oper. Dei, part. 3. l. 2. c. 1.* For its being traduced by Parents. See *manuduct. ad Philos. Teuton. A Carolo Hotham,* for its creation and infusion by God. See Mr *Pemble, De Origine Formarum.* That of Zech. 12. 1. and *Heb.* 12. 9. makes it the more probable opinion, that it is by immediate creation, and for that of original sinne, the soul is created as part of man, and so justly deprived of that original excellency. *Zanchy* saith thus, *Sicut eo momento, quo Deus animam rationalem à se creatam, cum corpore in peccatis concepto conjungit, ex corpore & anima fit homo, sic eodem momento, tum inobedientia Adæ, tum inobedientia hujus hominis, in utero matris existenti, imputatur, tum ex consequenti, ipsa etiam contagio, propensio ad malum, tanquam talis pœna peccati, quæ etiam peccatum sit; ex justa Dei ordinatione consequitur. Vide* Fromond. *Philol. Christ. de anima,* lib. 4. cap. 3. And *Needler* on the 5th of Gen. 2. *Artic.* 1, 2. *Vide* Lessium *de Immortalitate animorum. Et* Zanchium *de oper. Dei, part. 3. l. 2. c. 8.* Vossij *Hist. Pelag. part. 3. l. 2. Thes. 1.*

Reasons of its immortality:

1. Because it cannot be destroyed by any second cause, *Mat.* 10. 28.

2. Being severed from the body, it subsists by it self, and goes to God, *Eccl.* 12. 7. *Luke* 16. 22.

3. Because it is a simple and immaterial substance, not depending on matter: the mind works the better the more it is abstracted from the body, when it is asleep or dying.

4. Because it transcends all terrene and mortal things, and with a wonderfull quicknesse searcheth after heavenly, divine, and eternal things. There is an invincible argument for the thing secretly imprinted in the instinct and conscience of the soul it self. Because it is every good mans hope that it shall be so, and wicked mans fear.

5. The food of the soul is immortal, 1 *Pet.* 1. 23. the evident promises of eternal life prove the soul to be immortal, *He that believeth in me hath eternall life*: and *To day thou shalt be with me in Paradise.* Nothing can satisfie the soul but God.

6. Man is capable of virtue and vice, of immortal desires and affections.

7. The souls of *Adam* and *Eve* were not made of any matter, but came by immediate Creation, in whom God gave a specimen what he would perpetually do with other men. That is but a cavil, that *Solomon,* Eccl. 12. 7. speaks only of our first Parents. See Dr *Rainolds* of the Passions, *cap.* 34. and *Burtons* Melancholy *Part* 1. *Sect.* 1. *Subsec.* 9.

Heathens held the immortality of the soul. *Plato* wrote a Book of it.

Children are called the fruit of their Parents body, to note, [a] that they are only fathers of their flesh: they have another, namely God, which is father of their spirits. St *Paul* teacheth it, *Heb.* 12. 9. and the use of it. And this checks their opinion who will have souls propagated no lesse then bodies.

[a] Bishop *Lake* on Ps. 132. 11. See Numb. 27. 16. Ps. 35. 15.

Mat. 17. 18. *Etsi fuerint nonnulli apud Ethnicos qui putarint animam esse mortalem, Epicuri de grege porci, qui animam dixit sui dictam pro sale ne putresceret: tamen omnes paulo sapiores, & agnoverunt animæ immortalitatem, & firmissimis documentis stabilire sunt conati.* Rainold. *de lib. Apoc. cen. 2 prælect. 33. Illud autem maximum argumentum immortalitatis est, quod Deum solus homo agnoscit. In muta nulla species religionis, quia terrena prospiciunt. Homo ideo solus cœlum adspicit, ut Deum quærat. An potest igitur non esse immortalis, qui immortalem desiderat.* Lactant. *Divin. Institut. Epit. Hoc diligenter retinendum est, tria hæc, providentiam Dei, religionem, & animorum immortalitatem, ita esse conjuncta, ut dividi ac disjungi à se invicem non possint.* Zanch. *de operibus Dei, part. 3. lib. 2. cap. 8.*

Many collect the immortality of the soul, and salvation of *Jobs* children, because they were not doubled as the rest of his estate was.

The soul of man is as it were the breath of God: God did not say of mans soul as of other creatures, *Let it be made, Let there be a soul in mans body.* No, but when he had formed the body, he breathed the soul into him. It was to note, that the soul of man had a more heavenly and divine original, then any of the other creatures

tures that are here in this world. *Vide* Bellarm. *de Amiſ. gratia, l.4. c.11.* See Sr *Walter Rawleighs* Ghoſt, *l.2. per totum.* And Maſter *Roſſe* his Philoſ. Touchſtone, Concluſion.

God challengeth a peculiar propriety in the ſoul, he only hath power over it, *Matth.* 10. 28. *Zach.* 12. 1. He is called the God of the ſpirits of all fleſh,

He only knows the ſoul, *Jer.* 17. 10. and can immediately deal with the ſoul, to wound or heal it, to afflict or comfort it. It is Gods by extraction, in reſpect of regeneration, redemption, diſpoſall. It is a glorious immortal Spirit, as well as an Angel. It is the meaſure of all worldly excellencies, they are good or evill, as they promote or hinder the good of the ſoul. Grace is excellent, becauſe it adorns the ſoul; ſinne a great evill, becauſe it blots and hurts the ſoul. Riches are of a middle nature, becauſe one may do much good or hurt with them.

2. The ſoul of man is conformable to God in reſpect of its * faculties, in its Underſtanding, Will and Memory, is like the Trinity.

* *Imago divina ſapientiæ in intellectu effulſit, imago bonitatis, manſuetudinis, tolerantia in ejus animo, imago charitatis & miſericordiæ in cordis affectibus, imago juſtitiæ ſanctitatis & puritatis divinæ in voluntate; imago comitatis, benignitatis & veritatis in geſtibus & verbis, & imago divinæ potentiæ in dominio conceſſo ſuper omnia animalia.* Rivetus. *Adam creatus eſt ad imaginem Dei relucentem. 1. In dominio, quod obtinuit in omnes creaturas Maris & Terræ. 2. In præſtanti totius corporis Symmetria, maximè in vultu. 3. In immortali ſpirituali anima noſtra ſubſtantia. 4. In excellentibus corporis & animæ noſtræ facultatibus. 5. In facultatum illarum puritate inculpatâ.* Jacobi Capelli *Hiſtoria Sacra & Exotica*, lib. 1. *Mihi quidem videtur totus homo vel imago Dei, vel ad imaginem factus debere dici: non ita ſanè, ut complures loquuntur, anima ſola rationalis: Nam illud Moſis verbis magis eſt conſentaneum.* Petavius *de opificio ſex dierum, l. 2. c. 4.*

3. In the Qualities, Graces and admirable endowments of it. In the *Underſtanding* there was,

Firſt, An exact knowledg of God and all Divine things, *Col.* 3.10. Knowledg is a principal part of Gods Image, by reaſon he was inabled to conceive of things ſpirituall and univerſal.

Secondly, A perfect Knowledge of all inferiour things, *Adam* knew *Eve*, and impoſed names on the creatures ſuitable to their natures. He had moſt exquiſite prudence in the practical part of his underſtanding, in all doubtful caſes. He knew what was to be done. 2. In the *Will* there was holineſſe, *Eph.* 4. 24. God had the higheſt place in his ſoul, his glory was his end. His liberty then ſtood not in this that he could ſtand or fall, a poſſibility to ſin is no perfection.

See Mr *Burgeſs* on 1 Tim. 1. 8. Lect. 12. p 111. 112, 113, 114. 115, 116.

Adam was by his natural frame and diſpoſition apt and fit to know, do, and forbear all, that God would have him know, doe, and forbear, *Gen.* 9. 6.

Thirdly, The image of God in our affections ſtood in four things:

1. All the affections were carried to their proper objects, *Adam* loved, feared, and deſired nothing but what God had commanded him to love, fear and deſire.

2. They were guided by a right rule, and carried in a due proportion to their objects. *Adam* loved not his wife more than God.

3. They were voluntary affections, he loved a thing becauſe his will made choiſe of it.

4. They were whetſtones of the ſoul in acting.

From this Image did neceſſarily follow peace with God, fellowſhip and union. He knew God to be his Creator, and to love him, in all good things he enjoyed God, and taſted his ſweetneſſe. Mans body alſo after a ſort is an Image of Divine perfection.

The Image of God (ſay the Schoolemen) was *radicaliter in anima, redundanter in corpore. Moſes* ſpeaks of the whole man, when he ſaith, he made man after his Image, for the ſoul alone is not the man. The whole man is corrupt, therefore the whole man was perfect, and *Solomon* confirmeth it, God made man (the whole man) perfect. This integrity or rectitude was the Image of God. The whole man ſoul and body both, is redeemed by Chriſt, and the body it ſelf is ſanctified by the holy Ghoſt, 1 *Cor.* 6. 19.

Obſerve

Obſerve firſt, The Majeſtical form of the body, of which the Heathens took notice; by the ſtructure of the body a man ſhould be taught to contemn the earth which his feet tread upon, and to ſet his heart upon Heaven, whether his eyes naturally tend.

Os homini ſublime dedit, &c. Man only hath a hand, which is the inſtrument of inſtruments. Men only have *oculos variatos*, eyes of divers colours, when in other living creatures (unleſs horſes) they are either like or little unlike. All other creatures but man have only four muſcles, one to turn downwards, another to hold forwards, a third to the right hand, a fourth to the left: only man hath a fifth muſcle in his eye to roll it up to God. Columb. *de re Anatom.* God hath ſhewed admirable power and wiſedom in the countenances of men and women, in that within little more than the compaſſe of an hand breath, he hath made ſuch variety, as that among millions of millions, there are none either much unlike or abſolutely like in all lineaments, and alſo in the variety of voices. See Sr *Walter Rawleighs* Ghoſt, *l.*2. *c.*10. Mr *Roſs* his *Arcana Microcoſmi.*

It was convenient for man to have an erect ſtature, 1. Becauſe the ſenſes were given to man not only to procure the neceſſaries of life, as they were to other living creatures, but alſo to know, 2. That the inward faculties may more freely exerciſe their operations, whiles the brain is elevated above all the parts of the body *Aquinas part.* 1. *Queſt.* 91. *Artic.* 3. he gives two more reaſons there of it.

Secondly, Gods artifice in it, *Pſal.*139. 15. * *Thou haſt curiouſly wrought me, and I was wonderfully made. Vide* Lactantium *de opificio Dei. Materiam ſuperbat opus*, of the baſeſt matter, duſt, God made the nobleſt creature.

There is more excellency of workmanſhip in the ſoul: but more variety in the body. The ſoul does more truely expreſſe God: but the body more eaſily. Dr *Holyday* on 1 *Cor.* 15.20.

* *Cum primis* verò Jobus *& Regius* Pſaltes *ſtupendum illud conceptionis, formationis ac nutritionis in utero miraculum accuratius expendiſſe videntur, unde verbis admodum emphaticis, de eo loquuntur*, Job 10.8,9,10,11,12. *Pſaltes* Pſ.139.14. Geth. *loc. commun. de conjugio. Vide illum ibid. verba Hebræa optimè, c.*8. *explicantem.*

Thirdly, The ſerviceableneſs of every part for its end and uſe.

In anatomical diſſections there is ſcarce any thing more admirable or artificial, than the ſtructure of a mans eye, that it may deſervedly be called a miracle of the Creator. *Hinc factum eſt, ut Anatomici, per omne ævum in demonſtranda ad oculum oculi anatome occupati fuerint, obſtacula experti ſint, atque etiamnum experiantur varia. Muſeum Wormianum, l.*4. *c.*12.

Fourthly, There is matter of humiliation, becauſe it was made of the duſt, *Gen.* 3.19. *Job* 14.18, 19. & 5.15. The Greek name makes man proud, cals him ἀνθρωπον bids him aſpire, look up, but the Hebrew [b] and Latine humble him, bids him ſtoop, look down.

Dr *Clerke*
[b] Adam *ab* Adamah, *Homo ad humo. Nobiliſſimis creaturis, & inter eas homini, viliſſima nomina Deus impoſuit, tanquam frana ſuperbiæ, & humilitatis documenta. Sic &* אדם Homo *ab* Adama, *id eſt, humo. Sunt quidem & alia animantia ab humo, ſed quia non indigent iſtis documentis, nec capiunt, adeo ab humo non ſunt denominata.* Amama.

Adams body was immortal conditionally, if he had not eaten of the Tree, there could be no outward cauſe of his death, for Gods protection kept that off; nor no inward cauſe, becauſe original righteouſneſs was in his ſoul, and for old age and weakneſs, the Tree of life would have preſerved him from that.

3. The whole perſon (conſiſting both of ſoul and body) was conformable to God, in reſpect of his felicity and dominion over the creatures, *Gen.* 1.26, 28. The Image of God doth not principally conſiſt in this, but ſecondarily, therefore though the man and woman were created perfectly after Gods Image in other reſpects, yet in this reſpect the woman had not the Image of God, as the Apoſtle ſheweth. The power which *Adam* had over the creatures, was not abſolute and direct (that God reſerved to himſelf) but it was for *Adams* uſe, then the ſtouteſt

Experientia docet multò excellentius in ſtatu innocentiæ habuiſſe hominem hanc potentiam, quam in ſtatu peccati. Tunc ſubjectio animalium erga hominem fuiſſet perfecta, quæ nunc difficilis eſt, & non obtinetur niſi adhibita cura maxima & aſſiduo labore, ſunt enim quædam animalia fera & indomita, quæ nunquam cicurantur. Vide Gen. 2. 7. *Uno verbo imò nec etiam uſos & leones fugaſſet* Adam. *Hodiè habemus quidem defenſionem, ſed planè horribilem. Opus enim eſt ad eam gladiis, haſtis, bombardis, muris, ſepibus, foſſis, & tamen vix poſſumus cum noſtris in tuto eſſe*, Luth. *loc. commun. 2. Claſſ. loc.* 3.

and

and fierceſt beaſts would be ruled by *Adam*, this dominion ſince the fall is loſt for a great part, becauſe of our rebellion againſt God, the creatures rebellion ſhould mind us of ours: we may ſee ſometimes a little childe driving before him an hundred Oxen or Kine this or that way as he pleaſeth.

For the infuſing of the ſoul, it is moſt probable that the body was firſt made as the Organ or inſtrument, and then the ſoul put into it, as God did make Heaven and Earth before man was made.

God did not create all the ſouls of men at once, but he creates them daily as they are infuſed into the body, for that the reaſonable ſoul is not *ex tradvce*. Zanchius *De Operibus Dei, part.* 3. *lib.* 2. *cap.* 5. *Baronius* in his *Philoſophia Theologiæ Ancillans. Exercit.* 2. *Artic.* 3. *Metaphyſica Generalis, Sect.* 10. *Diſput.* 1. prove it well.

There are theſe two Queſtions to be reſolved:

1. Whether immortality was natural to *Adam?*
2. Whether original righteouſneſs was natural to *Adam?*

For the firſt. A thing is immortal four wayes:

Gerh. *Confeſſ. Cathol contra Pont. par.* 3. *l.* 2. *Spec. Artic.* 20. *cap.* 2. *Vide* Bellarm. *de Gratia primi hominis, c.* 9. *Et* Aquin. *par.* 1. *qu.* 97. *art.* 1. *Affirmativam ſententiam tuentur Evangelici contra Pontificios. Vide* Bellarm *de Gratia primi hominis cap.* 1. *&* 5, 6, 7. *Et* Strangium *de voluntate & Actionibus Dei Circa peccatum l.* 11. *c.* 28.

1. Abſolutely, ſo that there is no inward or outward cauſe of mortality, ſo God only, 1 *Tim.* 6. 16.

2. When it is not ſo by nature, but immortality is a perfection voluntarily put into the conſtitution of the creature by the Creator, ſo Angels are immortal.

3. Not by any ſingular condition of Nature but of Grace, ſo the bodies of the Saints glorified.

4. When it is mortal inwardly but yet conditionally it is immortal, that is, if he do his duty, and ſo *Adam* was immortal.

Adam before the fall was free from all danger of death, not from the nature of his body, according to which as compounded of contrary qualities, he might have been corrupted, but *ex anima originaliter juſta tanquam cauſa proxima*, and from the ordination of God as the remote cauſe: and that according to the promiſe of eternal life, which God had ſealed to him in Paradiſe in the Sacrament of the Tree of life.

For the ſecond Queſtion.

It was called *Righteouſneſſe*, becauſe by this he was righteous before God, that is, innocent, holy, which is the cauſe why the Apoſtle joyns holineſs with righteouſneſs, ſaying, who was created in righteouſneſs and true holineſs. But it is called *Original*, becauſe the firſt man was made in this condition, not as a private perſon, but as the Original and roote of all mankind, *viz.* for this end, that that righteouſneſs might be propagated by *Adam* to all his poſterity, as alſo on the contrary, that firſt ſin of *Adam* is called original, becauſe he ſinned as the fountain of mankind, *Zanch. De Oper. Dei*, l. 3. c. 2.

The properties of it are theſe.

First, It is original righteouſneſſe, becauſe it is the natural perfection of the whole man and all his faculties, for diſtinction ſake we call it original righteouſneſſe.

Dicitur juſtitia originalis Primò, Ratione ſui, quia in homine fuit omnium prima. Secundò, Ratione primi hominis, quia is ab origine ſua naturalem illam affectionem per modum habitus Concreati habuit.

It is ſo both in regard of it ſelf, for it was the firſt in the firſt man.

Secondly, In regard of man, becauſe he had it from his very beginning.

Thirdly, In regard of his poſterity, becauſe it was to be propagated to others.

Secondly, It is univerſal, it was the rectitude of all parts, it could not elſe be an Image of God, unleſſe it did univerſally reſemble him in all holineſſe. His underſtanding had all things for truth, his will for good, his affections for obedience.

Thirdly, *Harmonious*, every faculty ſtood in a right order, the will ſubject to the underſtanding, and the affections to both.

Fourthly, It was due to him, not by way of deſert, as if God did owe *Adam* any thing; but conditionally, ſuppoſing God made *Adam* to enjoy himſelf, and by way of means.

Fifthly,

Fifthly, Natural, 1. *Subjectivè*, that which inwardly adheres to the nature of a thing from its beginning. 2. *Perfectivè*, that which perfects nature for its end and actions. 3. *Propagativè*, when it would have been propagated in a natural way, if man had continued in innocency; but *Constitutivè* and *Consecutivè* supernatural. So *Gerhard* and others.

Tertiò, Ratione discriminis, *a justitia ethica, Pharisaica, imputata & in choata distinguitur.* *Quartò*, Ratione propagationis in posteros, *quia nisi homo per peccatum à Deo sese avertisset & justitiam illam concreatam amisisset, in posteros fuisset propagata.* Gerh. *Confess. Cathol. contra Pontif.* l. 2. *Spec. par.* 3. *Art.* 20. *c.* 2. Rivet. *exercit.* 6. *in* Gen. 1. *Scholastici disputant, quod justitia originalis non fuerit connaturalis, sed ceu ornatus quidam additus homini, tanquam donum: Ut si quis formosæ puellæ coronam imponat. Corona certè non est pars virginis naturæ, sed quoddam seperatum à natura, quod ab extra accedit, & sine violatione naturæ potest iterum adimi. Quare disputant de homine & dæmonibus, quod ejsi originalem justitiam amiserint, tamen naturalia pura manserint, sicut initio condita sunt. Sed hæc sententia quia peccatum originis extenuat, ceu venenum fugienda est. Quin hoc statuimus, justitiam non fuisse quoddam donum, quod ab extra accederet, sed fuisse verè naturalem, ita ut natura Adæ esset diligere Deum, credere Deo, agnoscere Deum.* Luth. *loc communes.* 2. *Classis loc.* 3.

The Papists deny that that was natural to man in innocency, and therefore they say mans nature is not corrupted by the fall, because a supernatural gift only is taken from him, all his naturals being left, which is the opinion of the *Pelagians*, who affirm, That the nature of man fallen is perfect before the committing of actual sins.

Paradise is spoken of in *Gen.* 2. 8.

The *LXX.* there render the Hebrew word *Gan* by παράδεισον, although it be manifest there is as much difference between them, as between *genus* and *species*. For Paradise was a Garden, but every Garden is not Paradise. Therefore they are distinguished *Eccles.* 2. 5. *I made me Gardens and Paradises*, or Orchards as we render it.

Paradise is taken three wayes in the Scripture.

1. For the Garden of *Eden*, which God himself is said to have planted, *Gen.* 2. 8. See *Gen.* 13. 10.

2. Other Gardens are understood by the name of Paradise, as *Cant.* 4. 13. an Orchard or Paradise of Pomegranates, and *Eccl.* 2. 5.

3. The word Paradise is used for the place of the blessed, *Luke* 24. 23. 2 *Cor.* 12. 2.

Therefore *Austin* makes a threefold Paradise.

Terrestriall, in the Garden of *Eden*.

Spirituall in the Church.

Celestial in a blessed life.

Some of the Ancients (as *Origen*, *Philo*) yea and of later Authors have turned all this into an Allegory, but now that it was a real corporal place, we may prove,

See Sr *Walter Rawleigh* in the History of the World, *page* 1. *Multi quia locum à Mose hic descriptum reperire nusquam potuerunt, hortum, arbores, flumina, aquas, & omnia hæc in allegoriam transformarunt, quod rectè* August. *refellit, quamvis & ipse se idem sensisse fateatur. Alij eodem deçui errore* Paradisum *finxerunt proximè sphæram Lunæ in aëre suspensum.* Parœus *in loc.* *Vide* Bellarm. *de Gratia primi hominis, cap.* 10. *&* 11.

Because God planted a Garden, and put *Adam* into it, and there went a River out of it which was divided into four streames; but these were visible, and corporeal as *Euphrates* and *Tigris*; and in the third Chapter, it is said, That *Adam* hid himself with the leaves of the Tree, therefore the Trees in Paradise were real and not allegorical, and lastly *Adam* was cast out of it. The ground of allegorizing all these things ariseth from the vanity of mans mind, which thinketh these things too low for the Spirit of God to relate, and therefore endeavours to find out many mysteries.

2. In what part of the earth it was.

Some have thought it to be the whole world, but that cannot be, for it is said,

Mihi dubium non est, terram Canaan *fuisse delecta totius orbis terrarum, itaque facile illis accedo, qui eo in loco fuisse ante diluvium Paradisum putant. Solus ille locus est, in quo postea Deus voluit Ecclesiam & populum suum esse.* Luth. *in* Gen. 10. As the Scripture borroweth the name of *Tartarus* from the Heathen, 2 *Pet.* 2. 4. so it is thought by *Tertullian* and *Gregory Nazianzen*, that the Heathens took the ground of their Elysian fields from the Scripture-Paradise. *Vide* Wendelini *Christ. Theol. Syst. majus*, lib. 1. cap 7.

God took *Adam* and put him into it, and likewise that he was cast out of it: Others thought Paradise to be a very high place, reaching to the very Globe of the Moon, but that cannot be habitable for the subtilty of the Air. Others (as *Oleaster* and *Vatablus*) think it was in *Mesopotamia* only, and that it hath lost his beauty by the floud.

A Lapide, Willet, Rivet, Zanchius, and others, say it was about *Mesopotamia* and *Armenia*.

Because,

1. There are the Rivers *Euphrates* and *Tigris*.

2. Because *Eden* is part of *Babylonia*, and this part of *Mesopotamia*, as is manifest from *Ezek.* 27. 23. *Isa.* 37. 12.

3. These Regions are in the East, and most pleasant, and so agree with the description of Paradise, *Gen.* 2.

But the safest way is not to trouble our selves any further then *Moses* Text, which saith it was in the Region of the East, in respect of *Judea*, *Egypt* or *Arabia*, and as for the limits and bounds of it, they cannot now be known. *Vide* Bellar. *de gratia primi hominis*, c. 12, 13.

Homer had his invention of Alcinous Gardens (as *Justin Martyr* noteth) out of *Moses* his description of Paradise, *Gen.* 2. And those praises of the *Elysian* fields were taken out of this story,

Ver erat æternum, &c. Ovid. *Metam. lib.* 2.

And from the talk between *Eve* and the *Serpent*, *Æsops* Fables were derived.

Thirdly, Whether the Waters of the Floud did destroy it?

*Bellarmine**, and generally the Papists will not admit that it was destroyed by *Noahs* Floud, and it is to maintain a false opinion, for they say, That *Enoch* and *Elias* (who are yet in their bodies) are the two Witnesses spoken of, and that they shall come when Antichrist shall be revealed, and then he shall put them to death; and therefore they hold that *Enoch* and *Elias* are kept alive in this Paradise which they say still remaineth; but that this is a meer fable, appeareth, because *John Baptist* is expresly said by Christ to be the *Elias* that was to come, because he came in the spirit of *Elias*. Therefore we hold, that whersoever Paradise was, yet in the great Floud it was destroyed, not but that the ground remaineth still, only the form, beauty and fruitfulnesse is spoiled, *Gen.* 7. 19. *Paradise* signifieth a Garden, the word being translated out of Greek into Latine, and so into French and English; In *Hebrew* it is called *Heden*, which signifieth *Delights*, a Garden of all manner of Delights, a place beset with all kind of fruitfull and beautifull Trees.

It is certain that Paradise was near or about *Mesopotamia* and *Babylonia*, as besides the consent of the best writers, the rivers *Tigris* and *Euphrates* which compasse *Mesopotamia*, and which watered the Garden, do infallibly demonstrate. Dr Crakenthorp's Defence of Constant. c. 11. *Vide orationem Conradi Aslaci, Bergensis de Paradiso, & Beseldi Synops. Hist. universal.* p. 3.

* *De Gratia primi hominis*, c. 12. & 14.

Paradise was a little model of Heaven, and a sign of the great Heaven, assuring *Adam*, that if he continued in obedience to God, he should be translated into Heaven, to enjoy God supernaturally, as there he did enjoy him naturally; for the Law saying, *Do this and live*, means it of everlasting life. So Mr *Wheatley* held, but Mr *Ball* seems to differ from him in his Book of the Covenant.

Man was to dye if he disobeyed, *Gen.* 2. 17. which implies strongly that Gods Covenant was with him for life if he obeyed. In severall other Scriptures the promise is annexed, *This do and live*, *Negatio fundatur in affirmatione*, the life promised, must be answerable to the death threatned, that was not only a miserable condition, but a separation from God for ever in Hell, therefore the life promised was not only a happy condition, but a translating of *Adam* to Heaven, and his injoying of God for ever there. How long *Adam* should have lived before he had been translated, is not determined. There is an innate desire in the soul after the full enjoyment of God here, this instinct was not put in men in vain, *Romans* 3. 23. *And come short of the glory of God.* The word signifies to fall short of the race, he ran for the full and perfect enjoyment of God; See *Heb.* 4. and what man fell short of by sinne, if he had not sinned, he should have obtained.

This

This is the received opinion of Divines; That if *Adam* had not ſinned, then as ſoon as the number of Saints had been accompliſhed, men ſhould have been tranſlated from the earth to heaven, from their natural life to ſpiritural life, as we read of *Enoch* and *Elias*, Heb. 11. 6. 2 King. 2. 11. Dr *Hampton* on *Gen.* 1. 26. Though *Menaſſeh Ben Iſrael de fragil. hum. Sect.* 12. ſaith, That common opinion, that *Enoch* was tranſlated with his body and ſoul to heaven, doth not take place with them, and ſaith, that *R. Solomon*, *Abrabanel*, *Aben Ezra* interpret *Gen.* 5. 24. of a ſhort death. See more there. See *Kellets Miſcel.* l. 1. c. 3.

There were two ſpecial Trees in it, one called the Tree of life, the other of the knowledg of good and evil.

Some ſay * it was called the Tree of life from the effect, becauſe of the hidden power and force it had [a] of ſuſtaining and prolonging mans life. Although it be a Diſpute, Whether it had this force as meat to prolong life, or as a medicine to prevent death, old-age and diſeaſes, as likewiſe whether this power in the Tree were naturall or ſupernaturall. *Vide* Menaſſ. Ben Iſrael *de fragil. hum. Sect.* 4.

Therefore others ſay it was called ſo not from the effect, but ſignification, becauſe it was an outward ſign, that God would give them immortality if they did continue.

It is queſtioned, Whether the Tree of life was a Sacrament?

Paræus anſwers, That it was a Sacrament three wayes:

Firſt, As an admonition to them, that the life which they had, they had it from God, for as often as they taſted of it, they were to remember that God was the author of life.

Secondly, As it was a ſymbol of a better life in heaven, if he did continue in obedience.

Thirdly, Sacramentally of Chriſt, as in whom *Adam* and Angels did obtain life, *Rev.* 2. 7. He is called *The Tree of Life in the midſt of Paradiſe*, but that is only allegorical and alluſive, ſo that what the Tree of Life was to *Adam* in innocency, the ſame is Chriſt to us in our corrupt eſtate.

2. The Tree of Good and Evil.

It was not ſo called from any internal form, as if it ſelf were knowing good and evil, nor from the effect, as if by eating thereof it would have procured wiſedom in man, and made him wiſer; nor yet was it called ſo from the lying promiſe of the Devil, concerning omniſcience, for God called it ſo before they met together, therefore it was named ſo from the Event, for God by this name fore-told what would follow, if man did not abſtain from it; that he ſhould experimentally know what was good, and what was evil, he ſhould practically feel what he had loſt, and what evil he had plunged himſelf into. Some have thought, that thoſe words *Gen.* 3. 24. ſhould not be underſtood hiſtorically but allegorically, that is, that God gave him no hopes of coming into this place again, but the Text contradicts that. Some have underſtood by Cherubims, ſome ſpecies and images of terrible creatures, as we call Scare-crows, but that is ſimple to think that *Adam* was ſo childiſh to be afraid of thoſe; others interpret it of the fire of Purgatory. The more probable Interpretation is, that by Cherubims are meant Angels, who did after a viſible manner ſhake up and down this fiery ſword. *Moſes* doth therefore call them Cherubims, becauſe the Jews knew what he meant, having ſuch forms over the Ark. Therefore it is taken for Angels, not ſimply, but as they appeared in ſome ſhape. It is a curioſity to enquire how long they ſtaid there, although it is certain they ceaſed when Paradiſe was deſtroyed, which was by the Flood.

Therefore this ſerves,

1. * For Information to inſtruct us.

* Paræus *in* Geneſ. 2. 7.

[a] The Poets from the Tree of Life took their Nectar; and *Ambroſia*, Nectar, ſignifieth making young, and *Ambroſia* Immortality: therefore they are ſaid to be the meat and drink of the gods.

Paræus.

Arbor ſcientiæ boni & mali ſic nominata propter eventum futurum: quia poſt ejus eſum homo per experimentum pœnæ didicit, quid intereſſet inter obedientiæ bonum & inobedientiæ malum, Aquin. *part.* 1. *Quæſt.* 102. *Artic.* 2. *Hanc arborem hoc nomine à Deo appellatam non legimus: ſed ab eventu* Moſes *appellavit: quo* Adamus *&* Heva, *ſi ex hujus fructu comediſſent, æternum erant victuri*, c. 3. 33. *infra*. Picherel. *in Coſmop. Annotat.*

* Corollaries from Gods goodneſſe to man in his Creation. 1. It ſerves to blame mankind for his wonderful naughtineſſe in ſtriving againſt God, who hath beſtowed ſo great and undeſerved benefits upon him. 2. Let us ſeriouſly conſider of our ſelves and of our making, that we may come to a due knowledg of God, and of our ſelves. One ſaith, the ſoul is not altogether immaterial, for what hath accidents, hath matter, nothing but that is the ſubject of accidents. 2. What is finite is material: ſeeing finiteneſſe is the attribute of matter by which it is contained within its own limits. But it ſubſiſts, lives and works, being ſeparated from the body, therefore it is immaterial.

First, That every man and woman hath a ſoul, there is a body, and a ſpirit which enlivens and acts the body for all performances of the *Compoſitum*, we muſt glorifie God in both, 1 *Cor.* 6. 20.

Secondly, It is immortal by Gods appointing (but in it ſelf endable, becauſe it hath a beginning) that it may be capable of everlaſting weal or woe.

Vide Raymundi *Pugionem adverſus Judæos*, part. 1. cap. 4.

Thirdly, It is ſo immortal, that it admits of no ceſſation or intermiſſion: the Anabaptiſts ſay, It is aſleep when it parts from the body till the day of Reſurrection, as ſoon as it leaves the body, it goes either to *Abrahams* boſome, or a place of torment. This opinion of the ſouls ſleeping is repugnant to the holy Scriptures, *Luke* 16. 23. *Phil.* 1. 23. and an hereſie long ſince condemned in the Church. The ſoul lives after death, and in a ſtate of ſeparation, *Pſal.* 90. 10. *and we flye away*, that is, the ſoul as a bird out of the ſhell, *Eccleſ.* 12. 3. *Revel.* 6. 9. 2 *Cor.* 5. 1, 8, 9. See *John* 17. 22, 24. 1 *Cor.* 13. 12. and Biſhop *Halls* Inviſ. world, *l.* 2. *Sect.* 3.

It is a ſtrange impudence in the Author of the Leviathan (whoſe ignorance in Divinity conteſteth with his preſumption, and I know not which may get the victory) to deny eternity of torments unto the damned, by wreſting the expreſſe words of Scripture, and rejecting the general conſent of the whole Church. But I muſt confeſſe this Aſſertion is ſutable to another of his *abominable Principles*, that the rational ſoul hath no *Subſiſtence* out of the body, ſo that herein he is conſentaneus to himſelf, though oppoſite to all the world beſides, denying what hath been generally received, as well by the choiceſt Philoſophers in the School of nature, as by Chriſtians in the School of grace. Theſe are Doctrines well agreeing to the Title of his Treatiſe, *The Kingdome of Darkneſſe*. Maſter *Samwaies* his Devotion digeſted, *pag.* 227, 228. See of the ſouls immortality and inferences from it, in Maſter *Jeanes* his mixture of Scholaſtical Divinity with Practical, on *Matth.* 10. 28. p. 27. to 64.

The place of burial is called in the Greek, *Coimeterion*, that is, the houſe of the living, and in the Hebrew, *Beth-haiaim*, that is, the houſe of the living: thereby to teach us, that the body ſleepeth, and the ſouls live. Biſhop *Pilkinton* on the 2d of *Nehemiah*.

Feurier a *French* Jeſuite, well proves the immortality of the ſoul by reaſons from nature.

The doctrine of the ſouls immortality is ſo demonſtrable by nature, that the Ancient Chriſtian ſymbols, or rules of faith, did not expreſly declare it as an Article of the Chriſtian faith, becauſe even the Heathen Philoſophers both confeſſed and proved it. *Porters* God Incarnate, *lib.* 1. *cap.* 8. See more there, and *Fromond*, *De Anima*, l. 4. c. 1. and many more Chapters there.

The firſt of thoſe who brought in that putide doctrine of the ſouls ſleeping even to the laſt day, was *Vigilantius*, whom the Ancients therefore deſervedly called *Dormitantius*. *Vide Doctoris* Arrowſm. *Tact. Sac. lib.* 3. *cap.* 3.

It is a queſtion about the ſtate and condition of the ſouls of the faithful ſevered from their bodies, before they be joyned to the glorified bodies in the reſurrection, whether they do any thing or nothing. Not only the Anabaptiſts, but the Socinians, Weigelians, and ſome Arminians alſo exclude them from the company of the bleſſed, and teach that they do nothing, feel and underſtand nothing, but lye as it were overwhelmed and buried with a deep ſleep, which errour is common to them, with ſome of the Fathers, *Irenæus*, *Origen*, *Chryſoſtome*, *Tertullian*, *Lactantius*, *Ambroſe*, *Theophilact*, and others. Againſt theſe *Calvin* wrote an entire Tract, which he Entituled Ψυχοπανυχία, that is, the ſtate of ſouls as it were ſleeping a perpetual night, where he refutes this Errour by many Arguments.

Fourthly, At the laſt day it ſhall be united with the body, and the body raiſed up for it, and both be happy or miſerable for ever.

2. Be thankfull to God that hath given us our ſouls, and redeemed them by the bloud of his Sonne, *Propter hanc Deus fecit mundum*, *propter hanc Filius Dei venit in mundum*, Chryſoſt. Bleſs him eſpecially for ſoul-mercies, *Eph.* 1. 3. *John* 3. 2, 4. and let the ſoul praiſe him, *Pſalm* 103. and 104. firſt and laſt.

We ſhould love our ſouls, *Pſal.* 22. 26. *David* calleth his ſoul his darling; it is the immediate

immediate work of God. See *Deut.* 4. 9. *Pſal.* 119. 175. We ſhould work out our ſalvation, *Phil.* 2. 13. ſalvation is worth working for, 1 *Cor.* 15. *ult.* we have been violent in the wayes of ſinne, *Rom.* 6. 19. in working out our damnation. Conſider that place, *Matth.* 16. 26.

Weigh the ſouls excellency,

1. In its Creation.

2. Redemption, in regard of the price Chriſt payed for it.

3. In regard of its capacity and uſe, it was made to know, love, fear, ſerve, and injoy God.

4. Its preheminence above the body. That is but the ſheath. All the Ordinances are for the ſoul, *hear and your ſoul ſhall live*, Excommunication, that his ſpirit may be ſaved, one hath but one ſoul.

Happineſſe the end is neceſſary to be attained, *Luke* 10. *ult.* and the means are limited to it, *Mark* 16. 16. *Heb.* 11. 5. *Luk.* 13. 5. *Joh.* 3. 6. *Heb.* 12. 24. therefore we ought to take a great deale of care of both

CHAP. IX.

Of GODS Providence.

TWO things are to be diſcuſſed about it.

1. That there is a Providence, whereby the world is governed.

2. What it is.

1. That there is a providence which governeth the world, and that nothing is done in the world without the certain and determinate counſel of God, is thus proved,

First, Faith which leans and reſts on teſtimonies of holy Writ, *Pſalm* 14. 2. and 33. 13. the 104. *Pſalm* wholly, and *Pſalm* 91. 8, 9, 10, 11. *Acts* 17. 25, 28. *Epheſ.* 1. 11. *Heb.* 1. 3. *Col.* 1. 17. 1 *Tim.* 4. 10. 1 *Pet.* 5. 7. At the Feaſt of Tabernacles, the Jews were wont to reade the Book of *Eccleſiaſtes*, principally becauſe it ſpeaks ſo much of the Works of Gods Providence.

Moſes affirmeth *Gen.* 2. that God reſted from all the works which he had made, that is, from creating new ſpecies, but he creates *individua* daily, and both governs and preſerves them, and the

ſpecies or kinds of things already made, *Joh.* 5. 17. *Requies dupliciter accipitur, uno modo pro ceſſatione ab operibus. Alio modo pro impletione deſiderij. Et utroque modo dicitur Deus requieviſſe die ſeptimo. Primo quidem, quia dei ſeptimo ceſſavit novas creaturas condere. Alio modo ſecundùm quod rebus conditis ipſe non indigebat, ſed ſeipſo fruendo beatus eſt.* Aquin. *part.* 1. *Queſt.* 13. *Art.* 2. *Providentia Latinè dicitur à videndo, at Hebraicè, ut & Latinè vox à ſenſu ad intellectum transfertur.* Rivetus. In its proper ſignification it may ſeem to comprehend all the actions of God, that outwardly are of him, that have any reſpect unto his creatures, all his works that are not *ad intra*, eſſentially belonging to the Deity. Doctor *Owens* Diſplay of Armin. c. 4. See more there. The Greek word προνοια, and the Latine *Providentia*, are derived from knowledge. The Greek word expreſſeth the knowledge of the mind, the Latine of viſion, which is proper to the eyes, but is often refer'd to the mind.

2. Certain demonſtrative reaſons, taken

1. From the cauſes, *viz.* the Attributes and Nature of God.

1. There is a God: therefore providence, becauſe he is a moſt powerfull and wiſe King, *Iſa.* 44. 6, 7. *Epicurus* granted that there was a God, yet he denied providence, than which (ſaith *Lactantius*) what can be more repugnant? *Etenim ſi eſt Deus, utique providens eſt, ut Deus; nec aliter ei poteſt divinitas attribui, niſi & præterita teneat, & præſentia ſciat, & futura proſpiciat.* Lactant. *de ira Dei.*

Vide Leſſium *de numine ejuſque providentia* l. 1. c. 1, 2, 3. See *Job* 22. 13. *Pſal.* 94. 7. Many of the Heathens believed that there was a providence, and had a reſpect to it. The Stoicks defended it, *Epictetus* and *Seneca* aſſerted it.

Therefore *Gaſſendus* (who wrote ſix Books, *De vita & moribus Epicuri*, and vindicates him other waies) ſaith, *is fuit Epicuri graviſſimus lapſus, quod non ſapiens quemadmodum immortalis, beataque natura ſibi habere, aut alteri exhibere negotium poſſet, cenſuerit Deum non gerere nec generalem totius mundi, nec ſpecialem hominum curam.*

2. The omnipotent will of God, whereby all things are done, without which nothing can come to paſs.

3. His

3. His infinite wisdom, whereby he can be present with all things which are done in his Kingdome, *Ephes.* 1. 11.

4. His Justice in distributing rewards and punishments, and goodnesse whereby he communicateth himself to the creatures.

God by his Prophet infallibly foretold future contingents.

5. His fore-knowledg of all things, unchangeably depending on the counsel and decree of God, *Prov.* 15. 3.

6. He regards the ends of things, therefore also the means to those ends.

7. He is the first cause: therefore on him depend the second causes. There is a concurrence of the first cause with all the acts of the second causes, *Causa prima concurrit immediatè cum omni agente creato*, say the Schoolmen. *Dan.* 3. 27. The Lord took not away *actum primum*, the nature of fire, but *actum secundum*, suspended his own concurrence.

2. From the Effects: the Works of God, *Job* 12. 7.

The Devil would else overturn all, and the godly would be of all men most miserable, *Job.* 16. 20.

1. The most wise order of things both natural and politick, which could not be setled, much lesse preserved by blind nature, chance or fortune. *Aristotle* judiciously observes, if any one should come out of darknesse into this light of the world which he never saw before, nor heard of, and should consider the courses of things, he could not doubt that all these things were ordered by the care and counsel of a most wise and powerful Prince.

Secondly, Natural notions, or the Law of Nature in the difference of honest and dishonest things.

Thirdly, Peace or torment of Conscience from keeping or violating the Law.

Fourthly, Punishments and rewards agreeable to mens deeds: which prove there is some Judg of the world, and revenger of sinnes, whose severity we cannot shun, *Psal.* 58. 11.

Fifthly, Heroick Motions, Vertues, and singular Gifts given by God to Princes, Magistrates, Inventers of Arts, Artificers and others, for the common benefit of mankind.

Lastly, By the same reasons it is proved, that there is both a God and Providence.

2. What Providence is?

It is the execution of Gods decree, whereby he upholdeth and governeth all things according to the counsel of his will.

It is an external and temporal action of God, whereby he preserveth, governeth and disposeth all and singular things which are and are done, both the creatures, and the faculties, and actions of the creatures, and directeth them both to the mediate ends, and to the last end of all, after a set and determinate manner, according to the most free Decree and Counsel of his own will; that himself in all things may be glorified.

It is *continuata quadam creatio*; Creation gives *esse primò*, Providence *esse porrò*. *Verum est dicere de quavis Creatura, quod quamdiu est, Creatur.* Durand. *Cernitur in generatione rerum, optimus, aternus, & omnipotens Deus, seu natura numen sufficiendum.* Doctoris Harvei *exercit.* 41. *de Generat. Animal. Ea est providentia, qua Deus, ad gloriam suam, universa actiones suas externas earumque circumstantias, decrevit ab aterno: & tandem exequitur.* Gomarus *de Provid. Dei cap.* 3. *Providentia est aternum, sapientissimum, justissimum atque immutabile consilium sive decretum Dei: quo res singulas à se conditas ad suam ipsius gloriam & electorum suorum salutem liberrimè gubernat.* Piscat. *loc.* 6. *de Provid. Dei. Aphorism.* 1.

God observeth all our particular speeches and actions, seem they never so small and trifling. God therefore pleaseth of purpose to put into writing things that seem not otherwise worthy the registring. See *Psalm* 104. and 147.

1. The matter or object of Gods providence, is the whole world, and whatsoever is in it, 2 *Chron.* 16. 9. *Prov.* 15. 3. for God cares for, and governs all things, Substances, Accidents, things great and little, necessary and contingent, good and evil, *Gen.* 45. 5, 7. *Heb.* 1. 3. *Nehem.* 9. 6. *Acts* 4. 48. The care of God for the bruit beasts, living creatures, and all Meteors, is discribed, *Psalm* 135. *Job* 37. 2. and 38. *Matth.* 6. 26. It extends to all necessary actions, to such as are necessary in their causes, *Matth.* 5. 45. and 6. 26, 28, 30. Also concerning voluntary things and actions of men, good and bad, as *Prov.* 21. 1. and 20. 24. and 16. 1. *Jer.* 10. 23. *Psalm* 139. 1. *Psalm* 33. 15. Concerning things that are contingent, *Exod.* 21. 13. *Prov.* 16. 33. and 21. 1. 1 *Kings* 32. 34. 2 *Kings* 7. 20. *Matth.* 20. 29, 30.

20. 29, 30. There is a prophetical adumbration of the Divine Providence in the first Chapter of *Ezekiel*. All good actions are *ex providentia tantùm ex cauſa*, evil actions are only *ſecundùm providentiam*. He not only works by, but in good inſtruments, in evil he works only by them.

The leaſt and ſmalleſt things are by the God of Heaven ordered and diſpoſed of according to his own pleaſure and wiſdom for very good purpoſe; not ſo much as a *Sparrow falls to the ground without Gods providence*; he ſaith, *The hairs of our head are all numbred. Qui numeravit porcarum ſetas, multò magis numerabit ſanctorum capillos.* Tertul. *He feeds the young Ravens, and hears them when they cry.* Some ſay, when the young Ravens are a little grown up, and too numerous for to feed, the Dam caſts them off, and that the Lord by his providence feeds them ſo caſt off. Therefore *Cicero* was out when he ſaid, *Magna Dei curant, parva negligunt*; and the Poet,

Non vocat exiguis rebus adeſſe Jovi.

Qui curat Angelos in Cœlo, curat vermiculos in cœno.

The Reaſons of this are theſe:

First, God is Infinite in all excellencies, infinite in wiſedome: there may as much wiſdom be ſeen in little as in great things: all things in the world, yea even all things which might have been as well as thoſe that have fallen out, are ſubject to his wiſedom and power, nothing ſo ſmall, but it is a fit ſubject of knowing and ordering.

God is *maximus in maximis.* Matth. 10. 29, 30. Gods providence is chiefly exerciſed about the nobleſt creatures Angels and men. *Pſal.* 36. 6. Pſalm 10. 4. *David* ſubjects not only the Heaven and Earth, the Clouds, Winds Angels, Mountains, Rivers, and other noble creatures,

to the divine providence, but alſo Fouls, Beaſts, Sparrows, Storks and their houſes, and ſo concludes with that Epiphonema, v. 24. See alſo to the ſame purpoſe, *Pſal.* 148. The Lord kept the very Birds of the air, in pay under *Godfrey* of *Bovillon*. For who can be but aſtoniſht, to hear it told, how, when he beſieged *Jeruſalem*, the *Sultan* having taught Pigeons, to carry meſſages, diſpatched one of them with a Letter, which ſhe bore under her wings, to give ſome advice to the beſieged; but Providence would have it, that a Hawk ſeizing on her, juſt over the Chriſtian Army, took her, and made her bring her information to the Chriſtians, touching the enemies deſign. *Dawbeny* his Hiſtory and Policy reviewed. See *Petavius de Deo, deique proprietatibus*, lib. 8. cap. 1, 2, 3, 4, 5. *Prov.* 21. 10. God is an underſtanding Eſſence, preſent in all places at all times, with all perſons, therefore he muſt needs obſerve and know all their motions. 2. All things are ſpoken and done by an influence of power derived from him. He is the moſt principal worker of every action, without a ſpecial and immediate operation of whoſe might the ſecondary cauſe would be dead and powerleſs. 3. God hath given us a law to order men in all their words and carriages, little and great. 4. He is the Judg of all the world; he muſt judg certainly, infallibly and perfectly.

Secondly, There is a neceſſary connexion and mutual dependance between great and ſmall things, the one ſupporting and upholding the other, ſo that it is not poſſible to conceive how any thing ſhould be ordered by God if all things were not, the little things being like the pins of a houſe which hold the building together, or the hinges of a great gate, upon which the whole is moved.

Thirdly, The meaneſt creature works for an end which it underſtands not, *Amos* 9. 3. a Serpent doth not bite without a command, the Lion that ſlew the Prophet but medled not with his carcaſe.

Object. Theſe things are ſo ſmall, as it is an abaſement to the Divine Majeſty to intermeddle with them.

Anſw. It is his higheſt commendation to be Infinite, ſo that nothing can be hid from his knowledge: the Lords manner of working in the ſmalleſt things is ſo wiſe and excellent, as it ſerveth ſufficiently to free him from all imputation of baſeneſſe in regarding them. No Philoſopher would count it a baſe thing to be able to diſpute accurately of the nature of a flea, and to give a reaſon of its making and working: why therefore ſhall it be an impeachment to Gods glory, in a more perfect manner then ewe an conceive of both to know and guide them?

Object. 1 Cor. 9. 9. *Doth God take care for Oxen?*

Anſw. He doth not take care for Oxen chiefly and principally, but ſubordinately as his care is toward the other brute creatures, *Pſalm* 36. 7. and 147. 9. *Paul* doth not ſimply exempt the Oxen from Gods care, but denieth that the

the Law, *Thou ſhalt not muzzle the mouth of the Ox that treadeth out the Corn*, was eſpecially written for Oxen, but rather for men; that they may underſtand what their duty is to the Miniſters of the Goſpel, whoſe labours they make uſe of.

The government of the world is in the hand of Chriſt as Mediator, *Iſa.* 49. 8. *John* 5. 22. When *Adam* fell by the breach of the Covenant, the world muſt elſe have periſhed, lying under the curſe of the firſt Covenant. God the Father looking on man as a ſinner could not diſpenſe himſelf immediately any more. He therefore hath committed a twofold Kingdom to Chriſt as Mediator.

There is,

1. The univerſall Kingdome of God by which he governs all creatures.
2. His ſpecial Kingdome, whereby he rules over his Church.

The Kingdome of Providence is *Regnum Dei Creatoris*, the Kingdome of Grace, *Regnum Chriſti Mediatoris*.

All wicked men are Subjects of his Kingdome of Providence, only the godly of the Kingdome of Grace, *Eph.* 1. 22.

All the adminiſtrations of the Kingdome of Gods Providence are for the benefit of the Subjects of the Kingdome of Grace.

Firſt, He is King of Saints, *Rev.* 4. 3.

Secondly, King of Nations, *Jeremiah* 10. 7. *Daniel* 4. 33, 34. *Pſalm* 103. 19. Chriſt rules and governs the world by his Spirit, which *Tertullian* cals *Vicarium Chriſti*, Ezekiel 1. 20. He hath as great a hand in the providentiall as ſpirituall Kingdome, in the governement of Kingdomes and Nations, as well as in the hearts of his people, *Zach.* 4. 7. The Angels are the inſtruments of the Spirit, and uſed by Chriſt in his providential Kingdom, theſe are the living creatures, compare *Ezek.* 1. 13. with 10. 20. They 1. rule all things for the Saints, *Heb.* 1. they make one Church with them, 2. They pray for them, *Zech.* 1. 11.

2. The kinds of Gods Providence.

1. The Providence of God, is either

See 1 Chron. 29. 11. Pſalm 22. 29. Matth. 28. 18. Acts 10. 36.

1. General and common to all creatures, that whereby God taketh care of the world, and all things therein according to their nature, *Acts* 17. 25. *Heb.* 1. 3. *Gen.* 9. 1, 2, 3. *Pſal.* 36. 6.

The Saints are under Gods peculiar providence. *Zach.* 2. 18.

2. Special, that which doth peculiarly appertain to creatures endued with reaſon and underſtanding, *viz.* Men and Angels; and among them he looks chiefly to his Elect with a fatherly care, 1 *Tim.* 4. 10. and of this Providence is that place before-noted, 1 *Cor.* 9. 9. to be underſtood, 1 *Pet.* 1. 5.

All Gods diſpenſations to them proceed from his infinite love. The Lord orders every thing for their good, *Pſal.* 106. 46. Nothing can do them hurt, Pſalm 46. 1. Luke 10. 19. Iſaiah 54. 17. He denies them no mercy they are fit for, and exerciſeth them with no afflictions but what they need, 1 *Pet.* 1. 5. If he deny them their choice, he chooſeth better for them, as he denied *Moſes Canaan*, but gave him a ſight of it, and Heaven alſo. All his actions towards wicked men, as well as toward themſelves are for their advantage.

There are ſome precious Texts of Scripture, which ſet out Gods ſpecial care of his own people, *Iſaiah* 49. 15. and 40. 11. and 27. 2, 3. *Pſal.* 125. 2. *Exod.* 25. 20. *Mal.* 3. 17.

Gods ſpecial Providence is ſeen,

1. In Marriages, *Geneſis* 24. *per totum*, 3d and 4th Chapters of *Ruth*, *Proverbs* 19. 14.

2. In Peace and War, therefore he is ſaid to be *a man of war*, Exodus 15. 3. the ſword is called the ſword of the Lord, *Jer.* 47. 6. See 14. 17. and the God of peace, See 2 *Chron.* 20. 30.

3. In diſpoſing Kings and Kingdomes, *Prov.* 21. 1. 2 *Sam.* 24. 1. *Dan.* 2. 21. & 4. 17, 18. & 5. 28.

4. In ſending and removing the Goſpel, *Acts* 16. 6, 7. *Rev.* 2. 16.

5. In giving the Spirit and his Graces, *John* 3. 8. *Matth.* 13. 11. & 11. 25. 1 *Cor.* 4. 7.

6. In

6. In giving Heaven, and casting into Hell, *Rom.* 6. *ult. Rev.* 1. 18.

The Lord hath promised his people a special interest in temporal salvation, *Isa.* 26. 1. & 60. 8. the Devil envies this, and complains of it, *Job* 1. 20. This peculiar providence in temporal salvation consists in these things:

1. Their temporal salvation flows from electing love, the same principle that their eternal salvation, *Isaiah* 43. 4.

2. It is grounded on the highest relation, *Exodus* 4. 22, 23. *Jeremiah* 31. 20. and 24. 3.

3. It is grounded on a promise, *Psalm* 119. 41.

4. It flows from the Headship and Priesthood of Christ, *Acts* 7. 56. *Ezekiel* 4. 19.

5. It comes out of *Sion*, Psalm 14. 7. & 53. ult. they have it as a return of Prayer, and a fruit of their communion with God in Ordinances.

6. It is a reward of their graces, *Psalm* 91. 9, 14.

7. They have the presence of God with them, *Isaiah* 43. 2. *Daniel* 3. 25.

8. All their salvation works for their good, *Isaiah* 4. 3. *Rom.* 8. 28.

2. Gods providence is either, 1. Mediate, when God governeth creatures by creatures, as by means and instruments.

By, 1. Good Angels, *Heb.* 1. 14. *Psalm* 34. 7.

2. Evil Angels, 1 *Kings* 22. 22.

3. By the Heavens and Earth, *Hos.* 2. 21, 22.

4. By the brute Creatures.

5. By godly people, especially good Magistrates, *Rom.* 13. *Constantine* the great, and *Theodosius*.

6. By evil People, and Magistrates.

But God useth them,

1. Not necessarily for want of power in himself, but of his own Free-will in the abundance of his goodnesse. Whatsoever the Lord works by means, he can work by his own immediate hand without means. He is Independent in working as well as being. The Effect shall be more gloriously produced by his own hand immediately, then by the concurrence of second causes.

The creatures are instrumentum arbitrarium not necessarium.

2. God well useth evill instruments besides and beyond their own intention, as the Jews, *Acts* 2. 23. and *Josephs* brethren, *Gen.* 45. 5.

2. Immediate, when God himself without the ministry of the creatures doth preserve and govern things; this is called the making bare of his arm, *Isa.* 52. 2. Thus the Apostles were called, *Gal.* 1. 1. thus God made the world immediately without any instruments.

Though the Lord delights to use means in his providential administrations, yet he worketh sometimes without them.

Firstly, To discover his own almighty power, the hearts of men would else be apt to be terminated in the creature.

Secondly, To keep up in the remembrance of his people a creating power. God hath the same power in the administration that he had in the Creation of all things.

Thirdly, To shew that he useth the creatures voluntarily not necessarily. *Hab.* 3. 17, 18.

Fourthly, To accustome our hearts in the meditation of Heaven, when all means shall cease, and God shall be all in all.

3. Gods Providence is,

1. Ordinary and usual, when God governeth the world and all things of the world according to the order and laws which himself set in the Creation.

2. Extraordinary and unusual, when he worketh either against or beside that order so appointed, as in working miracles, *Psalm* 36. 6. *Rom.* 11. 36.

He is the governor of nature, else he could not cross nature. Neh. 9. 6. *Heb.* 1. 3. *Act.* 17. 28. *Col.* 1. 16.

3. The Degrees and Parts of Gods Providence:

Some say the providence of God consists in four things,

1. In his prescience or foreknowledge.

2. In his preordaining of all things.

3. In his sustentation of all things.
4. In his government of all things.

Others make two parts of it, Conservation or Sustentation, and Gubernation.

Tres sunt gradus divinæ providentiæ.
1. Conservatio, actio Dei, qua essentias Creaturarum quoad species vel individua, continuat, eorumque agendi vires conservat.
2. Gubernatio, actio, qua pro summa sua autoritate, potentia & sapientia, de rebus omnibus disponit easque pro arbitrio suo regit.

1. Conservation, *Job* 12. 14, 15, *Psalm* 44. 2. It is that whereby God doth uphold the Order, Nature, Quantity and Quality of all and every creature both in their kind and in particular, until their appointed end, *Psal.* 19. 1, 2. & 36. 6. & 65. 2. *Psal.* 135. 6, 7. & 136. 25. He conserves those things *quoad species*, which are subject to death in their *individua*, as Trees, Herbs, bruit Beasts, Men; He preserves things *quoad individua*, which are incorruptible, as Angels, Stars. This sustentation or preservation of all things in their being, is rightly by the Schools called *Divina manutenentia*, Acts 17. 28.

2. Government, it is that whereby God doth dispose and order all things according to his own will and pleasure, so that nothing can come to passe otherwise then he hath determined, *Psalm* 33. 13, 14, 15. *Eccles.* 8. 6. *Psalm* 75. 6, 7. *Gubernatio quâ prospicit actioni rei ad finem*, Dan. 4. 30, 31, 34. *conservatio quâ prospicit esse rei.*

3. Ordinatio, *qua Deus pro admiranda sua sapientia & potentia omnia in ordinem redigit, fines certos & bonos constituendo, & media ad fines disponendo, & disposita regendo*, Isa. 10. 6, 7. *Wendelin.*

It is a great work of God to continue a succession of living creatures in the world *Psalm* 104. 30. This is that for which God took order in the beginning; when having made the several things, he bad them *Increase and multiply, and fill the face of the earth*, Gen. 1. 22. God challengeth this work to himself in his speech to *Job* 39. 1. One generation comes and another goes. It is noted as an act of Divine blessing to increase the fruits of the Cattle and the flocks of sheep and kine, *Deut.* 28. 4. *Psalm* 107. 38.

Reasons. 1. If this work were not wrought, the world would be empty of living creatures within one age: Beasts, Birds and Fishes, and all would fail within a few years, and so should men be deprived of that help and benefit which they enjoy by them.

Secondly, The power of propagating kinds is a wonderful work no lesse then that of Creation, done by a wisdom and power infinitely surpassing all the wisdom and power of all men.

Let us sanctifie God in our hearts by contemplating this great work. We see the truth of one part of the narration of Scripture, in the increasing and multiplying of creatures, and we see it done by a secret and hidden way, let us therefore believe his promise. Can God promise any thing to us more exceeding our reason, to conceive how it should be effected, then it exceeds our reason to think how the kinds of things are increased and continued in the world for so many hundreds of years? We can see no reason how an egge by the Hens sitting upon it for a few dayes should be made a Sparrow, Starling, Hen, or other Bird.

God prepareth fit nourishment for all the creatures to eat, and conveyeth it to each of them in that quantity and season which is fittest for them, *Psalm* 104. 27, 28. & 145. 15. & 147. 9. & *Psalm* 136. 25.

Reasons. He that provideth food for all, must know their number, their nature and places of abode, and their several needs, and he that knows these particulars, must be none other but God; he must know the quantity of the thing provided for food, and the quality of it, and the season of it, and none can do these things but an infinite Essence, that is to say, a God. 2. God in providing for the Creatures, provideth for man who feedeth on them, and he declareth his own wisdom and goodness in continuing the kinds of things, and continuing them in welfare.

This should teach us faith in Gods promises, by which he hath undertaken to feed and to provide for us, so our Saviour argues *Matt.* 6. 26.

Object. The adversity of the good, and prosperity of the wicked seem to oppose

Gods

Gods providence. If there were any providence, God would see that it should be *Bonis bene, & malis male: si Deus est, unde mala, si non est, unde bona?*

This hath troubled the wiſeſt of the Heathens, and the beſt of the Chriſtians. See *Pſalm* 73. 16. *Jer.* 12. 1. *Hab.* 1.

Anſw. There is no man abſolutely good or abſolutely evil, but as the beſt have ſome evil, ſo the worſt have ſome good, and therefore God will puniſh that evil which is in the good with temporal puniſhments, and give temporal bleſſings to the evil for the good that is in them: that ſeeing all good muſt be rewarded with good, and all evil with evil: the good of the good might have an everlaſting reward of good; and on the contrary, the evil of the evil might have an everlaſting reward of evil.

He ſpares the wicked, and rewards the good. God turns the miſery of the godly to their ſpecial good, and the proſperous eſtate of the wicked is an occaſion of their woe.

Conſider ſix things about the proſperity of the wicked.

1. No wicked man ſhall alwayes proſper, God hath an eternity to puniſh him in, *Eccleſ.* 8. 12. conclude not thence, there is no God, but ſurely there will come a day of judgment.

2. All wicked men do not proſper. See the *Theater of Gods Judgements*; many of the perſecuting Emperours died by a violent death.

3. This proſperity is all the Heaven he ſhall have.

4. It is a curſe to him, he is fatted for the ſlaughter.

5. Is often under ſpiritual plagues.

6. For good reaſons God ſuffers him to proſper for a while.

The godly are many times brought to great ſtraights:

1. That their ſufficiency may be in God alone, and that they may live by Faith.

2. That he may make them partakers of Chriſts ſufferings, *Rom.* 8. 29.

3. Though they be in wants, God is all-ſufficient to them in the loſſe of all things, 2 *Cor.* 6. 10. *Hoſea* 14. 3. The wicked often have great abundance, *Pſalm* 73. 7. but they receive theſe things *ex largitate*, from an overflowing bounty, not from any intereſt and propriety in God. 2. Theſe things are their portion, *Pſalm* 17. 14. they are but *ſolatium* to the godly, and *præmium* to them, as *Proſper* ſpeaks, as afflictions are *juſti exercitium*, and *injuſti ſupplicium*, ſaith he. 3. Theſe outward things are often their ſnare, *Job* 20. 22.

Conſectaries from Gods Providence. *Satis conſtat Epicurum, quemadmodum animorum immortalitatem, ita Dei Providentiam ſuſtuliſſe.* Voſſius. *in Maimon. de Idol* cap. 2. *Vide* Crakanth. *de Prov. Dei.*

1. It refutes the fancy of Atheiſts and Epicures, which pretend that the obſervation of ſuch ſlender matters, holds no correſpondence with Gods greatneſſe. *Ariſtotle* ſaid, It was as unfit for Gods knowledge to deſcend into theſe inferiour things, as for a Prince to know what is done in the Kitchin. Whereas it is Gods greateſt greatneſſe to be Infinite, the light of the Sunne extends to every little hole. 2. Some ſay he cares for univerſal things only, and not ſingular; but then he ſhould not care for himſelf, and his Knowledge ſhould not be Infinite. He takes care for all things, as if they were but one, and for every thing as if that one were all.

Some abuſe that paſſage, to take away the Providence of God, by which he governs men, and all things in the world, according to his pleaſure, *viz. The Heavens are the Lords, but the Earth hath he given to the Sonnes of Men.*

Secondly, We muſt admire and adore the excellency of God which knoweth all things. *David* contemplating this point, confeſſeth this knowledge is too wonderfull for him.

Gods Providence is like a well-drawn Picture which eyeth each in the room.

Thirdly, Let us often put our ſelves in minde of this truth, that it may

O tu bone Omnipotens, qui ſic curas Unumquemque noſtrum tanquam ſolum cures, & ſic omnes tanquam ſingulos. Auguſt. *Confeſ.* lib. 3. cap. 11. His Providence is converſant about ſinne; but without ſinne. The ſtory of *Joſeph* is one of the ſtrict Draughts of Providence, a lye caſt him into Priſon, and a Dream ſtrict him out.

work in us a reverent care of ordering all our words and actions aright in his ſight, that nothing may ſlip from us unworthy his eye and ear, offenſive to his moſt great and pure Majeſty, and all-ſeeing eye. How carefull are we of our ſpeeches and actions, when we know that they are marked by ſome one of note and quality?

Fourthly, God hath a general providence about all things, yea even in ſinnes. God determines ſinne in regard of time and meaſure, and orders it: and evils of puniſhment, *Job* 1.21. & 2.10. *The Lord hath taken away*, when the *Sabeans* ſpoiled him. *Amos* 3.6. *Is there evil in a City, and the Lord hath not done it.*

God preſerves the perſons and eſtates of his people in evil dayes. They are called *The hidden ones*, Pſal. 81.3. See *Eſay* 26.12.

Eſther 6. That the King ſhould not ſleep that night, and that then he ſhould call for a Book rather than any thing elſe, and that Book of the Chronicles, and that in that Book he ſhould light on that place which ſpecified *Mordecai's* ſervice.

First, The Lord decrees their preſervation from eternity; there is an election to preſervation as well as to ſalvation: See *Eſay* 4.3. *Daniel* 12.2.

Secondly, In evil times the Lord ſets his mark upon them, *Ezekiel* 9. & *Revelations* 7. he will order all things ſo that the judgement ſhall not come till they be ſecured.

Thirdly, He ſo orders all things that every thing ſhall tend to their deliverance.

Fourthly, The Lord will ſpeak to the hearts of thoſe that are the inſtruments of vengeance, that they ſhall ſhew kindneſſe to them; the great rule of God in the world is over the ſpirits of men, *Jeremy* 39.11,12.

Fifthly, Sometimes God raiſeth up the ſpirits of his people that they overcome their oppreſſours, *Eſay* 41.15. *Zechary* 16.3.

Sixthly, By ordering of counſels, reports and apprehenſions.

We ſhould:

1. Own providence.
2. Eye providence.
3. Depend upon providence, *Pſal.* 91.3. & 118.6.
   1. God only is a fit perſon to depend upon.
   2. Nothing ingageth him more to bleſſe us, than when we depend on him, *Proverbs* 3.6. *Pſalm* 37.5. & 52.6,7.
   3. We muſt depend upon him whether we will or no.
   4. Caſt all our unneceſſary burdens upon God.
   5. Treaſure up Gods providences.
   6. Marriage various providences, *Pſalm* 107. *ult.* We ſhould ſtudy what our preſent duty is, and what our carriage ought to be under providence, *Micah* 6.9 *Heb.* 12.11. *Geneſis* 45.8.

A Philoſopher could ſay in danger of ſhipwtuck in a light ſtarry night, Surely I ſhall not periſh there are ſo many eyes of providence over me.

We ſhall never feelingly applaud and acknowledge Gods wiſdom, juſtice, goodneſſe, or other excellencies, if we contemplate not the exerciſe of them in the works of his providence, but in obſerving theſe, we ſhall ſurely attain an high eſteem of him, and be ready to confeſſe his worth. When Gods works imprint not in our hearts a reverent fear of him, a hearty love to him, a confident truſting in him, a dutifull ſubmiſſion to him, and the like vertues, they are fruitleſſe to us, and we receive no profit by them.

In reſpect of God, there is no confuſion, but he rules wonderfully in the midſt of all diſorder that ſeemes to be in the world, wiſely diſpoſing of the ſame to the glory of his great Name, *Eccleſ.* 3.7. & 3.17. *Eſay* 26. 20, 21, *Job* 21.30.

Micha 2.10. It teacheth us thankfulneſſe and patience, if things make for us, to praiſe God; if againſt us, to be humbled.

We

We should desire that God may have his end in every providence. The main thing God seemed to intend in all *Jobs* troubles, was to glorifie his Soveraignty.

If thou beast hungry and in penury, murmur not, nor repine, but say with the blessed Martyr, *If men take away my meat, God will take away my stomach.* *Merlin* during the Massacre at *Paris*, some fortnight together, was nourished with one egge a day laid by an Hen that came constantly to the Hay-mow where he lay hid in that danger. The whole power almost of *France* being gathered together against the City *Rochel*, and besieging them with extremity, who defended the Town, God in the time of famine and want of bread, did for some whole moneths together daily cast up a kind of fish unto them out of the Sea, wherwith so many hundreds were relieved without any labour of their own. *Civil Wars of France*, Chap. 12.

Be of good comfort Brother (said *Ridley* to *Latimer*) *for God will either assuage the fury of the fire, or else strengthen us to abide it.*

Mrs *Drake had a custome in tumbling over the Bible, to put her finger suddenly on some one verse as it hit; saying, Now whatsoever my finger is upon, is just my case, whatsoever it be, and my doom.* But the Lord directed all her fingers so pat, that looking upon the verse, still it was found, encouraging and comfortable, she lighted at last on *Esay* 40.27. Mrs *Drake* Revived.

In the *Longobardian* Story of *Paul* the Deacon, it is reported, that *Agilmond* the second King of *Lombard*, riding by a fish-pond, saw seven young children sprawling in it, whom their unnatural mothers (as the Author thinketh) had thrown into it not long before. Amazed whereat, he put his hunting-spear amongst them, and stirred them gently up and down; which one of them laying hold on, was drawn to Land, called *Lamissus*, from the word *Lama*, which is the language of that people, and signifies a fish-pond; Trained up in that Kings Court, and finally made his Successour in the Kingdom. Dr *Heylins Historia quinq. Articularis* part. 2. c. 7.

In the time of the Massacre at *Paris*, there was a poor man, who for his deliverance crept into a hole, and when he was there, there comes a Spider and weaves a cob-web before the hole; when the murtherer came to search for him, saith one, Certainly he is got into that hole: No, saith another, he cannot be there, for there is a cob-web over the place; and by this means the poor man was preserved. *The Civil Wars of France*, ch. 8.

When Mr *Samuel Heron* (that godly Minister of the West lay a dying) he having many children, and little to leave them, his wife fell a weeping, whereupon he comforted her, and told her, *That God would provide for the young Ravens, and so for the young Herons*, which some thought too light a speech from so grave a man; but it was a prophetical speech, as appeared afterwards. See Mr *Fullers Good thing be in wrath always, Mr Salters 6th.*

Let us observe the Usual acts of Gods providence among us. He studies not the Scripture as he should, who does not [illegible] we should compare Gods providential [illegible] with what we see in his works.

We should apply providences to our selves, *Gen.* 42.21. *Jonah* 1.12. and take heed of crossing providence, *Acts* 11.17. & 27.24.

There is a three-fold vision of God, in his Word, Works, and in his Sonne; answerable to our vision of God, will be our communion with him.

The very providence of God is sometimes called Prudence:

Nullum numen abest, si sit Prudentia, sed nos
Te facimus Fortuna Deam, Cœloque locamus. Juven. *Sat.* 10.

Prudence in man is a vertue some way like Providence in God. *Prudens dicitur quasi porro videns.* Isid. *in lib. Etym.*

Austin

Eliz. Trans. *Vide Mistaine universelle Dr Aubigne Tome premier, l. 3. c. 1. fol. a. p. 371. 372. & c. 4. p. 379.*

I trust God which hitherto hath preserved and led me by the hand, will not now of his goodnesse suffer me to go alone. Q. *Eliz. Stows* Chron. See Dr *Gaudens* Memorials of B. *Bromrig.* p. 211, 212.

Job 36.24. Psal. 106.2. & 14.2. Psal. 92.4, 5. Psal. 107. ult. Psal. 48.8.

By a due respect to Gods providence, we give him,
1. The glory of the first cause of all events.
2. Of his absolute Soveraignty.
3. Acknowledge our dependance upon him.
Crak. *de prov. Dei.*

Austin preaching once forgat what he had purposed to utter, and so made an excursion from the matter in hand, and fell into a discourse against the *Manichees*. *Possidonius* and others dining with him that day, *Austin* told them of it, and asked them whether they observed it. They answered, that they observed it, and much wondered at it. Then *Austin* replied, *Credo quòd aliquem errantem in populo Dominus per nostram oblivionem & errorem curari voluit.* Two dayes after one came to *Austin* before others, falling at his feet, and weeping, confessing also that he had many years followed the Heresie of the *Manichees*, and had spent much money on them; but the day before, through Gods mercy by *Austins* Sermon, he was converted, and then was made Catholick.

Austin travelling on the way mistook it, and thereby saved his life, escaping an ambush of the Donatists. See especial providence in Mr *Clarks* Life of Mr *Dod*, p. 411. and of Mr *Fox* in his own life before his 1st volume of Acts and Monuments.

See Mr *Thomas Whites* Treatise of the Power of Godliness, *Chap.* 15. many rare stories of Gods providence, especially *pag.* 389, 390, 391.

Totum vitæ meæ curriculum plenum est mirandarum divinarum liberationum ex magnis malis, periculis, calamitatibus, nullum elementum est à quo non infestatus sum. Scultet. *præfat. ad curriculum vitæ.*

The End of the third Book.

THE

THE FOVRTH BOOK. OF THE Fall of Man, OF Sin, Original & Actual.

Chap. I.

Of the Fall of MAN.

HAving handled three principal heads of Divinity, *viz. The Scriptures, God,* and *The Works of God*; I shall now proceed to speak of Mans Apostasie and Restauration, or of the Fall and Recovery of Man.

There is a four-fold estate of man to be considered.

1. That happy estate wherein he was made, *Eccl.*7.31.
2. That miserable estate whereto he fell, *Rom.* 3.23,24. and 5.12.
3. That renewed estate whereto by grace he is called, 1 *Pe.*1.3.
4. That glorious estate which is in Heaven reserved for him, 1 *John* 3.2.

Having spoken already of his estate of Innocency or primitive condition, I shall now speak of his corrupt estate, in which I shall consider,

1. The cause of it, the Devils temptation, and our first Parents yielding to it.
2. The parts of it, sinfulness of nature and life, and the punishment of sin here and hereafter.
3. The properties of it, { 1. General; 2. Irremediable.

Though I shall not perhaps handle the last.

Res adeo cognitu necessaria atque utilis, ut in d'norum istorum Adami Christique recta notitia, à quo primo peccatum & maledictio, ab altero gratia omnis & salus, summam religionis bene constituat, Augustinus, Hornbeek Anti-Socin. *lib.* 3. *cap.* 3. Sect. 1. Gen.3.15. Eccl. 7. ult.

The

The Apoſtaſie of man is his Fall from the obedience due to God, or the tranſgreſſion of the Law preſcribed by God.

In which two things are conſiderable.

1. The tranſgreſſion.
2. The propagation of it.

Cauſa prima peccati erat Diabolus, 2 Cor. 11. 3. *ſecunda Adam* Rom. 7. 14. and 5. 12. *Attende ordinem, progreſſum humana perditionis. Primò Deus dixerat: Quacunque die comederitis ex eo, morte moriemini. Deinde mulier dixit: Ne fortè moriamur. Noviſſimè ſerpens dixit, Nequaquam moriemini. Deus affirmavit, mulier quaſi ambigendo illud dixit, diabolus negavit.* Lomb. *lib.* 2. *diſtinct.* 21. Rev. 12. 9. and 20. 2. *Adæ peccatum primum non fuerit, quod fructum ederit; peccatum antè conceperit, quo proleſſus & quodammodo protractus ad edendum fuit. Cumque eo animo eſſet, ut fructum omnino non emiſſet, tamen peccaſſet graviter, quemadmodum quidam etiam S. bolaſti ci concedunt. Sed hujus peccati extremum quaſi actus fuit, odiſſe quod vetitum erat.* Whitakerus *lib.* 1. *de peccato originali cap.* 14. *Tranſgreſſionis perpetratio conſummata fuit in eſu fructus arboris prohibitæ, quæ dicta fuit arbor ſcientiæ boni & mali: ſed hujus inobedientiæ primus motus ac gradus neceſſariò antecedebat externum illum actum comeſtionis: ita ut rectè dicere liceat, hominem fuiſſe peccatorem, antequam externum illum actum comeſtionis perfecerat. Peccatum illud fuit conſummatum, quoad humani generis defectionem in Adamo. Adam enim propriè fuit principium humani generis, non Eva; Hinc eſt quod de ſecundo Adamo legimus in Scripturis, ſed non de ſecunda Eva.* Ames. medul. lib. 1. cap. 11.

Our firſt Parents being ſeduced by Satan, ſinned againſt the known Law of God in eating of the forbidden fruit. *Adams* ſin was againſt his own light, and therefore a preſumptuous ſin, ſo ſome interpret that place, *Rom.* 5. 14. *Death reigned from Adam to Moſes, even over them that had not ſinned after the ſimilitude of Adams tranſgreſſion*; that is, thoſe which had not the Law clearly revealed to them, yet he was ſeduced by Satan, whereas Satan ſinned without temptation, thence he is called the old Serpent, becauſe by the Serpent he ſeduced *Eve*.

When God ſaith, *Gen.* 3. 22. *Behold, Adam is become like one of us, knowing good and evil*; it conſureth S^t *Auſtins* conjecture, that he believed not the Serpent, but conſented to his wife out of matrimonial indulgence; *Etſi credendo non ſunt ambo decepti, peccando tamen ambo capti ſunt & diaboli laqueis implicati*: and ſheweth manifeſtly that *Adam* alſo was circumvented with errour, wherefore doth God elſe upbraid him ſo ironically, *that he is now like unto God*: That Sarcaſmus in my underſtanding is a taxation of his credulous temerity in believing the Serpents promiſe. When S^t *Paul* 1 Tim. 2. 14. ſaith that *Adam* was not deceived, but the woman, he meant not to extenuate the mans offence, or to exempt him from the fraud of the Devil, but to ſhew whether ſex was more credulous or like to be ſeduced. Doctor *Hampton* on *Rom.* 5. 9.

Mans firſt ſin (ſaith D^r *Weſtfield*) was unbelief, that uſhered in pride.

The conſummation of that tranſgreſſion was the eating of the forbidden fruit, or of the tree of knowledg of good and evil by *Adam*, *Gen.* 2. 17. as the beginning of it was looking on it by *Eve*, ſaith *Paulus Fagius* on *Gen.* 3. 6.

2. That tree was no better than the reſt, only God forbad him to eat of it, for the trial [a] of his obedience. The leſſer the thing was required to ſhew his obedience, the greater was his fault in diſobeying.

[a] It was *Præceptum exploratorium*, a Symbolicall Precept. The Serpent of all Beaſts was the beſt to creep into the garden unſeen of *Adam*, (who was to keep the Beaſts out of it) and to creep out again.

It is called diſobedience, *Rom.* 5. 19. and offence or fall, *Rom.* 5. 15, 17, 18. Some ſay the Devil as an unclean Spirit could not have acceſſe to *Adams* inward man to tempt him, therefore he tempted him by a Serpent and audible voice, as he did Chriſt [b] by a viſible Landskip of the world.

[b] The evil one finds nothing in me, ſaith Chriſt, and *Epheſ.* 6. 12. If we had ſtood in our integrity (ſay they) Satan could have ſuggeſted objects to the

The ſtrong will of *Adam* (being left to himſelf) did fall, but the weak will of ours by the aſſiſtance of Gods grace ſhall ſtand.

The time of *Adams* fall is not certain. Some ſay he fell the ſame day he was created.

M^r *Pinchon* in his Treatiſe of the Sabbath, *part* 1. *chap.* 1. labours to prove by five reaſons, that *Adam* fell in the day of his Creation.

1. Becauſe *Moſes* joyneth the ſtory of his temptation and fall, *Chap.* 3. cloſe to his creation, and ſeating in Paradiſe, in *Chap.* 2. without mentioning of any other matter to come between.

2. Becauſe

2. Because *Adam* fell the very first time of his eating, and in reason he would not abstain from eating longer than that day, seeing variety of meat was ready for him, and he had an appetite to desire food.

3. Else he would not have omitted to have eaten of the Tree of Life.

4. The Devil had not else deserved the name of a subtil Serpent, if he had not circumvented *Adam* so, as to make him eate of the forbidden fruit in the first place.

5. Because he fell while the woman was a Virgin, *viz.* before he knew her after the manner of all flesh. See *Lloids Consent of time*, page 5, 6, 7. *Curcellaus Dissert. de esu sanguinis*, cap. 1. opposeth this opinion, and so doth *Lydiat, Emendat. Temp. ab initio mundi*, l. 2.

Neither Angels nor men did fall the sixth day before the Sabbath, for then God looked upon all his works and they were very good, *Gen.* 1. 31. and therefore could not as yet be bad and evill by any sin or fall. The objections against this from *John* 8. 44. & *Psalm* 49. 12. are easily answered.

Some learned Divines (as *Simpson* in his Chronology observes) conjecture that *Adam* and *Eve* were cast out of Paradise the eighth day after they were created. The space of eight dayes was sufficient somewhat to try the felicity of that state.

senses, but he could not have dealt immediately with the Spirit.

Shepheards *Theses Sabbaticæ. Septimo die cum perfecisset Deus opus suum quod fecerat, quievit ab omni opere; & diei septimo benedicens, Sabbatum instituit & consecravit*, Gen. 2. 2, 3. *quippe in quo requievit & recreavit se: nec dum (ut videtur) peccato admisso, aut Non est verisimile, tam multa & varia, quæ inter Creationem ejus narrantur facta, in dimidium fere unius diei coarctari*, Simpl. Chron. Cathol. par. 1. *Vide plura ibid. Vide* Cl. Gatakeri Cinnum. l. 2. c. 2.

pœna familiæ (vel Angelis, vel Hominibus) à Deo inflicta. Usserij *Annales veteris Testamenti* p. 2.

Adams sinne was a great sinne.

1. In the nature of it.

2. In the severall aggravations of it.

1. In the nature of it.

For the subject of it, it was the sin of mankind and of all the man.

Is was 1. a transgression of a positive Law, wherein God gave to *Adam* a clear discovery of his will, it heightens sinne when it is against great light, *Heb.* 6, *Psal.* 51. 1 *Kings* 11. 9.

2. A command wherein the mind of God was much, *mens legis est lex*, we must measure sin by the intention of the Law-giver.

2. For the object, it is the breach of the whole Law.

3. Of so easie a Law, the Fathers * aggravate it from this, *præceptum tam breve ad retinendum, tam leve ad observandum*, God gave *Adam* liberty to eat of all the Trees in the Garden save one, there was no cause why *Adam* should break it.

3. Its every sin virtually.

4. A Commandment much for his advantage, life here and eternal was promised, & eternal death was threatned.

4. It forfeits all goodnesse, and is an inlet to all misery. Doctor *Harris* on

5. A Symbolicall Precept, God gave him this whereby he should testifie his obedience unto all the rest of the Commandments.

Eccles. 7. 29. *Vide* Bellarm. *lib.* 3. *de Statu peccati*, cap. 9. & 10. * *Hoc itaque de uno tibi genere non edendo ubi aliorum tacita copia subjacebat, tam leve præceptum ad observandum, tam breve ad memoria retinendum, ubi præsertim nondum voluntati cupidinis resistebat. Quod de pœna transgressionis postea subsecutum est, tanto, majore injustitia violatum est, quanto facilitate posset observantia custodiri.* Aug. de Civ. Dei. l. 14. c. 12.

2. In the severall aggravations of it.

Rom. 5. 14. that is, those which had not the Law clearly revealed to them. *Gen.* 1. 26. and 2. 16, 17. *Col.* 3. 10.

1. It was a sin against the clearest light, there was no darkness at all in *Adams* understanding, he knew the law, the danger of the sin, that he stood for himself and all his posterity, God had adorned him with sufficient grace and holinesse.

2. It was a sin against the greatest goodnesse, being in Paradise where God set him.

3. Against the greatest trust, the Covenant was made with *Adam* and all his po-

This man adorned by God with such excellent gifts of knowledge and holinesse, created in integrity, did yet sin in a matter wherein he might so easily have abstained, it much heightens the sin. The place also where the fault was committed aggravates the offence, for *Adam* sinned in Paradise, a holy place, *Appe.* 2. 7. and a Type of heaven, *Gen.* 3. 23. Mr *Ball.*

ſtrictly, he forfeits his truſt, *Rom.* 3.2. *Hoſ.*6.7. *But they like Adam have tranſgreſſed the Covenant:* ſo *Grotius.*

4. Againſt a threatning, *In dying thou ſhalt die, Certitudinem denotat & durationem.*

5. It was voluntary, the more there is of the will in ſinne, the worſe it is, Satan could not force them to ſin, but only allure and perſwade them.

Cameron in his anſwer to the Epiſtle of a learned man, chap. 8. proves that errour was the firſt ſinne of the firſt man. *Nota, hic ordinem & gradum peccati.* 1. *Eſt incredulitas.* 2. *Addere & detrahere verbo Domini.* 3. *Blaſphemia.* 4. *Contrarium dicere quàm habeat verbum Dei.* 5. *Cupiditatis ſeu concupiſcentiæ ſenſus.* 6. *Ipſum opus, quod ſequitur ſenſus mortis.* P. Fagius in Gen. 3.

First, *Adam* admitted and received the temptation of Satan, whence followed blindneſſe of underſtanding, forgetfulneſſe of Gods benefits, doubting of his truth, affectation of excellency, giving credit to Satan, corrupt beholding of the fruit, and an inclination of the will and affections to eat thereof.

There were theſe ſinnes in this offence, Infidelity, Idolatry, Contempt of God, Diſcontent, Ingratitude, Curioſity, Blaſphemy, Murder, and Apoſtaſie.

Multa delicta in uno illo lapſo fuerint.
1. *Dubitatio de verbo Dei.*
2. *Amiſſio fidei.*
3. *Curioſitas diſcedens à verbo Dei, & quærens alium ſapientiam.*
4. *Superbia.*
5. *Contemptus Dei.*
6. *Quod antecedit omnia.*

There were many ſins in that one ſin.

1. Deſperate unbelief; *Eve* believed the Devil before God.
2. Pride, they deſired to be like God, not only in knowledge, but in ſtate and condition to be Independent.
3. Unthankfulneſſe, though God had given them ſuch glorious excellencies.
4. Vain curioſity to know more than they did know.
5. Diſobedience in reſpect of that particular command.
6. Spiritual murder, this ſinne would have damned all mankinde, though there had been no actual ſin: *Primordialis lex eſt data in Paradiſo quaſi matrix omnium præceptorum.* That firſt Law (ſaith *Tertullian*) given in Paradiſe, was the ſumme and comprehenſion of the whole Divine Law that was publiſhed afterwards. Therefore in the breach thereof all manner of offences are contained.

ferunt Diabolum Deo. 7. *Ingratitudo.* 8. *Homicidium ſui & totius poſteritatis.* Pezel. *in* Melanct. *De Lapſu Primorum Hominum.*

That firſt ſin of his (excepting only the ſin againſt the holy Ghoſt) was in ſundry reſpects the moſt hainous ſin that ever mortal man did commit. *Hilderſam* on *Pſal.* 51.5. *Lect.*37. *Vide* Aquin. 2.2da. *Q.*163. *art.*3.

[a] As Dr. *Whitaker.* *Extenſive*, it is not greater than original ſinne; but *intenſive* it is. *Aquinas.*

There are [a] that call this ſinne, *Omnium graviſſimum*, and that except none but that againſt the holy Ghoſt. *Robroughs Doctr. of Juſtific. cleared*, part. 2. 1. & 2. Chap.

Next unto the ſin againſt the holy Ghoſt, and contempt of the Goſpel, this is the greateſt ſin. *Shepherds Sincere Convert.* c.3.

The dangerous and wofull conſequents of *Adams* ſin were five:

First, A perfect obliteration of the Image [b] of God, *Rom.*3.23. of original righteouſneſſe, and caſting out of Paradiſe.

[b] We loſt three things in reference to God when we fell, Gods Image, Gods favour, and Gods fellowſhip. *Adam made genus humanum damnationis traducem.* Tertul. *Stetit homo ille ut radix & caput, principium omnis naturæ; hoc quidem duplici titulo, ut caput naturale, ex quo tota natura proſeminanda erat, Act.*17.26. *ut morale, in cujus obedientia, aut inobedientia ſtabat, trahebatq; univerſæ naturæ noſtræ aqua ſors. Inde derivatur noſtra natura, hinc natura moralitas. Ex iſto venit quod homines ſumus; ex hoc, quales, ſive boni, ſive mali.* Hornbeeck. *Anti-Socin. l.*3. *c.*3. *Sect.*1.

Secondly, A total depravation of mans nature, the Devils Image is introduced, *John* 6.7. 1 *Cor.*15.4. Every man is *de ſuo Satanas de Deo beatus.* Auguſt.

Thirdly, It ſets up the Devils Kingdom and Dominion in the world; his dominion lies in ſin, *Eph.*6.12. and death, *Heb.*2.15.

Fourthly, It hath deſtroyed all the Creatures, they groan under bondage, *Rom.* 8.20, 21.

Fifth-

Fifthly, It had brought damnation on all mankind, had not Christ died and rescued them. The wicked Angels were entrusted but with their own portions, but *Adam* had the estates of all his posterity put into his hand, and he knew if he sinned he should draw a thousand souls after him.

In *Adams* act there were three things; An actuall fault, a legall guilt, and a natural pravity: According to these three came the participation of the fault, the imputation of the guilt, the propagation of the natural filthinesse.

In Adamo *tanquam in radice totum genus humanum computruit*, Greg.

Sin came upon all by *Adam*:

1. By imputation, the Lord in justice imputing the guilt of that first sin to all his posterity, *Rom.* 5. 13, 14, 19. 1 *Cor.* 15. 22. see 45, 47. There were two men by whom all fall and rise. *Adam* was the head of the Covenant of nature, if he had stood none of us had fallen; and so Christ is the head of the Covenant of Grace, if he be not risen, we cannot rise, *vers.* 16, 17.

2. By propagation, the lump and root of mankind being corrupted; so are the branches, *Rom.* 11. 16. *Gen.* 5. 3. *Job* 14. 14. M^r *Lyf. Princip. of Faith and good Conscience, c.* 2.

All mankind sinn'd in *Adam*, because we were all in his loins, *Rom.* 5. 12. 1 *Cor.* 15. 22. *Heb.* 7. 9, 10. And as *Adam* received integrity for himself and us, so he lost it for himself and us, saith M^r *Ball* in his larger Catechism. The *Arminians* and *Socinians* deny the imputation of *Adams* sin; therefore they say, corruption of nature is a punishment, but not a sin; for man can have no nature but what God gives him, that was a corrupt nature.

We are all guilty of this sin for these reasons:

1. The Covenant or promise, *Do this and live*, belonged not to *Adams* person only, but to all his posterity, and doth still stand in force: the Covenant was not only made with *Adam*, but with us in him, therefore the breach of it is not only by him, but by us in him, *Rom.* 8. 3.

2. The Spirit of God clears this, that the nature of man is defiled by one man, and by one offence of that one man, *Rom.* 5. 12. compared with *vers.* 17. because he was a publick person before he broke this Covenant.

The first *Adam* represented all mankind, and the second all the Elect. God might as well ground an imputation on a natural, as on a mystical Union. The Law cannot give life now, because it was broken by the first man. *Omnes tramite unius ille homo.* August. Therefore the sinne of that one man is the sinne of us all; the children of boadmen are boadmen; of traitors are traitors: *Beneficium transit cum onere; Adam* stood for us, and fell for us. D^r *Reinolds.* Our first Parents were not so much *Parentes* as *Peremptores*. Bernard. *Iste Scriptura locus*, Act. 17. 26. *ineptum Preadamitarum assertorem vel solus inducere debuisset, ut suam de illa gente suspicionem in herba supprimeret, nec ipsso in lucem edito libro eam propugnaret. Apparet ex illo loco, omnes omnino homines ex uno eodemque sanguine oriundos esse, & passim super universo terrarum orbe habitare.* Vorstii *Philologia Sacra de Hebraismis* N. T. Cxlii. *Vide plura ibid.*

3. The curse of the sin came upon all, therefore the guilt of the breach of the Covenant, *Patet culpa, ubi non latet pœna.* Prosper.

4. All men by nature are under the Law as a Covenant, *Gal.* 4. 21, 22.

It was Gods mercy to enter into Covenant with us, he might have dealt with *Adam* in an imperial way, therefore he might order the Covenant as he pleased.

2. *Adam* entred into Covenant on these conditions, that his righteousnesse should be hereditary to all his seed in case of obedience, and his sin in case of disobedience.

3. There is an after consent on our part to *Adams* treason; Imitation is a kind of consent, *Esay* 43. 27.

4. The offering of another *Adam* to thee in the Church, shews that the dispensation is not rigorous, so you may share in his obedience as well as the others disobedience. It is as agreeable to the wisdome and justice of God by the first *Adam* to introduce death, as to the wisdom and grace of God by the second *Adam* to introduce life. The first Covenant makes way for the second.

5. There is a parallel in Scripture between the first and second *Adam*, Isa. 49. 18. Rom. 5. 12. 1 John 5. 11. Christ is *caput cum fœdere*, as well as the first *Adam*.

Object. This sin of *Adam* being but one, could not defile the universal nature. *Socinus.*

Answ. *Adam* had in him the whole nature of mankind, 1 *Cor.* 15. 47. by one offence the whole nature of man was defiled, *Rom.* 5. 12, 17.

Adams personal sinne did infect the whole nature, and ever since the nature hath infected the personal actions. It was *pœnalis vitiositas.* August.

Object. *Adams* sin was not voluntary in us, we never gave consent to it.

Answ. There is a two-fold will: 1. *Voluntas Naturæ*, the whole nature of man was represented in *Adam*, therefore the will of nature was sufficient to conveigh the sinne of nature. 2. *Voluntas Personæ*, by every actual sinne we justifie *Adams* breach of Covenant. *Rom.* 5. 12, 19. seems clear for the imputation of *Adams* sinne. All were in *Adam*, and sinned in him, as after *Austin*, *Beza* doth interpet that, *Rom.* 5. 12. ἐφ' ᾧ, and so our last Translators in the Margin. And though it be rendred [*for that all have sinned*] by us, the Syriack, *Eras. Vatabl. Calv. Pisc.* yet must it so be understood, that all have sinned in *Adam*: for otherwise it is not true, that all upon whom death hath passed, have sinned, as namely Infants newly born; it is not said, All are sinners, but All have sinned, which imports an imputation of *Adams* act unto his posterity. *Vide* Bellarm. *Tom.* 4. *l.* 4. *de Amiss. grat. & Statu peccati c.* 3. *Peccatum* Adami *ita posteris omnibus imputatur, ac si omnes idem peccatum patravissent.* Id. ib. *cap.* 16. And again *c.* 8. *Peccatum originale, tametsi ab* Adamo *est, non tamen* Adami, *sed nostrum est.*

(*Adam*) *all have sinned.* So it is expounded by *Hilary*, *Ambrose*, *Chrysostome*, *Theophylact.*

Ita in Adam *propter peccatum, tanquam in semine vel radice, omnis humana caro damnata est, & quemadmodum vitiato semine aut radice omnes deinceps fructus nascuntur vitiati, sic in vitio* Adæ, *quoniam ex eo omnes sumus. Quapropter generatio hominis facta est pudenda: quod ostendit naturalis pudor in ostensione genitalium, ideoque ea solum texerunt* Adam *&* Eva, *namque ubi senserunt vitium de illis erubuerunt.* Lod. Viv. *de veritate Fidei Christ. lib.* 1. *cap.* 17.

Some Divines do not differ so much *re*, as *modo loquendi* about this point; they grant the imputation of *Adams* sin to his posterity in some sense, so as that there is a communication of it with them, and the guilt of it is charged upon them, yet they deny the imputation of it to posterity, as it was *Adams* personal sin. But it is not to be considered as *Adams* personal sin, but as the sin of all mankind, whose person *Adam* did then represent. It was one that made us sinners; it is one that makes us righteous: *Prior in semine, alter in sanguine*: it was man that forfeited, it is man that satisfied. D. *Hampton* on *Rom.* 5. 10.

Vide Garissolium *&* Rivetum *de imputatione peccati Adami.* See also the National Synod held at *Charenton*, 1645. pag. 72.

The parts of this corrupt estate: Sinfulnesse of nature and life, and the punishment of sin here and hereafter.

The division of sin into Original and Actual is gathered out of *Rom.* 5. 14. and I shall first treat of original sin, or the corruption of nature.

Sinne in general.

Sin is an absence of that righteousnesse which should be in us; in our nature, as original sin; in our actions, as actual sin, a moral inconformity or difformity in nature, or life, to the Law of God.

Non est idem peccatum & vitium. Peccatum enim est nomen operationis malæ, quæ opponitur operationi virtutis: vitium autem est nomen habitus mali, qui opponitur virtuti, ut virtus habitum significat. Bellarm. *controv.* 2. *de Statu peccati. lib.* 1. *cap.* 1. *Peccatum differt à malo, quia illud potest esse pœna & divinæ justitiæ actus (cum Deus peccati author absque blasphemia non statuatur) à vitio etiam distinguitur, quia illud inanimatis & brutis, peccatum vero rationabilibus tantum competit.* Dr Prid. *Scholast. Theol. Syntag.* Mnemon. *cap.* 3.

It is called Sin. Psal. 51. Mr *Bedford* on Rom. 6. Rom. 7. 7.

This viciousnesse of nature is not unfitly called *Sinne*, Rom. 6. 7. 1. *Ex causa*, it is the fruit and effect of that first transgression of our father *Adam*. 2. *Ex effectu*, it is the root, seed, spawn of all actual transgressions in every one of us: Original sinne is against the whole Law which is spiritual, and requires perfect integrity in man, more specially against the first and last Commandments.

That

That there is original sin, a defilement in every mans heart as soon as he is born, which were enough to destroy him, though he break out into no outward acts of rebellion, is proved

That there is such a vileness in all our natures, which ought to trouble us more than any thing else in the world. Your very cloaths tell you of original sinne; as often as thou sweares, so often doth it shew its effects.

First, By Scripture, *Genesis* 6. 5, 8. *Job* 14. 14. & 15. 14, 15, 16. *Psal.* 51. 5. *Sunt qui dicunt, quod per hoc innuitur* Eva, *quæ non peperit nisi postquam peccavit.* Porchet. *Rom.* 5. 12. *Eph.* 2. 13.

Secondly, By the effects: 1. Mans desperate contrariety to good things even from his youth, *Psal. They went astray from their youth up.* In *Esay, Transgressours from the womb.* A childe is opposite to any good duty, and ready to imitate all evil. 2. The Lord instituted Circumcision to shew the filthinesse we are begotten and born in, and which should be cut off. Therefore (saith *Bellarmine*) it was commanded to be done in that member in which the effect of that sin doth more violently appear, and by which mankind is propagated, and by propagation infected. The use of Baptisme also is to take away the guilt and filth of nature. The woman that had a childe was to go offer as unclean.

Thirdly, It is demonstrated by sickneſſe, other crosses and death, even of Infants, *Rom.* 3. 23.

Fourthly, The unserviceableneſſe of the creatures proves that there is original sin.

Fifthly, Because there must be a change of our natures.

1. Every man is born guilty of *Adams* sin.
2. Every man is born dead in sin, *Ephes.* 2. 1.
3. Every natural man is born full of all sin, *Rom.* 1. 29. as full as a Toad of poison.
4. What ever he doth whilst in a natural estate is evil:
   1. His thoughts, *Gen.* 6. 5.
   2. His words, *Psal.* 50. 16.
   3. His actions: 1. Civil, *Prov.* 21. 4. 2. Religious, *Prov.* 15. 18, 19. & 28. 9.

The vile nature of man is apt to commit most foul and presumptuous sins, *Rom.* 3. 9, 10, 11, to *v.* 18. *Mark* 7. 21.

Alensis cum Bonaventuram *puerum sub disciplina haberet, solitus est dicere, In hoc* Adam *non peccavit.* Chemnit. *loc. com.* Mr *Bradford* would never look upon any ones lewd life with one eye, but he would presently return within his own breast with the other eye, and say, *In this my vile breast remains that sinne, which without Gods special grace I should have committed as well as he.*

Reason 1. From mans self, sin hath come over all together with death.

2. The Devil laboureth to bring men to the most notorious sins, that he may render them most like to himself, *Ephes.* 2. 2.

3. The world is full of such things and persons as may induce an evil nature to most horrible deeds.

4. God in justice gives men over to work wickedneſſe with greedineſſe.

CHAP. II.

What Original Corruption is.

THese names are given to original Sin in Scripture. It is called *sinne*, Rom. 7. 8. *The sinning sinne*, Rom. 7. 13. *Sinne that dwelleth in us*, Rom. 7. 20. *Sinne that doth easily beset us*, Heb. 11. 1. *The body of sin*, Rom. 7. 23. A *law in the members*, and *the body of death*, Rom. 7. 24. It is also called *flesh*, John 3. 6. Rom. 7. 5. *The old man*, Rom. 6. 6. Ephes. 4. 12. Col. 3. 9. so called (say some) because it is deceitfull, rather because it hath the first possession of us, in opposition to the new man. *The Law of sinne*, Romans 7. 25.

Hoc verbum in Scripturis non habetur, neq; in patribus vetustissimis, sed res ubiq; tamen in Scripturis occurrit, Gen. 5. 2.

& Joan. 3. 6. *Et patres vocabulis usi sunt ejusdem significationis.* Augustinus *ut haberet certum aliquid in quo Pelagianis resisteret, Originale passim nominavit. Unde hoc nomen deinceps in Ecclesia frequentatum.* Whitakerus

7. 25. *The wisdome of the flesh,* Rom. 8. 6, 7. *The law of sinne and of death,* Rom. 8. 2. *The plague in ones own heart,* 1 Kings 8. 38. *The root of bitternesse,* Heb. 12.

It is called by the Fathers, original sinne, and there is ground enough for that appellation in the Scripture, *Genesis* 8. 21. *Job* 14. 4. *Psal.* 51. 7. *Eph.* 2. 3. It is an hereditary evil.

Some say it is not a meer want of original Righteousnesse, *Carentia justitiæ originalis debitæ inesse.* The Papists make *Adam* fallen to be the man in the Gospel, that was wounded as he was going to *Jericho* by thieves, and lay half dead. The scope of that Parable is to teach, who is to be accounted our neighbour. Our nature is not onely void of *Gods Image,* Rom. 3. 12. but fertil of all *evil,* Gen. 6. Psalm 14. & 53. Acts 13. 10. Eph. 4. 19. It is hard to determine what kind of positiveness can be in sin.

de peccato originali, lib. 1. cap. 4. Peccatum originis seu originale peccatum Augustinus *constanter & fere ubique ita appellat, non ab origine humanæ naturæ, sed cujusque personæ.* Chemnit. *Originale dicitur, non quod, fons & origo peccatorum sit (quanquam omnia in nobis peccata ex hoc fonte aut potius sentinâ hac fluant) sed quia propagatione perpetua atque hæreditaria nostram naturam maculavit, atque in nobis statim, ut primum homines fumus, infecit, atque in nostra naturæ & originis instinctu ac lege derivatum est, ut non nisi peccatores & filii iræ nascamur.* Whitak. *ubi supra. Originale peccatum potest vel ad causam comparari, à qua contrahitur, vel ad effectum, vel ad subjectum. Si ad causam, vel ad propinquam; sic* peccatum originale *dicitur, quia à parente contrahitur, vel immediatam, & sic dicitur lex carnis, quia à carne contrahitur. Si ad remotam, dicitur* languor naturæ. *Si autem comparatur ad effectum, vel erit hoc prout est in dispositione remota, & sic dicitur concupiscibilitas; vel prout in propinquiori, & sic vocatur fomes: vel prout in propinquissima, & tunc vocatur concupiscentia. Si verò comparetur ad subjectum, tunc vel comparabitur ad rationem, & sic dicitur* tyrannus; *vel ad naturam, & sic dicitur lex naturæ: vel ad carnem, & sic est* lex membrorum. Raymundi *Pugio fidei adversum Judæos part. 3. dist. 2. cap. 6. Peccatum* originale *dicitur, ratione habita originis nostræ à generatione, potius quam respectu originis in* Adamo, *quamvis nec hæc omninò excludatur. Distinguunt aliqui originans, quod fuit peccatum in* Adamo, *&* originale, *vel originatum: inde in nobis duplex est origo* naturæ, *nostræ humanæ, eaque arcessitur ab* Adamo, *& hominis cujusque personæ in individuo singulari; eaque arcessitur ab* Ada. *Hoornbeck. Anti-Socin. lib. 3. cap. 3. Sect. 61. Est hæreditaria naturæ corruptio, per lapsum* Adami *introducta, qua homines nascuntur sine justitiâ & sanctitate primigeniâ, cum quâ primi parentes conditi fuerunt, pronè & propensi ex adverso in omne malum, ac ea propter naturâ rei iræ Dei, & morti æternæ obnoxii.* Brochmand. *System. Theol. Artic. 11. de peccato. cap. 5. Vide plura ibid.*

Mr *Hickman* saith, That sin hath not a positive being, which he proves by good authority and better reason, from *pag.* 54. to the end of his book. Sinne hath no being, no entity, it is onely an ablence of righteousnesse. If sin were a positive thing, all the world cannot avoid it, but God must be the Author of it. For there is nothing can have a being, but it must derive its being from the first being. B. *Usher* on *Rom.* 5. 1.

Est generalis hæc, omniumque ferè communis argumentatio, qua malum & peccatum nihil esse demonstrant, sed veram boni privationem: quod malum à Deo productum non esse, docent contra Manichæos *& similes hæreticos. Nam quicquid res est aliqua, & ut Schola loquuntur, positivum omne, procreatum est à Deo.* Petavius *de Deo, Deique proprietatibus, lib. 6. cap. 4. Vide plura ibid. & cap. 5.*

There are two kinds of privations:

1. Simple, which doth meerly deprive, as darknesse doth light.

2. Compound, which besides the meer privation includes the contrary form, *Privatio male disponens*; as sickness, besides the meer privation of health, includes the humours abounding. Health is *affectus corporis ad actum benè agendum,* disease is the contrary.

Malum hoc originale tomen suum habet vel ratione inhærentiæ, & à modo inessendi, quia ab ortu nobis inest, Adeo ut mali fumus pene pri-

We call it positive, because the Scripture describes it by habitual depravation, *Jeremy* 17. 9. When we say such an one is a drunkard; it is not onely a meer privation of sobriety, but a readinesse to that sinne, because of the inhesion of it, and to denote the efficacy of it. Original sin is an affection *ad actum malè agendum.* It is both a privation of the habit of original righteousnesse, and also an evil disposition and pronenesse to all manner of sin infecting all the parts and faculties of the soul. Bish. *Downe,* of Justificat. *lib. 7. cap. 7. Vide* Hoornbeck *Anti-Socin. l. 3. cap. 3.* Sect. 1.

It is, 1. An internal uncleanneſſe, *Titus* 1. 15. It is called concupiſcence, which is the act of the will.

2. An abiding uncleanneſſe, it never ceaſeth ſo long as a man liveth, to provoke him to ſin, *Rom.* 7. 21. Actual ſins are but tranſient acts, an affront to Gods commands: Original ſin is a rooted contrariety to his nature.

3. An abounding uncleanneſſe, *Pſalm* 14. *Rom.* 3. It defiles all men, and all of men. In the firſt Covenant *Adam* was made a root of all mankind, therefore all ſinned and died in him, being all in his loins, *Heb.* 7. 9. Hence all that deſcend from him are children of wrath, *Epheſians* 2. 3.

uſquam ſumus. Vel ſecundo poteſt dici originale ratione efficientiæ, quia ipſa hæc culpa eſt radix & origo unde reliquia malæ infauſto ortu enaſcuntur. Vel tertiò ratione termini, nempè boni privati, prout eſt privatio juſtitiæ originalis debitæ ineſſe. Et ut mihi videtur, cauſa primaria & principalis cur hoc malum dicitur originale, eſt hæc ultima. Barlow. *Exerc.* 2. *Malum originale duo includit, defectum juſtitiæ originalis, & affectum pravum, quod communiter aſſerunt non ſolum Pontificii varii, ſed & Reformati.* Id. ibid. *Sicut ægritudo corporalis habet aliquid de privatione, in quantum tollitur æqualitas ſanitatis, & aliquid poſitivi, ſcilicet ipſos humores inordinatè diſpoſitos: ita peccatum originale non eſt pura privatio, ſed quidam habitus corruptus.* Thom. 1, 2. *Quæſt.* 82. *Art.* 1. *reſp. ad* 1. *Peccatum originale includit in ſe,* 1. *Defectum phyſicum.* 2. *Affectum moralem.* 3. *Effectum quaſi politicum, hoc eſt deordinationem, maculam, & reatum ad pœnam obligantem. Iſtud autem peccatum eſt vel primum vel à primo ortum: Primum fuit originans, nempè Adami factum, contra pactum & mandatum creatoris, quod non contaminavit ſolum perſonam, ſed naturam omnibus communicandam poſteris. Sic quod in illo fuit originans, in illis evaſit originale, quod originem comitatur, & uſq; ad vitæ periodum hæret quaſi lateri Lethalis arundo.* Dr Prid. *Lect.* 21. *de pec. orig. Partes peccati originalis ſunt tres; Primo, participatio peccati primorum parentum, illud enim fuit commune peccatum totius generis humani. Secundò, carentia originalis juſtitiæ, id eſt, defectus donorum, tum intellectus, tum voluntatis, quibus* Adamus *& Eva ante lapſum ornati ſuni. Tertiò, propenſio vel inclinatio ad malum.* Baron. *Philoſ. Theol. ancil. Exerc.* 8. *Art.* 6. *Et Metaphyſ. Gen. Sect.* 16. *Diſſ.* 1.

What the force of original ſin is in thoſe to which God loſeth the reins of his providence, ſee the firſt Chapter of the *Romans*, in which the Apoſtle hath graphically deſcribed the life of the *Gentiles*.

It is a Queſtion, Whether original ſin be drawn from *Adam* alone, or from *Adam* and *Eve* joyntly.

Bellarmine ſaith, from *Adam* alone, and urgeth 1 *Cor.* 15. 22. Brochmand. *Syſt. Theol. artic.* 11. *De peccato cap.* 6. *Quæſt.* 8. ſaith, from both joyntly: 1. Becauſe original ſinne is propagated by carnal generation, *John* 3. 6. to which both man and woman concur, and becauſe the Scripture alſo affirms it, *Pſalm* 51. 7. *Cregutus* in his *Biurim, De peccato originali* ſaith, It is more agreeable to Scripture and reaſon, that ſin ſhould be propagated from them both.

Sin came upon all by *Adam* two wayes:

Firſt, By imputation: The Lord in juſtice imputing the guilt of the firſt ſin to all his poſterity, *Rom.* 5. 12, 14, 19. 1 *Cor.* 15. 22. See 45, 47. *verſes.*

Secondly, By propagation: The lump and root of all mankinde being corrupted, ſo are the branches, *Geneſis* 5. 3. *Job* 14. 14. *Rom.* 11. 16. They are dead in ſins, *Matth.* 8. 22. *Luke* 15. 24. *Epheſ.* 2. 1. 1 *Tim* 5. 6. under the power of ſinne naturally, under the guilt of ſinne legally, *Rom.* 5. 15, 18. Therefore Regeneration is called a Creation and Reſurrection, *Rom.* 6. 5. *John* 3. 35. *Eph.* 1. 19, 20.

1. All the faculties of the ſoul are dead, the minde blinde, *Zechary* 11. *ult.* 1 *Cor.* 2. 14. *Epheſians* 4. 17. and vain in its apprehenſions, reſolutions, thoughts, *Jeremy* 4. 14.

2. Reaſonings: The will moſt deſperately ſhut againſt Chriſt and duty, *Matth.* 15. 19. & 23. 37. *Luke* 19. 14. *John* 8. 44. violently evil, *Eſay* 57. 17. The memory retains toyes, and lets go ſolid things. The affections are not carried to their right objects; we love ſin, are angry with thoſe that reprove us, or not in a right meaſure, we over-love, over-joy, *Coloſ.* 3. 5. They are contrary one to another, and inconſtant. The conſcience is not active in accuſing or excuſing, *Titus* 1. 15. 1 *Timothy* 1. 19. & 4. 2. *Epheſians* 4. 19. 2. They are dead in reſpect of ſpiritual duties, 1 *Theſſalonians* 1. 13. the Sabbath is a burden. 3. In their profeſſion, *Revel.* 3. 1. *Jude v.* 12. 4. In their whole converſation.

4. An

4. An active powerfull uncleanneſſe, *Rom.* 7. 23. It is *peccatum actuoſum*, though not *actuale*, it acts continually, *Geneſis* 6. 5. Sinfull acts and habits both flow from the pravity of our nature.

5. A diffuſive or infectious uncleanneſſe like a leproſie or plague, *Pſalm* 106. 36. it makes all bad that we meddle with; *To the defiled all things are defiled.*

Auguſtine of old, and our Proteſtant Writers of late maintain againſt Papiſts, that all the works of Heathens, yea of unbelievers, and unregenerate men, are ſins, Heb. 11. 6. *Tit.* 1. 15. *Prov.* 21. 4. & 27. verſes. *Hag.* 2. 13, 14.

It may well be called the ſinning ſin, not only becauſe it is the puniſhment of ſin, and the cauſe of ſin, but becauſe it ſelf is ſin, as *Auſtin.*

All the ſinnes of our lives are but original ſinne exerciſed and multiplied.

Corruptio originalis veneno ſuo præcipuè infecit nobiliſſimum opus generationis. Ideo ſtatim poſt lapſum primi parentes, non manus, non pedes, ſed pudenda texerunt. Chemnit. *loc. com.* *Inſana* Manichæorum *hæreſis toties à patribus damnata.* Barlow. *Exercit.* 2. *Malum originale in Scripturis habet nomina ſubſtantialia, dicitur verum bomo, cor durum, animalis caro, cor lapideum. Hoc non eſt tanti ut ſolutione indigeat. Siquidem nemini ignota ex hac parte Scripturæ phraſiologia, qua tropos ſuos & metaphoras uſu frequenti adhibet; & attributis ſubſtantialibus utitur, cum non ſubſtantiam ipſam ſed qualitates indigitat.* Id. ibid. Illyricus *peccatum originale eſſentiam eſſe hominis opinatur: certè ſubſtantiarum & naturarum omnium Creator Deus eſt: peccatum autem neq; à Deo creatum eſt, neq; omnino creatura, ſit ſubſtantia, aut eſſentia eſt.* Adamus *poſt peccatum eandem naturæ ſuæ eſſentiam retinuit, quem antè habuit, idemq; homo fuit; & noſtra eſſentia, neq; peccato, neq; gratia in aliam mutatur.* Whitak. *de pec. orig. l.* 1. *c.* 14. *Vide* Bellarm. *de* Amiſſ. *gratia & ſtatu peccat. l.* 5. *c.* 2, 3. *Et* Crocii Antiweigelium. *cap.* 7. *Q.* 1. Baronii *Metaphyſ. Gen. Sect.* 10. *Diſſ.* Original righteouſneſſe was not a ſuperadded grace in *Adam*, but the natural rectitude of *Adams* faculties of his ſoul, ſo original corruption is not a ſuperadded ſinne, but the natural defect of all the faculties in working. *Errant ſi cuiquam nobiſcum naſci vitia, ſupervenerunt, ingeſta ſunt.* Seneca *Epiſt.* 96. *Vide* Bellarm. *Tom.* 4. *l.* 4. *de ſtatu peccati. cap.* 3, 4, 5, 6, 7, 8, 9, 10. Rom. 5. 19. *Politicus* Machiavellus *in quæſtionibus ſuis hominem naſci vult æquè ad virtutem, quàm vitia pronum. Atqui hoc manifeſtè repugnat divinis literis,* Gen. 8. 20. *hoc eſt, ab eo tempore, quo prodit è ventre ſuæ matris. Nam ſimul ac ubera fugit concupiſcentiam ſuam ſequitur, & adhuc infans, occupatur ab ira, invidia, odio, ac cæteris vitiis, quibus tenera illa ætas eſt obnoxia.* Menaſ. Ben. Iſr. *de fræg. hum. Sect.* 16.

The *Pelagians* out of hatred to this opinion ran too far into another extream, holding, that as man was born *ſine virtute*, ſo alſo *ſine vitio*, and they ſay, That original ſin is derived, not by propagation but imitation and example. *Pelagius, qui vixit circa annum Domini* 420. *primus manifeſtè impugnavit peccatum originis.* Brochm. *Artic.* 11. *de peccato* 6. *Quæſt.* 1. *Vide Quæſt.* 2, 3, 4, 5, 6. *We are by nature* (not imitation) *the children of wrath.* *Pagans* and *Heathens* never heard of *Adam*, and many ſinnes are committed that *Adam* never did, and they imitate not him, the firſt drunkard and adulterer had no example.

The

The ancient Fathers against the *Pelagians*, and the Orthodox against the *Arminians* hold, That original sin is propagated from *Adam* to all his posterity. 1. God chargeth this on all the sons of men, *Ezekiel* 6. beg. *Esay* 48. 4. compared with 8. therefore it comes to them by natural inclination. 2. The Saints who have studied their own spirits, have confest this to be in them, *Psalm* 51. 5. *Rom.* 7. 18. 3. *Adam* in his fallen condition must communicate such a nature as he had, *viz.* defiled, *Job* 14. 4. *Adam* infected nature, and after nature infected the person. The continual actings of the depravednesse of our nature in our conversation, *Psalm* 58. 3. and the misery that lay on all men by nature, even Infants, prove this, *Rom.* 5. 12. and the necessity of regeneration, *John* 3. 5.

Vide Vossii *hist. Pelag. l.* 2. *part.* 1. *Thes.* 1. & 2. Baronii *Metaphys. Gen. Sect.* 10. *Dis.* 1.

The faculties of the soul only (not the substance thereof) are corrupted, otherwise the soul could not be immortal, neither could Christ take our nature upon him. The substance of man abstractedly considered is Gods creature since the fall, and therefore good, 1 *Tim.* 4. 4. Regeneration restores not the substance of man, but the qualities.

Qualis post lapsum fuit homo, tales & liberos procreavit, corruptus nempe corruptos, Corruptione ab

Adamo in omnes posteros solo Christo excepto non per imitationem (quod Pelagiani *voluerunt) sed per vitiosæ naturæ propagationem, justo Dei judicio, derivata. Acta Synod.* Dordrecht. *in tertium & quartum Doctrina caput de hominis creatione & conversione.*

Dr *Ames* saith, that *Grevinchovius* denied original sinne, and Dr *Twisse*[a] proves by this Argument, that the *Arminians* deny it. As many as teach that all the posterity of *Adam* have as much power to every thing that is good, as *Adam* in innocency, they deny original sinne: But the *Arminians* teach that all the posterity of *Adam* have as much power to every thing that is good, as *Adam* had in the state of innocency: for they hold that all *Adams* posterity have such power to every good work, that they want no other help but the perswasion and the concourse of God, which *Adam* himself needed to every good work.

[a] *Contra* Corvinum, *cap.* 7. *Sect.* 3. *Peccatum originis nullum prorsus est, nec enim è Scriptura id peccatum originis doceri potest: & lapsus Adæ cum unus actus fuerit, vim eam, quæ depravare ipsam naturam Adami, multo minus verò posterorum ipsius posset, habere non potuit.* Catech. *Eccles.* Polon. *cap.* 10. *Vide plura ibid.*

The *Semipelagians* also, the *Socinians* and *Anabaptists* deny this original vetiome or blot to be a sin; the *Anabaptists* that they might wholly take away *Pedobaptisme* denied original sinne, that there might not be a cause why Infants should be baptized.

Dr *Taylor* hath decried it, as if it were but a light matter, and the Dispute needlesse about it. Mr *Burgesse* (who hath written fully of this Subject) in his * Preface to his Treatise of Original Sinne, saith, he betrayeth much of original sinne, even while he writeth against it. Our reverend Divinity-Professour lately of *Oxford*, hath also in two solemn Lectures at the Act sufficiently confuted his opinion. I can not but wonder at that passage of his, in his vindication of the glory of the Divine Attributes, in the Question of original sinne, That our natural corruption in the regenerate still remains, and *is still a sinne, and properly a sinne*: I have (I confesse) heartily opposed it, and shall besides my Arguments, confute it with my bloud, if God shall call me. Yet before (he saith) For my part, I can not but confesse that to be which I feel, and groan under, and by which all the world is miserable. He saith also, If children be Innocents, we need not appeal to Gods goodnesse, for his justice will secure them. I had thought young children had been called Innocent in regard of actual sin only, not original.

* See also his Book.

In his Sermon on *Exodus* 20. 5. he saith, Death is not a consequent to any sinne, but our own. It is not said (saith he) that sinne passed upon all men, but death, and that also no otherwise, but as much as all men have sinned, as they have followed the steps of their Father, so they are partakers of his death.

The denying of this fundamental Article of Original Sinne is dangerous, What

need then of the Gospel, what need of Christ himself; if our nature be not guilty, depraved, corrupted? These are not things *in quibus possimus dissentire salva pace ac charitate.* August. about which we may dissent without losse of peace or charity.

The Papists say, First, Original corruption hath not *Rationem peccati*, but is onely a privation of original righteousnesse. The Councel of *Trent* [b] decreeth it not to have the nature of sinne. *Bellarmine* saith, it is a simple thing to be humbled for original sinne. *Pighius* saith, it is no sinne at all. *Andradens*, it's the least of sins.

[b] The Councel of *Trent.* Sess. 5. Can. 6. saith, Original sin is not true sin, but only the froth and scum of sin. *Est minimum omnium peccatorum & quasi veniali simile.* Thom. in 2. distinct. 33. q. 1. art. 2.

Secondly, That the concupiscence and lust which riseth from the corruption of our nature, the motions unto evil that we feel in our selves, are no sins (but are called so abusively or metonymically, because they are from and incline to sinne) till we consent unto them and obey them, till they reign in us. See the *Rhemists* in their Annotat. *Rom.* 7. 7. & *James* 1. 15. Bellarm. *de statu peccati, cap.* 9, 10.

When our Divines urge that concupiscence is called sin several times in the sixth, seventh and eighth Chapters to the *Romans*. *Bellarmine* saith, the Apostle doth not say it is *peccatum proprie, De statu peccati, c.* 8.

Hoc possum testari meo exemplo, me cum multos annos Doctor Theologia fuissem, hanc doctrinam nondum satis fuisse Disputatam quidem de peccato originis, sed dictum in Baptismo sublatum esse. Lumb. lect. com. 2 class. de peccato originali.

Thirdly, That original sin after Baptism is done away. *Si quis asserit non tolli in Baptismate totum id quod veram & propriam rationem peccati habet, anathema sit. Decret. 5. 6th Concil. Trid.*

Fourthly, That the Virgin *Mary* was not conceived in sinne. *Piè ac rectè existimatur B. Virginem* Mariam *singulari Dei privilegio ab omni omnino peccato fuisse immunem.* Bellarm. *de amiss. grat. & statu pec. lib.* 4. *cap.* 15. See *Rom.* 3. 10, 11, 12. & 5. 12. *Gal.* 3. 22. She did actually sinne, *Luke* 2. 49. and Christ saved her by his death, *Luke* 1. 47. *Acts* 4. 12. *Vide* Brochm. *System. Theol. art.* 11. *De peccato originali Quæst.* 21.

The Spirit of God in the holy Scripture expressly calleth the corruption of our nature sin, as *Psalm* 51. 5. and in the sixth, seventh and eight Chapters of the *Romans*, fourteen times at the least, *Heb.* 12. 2.

2. The Scripture saith expressly, our original corruption is the cause of all our actual sins, *James* 1. 14. 2 *Peter* 1. 4.

3. Infants that are baptized, which have no other sin but original, and who never consented to it nor obeyed it in the lusts thereof, do die, *Rom.* 5. 14. therefore it must needs be sin, and may be truly and properly so called; for sin is the only cause of death, *Rom.* 5. 12.

Whatever holdeth not conformity with the rule of righteousnesse the Law of God, is sin; it hath the nature of sin in its irregularity and defect of good, and the effects of sin.

See Mr *Pemble* of Justification, Sect. 3. cap. 4. pag. 131. & cap. 1. pag. 78, 79. *Vide Episc.* Daven. *de justitia habituali. cap.* 4. & 15. & 18. *Nomine concupiscentiæ intelligimus corruptionem hæreditariam in nobis, voluntate & affectibus, cum motibus inde procedentibus legi divinæ repugnantibus; sive consideremus radicem, sive truncum, sive ramos, sive fructus inde enascentes, nihil est in toto, vel in ulla parte sani. Sunt certe gradus, in unoquoque tamen est aliquid culpandum, imo peccatum proprie dictum, quod per se dignum esse morte, si Deus rigidè nobiscum ageret, & non in nobis ipsis non in Christo, ipsum justitia tellos consideraret.* Bishop Carbol. Ortbod. Wall. 4. Quæst. 14. *Fatemur concupiscentiam esse quandam iniquitatem & obliquitatem non solum contra dominatum mentis, sed etiam contra legem Dei.* Stapleton *lib.* 3. *de Justificat. cap.* 2.

2. The Scripture expressly teacheth us, that this concupiscence even in the regenerate these evil motions that rise in us, though we consent not unto them, though we resist them, are yet a swerving from the Law of God, and a breach of it, *Luke* 10. 27. nay in the regenerate this corruption of our nature doth not only swerve from the Law of God, but opposeth and resisteth the Spirit of God, *Rom.* 7. 23. *Galat.* 5. 17. therefore it must needs be sin. This argument convinced *Pauls* conscience, *Rom.* 7. 7. He means those motions unto evil which the heart doth not delight in, nor consent unto.

When the Apostle saith *Rom.* 6. *Let not sinne reign in your mortal bodies.* By sinne (saith their Cardinal *Bellarmine*) all men understand concupiscence. And *Ribera* on *Heb.* 12. 1. saith, That by sinne the Apostle understandeth concupiscence, calling

ling it ſo with an article τὴν ἁμαρτίαν, that is, *the ſinne*, a note of ſingularity. *Cajetan* in *Rom.* 7. calleth it formally *a ſinne*. *Vide* Caſſand. *Conſult. art.* 2. *Tit. de Concupiſc. p.* 4.

The proper definition of ſinne being this, *a tranſgreſſion of Gods Law*, therefore concupiſcence is ſin, ſee *Exodus* 20. 17.

Object. Cant. 4. 7. John 13. 10. Ezekiel 36. 25. Epheſians 1. 4. Therefore the regenerate have no ſin left in them.

Anſw. The Church in this preſent world is ſaid to be all fair, as it wholly ſhines with its Spouſes beauty which it puts on.

Concupiſcence in reſpect of its own nature is a ſin; but in reſpect of the perſon (who is a party regenerate in whom the guilt is pardoned) it is as no ſin. When the Fathers ſay, that luſt is taken away in the regenerate, they underſtand according to the guilt, not the thing. B. *Mortons* Appeal *l.* 5. *c.* 18. Sect. 4.

3. Original ſinne after Baptiſm is not done away; children are perverſe; death cannot ſeize where there is no ſin. How comes it to paſſe that Infants baptized die before they come to actual offending, if Baptiſm have aboliſhed in them their original ſtain? See Mr *Pemble* of Juſtificat. Sect. 3. cap. 4. pag. 133.

4. The Virgin *Mary* was not conceived without original ſinne; in her Song ſhe rejoyceth in God her Saviour, *Luke* 1. 47. & 2. 22. Chriſt came to ſave that which was loſt, *Matth.* 18. 11. See *Job* 14. 4. & 1 *Cor.* 15. 22. *Rom.* 5. 12, 16. & 3. 9. *Gal.* 3. 22. *Declarat tamen hac ipſa ſancta Synodus, non eſſe ſua intentionis comprehendere in hoc Decreto, ubi de peccato originali agitur. B. & immaculatam*

All the ancient Fathers, as farre as we can learn out of their Writings, believed that the bleſſed Virgin *Mary* was conceived in original ſinne. *Vide* Rivet. *de Patrum authoritate*, cap. 7. *Daillé* of the right uſe of the Fathers, *lib.* 2. *cap* 6.

Virginem Mariam, Dei genitricem. Vide Bellarm. *de* Amiſ. *grat. & ſtatu pec. l.* 4. *c.* 16. *Agnoſcit ſicut redemptorem, ergo & peccati ſtatum; Chriſti alia prorſus eſt ratio, non enim deſcendit ſalvator ab Adamo generante activè ſed paſſivè tantum, & materialiter ſemen ſuppeditante, quod purgavit in utero Virginis Spiritus Sanctus, & ineffabili modo formavit.* Dr *Prid. Lect.* 21. *de pec. orig.*

The *Dominicans* generally hold that ſhe was conceived in ſin.

All are infected with *Adams* ſin, *Pſalm* 14. 1, 2, 3. *Prov.* 20. 9.

1. The Heathens, Pagans, Infidels, *Rom.* 1. 18, 21, 24, 26, 28, to the laſt.
2. The Jews, *Rom.* 2. latter end.
3. Chriſtians, *Rom.* 3. from 9, to 19.

Whence that expreſſion, a ſeed of evil-doers, Eſay 1. 4. and a generation of vipers, Mat. 3. 7. Sin is as vigorous now as at the beginning; men now beget children corrupt, even as well as *Adam* did after the fall.

4. Infants. *Rom.* 5. 12, 13. None ſpeaks more fully of original ſinne than *Paul*: In the fifth Chapter he aſſerts the Doctrine of it, and in the ſeventh he declares the power of it. Infants are innocent in reſpect of actual tranſgreſſion; in reſpect of original pollution, are born blind, lame, How ſeverely did God deal with the children of the *Sodomites*? *Saul* was not to ſpare Infant nor ſucking of the *Amalekites*: How cruel were *Pharaoh* and *Herod* to young Infants?

5. Children of believing parents.

All men are equally guilty of original ſin.

In reference to *Adam*, Rom. 5. 12, 14.

They are equally deprived of Gods Image, *Rom.* 3. 9, 11. Reprobate to every good work. *Originale peccatum eſt aqualiter in omnibus Omnis ſanguis concolor.* Petrarch. Pſal. 51. 7. *Sive hoc intelligatur de matre communi qua fuit Eva; ſive de ſua ſolum David hoc dixerit; ſignificare voluit eſſe peccatum quaſi naturâ & inſeparabile in hac vita.* Menaſſ. Ben Iſrael *de fragilitate humana. Impotentia itaq; iſta, ad quam ſequitur obnoxietas ad iram & damnationem* naturalis *eſt & vocari debet*, Eph. 2. 3. *non ſecundum* naturam creatam *à Deo, ſed ſecundum naturam* corruptam *ab homine*, Pſ. 51. 7. *Quia itaq; malum iſtud & à natura, ſcilicet corruptâ, eſt* originaliter, *& in natura ipſa eſt ſubjectivè, & propagatur cum generatione carnali* tranſitivè, *nec exui poteſt niſi per gratiam ſupernaturalem, naturam ipſam reſtaurantem, non minus* naturalis *iſta impotentia eſt, & vocari debet, quàm venenum naturale eſt Serpenti, rapacitas lupo.* Spanhem. *Exerc. de grat. univerſ. Annot. in Sect.* 12.

3. Are equally depraved and corrupted, *Rom.* 3.12,13,14.

Reasons.

1. All men are equally in *Adam*, one was not more in his loyns than another, *Rom.* 5.12,19.

2. All men equally partake of the humane nature, are men as much as other men, *Esay* 58.7. *Acts* 17.28.

3. Total privations are equal, all men are spiritually dead.

Though the seed of all evil be in every mans heart by nature, yet even among natural men, some are better or rather lesse wicked than others, as one weed is lesse noxious than another.

This corruption shews it self lesse, because of restraining grace.

First, In moral and civil men, whose lives are void of grosse offences; as amongst the *Gentiles*, *Cato*, *Aristides* the just: among Christians, *Paul* unconverted, and the young man, who said, *He had kept all the Commandments of God from his youth up.*

Secondly, In such who reverence God and his Ministry, as *Herod* was better than *Ahab* who hated *Micaiah*.

Thirdly, In such as are loving and abhor all malice and quarrelling, than the malicious who are like the Devil, *Mat.* 9.10 whom it is a torment not to vex and torture men.

Fourthly, Such as are of a true and plain heart.

Fifthly, Such as prefer the publick good before their private.

Yet such (though comparatively good) are not good in a saving way:

1. Because their heart is not renewed all this while.
2. They are not for the powerfull exercise of all duties.
3. They have not a zeal to reclaim others.
4. They understand not the enjoying of God in all his Ordinances. Yet
   1. Their condemnation will be lesse.
   2. God bestows more blessings on them.
   3. They have more peace.

Those which are still in the state of nature are in a miserable condition.

First, They are severed from the best good, the love of God, *Rom.* 9.25.

Secondly, In danger of hell every moment, *Matth.* 3.7,10.

Thirdly, Without hope, *Ephes.* 2.13. of Heaven.

Fourthly, They have no interest in any one promise, 2 *Cor.* 1.20.

Fifthly, Nothing they do can please God, *Esay* 1.13. *Rom.* 8.7,8.

Sixthly, Under the dominion of Satan, 2 *Tim.* 2. *ult.*

Seventhly, All his blessings are turned into curses to him, *Job* 24.18.

Eighthly, What ever afflictions he lies under whilst he continues in that estate, are part of the curse of the punishment due to man, upon the breach of the first Covenant.

Five Properties and Characters of an unconverted person are laid down, *Eph.* 2. from 1.

First, He walks or lives in a way and course of wickednesse. See *Psalm* 5.5. *Luke* 13.27. 1 *John* 3, 8, 9.

Secondly, He walks according to the age or course of the world. See *Rom.* 12.2.

Thirdly, Is subject to Satan, 2 *Cor.* 4.4. obeyes his temptations, and expresseth his Image.

Fourthly, He is a child of disobedience, one wholly addicted to it.

Fifthly, He fulfils the lusts of original sinne in the flesh and mind, *John* 8.44.

Chap. III.

Of the Propagation of Original Sinne, and Conclusions from it.

HOw original Sinne is propagated:

Nihil est peccato originali (saith *Austin*) *ad prædicandum notius, nihil ad intelligendum secretius*; that is, Nothing is more knowne that original sinne is traduced, and nothing more obscure than how it is traduced.

Anima non est ex traduce vetum à Deo, ut vulgò dicitur, creando infunditur & infundendo creatur, ab origine prorsus impolluta, in carne autem sine sinnine, peccatum quod est spirituale, sedem non habet; & si haberet quomodo corpus spiritum inficeret? Non potest (inquit Bellarminus) intelligi, nostro vel ò corrupto quomodo unho labem induceret. Maximè torsit hæc objectio perspicacissimum Augustinum, ut patet in Epistolis ad Hieronymum & Optatum. Anima non extra, nec ex, sed in corpore sibi præparato à Deo, sine labe creata contrahit labem, quæ inibi seminaliter latebat in ipsa anima. Dr *Prid. Lect. 11. de pec. orig.*

It is propagated from the soul as well as the body, *Genesis* 5.3. *John* 3.6. *Ezekiel* 18. 20.

A spiritual substance cannot take taint from a corporal. This conceit led some learned Fathers into that errour, That the soul comes from the seed; they conceived not the conveyance of original sinne, but so. The scruple a long time stumbled St *Austin* too, he knew not how else to answer the *Pelagiani*. Dr *Clerk* on *Eccles.* 12.7.

This troubled and staggered *Aug.* Epist. 28. For if the soul be not naturally traduced, how should original sinne be derived from *Adam* unto it?

When we say the soul by conjunction with the body is defiled with sin, we mean not that the body works upon the soul, and so infects it, as pitch doth defile with the very touch: but that at the same instant at which God gives the spirit, puts it in the body, *Adams* disobedience is then imputed to the whole person, and so by consequent, corruption of nature and inclination unto evil, the pain of sin by Gods just appointment follows.

Quo pacto fiat hanc propagationem cognoscere arduum est, & definire periculosum. Molinæus. See Dr *Reinolds* on the Passions, *cap.* 32. and Mr *Pemble de Origine formarum*: and *Barradius* his *Philos. Theol. Ancil. Exerc.* 2. *Art.* 6, 7, 8, 9, *&c. Corpus & anima perinde ab Adamo fluunt, modo tamen propagandi differi: illud quidem ex traduce est, hæc verò ex infusione, qua hoc respectu se parente est, quod non animam creat Deus, qua animam simpliciter, sed qua unius de Adami filiis anima est. Deus non solum ut creator considerandus est, sed etiam ut judex. Creator est anima quoad substantiam, cujus respectu cum creatur pura est. Judex est præterea Deus, dum animam creat, quoad hanc circumstantiam scilicet, quod non anima simpliciter ei sit creanda, sed unius ex Adæ filiis anima. Hoc respectu justum est, animam deserere, quoad imaginem, in Adamo amissam: ex qua desertione, sequitur carentia justitiæ originalis, ex qua carentia peccatum ipsum originale propagatur.* Sanford. *de Defect. Christ. ad infer. l. 3. Animæ nostræ à Deo creatæ nec, accipiunt puritatem seu justitiam & sanctitatem, neq; impuritatem & propensionem ad malum, sed tantum essentiam spiritualem & proprietates ab essentia dimanantes. Sed animæ eo ipso instanti, quo creantur, sunt impuræ, simul unitæ creantur & uniuntur substantialiter cum corporibus contagiosis, ex quibus labem contrahunt.* Baron. *Philos. Theol. anal. Exerc.* 2. *Art.* 8. *Vide etiam* Molin. *Emdat. gravis Quæst. de pec. orig.*

God is a Creator of the soul in respect of the substance, so it is pure; but he is also a Judge, and so he creates the soul not simply as a soul, but as the soul of one of the sons of *Adam*, in which respect he forsakes it touching his Image, which was lost in *Adam*, and so it is deprived of original justice, whence followeth original sinne.

Corollaries from Original Sinne.

We must make it part of our businesse daily to consider of this natural corruption (that we may be daily humbled in the sense of it) and to beseech God to help

We should be humble, not only for the sinns of our lives, but for our original sin; so *David*, Psal. 51. and *Paul*, Rom. 7. *ult. end*: the pollution of nature in us: all sin is in our natures virtually, though not formally.

us against it, to keep it down, yea to beſtow his grace upon us to mortifie the deeds of our fleſh. See 1 *Tim.*1.13. This will quicken us to diligence; we have been earneſt in the ſervice of ſin and Satan, *Rom.*6.18.

We're all troubled with a naughty heart, a buſie Devil, and a corrupt world.

We have three great enemies, The World, that by profit, pleaſure enticeth us.

Secondly, The Devil, he makes uſe of the things of this world to draw us to ſinne: he can but ſollicit us to ſinne, cannot compell the will.

Thirdly, Our own Fleſh and corrupt Nature is our worſt enemy, it is an inward and conſtant enemy, *James* 1. 15. We muſt therefore every day give a hack at the old man, *Proverbs* 4. 23. *Jeremy* 4. 14. Uſe the Ordinances to this purpoſe.

a The luſts of our own hearts are greater enemies than the world and Satan, *Propter continuam, & intrinſecam adhærentiam*, Bonar. 1. Becauſe of their multiplicity and variety, *Tit.*3.3. 2. Their great activity, our thoughts are ſwifter than the Sun. 3. Their pride and ſovereignty.

First, Prayer; Pray in faith, out of a ſenſe of our own miſery, and a confidence that God is able and willing to help us.

Secondly, The Word, that is, the Scepter by which Chriſt rules, the ſword of the Spirit, *John* 17.17. There is a purging vertue in the promiſes, 2 *Cor.*7.1.

Thirdly, The Sacraments: 1. Baptiſme, It is not only for what is paſt, *Romans* 6.3. we muſt make conſtant uſe of that to crucifie ſinne. 2. The Lords Supper, There Chriſts death for our ſins is lively repreſented, and it is a ſtrengthening Ordinance.

Secondly, Look to the outward ſenſes; *Job made a covenant with his eyes. David* ſaith, *Turn away mine eyes from beholding vanity.*

Thirdly, Keep the heart with all diligence, *Proverbs* 4. 23. *Jeremiah* 4. 14. *Matth.* 15, 19.

Thoſe that are regenerate ſhould often think of their eſtate by nature, what they were before converſion, 1 *Cor.*6.11. *Eph.*2.11, 12. *Paul* much preſſeth Chriſtians in all his Epiſtles, to look backward, what they were by nature, and he himſelf often tels us what a great ſinner he was before his converſion.

We ſhould conſider the wretchedneſſe of every natural and unregerate mans condition, pity them, and pray for them.

First, He is a child of wrath, *Epheſ.*2.3. and of the curſe, 2 *Pet.*2.14.

Secondly, He hath no power to do the leaſt good, *Epheſ.*2.1. *Rom.* 6.6, 7. All that he doth is diſpleaſing to God.

Thirdly, He cannot receive the leaſt good, 1 *Cor.*2. 14. The Arminians ſay, That natural men have power to believe and repent of themſelves.

Fourthly, The longer he lives in that condition, the more wrath he heapeth up, *Rom.* 2. 4.

Fifthly, As ſoon as he dies, his ſoul goes to hell, *Job* 21. 1. and at the general Judgement he muſt be ſeparated from Chriſt, *Matth.*25.32. and there will be no end of his miſery, *Revel.*20.15.

Means to come out of our natural eſtate.

1. Labour to be ſenſible of your condition, *Prov.*30.2.

2. Seek to God often, *Pſalm* 16.7. *James* 1.5.

3. Make uſe of Jeſus Chriſt, 1 *Cor.*1.30. *Col.*2.3.

4. Study the Word, *Jer.*8.9.

5. Meditate ſeriouſly of death, *Deut.*32.29. *Pſalm* 90.10. It ſhews us the vanity of all earthly things, *Prov.* 11.4. The neceſſity and excellency of grace, *Prov.*12.28.

Reaſons: First, To prevent ſpiritual pride, *What haſt thou which thou haſt not received?* God hath therefore left the remainders of ſpiritual death in us, to keep down pride; it's one great branch of the Covenant of Grace, *They ſhall remember their evil wayes, and loath themſelves for their abominations.*

2. To exalt the doctrine of Gods free-grace; The godly know by experience the corruption of nature, and therefore reject that conceit of free-will.

3. That

3. That you may admire the love of Christ, 2 *Cor.*5.14. we need preventing as well as subsequent grace. Be thankfull, watchfull, and compassionate to the wicked: *Titus* 3.3.

4. That we may not be altogether without hope for our friends that are dead in sin, since God hath quickned us who were so.

Secondly, Be thankfull to God if he have bridled it in some good measure in our selves and ours: *Paul* is often on this; and pity those that are in the state of nature.

Thirdly, If we have run into any loathsome crimes we should repent of them, and turn to God that we perish not in them.

Fourthly, There is no reason for any one to boast of his natural birth, though never so high, unlesse he partake of the new birth [b], *Eph.*2.3. we all enter into the world equally naked, vile, helpless; our continuance in the world is equally uncertain, and when we die we shall carry nothing out of the world, 1 *Tim.*6.7. See *Eccles.*2.22. & 5.16. *Esay* 10.3.

Fifthly, It informs us of the great condescension of Christ, that he would assume our nature and purge it; and of the difficulty and excellency of the work of Regeneration, the plaister of sanctification is as large as the sore of original sin, it daily eats up the proud flesh.

[b] ἐυγένεια ἢ εὐσέβεια, saith *Greg. Nazianzene*, The new birth is the noblest birth. Some say, that by the death of Christ all mankind are restored, and that Infants have no need of regeneration; that then when they grow up fall from the principles which they had in their infancy, and when they return to that condition they were in in their infancy, then they are well; and urge *Matth.* 8.1. to prove that Infants have principles begun in them, by which they may turn to God.

From the Apostles time to *Austins* for three hundred years and more (saith *Moulin Enodat. gravis. Qu. de peccato Originali*) Ecclesiastical Writers wrote not so accurately of original sinne, and therefore seem sometimes more prone to *Pelagianism*, which *Austin* l.1. *in* Julianum *c.* 2. excuseth, because (saith he) *Tali quæstione nullus pulsabatur, & Pelagianis nondum litigantibus securius loquebantur. Austin* himself (saith *Moulin*) at the first spake inconsiderately of this point, but after his conflict with the *Pelagians* he accurately handled this Question like a stout Champion for the truth, whom *Prosper* and *Fulgentius* followed.

CHAP. IV.

Of Actual Sinne.

THere is a two-fold evil, *Malum culpæ*, sinne; and *malum pœnæ*, the punishment of sinne. It is the partition of *Tertullian* against *Marcion*, l.2. and frequently in the Schools.

This distinction of sin into Original and Actual is according to Scripture, *Deut.*29.18. *Mat.*17.17,18. & 12.34,35. *Luke* 6.43.

It is a hard thing for any to tell exactly what sinne is, 1 *John* 3.4. *Sinne is the transgression of the Law.* The Greek word is a privative word, an anomy, irregularity, illegality. The Greek and Hebrew word for sinne signifies a missing the mark, *Peccare est quasi transilire lineam, actus indebitus contra debitum finem.*

Ambrose saith, it is a prevarication of the Divine Law. *Piscat. loc.*7. *De peccato*, Aphorism first, saith, *Peccatum est actionis naturæve hominis à lege Dei discrepantia.*

See of actual sins, Rom. 7.17. Jam.1.15. They are called the deeds of the old man, Evil works, Dead works, The works of darknesse. See *Ainsworth* on Deut.17.2.

what transgression is. There are evil thoughts, *Psal.*119.113. Words, *Matth.* 12.30. *James* 2.12. Actions, 2 Sam. 16.22.

Austin

[a] Contra Faustum, lib. 22. cap. 27.

Austin[a] saith, It is *Dictum, factum, or concupitum contra æternam legem,* A saying, deed, or thought against the eternal Law. See *Prov.* 7. 13.

It may be defined thus:

It is a defect, declination or aberration from the Law, or Will of God, obliging to eternal death. Or thus:

It is a transgression of the Law of God, by omitting some duty which it requireth, or doing of some act which it forbiddeth, *Rom.* 7. 7.

The Law of God is transgressed:

1. By omitting what is commanded, *Jer.* 10. *ult.* *Matth.* 25. 42.
2. By doing that which is forbidden, as in the first sinne.
3. By failing in the manner of performance.

Before the Law came into the world there was a Law in mens hearts, otherwise sinne could not have been imputed, as the Apostle proves, *Rom.* 5. 12, 13. the Gentiles were not without a Law, *Rom.* 2. 14. they could take notice of things contrary to right reason.

The Hebrew tongue, though it be very scanty and penurious of words, in comparison of other languages, yet hath it very many words to expresse sinne and wickednesse.

Chemnitius hath gathered eight names of sinne out of the Old Testament, and eight out of the New. *Gerhard* hath added eight more, twenty four in all. Amongst all the Ancients *Austin* hath treated most diligently of sinne. See *Exod.* 34. 7. *Psal.* 12. 13. it is called a turning away from God, a defection, rebellion, abomination, filthinesse and lewdnesse, *Ezekiel* 24. 13. stubbornnesse, *Deut.* 29. 19. perversnesse, *Esay* 30. 10. provocation, the metaphorical names are innumerable.

Dr *Gell* on *Levit.* 7. 7. He reckons up ten words there.

The divers distinctions of sin.

Many have written great Volumes about the divisions of sin, who can set out the several kinds of it?

Augustinus & Hieronymus *ita ponunt, peccata cordis, cogitationum, oris, verborum, operis, membrorum.*

They may be taken from the persons which commit it, or the object against whom they are committed; God immediately, as those of the first Table, irreligion, unbelief; our neighbour, injustice, oppression; and our selves, as gluttony, intemperance; from the subject wherein they are, the outward and inward man, 2 *Cor.* 7. 1. Inward of the minde, will and affections onely, *Ephes.* 2. 3. *Titus* 3. 3. *Heb.* 3. 9. *Psal.* 10. 3. or outward committed by the members of the body also, *Rom.* 6. 19. *Ephes.* 2. 3. *Gal.* 5. 16. *Esay* 59. 3. *Psalm* 36. 3, 4. & 53. 1, 2.

From the causes that produce it, ignorance or knowledge, *James* 4. *ult.* Sins

1. Of Ignorance, when a man doth evil, not knowing or judging it to be evil, by reason of his ignorance of the Law, or of the fact done, *Lev.* 5. 17. *Luke* 23. 24 1 *Tim.* 1. 13 *Psalm* 29. 12.
2. Of Knowledge, when a man sins, knowing that which he doth to be evil, *Rom.* 7. 14, 15.

Prov. 3. 28. Jer. 48. 10. Omission the transgression of an affirmative precept; commission the transgression of a negative precept.

From the acts of sinne, of omission when a good prescribed is left undone in respect of substance, manner or measure. Of commission, when a thing forbidden is committed, *Ezek.* 18. 24. and both these are either against the Law, *Rom.* 3. 27. or Gospel, *Heb.* 2. 2, 3. 2 *Thess.* 1. 7, 8.

A sinne of Commission is perpetrated three wayes:

1. By reason of the object; when an action is referr'd to an unlawfull object, as in Idolatry, adultery, theft.
2. By reason of the manner, when there is a failing there, in the principle, end, or circumstances of time, place.
3. By reason of degree.

From the manner of committing them, out of infirmity, or obstinacy, secret or open sins, 1 *Tim.* 5. 24.

A sin

A ſinne of negligence or infirmity, when a man is overtaken, or prevented with ſome ſinne, before ſuch time as he doth ſeriouſly conſider of the fact, *Galat.* 6. 1. *Heb.* 12. 1,2.

That is an infirmity in the body which a man makes not choice of, takes not pleaſure in, and labours to

Of obſtinacy or purpoſe, when a man upon deliberate counſel and purpoſe of heart, doth doe that which he knowes is offenſive in the ſight of God This diviſion is in expreſſe words laid down, *Numb.* 15. 12. *Pſal.* 19. 13,14. 2 *Pet.* 3.

cure, and ſo in the ſoul. It is called a ſin of infirmity, becauſe it doth ariſe from weakneſſe, the ſtrength thereof being taken out and mortified.

A Godly man cannot commit ſinne as the wicked do with full, entire, perfect reſolution, *Pſal.* 119.3. Some Divines do uſe this diſtinction, that the full will to ſinne may be underſtood two wayes; either it is ſo expounded, as when it is ſaid, the *whole world*, and ſo the whole man lieth in ſinne, and the whole will is addicted to nothing but ſinne; or that it ſhould be carried with all its force into this or that act of ſinne, without any reluctancy. In the former ſenſe the regenerate cannot ſin with full conſent; but in the later they may, even in greater treſpaſſes, that for the time there is felt no reſiſtance.

A preſumptuous ſin is,

1. Againſt light.
2. It is done with deliberation uſually.
3. They bear themſelves upon the mercy and free grace of God.

Some ſay there are two things in ſinne, The blot or blemiſh, whereby the ſoul is ſtained.

2. The guilt of it, whereby we become actually obnoxious to the curſes of the Law.

Others ſay, There are four things in ſin, 1. *Culpa*, the fault: 2. *Macula*, the ſtain: 3. *Reatus*, the guilt: 4. *Dominium*, the reign of ſin.

The fault is ſo eſſentially inſeparable to a ſinne, that it can never be taken away, but covered; the other three are taken away by Chriſt, *Rom.* 8. 2. *Titus* 1. 15. *Heb.* 12. 15. Anſwerable to theſe three powers of ſinne are Chriſts three Offices: His Kingdom takes away the reign of ſinne, his Prieſthood the guilt of ſinne, and his Prophetical Office the ſtain of it, *Pſal.* 119.9.

The fault is continued when the acts of it are repeated, and one relapſeth into the ſame ſin.

Secondly, The ſtain of ſin.

The defilement, blot, and blackneſſe of ſinne is the abſence and privation of that moral rectitude, the want of that whiteneſſe and righteouſneſſe which the holy Law of the Lord requireth to be in the actions, inclinations, and powers of the ſoul of a reaſonable * creature. The ſoul is deprived of that native beauty it had in the ſight of God. Sinne is compared to a menſtruous cloth, a plague-ſore, vomit, mire, called an excrement, *James* 1.2. It defiles the ſoul, and the very Land, *Heſea* 4.4. The Sanctuary of God, *Ezekiel* 44. 7. The Sabbaths of God, *Exodus* 20. 16. The Name of God, *Exodus* 20. 39. God himſelf in the eyes of the people, *Ezekiel* 13. 19. *Facinus quos inquinat, aequat.* It is compared to the Leaven, which hath three properties, ſay the Fathers, *Serpit, inflat, infoecit*; To a leproſie, which was, 1. Loathſome: 2. Secret, lurking in the bloud, *Lev.* 13.2. 3. Spreads: 4. Infects: See 13 and 14 Chapters of *Levit.*

It is called a ſpot, Deu. 32.5. See Pſal. 51.2. Rev. 22.11. The ſtain of ſin is that filthineſſe whereby the precious ſoul being turned from God is defiled and become unclean, Mat. 15.20. 2 Cor. 7.1 Jam. 1.26. *Lyſ.* Princ. of faith and good

The Schoolmen underſtand by the blot an inclination to ſin again.

conſc. * *Rutherfords* Trial and Triumph of Faith, Serm. 19. *Maculam (ſi quaſi qua in Juſtificatione tolli dicitur) mihi ignotam eſſe ingenuè fateor, nec à quoquam exponi poſſe quæ tandem ſit exiſtimo. Theologi Pontificii, quum in hujus maculæ naturæ inveſtiganda quingentos propemodum annos ſummo ſtudio & diligentia elaboraverint, nihil reperire potuiſſent quod verum eſſe ulla ratione demonſtraverint, aut demonſtrare conati fuerint.* Wotton. *de Reconcil. par.* 2. *l.* 2. *c.* 27. *Ne concilium quidem Tridentinum quicquam de maculæ naturæ definitum reliquit, imò eam ne nominavit quidem, nedum explicavit, etſi tam multa* Seſ. 6. *de juſtific. diſſeruerit. Id. ib. c.* 26. *Macula importat quendam defectum nitoris propter receſſum à lumine rationis vel divinæ legis.* Aquin. 1. 2. *Q.* 86. *Art.* 2. The guilt of ſin is properly in the conſcience, but every part is defiled with it, Rom. 3. 13, 14, 15.

Thirdly, The guilt.

Somewhat which iſſueth from the blot and blackneſſe of ſin according to which the perſon is liable and obnoxious to eternal puniſhment.

There is a two-fold guilt, ſinfull and penal, *Reatus culpæ & pœnæ:* the guilt of ſin as ſin; this is all one with ſin, being the very eſſence, ſoul, and formal being of ſin, and is removed in ſanctification. 2. *Reatus pœnæ, reatus formalis ſeu actualis,* the actual guilt or obligation of the perſon who hath ſinned, to puniſhment; this is fully removed in juſtification.

This is alſo hard to diſcover; ſome make it a middle thing betwixt *culpa* and *pœna*. *Rutherfords* Trial and Triumph of faith. Serm. 19. *Reatus eſt obligatio ad pœnam, ut inter crimen & pœnam medius ſit reatus.* Voſſius *de vitiis Serm.* l. 1. c. 32. *Reatus pœnæ vel ad pœnam,* is the chief thing, which is commonly called guilt, and therefore guilt is *obligatio ad pœnam.* The guilt continues till we repent and ſue out our pardon, Acts 3. 19

There is a double guilt of ſin:

1. Hereditary, this comes on all by *Adam.*
2. Perſonal, by the actings of ſin.

This is likewiſe two-fold:

1. Intrinſecal, the merit of ſin, this is inſeparable from it, it deſerves eternal wrath.
2. Extrinſecal, a guilt which God hath added to it, a power which it hath to binde over the ſinner to the juſt vengeance of God, untill he hath made him an amends.

There is a four-fold guilt of ſin:

1. *Reatus culpæ,* which is an inſeparable conſequence of the offence, there is as neceſſary a connexion between the ſin and guilt, as between the precept and the curſe in the Law.
2. *Reatus pœnæ,* an obligation and ordination to puniſhment, this may be ſeparated from the ſin: the damned in Hell blaſpheme God, but are not puniſhed for it, 2 *Cor.* 5. 10.
3. *Reatus perſonæ,* a guilt that comes upon the perſon; this is taken off by Chriſt the Surety, *Rom.* 8. 1.
4. *Reatus conſcientiæ,* Jer. 17. 1. The whole man is the ſubject of the pollution of ſin, conſcience of the guilt, *Heb.* 9. 14. & 10. 17.

The Properties of this guilt:

1. It is in its own nature incurable by all the power of the creature; he that breaks the precept of the Law, can never break through the curſe of it, *Rom.* 5. 12. *Jude* 6.
2. It is univerſal, *Morbus Epidemicus,* Rom. 3. 19. John 13. 10.
3. Hereditary, conveyed from parents to children, *Rom.* 5. 17, 18. by one man, and one offence.
4. Loathſome and ſtinking, *Pſal.* 38. 5.
5. Very troubleſom; a ſmall ſin in the conſcience is like a mote in the eye.
6. Of an infectious and ſpreading nature, *Rom.* 1. *ult.* 3 *ep. John* 10.

Chriſt was that true Scape-goar, *Levit.* 16. 22. who expiated the ſins of all the Elect laid upon him, and carried them farre from the ſight of God, that they never appear; That is explained by the Prophet, *Eſay* 53. *Eſay* 11. and is confirmed by the Apoſtle, 2 *Cor.* 5. 21. if Chriſt had not taken our guilt upon himſelf, (ſaith *Sanford de Deſcenſu Chriſti ad inferos lib.* 3.) We had been guilty to this day. There are three things (ſaith he) in ſin, the Name, the Fault, the Gulit which may be imputed: the Fault, that is, the fact it ſelf, cannot be imputed but to us ſinners; ſo either the guilt (ſaith he) is imputed to Chriſt, or only the empty name of our ſin.

He proves it alſo there out of the Fathers l 3. p. 103, 104.

Fourthly, The Dominion of ſin.

There is, 1. A virtual dominion in ſin, ſo original ſin reigns.

2. Actual, every mans darling and boſome ſin.

1. The darling ſin keeps Chriſt out of the ſoul.
2. All other luſts are ſerviceable to it.

The diviſion of ſin into ſin reigning or not ruling, is taken out of Rom 6. 12, 14. Rom. 8. 22.

Wicked men are ſaid,

1. To ſerve luſts, *Titus* 3. 3.
2. To provide for their luſts, *Rom.* 13. 14.
3. To fulfill the wils of the fleſh, *Epheſ.* 2. 3.

A godly man (ſome ſay) may have a ſpecial, though not a darling ſin, a maſter

ſter ſinne, but not a reigning ſin. Others ſay, he may have a predominant ſinne, not in compariſon of grace, but of other ſins, *Pſalm* 18.23. *Peter* was inclined to tergiverſation and ſhrinking in time of trouble, as appears in his denial of Chriſt, *Gal.*2.11,12,13.

Theſe things make a reigniug ſin:

1. Sovereignty in the ſin.
2. Abſolute and uncontrolled ſubjection in the ſinner.

Sovereignty is a Throne of ſinne ſet up in the heart: Three things concur to this;

1. A conqueſt, yet that alone makes it not a reigning, but a prevailing ſinne.
2. Poſſeſſion, a ſtanding power in the heart.
3. The exerciſing of that power.

Secondly, On the ſinners ſide there muſt be a willingneſſe, *Rom.*5. *His ſervants ye are whom ye obey*, often in that Chapter of the *Romans*. *Jude* 11. there is a going on notwithſtanding warning in the way, an obſtinacy in ſin. 2. They ran greedily, or poured out themſelves; there is a free giving of the will to it.

Sins of ignorance and omiſſion may be reigning ſins, *Hoſea* 4.1. 2 *Theſſ.*1.8. not ſo much the greatneſſe of the ſin as the manner of committing it makes it a reigning ſinne. Secret ſins may be reigning ſins. In the Eaſtern Countreys the King was ſeldom ſeen abroad, *Hoſea* 7.17. An Oven the more it is ſtopt the hotter it is; ignorance of the act makes it not a reigning ſin, but of the right doth, if one be bound to know it. Sins of thought may be reigning ſins, therein the heart is the Throne, *Eſay* 59.5. *Pray that the thoughts of thy heart may be forgiven thee.* Little ſins, ſuch as the world cals little may be committed with a high hand. Every man hath ſome *Peccatum in deliciis*, as the Fathers call it, ſome boſome or darling ſin, as modern Divines term it, *Mat.*5.29. 2 *Tim.*2.25. A man is proner to ſome ſins than others, in regard of his temper of body, manner of life, education, age, place of living, ſtate, calling, and the like; one mans bodily temper inclineth him to anger, anothers to luſt, a third to carnal ſorrow, a fourth to fear, a fifth to carking and worldly cares. As envy in *Saul*, covetouſneſſe in *Judas*, ambition in *Abſalom*, uncleanneſſe in *Herod*. This is called in Scripture a *mans right eye, his own iniquity, the ſtumbling block of his iniquity.*

How to know a mans darling ſin.

1. Nothing is ſo pleaſing to the ſoul, nor ſo much ingroſſeth his thoughts as it; mark what thy ſoul is moſt prone to take pleaſure in, *Job* 20.12. and what thou moſt thinkeſt of, *Mat.*6.21. *Job* 17.11. *Hoſ.*14.11.

2. What the Spirit of God in thy moſt ſecret ſoul-ſearchings diſcovers to thee, or thy private friends moſt tell thee of, the guilt of it doth moſt affright thy conſcience when it is awakened.

3. What it is thy heart is moſt carefull to hide, *Job* 10.13. Men have ſeveral diſtinctions and excuſes for it.

4. It is the ſame which moſt interpoſeth in holy duties, *Ezek.*31.33.

How to know when ones darling ſin is mortified:

Quod non placet, non nocet, Rom.7.17. what diſpleaſeth us ſhall never hurt us.

Sin reigneth not:

1. If we have purpoſe againſt it.
2. If we have grief for it.
3. If we ſeek for ſtrength againſt it. *Bains Spirit. Armour.*

A diligent and conſtant care to reſiſt a mans own corruption is a ſure proof of uprightneſſe, and ſuch an one ſhall enjoy the comfort of his ſincerity in due time. This is Satans great bait, and by this ſin thou doſt moſt diſhonour God and wound conſcience; becauſe this ſin ſets up another God againſt God.

The reigning power of ſin lies mainly, if not only in the will. There is a fourfold act in the will, and ſin reigns by every one of them. 1. Election, when one chuſeth what ſin commands 2. Doth conſent to all the laws of ſin. 3. Fruition, Epheſ.4.19. 4. The *imperium* of it, it is the commanding faculty of the ſoul. 2 Sam.22.24. Pſal. 18.23. Ezek.7.19. Every mans boſom ſin ariſeth from the inordinate love of ſome earthly thing, 1 Joh.2.15. *Licitis perimus omnes.* See Mr *Burgeſs* of Grace and Aſſurance, Sect.9.Ser.76.

Chap. V.

Of the Evil of Sinne.

God is not in all his thoughts, or all his thoughts are, there is no God.

1. IN regard of God, it ſtrikes not only at his Sovereignty, *Pſalm* 51.4. but his Being, *Pſalm* 10.4.

It is contrary to the whole nature of God, *Levit.*26.22. *Col.*1.12. ſtrikes at all his Attributes. If we look on the Sovereignty of God, ſin is rebellion, 2 *Sam.*12.9. if on his Juſtice, ſin is iniquity: If on his goodneſſe, ſin is unkindneſſe; but it eſpecially wrongeth the Holineſſe of God in reſpect of its defilement, *Zechary* 11.8. *Amos* 5.21. *Habakkuk* 1.13. *Pſalm* 5.4, 5. If we conſider Gods Holineſſe as a Rule, ſin is a tranſgreſſion; if as an excellency, ſin is a deformity.

Sin is againſt the Father, Son and holy Ghoſt:

Firſt, The Father as a Law-giver, 2 *Sam.* 12. 9. *Pſalm* 119. 126. 1 *John* 3.4.

1. It is an irregularity, we are afraid to break the Laws of men.

2. It is an abuſe of his ſpecial love, 1 *John* 3. 1,2. ſuch cry up the Devil for their Father, 1 *John* 3.8,10.

Secondly, The Son as Redeemer, ſlights his bloud, 1 *John* 3.5. againſt his example, 1 *John* 3.4,7.

Thirdly, The holy Ghoſt, as a Sanctifier, grieves him, *Epheſ.* 4.30. it is againſt his firſt work of regeneration, 2 *Pet.*1.9. *Titus* 3.10.

2. His conſtant reſidence, who dwels and works in them, *Rom.*8.13.

It is a ſeparation or averſion of the ſoul from him in theſe reſpects:

In peccato duo attenduntur, ſcilicet converſio ad commutabile bonum, qua materialiter ſe habet in peccato; & averſio à bono incommutabili, quæ eſt formalis & completiva ratio peccati. Aquin. 2. Qu. 162. Art. 6.

Firſt, It is a taking off the ſoul from the love of God, as the greateſt good, and the fear of God and delight in him, relying on him, committing our ſelves to him, *Jer.*2.12,13. *James* 4.4.

Secondly, A ſeparation from the Law of God as our rule, therefore it is a going beſides, a being without the Law, *John* 3.4. *Mat.*15.6.

In the Law there is:

1. A rectitude, *I have eſteemed thy Commandments in every thing to be right*, ſin is a crookedneſſe, *Pſalm* 125.5.

2. A wiſdom, *Wiſdom is juſtified of her children*; there is a folly in ſin, the wicked man is called a fool often in the *Proverbs*, Jeremy 8.9.

3. There is a purity and holineſſe in the Law, *Thy Commandments are very pure, therefore thy ſervant loveth them*, Rom. 7.12. Sinne is filthineſſe it ſelf.

4. There is an harmony in the Law, ſin is a diſharmony.

5. There is a liberty in the Law, *James* 2.8. *Sin is a bondage*, 2 Tim.2.26.

6. The keeping of the Law brings a reward, but ſin, ſhame and death, *Rom.* 6.22,23.

In the leaſt ſins:

1. There is an infinite breach made betwixt God and us.

2. No finite creature can make up this breach, only an infinite God, who muſt be made man, and a curſe for us.

Thirdly, It takes away the ſoul from the dominion of God, *We will not have this man to reign over us*; therefore it is often called rebellion.

Fourthly, Defaceth the Image of God, it doth this not only *meritoriè* but *phyſicè*, not only provokes God to take away his Image, but in the nature of it blots it out, *Gal.*5.17. as one contrary expels another.

Fifthly, It ſevers us from communion and fellowſhip with God, *Jer.*2.13. *Pſalm* 10.4. *Job* 21.4. it makes much for the eternal ſeparation.

Sixthly, It ſevers us from the conformity and likeneſſe we had with God in our firſt

first Creation, it's a disconformity of our judgments to the judgment of God, and a disagreement of our wils from the will of God.

Seventhly, It alienates the soul from God, and turns it against him as an enemy, *Colos.* 1. 21. men are stiled therefore *haters of God*, Rom. 1. 30. Evil only should be the object of thy hatred, there is no evil in God, *fighters against God*, Acts 5. 39. There is an infiniteness in sinne *objectivè*, though not *subjectivè*, it is committed against an infinite God, though it be in a finite creature.

Two things manifest the enmity of the heart to God. 1. A mans averseness from Christ and the way of the Gospel. 2. His unwillingness to rely upon God alone for succour. *Omne peccatum est deicidium*, say the Schools, It strikes at the very essence or being of God: Every sin saith, I would have no God, Rom. 8. 7. *Abstractum denotat essentiam.* The love of God consists in this; *Velle Deum esse Deum*, say the Schoolmen, to will that God should be what he is; hatred of God, (looking upon him, but *ratione mali*) is the contrary.

Secondly, In respect of all creatures; all the antipathies betwixt the creatures, came in by mans sin, *Genesis* 2. 29. man had an admirable dominion over them before the fall, they took delight to obey him, now they will not be subject to him. They are all fading, deceiving and defiling, *Eccl.* 1. 14. *Titus* 1. 15.

Rom. 8. 23. There is a double curse come upon the creatures, not only a general curse on them all in the fall, but a particular curse; the fig-tree lay under a general curse, and it would have withered with that, but because of the particular curse it withered presently.

Thirdly, The reasonable creatures, it hath defiled the Angels, *Job* 4. 17, 18. the Devil is called *The evil one.*

It poisoned all mankind at one draught, *Rom.* 8. 19, 20. who can reckon up the particular evils that befall him by reason of sin?

Vide Lombard. *lib.* 2. *Sentent. dist.* 25. *&* Aquin. 1, 2. *Quæst.* 85. *Art.* 1. Sins proper end is the dishonour of God, and the ruine and abasement of the nature where it is, the Law hath put another end on it, the manifestation of Gods justice, but Christ puts a new end on it, the Lord will exalt his grace and mercy in the pardoning of it. Sin hath defiled the soul in point of purity, and disquieted it in point of serenity. The soul of man in its creation exceeded the Sun in glory in its greatest splendour.

The evil of sinne goes through the whole man. It is *expoliatio gratuitorum*, say the Schools, a stripping of the soul of all those supernatural excellencies that God gave unto man in his Creation. 2. *Vulneratio naturalium*, the wounding of the soul in things moral and natural, *Naturæ vires non sunt ablatæ sed diminutæ.* A mans soul is carried after truth and good, accompanied with difficulty or delight. As the soul is carried after truth, it is called the mind, as after good the will, as after good that is difficult there is *facultas irascibilis*, heat in the affections; as the good is accompanied with delight, there is *facultas concupiscibilis.* The mind is now carried after error, and there is an unrighteous frame of spirit, one can resist no temptation, there are inordinate affections.

Sin is the utter enemy of the soul, 1 *Pet.* 2. 11. in six particulars:

1. To the purity of it, it hath taken away the beauty of it.
2. To the dignity and excellency of the soul, *Reuben* by sin was cast down from his excellency.
3. To the liberty of it, we are taken captives by Satan at his will.
4. To the strength of the soul, *Ezekiel* 16. 30. the Latines call it, *Impotens libido.*
5. To the peace of the soul, *Ubi peccatum ibi procella.*
6. To the safety and life of the soul, 2 *Thess.* 1. 9.

More especially fleshly lusts, they do more deeply defile, 2 *Peter* 2. 20, 21. and most strongly enslave, they are *peccata maximæ adhærentiæ*, as the Schools speak, *Those that go in to her* (saith *Solomon* of the whore) *return not again*; not usually: they do destroy the peace of the soul, *Vastare conscientiam*, being against natural light, they bring swift destruction. It is unsuitable to thee, contrary to thy duty and new nature, 1 *John* 3. 9.

Sinne is called darkness and crookedness in Scripture, it is a deviation from the Law of God, it deformeth the soul, it is the disease of it, *Psalm* 103. 3. it defileth

fileth the ſoul: there is a *macula* in it: it is called filthineſſe, therefore there needs waſhing, purging, cleanſing.

It brings many calamities on the outward man, many diſeaſes, ſome are born blind, others dumb; ſome reckon up three hundred diſeaſes of the eye; every age diſcovers as new corruptions in the ſouls of men, ſo new diſeaſes in their bodies: Theſe are not from the condition of our nature, as the *Pelagians* ſay, but the demerit of our ſins, natural evils, hunger, thirſt, nakedneſſe, ſhortneſſe of life, there is a certainty of dying, yet an unwillingneſſe to die. *Auſtin* ſaith, after his friend was taken away, he was continually afflicted, *Tadio vivendi & metu moriendi.* Adde to this the loſſe of Heaven, Glory, and the torments of Hell, that God (who is love it ſelf) ſhould judge his creature to eternal torments; ſinne meritoriouſly cauſed hell and maintains it.

It is called evil, *ſine adjecto*, Rom. 7. 13. The holy Ghoſt could not call it by a worſe name than it ſelf. But ſin that it might appear ſin, *prædicatio identica*, and after, that ſin by the commandment might become exceeding ſinfull, hyperbolically ſinfull. It is a ſpreading evil.

Fourthly, It appears from the names of it, it is called *Evil* in the abſtract, *Pſalm* 5. 4. & *Pſalm* 97. 10. It is evil, the worſt evil, all evil, either *formaliter, efficienter*, or *meritorie*. There is more evil in one ſinne than good in all the creatures in Heaven and earth, *Mat.* 16. 26. one ſin will undo the ſoul which all creatures cannot ranſome, becauſe they cannot make God ſatisfaction in point of good or honour, ſin is both *damnum* and *injuria*, a ſoul is loſt and a wrong offered to God.

Fifthly, From the nature of it. That which is only and perfectly contrary to the greateſt good (God) muſt be the greateſt evil, and that which is contrary to all good hath all evil in it.

1. It is contrary to God the greateſt good, *Col.* 1. we are ſaid to be enemies to God, and *Rom.* 1. 30. *Haters of God* It is contrary,

1. To his glory, both eſſential, that which is in himſelf, and ſhines forth in Chriſt, *Heb.* 1. and manifeſtative, that glory which he hath manifeſted in all the works of Creation and Redemption, *Prov.* 16. 3.

1. It denies the glory due to God, *Rom.* 1. 21. *Titus* 1. 16.

2. Deſpiſeth his glory, *Pſalm* 10. 13. *Ezekiel* 13. 19.

3. Reproacheth God and all his Excellencies, his Juſtice, *Rom.* 3. 2. turns mercy and grace into wantonneſſe, abuſeth his patience, all his diſpenſations.

4 Miſemployeth his glory, gives it to ones ſelf, to men, the very Devil, *He caſts out Devils by Beelzebub.*

The damned in hell hate God, becauſe they are ſealed up in their obſtinacy againſt him, Iſa. 51 20. Revel. 16. 9. *Aquinas* brings that place to prove it, Pſalm 74. ult.

2. It wrongs God in his Nature and being, *Pſal.* 14 1. Every ſinner wiſheth there were no God; he hates God for himſelf; ſo the Devil and damned.

2. It is contrary to the Rule of goodneſſe, the Law; it is a tranſgreſſion of it, it looks upon it as a vain thing, *Pro* 1. 7. as a needleſſe thing, *Heb.* 2. 3. 1 *Theſſ.* 5. 20. as a burden or yoke, *Pſalm* 2. 3. *Eſay* 5 21, 24. as a hatefull thing, *Leviticus* 26. 15. as an unreaſonable thing, *Pſalm* 107. 11.

Sixthly, It hath been alwayes counted the greateſt evil by thoſe that are able to judge.

1. By God he hates nothing but ſin, he loves himſelf, his Son, his people, all his creatures: but his hatred is ſet on ſin onely, therefore he counts nothing evil but ſinne.

2. Chriſt was content to undergo all other evils.

The Angels dare not ſin, Jude v. 9. The creatures are not exorbitant. Aquin. *part* 1. *Q.* 48. *Art.* 6. proves, that *Culpa habet plus de ratione mali quam pœna*; 1. *Quia ex malo culpæ ſit aliquis malus, non ex malo pœnæ*; 2. *Quia Deus eſt auctor mali pœnæ, non autem mali culpæ.* Gods greateſt puniſhment is to puniſh ſin with ſin. He that is filthy, let him be filthy ſtill, the greateſt puniſhment in hell is ſin, as the Saints obedience in Heaven is *pars præmii*, ſo the blaſphemy of the wicked in hell is *pars pœnæ*, ſay the Schoolmen. There is more evil in the cauſe than the effect.

3. The Saints counted nothing evil in compariſon of ſinne, *Heb.* 11. 25. The Martyrs choſe rather to lay down their lives, than to admit of any thing againſt their conſcicences. *Mallem, ego mundus à peccato gehennam intrare quam peccatorum ſordibus pollutus regnum Cælorum tenere*, ſaith *Anſelme.* One ſhould rather venture the ſalvation of all mankind, than commit one ſin to ſave them.

Seventhly, There is more evil in ſin than in all ſufferings whatſoever, they are

but

but the issues of sin: *Moses chose rather affliction, than to enjoy the pleasures of sin for a season.*

Sin is a transgression of Gods Law, *Matth.* 5. 19. and deserves hell, *Rom.* 6. *ult.* *Luke* 6. 20. to 23.

2. In the evil of affliction the offence is done to us; in sin the offence is done to God.

3. Sin separates from God, *Esay* 59. 2. but affliction doth not.

4. Sin is evil in it self, but affliction not so, *Heb.* 12. 11.

5. An afflicted estate may consist with love of God, not a sinfull.

6. Afflictions may be good if sanctified to us, *Rom.* 8. 28. not sins, *Rom.* 7. 23.

7. Nothing debaseth a man more than sin: *Nebuchadnezzar* put out among the beasts was in a worse condition, than *Daniel* when put into the Lions den.

8. The evil of suffering is but momentany, of sin everlasting.

9. Christ delivered us from the greatest evil, *viz.* sin, *Mat.* 1, 21. *Acts* 3. 26.

10. Sin hinders prayer, 1 *Peter* 3. 7. affliction quickens to duty, *Esay* 26. 6.

For Suffering:

1. We have Gods warrant, are called to it, 1 *Pet.* 2. 13.

2. His command to take up our Crosse.

3. Christs example, he hath left us a copy to write after.

4. The end of sufferings is glory, of sin shame.

5. By suffering we lose some outward good, by sin the soul.

6. God hath promised to be with us in suffering, never in sinning.

Sin made hell, *Rom.* 2. 5, 11. and is worse than Hell: Puts a sting into death, 1 *Cor.* 15. 56.

1. God is the author of all punishment, and of hell it self: *Tophet is prepared,* but he is not the author of sin, *James* 1. 14.

2. Some say Christ underwent the torments of * Hell in the essential parts of them, the wrath of God immediately upon his soul, but would not admit of the least sin, *Psalm* 110. *ult.*

3. In hell there is some good, the vindicative justice of God is glorified, there is no good in sinne.

4. Hell is *contra bonum creatum* against a created good, sinne *contra bonum increatum,* against an uncreated good, the glory of God.

Eighthly, Every sin is after a sort the greatest evil, as God is the greatest good. After a sort (I say) *Non datur summum malum, quod sit causa omnis mali,* say the Schools. For it would then follow, that there are two first Principles of things good and evil, which was the heresie of the *Manichees.*

1. God is *per se bonus,* so sinne is *per se malum,* evil in it self, and good in no respect.

2. As God is to be loved for himself, because he is the chiefest good, so sinne is to be hated for it self, one should hate sin as sin, and then he will hate every sin, *aquatenus ad omne valet consequentia.*

3. God is the great reward of himself, and sin the great punishment of it self, *Hosea* 8. 11. *Austin* speaks of a *pœnalis vitiositas.*

Ninthly, Every one sin doth virtually contain in it all sins, an idle word the sin against the holy Ghost, *Rom.* 5. 14. the sinne of *Adam* is called one mans offence. See *Heb.* 12. 15.

Therefore it is the property of a gracious heart to choose the greatest afflictions before the least sinne, *Heb.* 11. 25. *Ne minimum malum propter maximum bonum.*

1. What pains you most, *Zec.* 12. 10. What is your deep, constant, lasting trouble. 2. When you are afflicted, do you desire to have affliction sanctified or removed Job 36. 21.

Robertus Winchelsey *Archiepiscopus* Cantuariensis *sæpe hanc usurpare solebat sententiam, cum de ærumnis quas in exilio perpessus est incideret mentio, nihil nocebit adversitas ubi nulla iniquitas dominatur.* Godwinus *de Præsul. Ang. Comment.*

* See *Field* on the Church, p. 418. *Perk.* vol. 1. pag. 215. B. *Bilson* dislikes this in his Full Redemp. of mankind by the death of Christ, from p. 14. to 136. Pag. 135. he saith, that hell pains were never added to Christs crosse for 1300 years since the Apostles time.

Chap. VI.

Of the Degrees of Sinne.

IT was an errour of the [a] Stoicks which *Tully* refuted, and of the Jovinians which *Jerome* refuted, that all ſinns were equal. Though all ſinnes be mortal yet they are not equal. They are diſtinguiſhed in name and really, there are ſeveral puniſhments, one ſin may be heavier and greater than another in divers reſpects.

[a] The Stoicks thought all ſinnes were of an equal nature, becauſe to ſin is *tranſilire lineas*, to paſſe the bounds, but ſome may ſhoot wider than others, though both miſs the mark. The Scripture evidently confutes this opinion, *John* 16. 11. 1 *Timothy* 5. 8. *Ezekiel* 16. 47. 2 *Peter* 2. 26, 27. Some ſins are compared to Camels, others to Gnats, ſome to Beams, others to Motes, ſome to Talents, others to farthings. As there are degrees of graces and virtues, ſo of ſinnes. He that commits adultery by carnall copulation, is a greater ſinner than he that looks upon a woman to luſt after her. He that cals his brother *Raca* is not ſo great a murtherer as he that takes away his life.

In reſpect of the object, 1 *Sam.* 2. 25. *Zech.* 2. 8. *Pſal.* 7. 5. *Prov.* 3. 29. *Exod.* 22. 28. *Acts* 23. 5. Idolatry is a greater ſin than theft, the cauſe *Lev.* 4. 2. & 6. 2. the Law, quality, *Prov.* 6. 30, 31. the matter, the ſoul-ſinning, *Matth.* 5. 13. and 10. 15. *Luke* 12. 27. *John* 19. 11. the ſin of a profeſſour or publick perſon : *Alphonſus*, King of *Spain* ſaid, a great man could not commit a little ſin, the time, 1 *Samuel* 2. 17. *John* 9. 41. the place, effects, end, and manner of ſinning, as when one knows it to be a ſin and commits it, when ſins are lived in, one committed in the neck of another, or the ſame ſin is often committed.

There are greater puniſhments alſo for greater ſinners. See *Mat.* 10. 15. & 11. 22 & 23. 14. & *John* 19. 11.

There are *Fautores*, *actores*, and *authores*. Sins againſt the firſt table, *cæteris paribus* are greater than ſins againſt the ſecond,

A ſin againſt God in that reſpect is greater than a ſin againſt man.

1. From the object who is ſo infinitely excellent.

2. The graces which have reference to God, are far more than the duties to our neighbour.

3. There is a leſſe motive to offend God than our neighbour.

4. It doth therefore become a ſin, becauſe God is diſobeyed, whoſe Law is to love our brother.

5. By proportion, if a ſinne againſt our neighbour be leſſe which is againſt his goods than his life, becauſe it is a greater good, then much more concerning God : Life is a greater good than riches, God is to be more eſteemed than life or goods are.

6. That which is againſt a higher end, is a more hainous ſinne; there are ſenſuall and ſpirituall luſts, *Eph.* 2. 3. 2 *Cor.* 7. 1. ſinnes of the ſoul are greater than the ſinnes of the body in that reſpect, though otherwiſe there are greater aggravations, therefore the heart is called the good or bad treaſure, becauſe it gives all the ſinfulneſſe to the action.

See *Shepheard's* Sincere Convert, *chap.* 3. *Peccata ſpiritualia ſunt majoris culpæ quam peccata carnalia, non quaſi quodlibet peccatum ſpirituale ſit majoris culpæ quolibet peccato carnali, ſed quia conſiderata hac ſolâ differentia ſpiritualitatis & carnalitatis graviora ſunt, quam cetera peccata, cæteris paribus.* Aquinas 1, 2. qu. 73. art. 5. *vide plura ibid.*

Inward ſins are greater than outward ſins, *Mat.* 5. 27. *Pſalm* 5. 9.

1. They are the cauſes of outward ſinnes, *Matthew* 15. 18, 19. and 12. 35. *John* 13. 2.

2. They are the corruption of the chief part of a man, the underſtanding, judgement, thoughts, *Mat.* 6. 22. hence the Apoſtle praies for ſanctification in the Spirit, *Eph.* 4. 23.

3. They are againſt the chiefeſt part of Gods Law in regard of the obligation of

it,

it, *Rom.* 7. it is ſpiritual, his Law looks to the ſpirit and ſoul of a man.

4. From the contrary, inward obedience is far more acceptable, that is a great complaint by the Prophets, *this people draw nigh with their lips, but their hearts is far from me.*

5. The ſinnes of the Spirit do moſt imitate and and reſemble the Devil, he cannot be a Drunkard, an Adulterer, becauſe he is a ſpiritual ſubſtance, therefore his ſinnes are pride, malice, and envy, *Rom.* 2. 29. the Devils are called ſpiritual wickedneſſes, *Eph.* 6. all ſin is from Satan *per modum ſervitutis*, ſpiritual ſins *per modum imaginis.*

6. Where there is the greateſt delight and union, there is the greater ſinfulneſs, they rejoyced to do evill, *Amos* 3.

1. They are more abundantly in the heart than in the life, *Out of the abundance of the heart the mouth ſpeaks.*

2. They are continually in the heart, *Romans* 2. *Sinne that dwels in me.* Evill thoughts are, 1. A tranſgreſſion of the Law, as well as outward acts, the Law ſaith, *Thou ſhalt not luſt*, Deut. 15. 9. ſome ſinnes are perfected in the thought, as envy and malice, though they come not into act, the Devils wrath, malice, envy, make him an unclean ſpirit. 2. We are called to repent of thoughts, and ask pardon of them, *Acts* 8. 22. See *Iſaiah* 55. 7. the heart is the ſeat of the thoughts, God cals for the heart. 3. Conſider the multitude of our vain thoughts.

Luſts are, 1. Radicall, and habituall ſo corrupt nature in general *James* 1. 14. this is called the body of ſinne and of death, in the 6th and 7th Chapters of the *Romans.* 2. Acted. 1. Without conſent, *Rom.* 7. 7. 2. With conſent, *James* 1. 15. & 4. 1, 2. All evil is worſt in the fountain, *Matth.* 21. 31. Senſual luſts deprive us of communion with God, we

7. They are as incompatible with grace and ſanctification as outward groſs ſins are, for that is a holy nature, and regeneration is chiefly in the underſtanding and will.

8. They do more ſtrongly oppoſe the Spirit of God which works upon the ſoul firſt and the intellectual parts.

9. The cure of theſe is harder, partly becauſe they are more rooted, and partly becauſe they are more unperceivable, and alſo becauſe there are not thoſe bridles to curb them which might be in outward ſins: there diſgrace hinders, and the Laws of men. There are *peccata carnalia & majoris infamiæ, & ſpiritualia & majoris culpæ.* Gerſon. Yet outward ſins in ſome reſpects are above theſe.

1. Becauſe they are more ſcandalous and offenſive.

2. Outward acts ſtrengthen inward corruptions more.

3. They ſometimes argue a more ſenſeleſs and cauterized conſcience.

4. There are greater means and motives againſt theſe, a mans natural conſcience tels him that theſe outward acts are ſins.

can never give them content, they are diſquieting and debaſing luſts. Spirituall luſts uſually aſſault the higheſt perſons, men of greateſt parts, *Rom.* 1. 30. *Elymas, Achitophel, Jeroboam, Machiavel*, and of high condition, the very Saints are apt to be proud of ſpirituall gifts, theſe luſts are more ſubtle and deceitfull than ſenſuall luſts, they are not eaſily diſcerned, and have ſpecious pretences, one is not ſoon convinced of ſpirituall pride. The operation of ſpirituall luſts is more vehement and impetuous, the body moves ſlowly but the thoughts ſwifter than the Sun. Senſuall luſts make us like a Beaſt, ſpirituall like the Devill, *Judas* is called Satan.

Sins of omiſſion are great ſins, there are great threatnings againſt them, *Judges* 5. 23. They defraud God of his right, *Luke* 13. 7. *Jeremiah* 20. 25. they fit the heart for doing evill, *Pſalm* 14. 4. the not doing of good is the doing of evill *James* 4. 17.

The Law of God is affirmative and negative, it conſiſts of precepts and prohibitions, *Pſal.* 34. 14. and 37. 27. *Iſa.* 1. 16. *Rom.* 12. 9. *Amos* 5. 15. they argue a contempt of Gods authority, as well as ſinnes of commiſſion, and as much hatred of God and our unregeneracy, *Epheſ.* 2. 10. *Rom.* 3. 10.

They proceed from evill cauſes, and produce evil effects.

They proceed,

1. From prophaneneſs, the remainders of corruption in the beſt, *Job* 21. 15.

2. From ſloath, *Matthew* 25. 26. *Canticles* 5. 2.

3. From worldlineſs, *Luke* 14. 18.

4. From delay of duty, *Acts* 24. 25.
5. From flatneſs in duty.

2. They produce evil effects.

In the inward man grace languiſheth, luſts increaſe, 1 *Theſſalonians* 6. 19, 20. *Job* 15. 4. And in the outward man, men thrive not in the world, the neglect of worſhip and charity, *Jeremiah* 10. 25. *Matthew* 25. 42.

They are the great ſins of our lives, and go beyond ſins of commiſſion in theſe particulars.

There is in Chriſt both active and paſſive obedience his active anſwers the precept, his paſſive your tranſgreſſion of the prohibition. *Pœna damni* in hell anſwers to ſins of omiſſion, as *ſenſus* to thoſe of commiſſion.

1. The greatneſs of the evil of ſin is to be meaſured by the greatneſs of the Law, that is the greateſt Law in which the mind of the Law-giver is moſt. In every commandement there is a precept and prohibition, the precept commands duty, the prohibition forbids ſin, omiſſions are againſt the precept the main thing, the curſe is but the accidental part. He breaks the firſt Commandment, hath not *Jehovah* for his God, who doth not love, fear, truſt in him; as well as he that ſets up an Idol to worſhip him.

2. The firſt and main evil of ſin was in the omiſſion. Sin firſt draws away from God before it enticeth, *James* 1. 22. *Jeremiah* 2. 13. To ſpeak exactly, there is no ſin but that of omiſſion, it is a deficiency and coming ſhort of the rule.

3. The ſtate of unregeneracy lies mainly in the ſins of omiſſion, there is much more evil in a ſtate of ſin than in the act of it, *Epheſians* 2. 12. the reign of ſin is more ſeen in omiſſion than commiſion, there is a higher act of ſoveraingty in the negative voice, than in any poſitive Law.

When Satan tempted *Eve*, he firſt turned the heart from God. *Malum commiſſionis & omiſſionis in aliquibus conveniunt & in aliquibus differunt. Conveniunt,* 1. *Quod utrumque contra legem.* 2. *Quod utrumque etiam eſt privatio rectitudinis debitæ & per legem requiſitæ. Differunt tamen,* 1. *Quia malum omiſſionis eſt contra præceptum affirmativum: Commiſſionis contra præceptum negativum.* 2. *Differunt ratione fundamenti; quia malum commiſſionis immediatè ſemper fundatur in actu aliquo aut habitu; malum omiſſionis non ſed in ipſa anima,* Barlow. *exercit.* 2.

Sinnes of omiſſion are not all alike, ſome are greater, ſome leſſer.
1. The greater the duty, the worſe the omiſſion, as of faith, love, and the fear of God.
2. The more ſeaſonable the duty, the worſe the neglect, *Eſth.* 4. 13. *Prov.* 17. 26.
3. The more general and common, the worſe the neglect, *Jer.* 10. 25.
4. The eaſier the duty, the worſe the neglect, *Amos* 2. 16. *Luke* 16. 29. as in *Adams* ſinne. 5. When the duty is ſtrongly inforced by the Spirit of God, *Job* 15. 4. 6. When the omiſſion is continued, though the puniſhment of it be upon us, *Rev.* 2. 18. 7. To omit the good we have found benefit and ſweetneſſe by, *Iſa.* 43. 22. A ſinne of omiſſion is an averſion of the heart from God and duty in ſome thing commanded, as that of commiſſion is a converſion or turning to the creature and ſomething forbidden, *Jud.* 5. 23. *Jer.* 10. 25. 2 *Theſ.* 1. 7, 8. 1 *Cor.* 9. 16. There is an averſion from God before there is a converſion to the creature, *James* 1. 14.

4. The ground of every ſin of commiſſion is a ſin of omiſſion, turning away the ſoul from God, *Pſalm* 14. 1, 2. *Job* 15. 4. *James* 1. 14. *John* 20. 24, 25. *Romans* 1. 21. compared with 24. 2 *Theſ.* 2. 10.

5. The greatneſs of ſin is meaſured by the miſchief it doth the ſinner, ſins againſt the Goſpel are greater than thoſe againſt the Law, ſinnes of commiſſion make the wound, ſins of omiſſion keep you from the plaiſter, *John* 3. ult.

6. Theſe are the ſinnes which Chriſt will mainly enquire after, *Matthew* 25. 42, 43.

We ſhould loathe ſinnes of omiſſion which in the world are little made of, 1 *Samuel* 12. 23. *Wo unto me if I Preach not the Goſpel,* ſaith *Paul. Peter* and *John* ſay, *We cannot but ſpeak the things which we have heard.* Theſe omiſſions directly oppoſe the will, law, and honour of God, as well as the committing of foul faults. 2. They will damn us as well as commiſſions. 3. They will make way for groſs evil deeds.

There are three ſorts of omiſſions,

1. Totall, non-performances, not praying, reading, hearing, meditating; *Pſalm* 14. 4, 5.

2. Seldome performances, intermiſſion or performing of duties unevenly, 1 *Theſſalonians* 5. 17. *Coloſſians* 4. 2.

3. Slighty performances, when we keep a tract of duty, but do it cuſtomarily, pray not fervently and ſpiritually, *Romans* 12. 11.

Sinnes

Sins of commiſſion are greater in ſome reſpects,

1. We ſeem to be more inclined to ſins of commiſſion, we cannot indure the yoak, we are ready to eat the forbidden fruit.

2. They are more ſenſible to us, natural conſcience will ſmite for them.

3. They harden more, *David* was along time before he repented of his adultery.

4. There is more expreſſe contrariety to God in theſe.

5. They are ever accompanied with omiſſions of good, *James* 1.14. *Jeremiah* 2. 13.

Sins againſt the Goſpel are greater than ſins againſt the Law.

1. The more Laws are tranſgreſt the greater the ſin.

There are three ſorts of Laws,

1. The Law of nature, which teacheth to do good to them that do good to us. *Matthew* 5.43.

2. The Morall Law, which requires ſubjection to whatever God commands.

3. The Law of faith, *Rom.* 3. 27. which requires ſubjection to God in his Son: all theſe are broken by ſinning againſt the Goſpel.

2. The more of the mind of the Law-giver is in the Law, the greater is the ſin, *Mens legis eſt lex:* Gods mind is clearly ſeen in the Goſpel, *viz.* the exalting of himſelf in his Son, *Proverbs* 8. 30.

3. The more any one ſins againſt light, the greater the ſin; there was never ſuch a diſcovery of the filthineſs of ſin, nor of the juſtice of God upon: ſinit could not be purged but by the bloud of God, *Acts* 12.28. See *Epheſians* 5.26. never ſuch a diſcovery of Gods grace as in the New Covenant, a ſecond Covenant was never tendred to the Devils, *John* 15. 22.

Goſpell-ſinnes are theſe.
1. Unbelief of the promiſes.
2. Impenitence.
3. Apoſtaſie.
4. Preſumption, or diſpaire.

4. They are ſins againſt higher love; God loved *Adam* and the Angels *Amore amicitiæ*, they had never offended him, he loved us *Amore miſericordiæ*, Romans 5. 8. he loved *Adam* and Angels in themſelves, us in Chriſt, *Epheſians* 1. 6.

5. Theſe ſins make way for the ſin againſt the holy Ghoſt, *Mat.* 12. 32. *Objectum hujus peccati non eſt lex ſed Evangelium.*

There are three notable places in the *Hebrews*, *Heb.* 2. 3. & 10. 28, 29. & 12. 25. See *Heb.* 6. 6.

The ſins of Gods people are greater than others ſins. They diſhonour God more, they ſin againſt greater obligations, are more contagious.

In eadem ſpecie peccati gravius peccat fidelis quam infidelis, Grace aggravates and heightens ſin. They ſin, 1. Againſt the cleareſt light, *Pſalm* 51. 6. 2. The deareſt love, peculiar goodneſs, electing love, *Eſay* 1. 4. 3. Againſt ſpecial grace and the aſſiſtance of Gods Spirit, *Epheſians* 4. 30. 4. Againſt ſpecial Covenant and ingagement, *Jeremiah* 2. 20. and ſpecial deliverance from great dangers, *Ezra* 9. 13, 14. 5. Againſt more glorious comforts, ſome taſte and experience of the bitterneſſe of ſin, the ſweetneſs of obedience and communion.

Yet the ſins of the godly in other reſpects are not ſo bad as thoſe of the wicked.

1. All in a godly man is not ingaged in ſin. He that is born of God, ſins not at that rate as the wicked do.

2. There is a ſeed remaining, a principle of grace that oppoſeth ſin in his iniquity, there is not leudneſs.

3. He is under mercy when he ſins, 1 *John* 3. 2. the other is under wrath.

4. Gets ſome advantage by his fals, the other grows worſe.

By the greatneſſe of the precept we may judg of the greatneſſe of the tranſgreſſion, *Matth.* 22. 38.

Of all ſins to be without God, or out of Covenant with God, is the greateſt ſinne; it is againſt the great command in the Law, the firſt Commandment, and the great promiſe in the Goſpel.

Thoſe ſins wherein a mans ſelf is the object are the worſt of all ſins, ſelf-deceit is the worſt of all deceits, and ſelf-murder is the worſt of all murders.

There are ſome particular ſinnes which moſt grieve the holy Ghoſt, *Epheſians* 4. 30.

1. Againſt the firſt Table.

1. Hardneſs of heart, *Mark* 3. 5. *Acts* 17. 51.

2. Murmuring againſt Gods providence, *Mal.* 2. 17.

3. Senſuality, or an inclination to carnal delights, *Jude* 19. ſuch are uncapable of the illumination of the ſpirit, *Epheſians* 5. 18. of the quickning and efficacy of the Spirit, *Hoſea* 4. 19. and are ſtrangers to the comforts of the Spirit.

4. Worldlineſs, 1 *Peter* 1. 3. 2 *Corinthians* 5.

5. Idle and wandring thoughts in duty, *Ezekiel* 33. 31. the nouriſhing of vain thoughts in the heart, *Jeremiah* 4. 14.

6. Security and careleſneſs in the ſpiritual life, 2 *Timothy* 1. 6.

7. Deſiring the gifts and graces of the Spirit for a wrong end, *Pſalm* 51. 15. As *Simon Magus* would have the gifts of the Spirit to keep up his reputation.

2. Againſt the ſecond Table.

1. Raſh anger, contrary to love meekneſs and gentleneſs, *Gal.* 5. 20. 1 *Tim.* 2 8. 1 *Peter* 3. 7. *Eph.* 4. 26, 27.

2. Corrupt communication, *Epheſians* 4. 29. *James* 3. 11.

3. Idleneſs in our callings.

4. Lying, *Eph.* 4. 31. *John* 8. 44. *Prov.* 6. 19.

The degrees of ſin in a mans own heart, or the conception, birth and perfection of ſin there.

1. Fomes ſeu depravatio inhærens.

2. Suggeſtiones cogitationum & affectuum, id eſt, quando depravatio originalis movet ſe aliqua inclinatione.

First, Injection or ſuggeſtion from Satan, which ſtirs up the luſts in the heart, 1 *John* 5. 19.

Secondly, The ſoul receives the thought, there muſt be *Partus cordis* as well as *ſeminarium noſtis*. Bernard. *Job* 17. 11.

Thirdly, *Delectatio*, the ſoul is pleas'd with ſuch thoughts, ſo *Eve*.

Fourthly, Upon this the will conſenteth, then luſt is conceived.

Fifthly, There is a conſultation in the ſoul how to bring this into act, *Romans* 13. 14.

3. Delectatio. 4. Conſenſus. 5. Ipſum opus. *Chemnit. loc. Commun.*

As there is a growth in grace, ſo there is a thriving in ſin, when men are ſoon drawn to ſin, delight in it, ſin with little reſiſtance, ſhame, or fear, are bold and reſolute in ſinning, ruſh into it, as the horſe into the battle, *Eccleſiaſtes* 8. 11. *Epheſians* 4. 19.

Vice is firſt *pleaſing*, then it grows *eaſie*, then *delightfull*, then *frequent*, then *habituall*, then *confirmed*, then the man is *impenitent*, then he is *obſtinate*, then he *reſolves never to repent*, and then he is *damned*. Dr *Jer. Taylor* on *Jer.* 7. 9. 2d *part*.

CHAP. VII.

That all Sinnes are Mortal.

THe Schoolmen [a] and their followers the Jesuites [b] distinguish sins into Venial and Mortal. Some sins say they are *sua natura*, in their own nature venial, others mortal, of which they reckon up seven. *Veniale quod est praeter, mortale quod est contra legem.* As all sin except that against the holy Ghost *Mark* 7.29. is venial in Christ, so without him is all mortal and deadly, *Cartw.* on *Matthew* 5. 23.

Lex Dei prohibet omnia etiam levissima peccata quae venialia vocabulo antiquo, sed inepte & impie ab adversariis usurpato, vocantur. Baronius *Disput. Theol. de peccato mortali & veniali. Sectione* 1. *Vide plura ibid. Sectione* 2. *&* 3. [a] Aquinas 1ª 2æ, *Quæst.* 88. *Artic.* 1, *&c.* [b] Bellarm. *de Amiss. grat. & statu peccati*, lib. 1. cap. 3, *&c.* See Dr *Halls* No peace with *Rome*; and Dr *Prid.* Serm. 2. on *Matth.* 5. 25. p. 42. to 47. Mr *Pemble* of Justification, Sect. 3. cap. 4. pag. 144,145,146. And Mr *Burgesse* of Justification, pag. 206, 207. and Dr *Featleys Vertumnus Romanus*, pag. 28, 29. *Videtur distinctio nata ex disciplina veteris ecclesiæ : apud quam* venialia peccata *erant, pro quibus non exigeretur satisfactio ecclesiastica. Quod verò tolerabile erat in foro Ecclesiæ, sophistæ postea malè traxerunt ad forum Dei & Conscientiæ.* Paræus *in Ursini Corpus Doctrinæ Christianæ, par.* 1. *quæst.* 7.

All sinne deserveth eternal death, *Romans* 6. 23. as appeareth by the opposition of life everlasting, which the Apostle joyneth in the same verse, *Id. ibid.* There is the merit of Hell in every idle word, because the wages of sinne as sinne is death.

Every transgression of the Law is worthy of death, *Galatians* 3. 10 Every sin is a transgressiou of the Law, 1 *John* 3. 4. Rainold. *de l.* Apoc. *Tom.* 2. *c.* 164, *&* 165. See *Deuteronomy* 27.26. & 30.19. *Ezekiel* 18.4. *James* 2.10. *Numbers* 15.22,23,24. 1 *Corinthians* 15. 56.

Bellarmine seeks to elude these and that other place with these glosses, The soul that sinneth, that is, mortally, shall die; the wages of sin, that is, of mortal sin, is death; and the sting of death is sinne, that is, deadly sinne; these are tautologies; as if the Prophet had said, The soul that sinneth a sinne unto death shall die; and the Apostle, sinne that deserveth death deserveth death; He saith they are venial *ex natura sua*, such as if God please to remit the temporal punishment, they are so little that he cannot inflict eternal for them, they are venial *propter parvitatem materiæ, & imperfectionem actus.*

Quodvis peccatum peccantem in rigore legis morte involveret, si persona absque misericordia Dei in Christo judicaretur. Episc. Daven.

Sinnes may be termed venial and mortal : 1. Either *comparatè* in comparison of others; or *simpliciter* simply and in themselves, and that either, 1. *Ex natura sua*, of their own nature. 2. *Ex gratia* by favour or indulgence. 3. *Ex eventu* in the issue or event; in the two last respects all the sins of the elect are venial, but no sins *ex natura sua* are venial, that is, such as in their own nature deserve pardon, *Nullum peccatum est veniale dum placet : sicut nullum mortale si verè displicet.* August. *Ambrosius* saith, All mortal sins are made venial by repentance.

Object. *Matth.* 5. 22 *. There are two punishments lesse than hell fire, Therefore all sins are not mortal.

Bellarminus *distinguit inter peccata quæ sunt contra legem, & quæ sunt præter legem, ut peccata venialia. Sed excogitatum est commentum nullius momenti & ponderis, Ubi enim in tota Scriptura reperient aliquid esse peccatum quod sit præter legem, nisi fortè opera supererogationis esse peccata venialia censeant, quæ præter legis mandata esse dicunt. Certè furari obolum (quod exemplum* Bellarminus *affert) directè pugnat contra mandatum*, non furaberis. *Mentiri vel jocosè vel officiosè est contra mandatum*, non dices falsum testimonium. Johannes Fisherus *Roffensis Episc. planè* Luthero *concessit, peccatum esse veniale tantum ex misericordia Dei. Venialia appellantur quædam peccata ab eventu, quia condonantur, non quod per se venia digna sint. Agnoscimus* Joannem, 1 *Jo.* 5. 17. *distinguere inter peccatum ad mortem, & non ad mortem, sed in hac oppositione per peccatum ad mortem, non intelligit quod mortem non meretur, sed in quo aliquis non moritur, vel quod tale non est, ex quo peccator non possit revocari ad meliorem mentem. Si autem intelligi hoc deberet de peccato mortali quod Pontificij à veniali distinguunt, sequeretur nullas preces fieri debere in Ecclesia nisi pro iis qui venialiter peccant, quod ipsi absurdum judicabunt, ut contrarium sua praxi confirmant.* Riveti *Cathol. Orthod. Tract. quart quæst.* 13. * This place *Bellarmine* urgeth, *De amiss. grat. & statu peccati*, l. 1. c. 9.

Answ.

Anſw. That which our Saviour ſpeaketh here of three ſeveral puniſhments, is ſpoken by alluſion to the proceeding in the Civil Courts in *Judæa*, and all that can be gathered from thence is but this, That as there are differences of ſins, ſo there ſhall be of puniſhments hereafter.

2. *Maldonate* the Jeſuite ingenuouſly confeſſeth that by councel and judgement the eternal death of the ſoul is underſtood, yet with this difference, that a leſs degree of torment in hell is underſtood by the word Judgment than Councel, and a leſs by Councel than by hell fire.

Bellarmin ubi ſupra. The Papiſts have deviſed ſmoaky diſtinctions of *peccatum ſimpliciter*, and *ſecundum quid*, they ſay, Venial ſin is not properly ſin, but imperfectly and analogically, no tranſgreſſion, but prætergreſſion of the divine Law, and that it is pardoned without repentance, even by the outward ſprinkling of holy water.

Object. *Matthew* 5. 26. and 7. 5. and *Luke* 6. 41. 1 *Corinthians* 3. 12. Some ſinnes there are compared to very light things, as hay, ſtubble, a mote, a farthing.

Anſw. 1. Some ſins in compariſon of others may be ſaid to be light, as a mote is little to a beam, a farthing to a pound, yet no ſinne committed againſt God may be ſimply termed light or little, *Zach.* 1. 5. being committed againſt an infinite God, and having coſt an infinite price.

2. A mote if it be not taken out of the eye hindereth the ſight, ſo the leaſt ſin hinhindereth grace, and is ſufficient to damn the ſoul.

Omnis tranſgreſſio legis eſt quiddam admiſſum contra legem, ſed omne peccatum eſt tranſgreſſio legis divinæ, 1 Joan. 3. 4. *Peccatum eſt dictum, vel factum vel concupitum contra legem Dei.* Auguſtinus contra Fauſtum, *lib.* 22. *cap.* 27. *Sic* Bernardus, *Omne peccatum contra legem Dei præſumitur, de præcepto & diſpenſ. cap.* 14. *Sic inter ipſos Pontificios* Durandus, Gerſon, Vega, *aliique. Vide* Bellarm. *de Juſtif. l.* 4. *c.* 13. 2. *Omnia peccata venialia lege divina prohibentur, ergo ſunt contra legem.* 3. *Recta rationi adverſantur, recta ratio enim dictat verba otioſa, cogitationes inordinatas eſſe mala illicita & fugienda, ergo contrariantur legi divinæ Epiſc.* Dav. *de juſtitia actuali, c.* 48. *Vide plura ibid.*

3. Chriſt by the farthing *Matthew* 5. underſtands the laſt paiment of debt, not ſinne; and the Apoſtle light and vain Doctrine by hay and ſtubble: Purgatory is to cleanſe men from their leſſer ſins, but pretious Doctrines or good works are there tried by fire.

Object. James 1. 15. *Sin when it is perfected brings forth death*, therefore not every ſin, not ſin in every degree.

Anſw. The Apoſtle there ſets forth the method and order how ſinne comes to the height; the word he uſeth for ſinne is of the feminine gender, ſpeaking of the conception and production of ſin, he ſaith, Sin when it is finiſht brings forth death actually, the leaſt ſinne merits death; or the Apoſtle ſhews when death appears to us moſt, not in its conception and production, but when it is finiſht.

Object. *Matthew* 12. 36. He ſaith not, we ſhall be condemned for every idle word, but only that we ſhall be called to anſwer for it.

Anſw. The ſame phraſe is uſed concerning all kind of ſinnes, yea thoſe that are greateſt and moſt grievous.

Object. There is a mortal ſin, 1 *John* 5. 16. therefore a venial ſin.

Anſw. He ſpeaks of a mortal ſin, not by nature, or by merit, but by event, the event of which ſhall certainly be death, and the perſon out of all hope of pardon. *Vide* Bezam.

Of all words ſinne hath no diminutive, not in any tongue known to us commonly, only the Spaniard hath his Peccadillio, a petty ſin, Dr *Clark.*

Sinnes conſidered in reference to the object are all great, ſo *Peccata ſunt æqualia.*

2. The leaſt ſin that ever was committed had in it the whole nature of ſin, it is *tam peccatum*, as truly ſin as the greateſt.

Chap. VIII.

Of the Cauſe of Sinne.

SIN properly is nothing formally ſubſiſting or exiſting (for then God ſhould be the author of it) but it is an ataxy or abſence of goodneſs and uprightneſs in the thing that ſubſiſteth, *Pſalm* 5. 4. 1 *John* 2. 16. 1 *John* 1. 5. *Habakkuk* 1.13. *Job* 34.10.

Perkins Caſ. of Conſc. *In peccato nihil poſitivum*, ſay the Schoolmen. *Vide* Calvin. *Inſtit. lib.* 2. *cap.* 4. *Deus non eſt eorum ultor, quorum eſt autor. Vide* Strang. *De voluntate & Actionibus Dei circa peccatum, ſuperlativè impius quidem, nedum*

The *Manichees* think that God can by no means be ſaid to will ſinne, therefore they held two principles, *ſummum bonum*, from which all good things, and *ſummum malum*, from which all both ſins and puniſhments. They thought it abſurd and impoſſible for any evil to proceed from the chiefeſt good. But there can not be a *ſummum malum*, as there is a *ſummum bonum*, becauſe evill in its own nature is nothing elſe but *privatio boni*, ſinne a privation of juſtice and rectitude, and an aberration from the Law, and every privation muſt neceſſarily be in ſome ſubject.

lib. 1. *cap* 12, &c. *& lib.* 2. *cap.* 1. *Actor in malo*, not *Author mali. Vix ullus unquam extitit adeò impius qui aſſeruit Deum eſſe authorem peccati, ſeu mali moralis, ut ſumitur pro malitia ipſa, nec Ethnicus quidem, nedum Chriſtianus.* Barlow. *exercit.* 2.

The Church of *Rome* * ſlanders the Proteſtants, and ſaith, that they maintain God to be the cauſe of ſin, but we hold that the Devil and mans corrupt will are the cauſe of it. Sin in man at firſt came from Satan, *John* 3. 8. and 8. 44. *John* 6. 17. *Matthew* 16. 23. the cauſe of ſin now man is fallen, is from our ſelves, *Matthew* 15. 19.

* Bellarm. *de amiſſ. grat. & ſtatu peccatorii, lib.* 2. *cap.* 2, 3, 4, &c. *Rhem. Annot. in* Matth. 6. 13. & Jam. 1. 13. *Sunt cauſæ duæ peccatorum propinquæ : Prior, Diabolus Compellens : poſterior, voluntas hominis conſentiens, & non Deus.* Heerbrandi *Compendium Theologiæ, loc. de peccato.* See *Aylesbury* his *Diatribæ de Æterno Dei decreto, cap.* 9. *Quapropter ſaluberrimè confitemur, quod rectiſſimè credimus, Deum Dominumque rerum omnium qui creavit omnia bona valde, & mala ex bonis oritura eſſe præſcivit, & ſcivit magis ad ſuam omnipotentiſſimam bonitatem pertinere, etiam de malis benefacere, quam mala eſſe non ſinere : ſic ordinaſſe angelorum & hominum vitam, ut in ea prius oſtenderet quid poſſet eorum liberum arbitrium, deinde quid poſſet ſua gratiæ beneficium juſtitiæque judicium.* Aug. *De Correptione & Gratia. Duæ hac de re ſunt extremæ ſententiæ pariter fugiendæ, Deum eſſe cauſam & autorem omnium peccatorum & ſcelerum. Altera quæ nudam & otioſam permiſſionem Deo tribuit in operibus malis.* Strangius *de voluntate & Actionibus Dei circa peccatum, l.* 1. *c.* 1.

God hath no hand in the acting and approving of ſin, *Romans* 3.5,6. & 9. 14. He is of purer eyes than to behold iniquity with approbation; He is the wiſe permitter, powerful diſpoſer, and eternal avenger of it.

God can not ſin, or cauſe others to ſin:

1. Becauſe as he is ſubject to no Law which he can tranſgreſs, ſo his will is moſt holy and pure, and the rule of perfection, *Iſaiah* 6. He is holy in his Nature, Actions, he hath ſo confirmed his Angels in holineſſe that they cannot ſinne, 1 *John* 1. 4.

2. To ſin is to turn away from the chiefeſt and laſt end, therefore he can not ſin: The Scriptures alwayes attribute it to the Devil and man, *Romans* 9. 14.

3. God threatens ſinners in his Word, and puniſheth them, therefore he allows it not.

4. All deſervedly hate the *Libertines*, who would make that ſacred and dreadful Majeſty the cauſe of their deteſtable enormities, *Quicquid ego & tu facimus,*

Libertini affirmant Deum ita velle peccata, ut eorum ſit cauſa:

uſque adeò ut inde inferant, peccata non eſſe reprehendenda, quòd ſint opera Dei. Sententia hæc blaſphema eſt & Diabolica, neque alio ſpectat, quàm ad eam carnis licentiam quam profitentur : Unde & Libertini merito appellantur : Nempe ut omnis ſcrupulus & ſenſus peccati, ex hominum tollatur conſcientiis : Cùm id tamen, etiamſi crepent, fieri nullo modo poſſit. Zanch. *de natura Dei, l.* 3. *c.* 4. *quæſt.* 4. *Videplura ibid. Vide* Wendelini *exercit. Theol. exercit.* 26, 27, 28, 29. *Et* Baronij *Metaphyſicam Generalem, Sect.* 8. *Diſput.* 9.

Deus

Deus efficit, nam in nobis est. Calv. *adverſ. Libert. cap.* 12. Therefore *Bellarmine* doth wickedly in imputing to Proteſtant Divines that which they deteſt with the greateſt loathing.

Papiſtæ clamitant à Catholicis fieri Deum authorem peccati maximè Calvino, Martyre, Beza: *hos enim docuiſſe, illum authorem eſſe omnium ſcelerum, & flagitiorum.* Bellarminus *præfatione in*

That is a great Queſtion in Divinity, *An Deus author peccati ex reformatorum placitis ſtatuatur?*

Four ſeveral kinds of power though not in, yet over ſin, may be aſcribed to God, a permiſſive, deſertive, reſtrictive and diſpoſing power.

Firſt, A permiſſive power, elſe it could not be; he may permit what he is not bound to hinder.

Secondly, A deſertive power, it would not be if he withdrew not his grace; ſin needs no efficient cauſe no more than darkneſs, *Cauſa deficiens in moralibus efficiens.*

Thirdly, A reſtraining power, there may be an act of reſtraining grace on the Devil.

controverſias; & quidem ita authorem, ut cor hominis impellat & incitet ad maleſaciendum, adeò ut inceſtus Abſolomis *verè fuerit illius opus.* Chamier. *tom.* 1. *lib.* 3. *cap.* 1. *de Script. Vide* Whitak. *cap.* 1. *quæſt.* 5. *controv. cap.* 7. Bellarminus *acerbiſſimè invehitur in* Zuinglium, Calvinum, *&* Bezam, *non quod dicat, eos ſcripſiſſe, Deum eſſe cauſam & authorem peccati: (fatetur enim, eos id apertè negare, & contrarium docere multis in locis, quorum aliquot citat, quibus multò plura addi poſſunt) ſed quod ex eorum dictis illud conſequens deduci poſſe contendit, impudenter affirmans, eos re ipſa ſentire, quod verbo profiteri non auderent. Atque hoc inſtituto, varias eorum ſententias corradit, plærasque mutilas ac truncatas, & ad alienum ſenſum detortas: quæ ſi ex ipſorum ſcopo, ac doctrinæ ſerie, candidè & benigne æſtimarentur, commodè accipi poſſent & quidem ab hac* Bellarmini *calumnia ſcitè vindicantur ab iis qui Animadverſiones in iſtos* Bellarmini *libros ſcripſerunt, præſertim à doctiſſimis* Paræo, Twiſſo, *&* Ameſio. Strangius *De voluntate & Actionibus Dei circa peccatum*, lib. 11. cap. 14. *Vide* cap. 21, 22, 23, 24. *Et* lib. 4. *per totum.*

He limits it, for the time and meaſure, *Rev.* 2. 10. *Non eſt eadem ratio futurorum bonorum & malorum; bona enim ſunt ex virtute poſitiva quæ ſemper cum ſuis effectis, ab efficaci Dei voluntate fluit: ſed mala ex defectu ſunt oriunda, atque adeò quæ talia non pendent ab efficaci aliquo decreto. Quicquid habent entis poſitivi, ab efficaci decreto pendet; quicquid pura negationis, ex eiuſdem decreti negatione ſequitur, quicquid vero privationis & pravitatis in ſeſe continent, peccatoribus ipſis debetur in ſolidum. Reſcrip* Ameſ. *ad reſponſum* Grevinchov. *cap.* 13. *Vide plura ibid. Malum eſſe bonum eſt*, ſaith *Auſtin*; And again, *Non fit aliquid niſi omnipotens fieri velit, vel ſinendo ut fiat, vel ipſe faciendo. Peccatum fieri Deo permittente bonum eſt*, ſaith *Bellarmine*. The Arminians have blaſphemous expreſſions, *Qui non vetat peccare cum poteſt jubet*, ſay they. Why doth God complain of ſin, he might have kept it out of the world. See Mr *Manton* on *Jam.* 1. 13. from p. 100. to 105. God hardened *Pharaohs* heart, *Exod.* 4. 21. & 10. 1. 1. He infuſed no hardneſs, nor ſtirred up the inward propenſion in him to evil, neither did he harden him by bare preſcience, or by an idle permiſſion, it was Gods will that *Pharaoh* ſhould be hardened, and he diſpoſed all his providences to that end. He withdrew his grace, and left him looſe to the ſwinge of his own heart, *Pſal.* 81. 12. 1 *Sam.* 16. 14. He delivered him up to the power of Satan, 1 *King.* 22. 22. The Schoolmen diſtinguiſh between *velle, nolle*, and *non velle*. God is ſaid to *will* a thing, when he ſo approves it, as to effect it. To *nill* a thing, when he ſo diſlikes it, as to prohibit it, *Non velle*, not to will it, when he ſo diſlikes it, as not to prohibit, yea, and not to effect it, yet permits it to be for good ends. Dr *Arrowſ.* Chain of Principles, *Aphor.* 6. *exercit.* 3.

Fourthly, A diſpoſing power, whereby he diſpoſeth and ordereth ſin to ſome excellent and good end, his glory: When God doth diſpoſe or order the ſin of any man,

1. He doth not infuſe this evil but uſe it.

2. He uſeth it not as an evil or ſin, but as an inſtrument.

3. He would not uſe it to ſuch an end, but that he is able to raiſe more good by it, and to counterpoiſe all the evil in the action.

4. God did not infuſe malice into *Joſephs* brethren, but made uſe of it rather to a ſale than a murder, he ſent him before to ſave much people alive, *Geneſis* 45. 8.

In the beginning of ſin Gods will is exerciſed:

Firſt, By way of inhibition in giving a Law againſt it.

Secondly, By way of permiſſion, leaving a lawleſs man to a lawleſs way. In the progreſs of ſin, God either hinders or over-rules it, in the end, he either puniſheth or pardoneth it. And all this without ſin, or the leaſt blemiſh of ſin. For in the beginning of ſin he ſheweth his Wiſdome: In the progreſs he ſheweth his Power: In the end, he maketh manifeſt both his Juſtice and his Mercy. Mr *Wiſehart* on the Lords Prayer, *Petition* 3.

Thoſe places *Acts* 2. 23. 2 *Sam.* 1. 43. beſides a permiſſion do expreſſe an active providence; he is ſaid to harden and deceive. Gods permiſſion is not *otioſa* but *efficax permiſſio*,

1. God permits ſin, and how: See *Alesbury* his *Diatriba de Æterno Dei decreto* c. 7. p. 279. *ad* 288.

2. Cooperates

2. Cooperates to the act as natural.
3. Decreed it.
4. As a juſt Judg he denieth grace.
5. As the ſupream Judg he uſeth all theſe as inſtruments of his glory.

Papiſts and Arminians allow God no other power about ſin, but what is barely permiſſive or deſertive at moſt.

There are two ordinary ſimilitudes, one from a halting horſe, the rider which makes the horſe go is not the cauſe of his halting, but of his going only; but it is a queſtion whether this clears the doubt, for the rider is but an outward moving cauſe to the other, he doth not work to the motion of the horſe as immediately as the horſe himſelf doth, therefore this *ſimile* were good and fit if that opinion were true, God doth only give being, but not immediately work to the effect it ſelf; and if the *ſimile* were to the purpoſe, it would be, that the rider beſides this outward motion did as immediately help to going as nature it ſelf.

As for the other about a dunghill, the Sun-beams that work upon any boggy places and make them ſmell, but yet they themſelves are not defiled: this would illuſtrate well for all the ſinnes men runne into ſince the fall, but how will it anſwer about the firſt ſin, for *Adams* nature was not a bog?

One ſaith, that one of theſe ſimilitudes halts, and the other ſtinks.

The beſt way is to hold theſe two truths:

1. God doth not ſin nor is not the author of it.
2. That he hath a providence about it, and for the manner it is hard to determine.

Object. God bid *Shimei* curſe.

Anſ. That was an improper command, and implieth only that God uſed *Shimei*'s tongue as a whip to ſcourge *David*.

Object. Ezekiel 20. 25. *Wherefore I gave them alſo ſtatutes that were not good, and judgments whereby they ſhould not live*: There God ſeems not only to permit, but alſo to command ſin.

Junius interprets it, *Ipſis incommoda noxiaque*, and mentions ſome particulars. I gave them in the wilderneſſe decrees and ordinances, that were not good for them but hurtfull; and judgments that did ſentence them to death: So the great Annotations, inſtancing there in ſome of thoſe judgments.

Hic nodus ſic ſolvetur, ſi dicamus per [illegible] ſtatuta, vel intelligi leges Ethnicorum, quibus Deus iratus populum ſuum ſubjecerat idque videtur innuere oppoſitio verſus viceſimi tertij, ubi Deus dicit ſe dediſſe populo ſuo ſtatuta, qua quiſquis impleverit, vivet per ea, opponens malas iſtas leges ſua legi: vel ſi dicamus per mala ſtatua *intelligi legem Dei moralem & ceremonialem: qua quidem mala vocari poteſt accipiendo malum non* pro injuſto, *ſed* pro noxio *& in perniciem ceſſuro. Hunc interpretationi adſtipulatur ſubjecta clauſula: Additur enim*, Statuta per quæ non poſſent vivere. *Nam per legis impletionem nemo unquam ſalutem adeptus eſt.* Molin. *Enodat. graviſ. Quæſt.* 1. *cap.* 2. *de Dei Providentia. Mentem ijs ademi, ita ut meis legibus contemptis, ipſi ſibi leges facerent duras atque mortiferas, ita* Chaldæus *hic.* Grotius.

Weems underſtands it of the ceremonial ſtatutes, and nicely diſtinguiſheth between not good and evil: See *Pſalm* 5.4,5,6. The ceremonial ſtatutes were good in their kind, and in reſpect of the end for which God ordained them, *Coloſſians* 2.17. Some ſay God did deliver them over into the hands of wicked Princes, he gave them over in judgement to obey their idolatrous Laws, the ſtatutes of *Omri*: Others hold the genuine meaning to be that of the Chaldee Paraphraſe, They obſerved ſtatutes which were not right, and cuſtoms whereby they ſhould not live.

Some Proteſtant Authors have uſed ſome incommodious and harſh phraſes, yet 1. They do moſt of them uſe but the Scripture-phraſe, and *Bellarmine* himſelf uſeth worſe in this matter. With what face can *Bellarmine* lay to *Calvins* charge that he makes God the author of ſin, when he wrote two Books againſt the Libertines, as *Bellarmine* himſelf acknowledgeth, 2. *De latu peccati*, cap. 1. when the Proteſtants profeſſedly handle the queſtion, *An Deus ſit Author peccati?* they determine it negatively, therefore it is not fair for their Adverſaries to conclude that they hold ſo by ſome paſſages in their writings which may ſeem to ſound that way.

Mr *Archer* indeed ſaith, That God is not only the Author of ſin, but alſo of the ſinfullneſs, the very Formality, the Anomy, the Ataxy, the Pravity, the ſinne, whence his Book was burnt.

None of our Divines attributes more to God in the actions of ſin or determination of the will to evill works, and in decreeing them, than many Papiſts, eſpecially the *Dominicans*; from whoſe Doctrine the Jeſuites gather the ſame abſurdities which they aſcribe to us, that the liberty of humane will, and the contingency of things is overthrown, and God is held to be the author of ſin: *Vide* Strangium *de voluntate & Actionibus Dei Circa peccatum, l.* 4. c. 11.

Chap. IX.

Of communicating with other Mens ſins.

NO godly man ought to partake or communicate with other mens ſins, *Iſaiah* 52. 11. *Epheſians* 5. 11. 2 *Corinthians* 6. 15, 16. 1 *Timothy* 5. 22. *Revelations* 18. 11.

Vitia aliorum ſi feras, facis tua.

We are guilty of other mens ſins, or communicate with others,

Firſt, Negatively and privatively, and that

1. By ſinfull ſilence: the Heathen knew not the exactneſs of godlineſs, when he ſaid, He repented him often that he ſpake, but never that he held his tongue.

2. When one omits to do his duty with that life, courage and zeal which he ought, as *Eli* reproved his ſons, but not ſharply enough, and puniſhed them not for their ſins.

3. When one doth not pray for a reformation, *Pſalm* 51. or humble himſelf for the ſins of others, 1 *Corinthians* 5. 2. 2 *Corinthians* 12. 21.

Secondly, More directly and poſitively:

1. He who commands or perſwades *Iſaiah* 10. 1. as *Jeroboam* who made *Iſrael* to ſin was a cauſe of all the peoples Idolatry, there was not one of the one and twenty Kings of the houſe of *Iſrael* that departed from the ſins of *Jeroboam*. *Balaam* inticed the people of *Iſrael* to fornication and idolatry; the Devil by being a tempter becomes guilty of all the ſins committed by men: *Eve* became a tempter to *Adam*, 1 Timothy 5. 22.

Numb. 31. 16. Dan. 3. 4, 5. 1 Sam. 22 18. Acts 23. 23. 1 Sam. 11. 15. 1 King. 21. 10. 1 Sam. 22. 18. Hab. 2. 15. *Athaliah* counſelled her ſon to do evil.

2. He who is a miniſter and ſervant to execute the evil commands of others, the three Worthies in *Daniel* refuſed to obey *Nebuchadnezzar*, and the Apoſtles would obey God rather than men; *Doeg* is curſed by God for this, *Pſalm* 52. 2 *Kings* 1. 9. *Jeremiah* 7. 17, 18.

3. He that gives conſent and allowance to it, *Leviticus* 20. 4, 5. though he do not act it, *Romans* 1. *ult.*

4. He who defends, praiſeth and encourageth others that have ſinned, *He that breaks one of theſe leaſt commandments, and teacheth others ſo to do. Cajetan* holds that to drink till a mans head be giddy is no ſin, or a venial one: Another holds that there is a lawful idolatry: the Papiſts canonize ſuch acts, to murder and poiſon Princes: the Phariſees encouraged the people in ſin.

5. Thoſe that familiarly converſe with wicked men, 1 *Corinthians* 5. 11. 2 *Theſſalonians* 3. 14. our very preſence in idolatrous ſervice is evil, 1 *Corinthians* 14. 15.

6. Permiſſion and connivance at evil, *Leviticus* 20. 4, 5. *Qui non vetat peccare cum poteſt, jubet.* This concerns Magiſtrates and other Superiours, if they reſtrain not ſin when they have power and authourity in their hands, 1 *Samuel* 3. 30.

7. Provoking to ſin, 1 *Kings* 21. 25. *Epheſians* 6. 4. *Galatians* 5. 26.

8. Giving

8. Giving ill example, as when Magiſtrates and Miniſters ſwear; *Jeroboam* by his ill example as well as precepts made *Iſrael* to ſin. *Matthew* 23. 35. not that they killed *Abel*, but they went on their predeceſſours ſteps.

Communicating in our Congregations with ignorant and prophane people, makes us not partakers of their ſinnes; Communion is a common union, their ſinnes are not the common thing we are united then in.

CHAP. X.

Of the puniſhment of ſinne.

GOD puniſhed *Adams* ſin with original and actual ſin: See *Geneſis* 3. 17, 18, 19, 23. The Lord ſent *Adam* forth from the Garden of *Eden*, there is loſs of communion, and *verſe* 24. he drove out the man as a teſtimony of his wrath and diſpleaſure.

See Rom. 5. 12. 16. Mat. 12. 34, 35.

Before ſin is committed it is *Inimicus blandiens*. In committing it is *Dulce venenum*, after committed it is *Scorpio pungens*. That ſpeech of *Abner* is true in ſin, 2 *Samuel* 2. 26. *It will be bitterneſs in the latter end.* ſin alwayes brings a ſtorm with it. *Lamentations* 3. 38.

Vide Bellarm. *de ſtatu peccati*, lib. 6. cap. 9, 10, 11, 12, 13, 14. *Pœna eſt aliquid damnoſum quod infligitur ob peccatum.* Cameron. *de Eccleſ.* Pain is ſo allied to ſinne, that in the Hebrew Tongue one word ſignifies both; that in *Cains* ſpeech the Tranſlator knows not whether he ſhall Engliſh it, *Gen.* 4. 14. *My ſinne is greater than can be forgiven*, or *My puniſhment is greater than can be born.* Dr *Clark.* The Hebrew *Aven*, the Greek ἀμαρτία, and the Latine *noxa*, ſignifie both ſin and puniſhment. See Dr *Halls* Holy Panegyrick, *p.* 484.

Raro antecedentem ſceleſtum
Deſeruit pede pœna claudo. *Horace.*

Sometimes ſins are puniſhed a long time after they were committed, 2 *Samuel* 21. 1. the bloud of Chriſt was viſited on *Jeruſalem* fourty years after; the wickedneſſe of *Eli's* ſons was viſited on the whole family in the dayes of *Saul*: *Job* ſaith, *Thou makeſt me poſſeſs the ſins of my youth.* God would ſhew patience as well as juſtice, therefore he ſpares long to ſee if men will convert without blows.

Before ſinne came into the world there was no evil, *Gen.* 1 31. but when ſin came (which was the firſt and is the chiefeſt evil) it brought with it all other evils. When *Adam* ſinned all other creatures ſhould have been deſtroyed, they were all curſed for mans uſe. There is a curſe on mans body, 1. Wearing and waſtinglabour: 2. Mutilation: 3. Deformity, want of that beauty which God beſtowed on him: 4. Sickneſſe: 5. Old age.

All evils of miſery are but the iſſue of ſin, firſt ſin entred into the world, and by ſin death.

1. Temporal evils.

All publick commotions, wars, famine, peſtilence, are the bitter fruits of ſin, *Deuteronomy* 28. there is Gods curſe on the creature, mans body, all his relations.

See *Job* 20. 5, 6, 7. 1 *Kings* 16. 9. *Pſalm* 55. 23. *Hoſea* 7. 2.

In two caſes God will correct the ſinnes of his children though he pardon them.

1. In caſe of ſcandal, 2 *Samuel* 12. 14.
2. For ſome ſin unrepented of.

God chaſtens his children by outward afflictions and ſpiritual deſertions.

Yet theſe afflictions are not properly Judicial acts; what is penal, comes from wrath, tends to the ſatisfaction of juſtice, and the deſtruction of the offender.

There is a double fruit of ſin:

1. Shame if one do repent, *Ezekiel* 16. 63. *Romans* 6. 21.
2. Death if one do not repent, *Romans* 6. 23.

Some have made a Controverſie of late, *Whether death be truely penall to the gudly?* though I am paſt doubt, but the hearts of thoſe men do apprehend it as a puniſhment, whoſe tongues and pens do plead for the contrary, *Geneſis* 3. 19. Maſter *Baxters Treatiſe of Death*, Sect. 3.

2. Spiritual:

Terrours of conſcience, horrours of death, 1 *Corinthians* 15. 56. are the effects of ſin.

What an evil is a condemning heart, an accuſing conſcience! yet this is the fruit of ſin, *A wounded ſpirit who can bear.* Some will bear outward evils ſtoutly, nay ſuffer death it ſelf boldly, but ſin will not ſo eaſily be born, when the conſcience it ſelf is ſmitten. See this in *Cain* and *Judas*, many a one maketh away himſelf to be rid of this vexation. This fils one with ſhame, *John* 8. 9. fear, *Geneſis* 3. 11. and grief, *Acts* 2. 37. The greateſt torment that in this life can befall a ſinner is deſperation; when the ſoul of a man convinced in her ſelf by the number of her hainous offences, loſeth all hope of life to come, and caſteth her eyes wholly on the fearful torments of hell prepared for her; the continual thought and fright whereof do ſo amaze and afflict the comfortleſs ſoul, that ſhe ſhrinketh under the burden, and feeleth in her ſelf the horrour of hell before ſhe come to it.

Biſhop *Bilſons* Redemption of mankind by the Bloud of Chriſt.

Spiritual plagues are the greateſt, 1. In reſpect of the ſubject, they light on the ſoul; mercies to the ſoul are the greateſt mercies. 2. They are not only judgements from God, but for ſinne in us, *Iſa.* 63. 17. 3. They are the greateſt evidences of eternal wrath, *John* 13. ult.

3. Eternal:

The everlaſting abſence of all good, 2 *Theſſalonians* 1. 19. and the preſence of all evil, *Mark* 9. 49. are the conſequents of it. *Juſtum eſt, quòd qui in ſuo æterno peccavit contra Deum, in æterno Dei punitur.*

Gregorius lib. 4. *Moral.* It is ſuch a ſtain as cannot be got out but by a remedy that is infinite, *Iſa.* 34. 13. All the tribulation in the world cannot do it, *Jer.* 6. latter end. The bloud of buls and goats could not purge the conſcience from dead works, nothing could get it off but the heart bloud of Jeſus Chriſt, *Jer.* 28. latter end *Heb.* 9. 13, 14. Hell fire will not do it.

Sin is finite in the act and ſubject, but of infinite * demerit, being committed, 1. Againſt an infinite Good, therefore it deſerves infinite puniſhment, 2. The obligation of the Law is everlaſting. This was the firſt Doctrine which was publiſhed to man, that eternal death is the puniſhment of ſin, *Geneſis* 2. 17. the Devil oppoſed it, *Geneſis* 3. 4. the belief of the threatning would have hindered them from ſinne.

* *In peccato duo ſunt: Quorum unum eſt averſio ab incommutabili bono, quod eſt infinitum, Unde ex hac parte peccatum eſt infinitum. Aliud quod eſt in peccato, eſt inordinata converſio ad commutabile bonum: & ex hac parte peccatum eſt finitum, non enim poſſunt eſſe actus creaturæ infiniti. Ex parte igitur averſionis reſpondet peccato pœna damni, quæ etiam eſt infinita: Eſt enim amiſſio infiniti boni, ſcilicet Dei: Ex parte autem inordinatæ converſionis reſpondet ei pœna ſenſus, quæ etiam eſt finita.* Aquin 1ª, 2æ. quæſt. 87. art. 4. *Peccatum non formaliter, ſed materialiter, & objectivè eſt infinitum, quia peccato majeſtas infinita violatur.*

The Socinians ſay, That man ſhould have died in the ſtate of innocency, although he had not ſinned, and therefore that death is not a puniſhment of ſin, but a condition and conſequent of nature. The holy Ghoſt aſſigns death to ſin as the cauſe. See of it *Romans* 5. 12. and 6. 23. Our bodies were not mortall till our ſouls were ſinfull.

The Pelagians (whom the Socinians follow) ſay, *Mors eſt conditio naturæ, non peccati argumentum vel pœna*; Death is rather the condition of nature than the fruit of ſinne.

Arminians ſay, That there is neither election nor reprobation of Infants, and that no Infants can be condemned for original ſin.

Jacob was in a ſtate of election in his mothers womb, *Romans* 9. 11. All men in the counſel of God are either elect or reprobate, But Infants are men or part of mankind, Therefore they are either elect or reprobate.

1. Infants are ſaved, therefore there is ſome election of Infants, for ſalvation is a fruit of election, and proper to the elect, *Romans* 11. 7. There is a manifeſt difference among Infants, between thoſe that are born in and out * of the Church,

* *De extraneis judicare vetat Apoſtolus 1 Co. 5. 12. Ideoq; hos infantes libero Dei judicio relinquimus: non dudemus ſalutem cuiquam promittere manenti extra fœdus Chriſti.* Molinæus.

Gen. 17. 17.

Geneſis 17. 17. *Acts* 2. 37. and 3. 21. Children of unbelievers are unclean, 1 *Corinthians* 7. 14. and aliens from Chriſt and the Covenant of promiſe, *Epheſians* 2. 11, 12.

2. That opinion, That no Infants are condemned for original ſin, ſeems to be contrary to that place, *Epheſians* 2. 3. If this were true, the condition of a Turks child dying in his infancy, is farre better than the condition of *Abraham*, *Iſaac* or *Jacob* living, for they might fall from grace (ſay they) and be damned, but a Turks child dying, according to their opinion ſhall certainly be ſaved.

Arminiani dicunt neminem damnari propter originale peccatum, hoc eſt, Turcarum, Saracenorum, Ethnicorum liberi in infantia defuncti regnum Cœlorum ingrediuntur, & conſequenter meliori conditione ſunt, quam ſunt Abrahamus, *aut* Moſes, *&* Virgo Maria, *dum in terris agerent. Poterant enim illi perire juxta ſententiam veſtram, non poſſunt Turcarum liberi in infantia defuncti. Et tamen omnes & ſingulos ira filios naſci profitetur Apoſtolus, & qua ratio ſub imaginationem cadit, quare non moriantur etiam filij iræ?* Twiſſ. *cont.* Corvinum, *c.* 9. *ſect* 3.

The worſt puniſhment of ſin is to puniſh it with ſin, and ſo God puniſheth it ſometimes in his own people, *Iſaiah* 63. 17. *Mark* 6. 52. a judicial blindneſs and hardneſs is the worſt.

See *Ezekiel* 24. 13. *Romans* 1. 26, 28. *Revelations* 22. 11.

Concerning Nationall ſinnes.

Sins though committed by particular perſons, may be National:

Firſt, When they are interwoven into the policy of a State, *Pſalm* 94. 20. when ſin is eſtabliſhed by a Law, *Revelations* 16. 8. and 17. 17. and 6. 12. *Jeremiah* 15. 9.

Secondly, When they are univerſal and overſpread the whole Kingdom, *Jeremiah* 9. 2, 3. *Iſaiah* 56. 11.

Thirdly, When the people that profeſs the name of God are infected with thoſe ſins, *Geneſis* 6. 2, 3, 4.

Fourthly, When few or none in the Nation bewaile them, *Jeremiah* 5. 31.

Fifthly, When they are openly countenanced and tolerated, 1 *Kings* 14. 24. when there are no maſters of reſtraint, *Judges* 18. 7.

Sixthly, When they are the predominant humour of the Nation at that time.

The ſins of Gods people which commonly provoke him to break a Nation.

1. Their omiſſions, that they ſtand not in the gap, *Ezekiel* 22. 30, 31. improve not their intereſt in him.

2. When their hearts are inordinately ſet upon the things of the world, 2 *Chron.* 36. 12. *Matthew* 24. 39.

3. When there is a great unfruitfulneſs and lukewarmneſs in the things of God, *Hoſea* 10. 1.

4. When diviſions are ſtill fomented amongſt thoſe that fear God, *Iſaiah* 9. 21. Deſolations in a State follow diviſions in the Church.

The ſins which may provoke God againſt a Nation:

1. Idolatry, *Jeremiah* 5. 19. when the true God is worſhipped in a way that he hath not appointed.

2. Inteſtine diviſions, *Iſaiah* 9. *ult.* compared with 10. 6.

3. Incorrigibleneſs under leſſer judgments, *Iſaiah* 9. 11.

4. Wearying of God, *Iſaiah* 7. 13, 18.

5. Unworthy and wicked compliances, *Hoſea* 5. 13.

Three things fill up the meaſure of the ſins of a Nation, Univerſality, Impudence, Obſtinacy.

Chap. XI.

Signes of a Christian in regard of sinne, and that great corruptions may be found in true Christians.

Of the first.

Signs of a Christian in regard of sin:

First, He is convinced of sin, *John* 16. 9. The Greek word signifies to evidence by demonstration, the Spirit so demonstrates it, that a man hath nothing to object, *Psalm* 51. 13.

Secondly, He is free from its dominion, as *Paul* saith, *Sinne shall have no dominion over you, for you are not under the law but under grace*, Rom. 6. 13, 14. and after, *Being freed from sin. Whosoever is born of God sinneth not*, John. *They do no iniquity.* David. They serve not sin * in the lusts thereof. He hath not an habitual resolution to continue in sin.

Rom. 6. 12. * *Proinde bonus si serviat, liber est: malus autem etiam si regnet, servus est, nec unius hominis, sed quod est gravius, tot dominorum, quot vitiorum.* Aug. de civit. Dei, lib. 4. cap. 3.

His bent is against it, *Romans* 8. 12. and his general course, *Psalm* 139. 24.

Sin reigns:

1. When the will approves of it and likes it, *Jeremiah* 2. 25.
2. When one readily obeys the desires of sin, *Romans* 6. 16.
3. When the strength of it bears down all convictions, 1 *John* 3. 8.
4. When one sins with a full bent and purpose, *Psalm* 119. 11. *Ieremiah* 44. 17.
5. When a man sins without any check or controll, *Ephesians* 2. 2, 3. 2 *Peter* 2. 22.

But a believer:

1. Sins not with allowance, *Romans* 7. 15.
2. Hates sin, *Romans* 6. 16. & 7. 15.
3. He is alwayes willing to be freed from it, though he be not able to free himself, *Romans* 7. 24.
4. He loves the spirituality of the Law, and submits to the Authority of it, *Romans* 7. 16.
5. Maintains a spiritual combate against it, *Galatians* 5. 17.

Mr *Burges* makes the opposing of sin, and abstaining from it, one of his Signs of Grace. See his Treatise of Grace, Sect. 2. Serm. 14.

Thirdly, He is troubled and wearied with the reliques of it, *Romans* 7. 24. and driven to Christ for pardon and help. He is weary of sin, and every sin so farre as he knoweth, especially his own sin, and that iniquity which cleaveth closest to him. His flesh is inclined to it, but his Spirit is averse from it, and even tired and burdened with it, so that he often sighs out in himself the complaint of Saint *Paul*, *O miserable man that I am!* Still as he prevails more against sin, the remainders of it do more afflict him: sin in it self considered is his greatest unhappinesse, that he hath so vile a nature, is prone to so vile deeds, and doth in many things so foolishly offend, this troubleth and disquieteth him even then when he hath no other crosse to trouble him, and many times imbitters all his prosperity.

He flies to Gods grace for daily pardon, 1 *John* 1. 9. and useth all good meanes against it, *Colossians* 3. 5.

Christians go to God for Justification, *ne peccatum damnet*, that the damning power of sin may be taken away. For sanctification, *ne regnet*, that the raigning power of sin may be destroyed. For Glorification, *ne sit*, that the very being of it may be abolished.

Fourthly, He is grieved with the sins of others, *Jeremiah* 9. 1. *Ezekiel* 9. 4. *Ezra* 9. 3, 4. See 1 *Cor.* 5. 2. *David* was the great Devotionist of the Old Testament. *Psalm* 119. 136. *Philippians* 3. 18.

The greatest sinners when once converted are most compassionate to others, be-

cause

cauſe they have experience of the power of ſin, and have moſt ſenſibly felt the goodneſſe of God.

God is diſhonoured by the ſins of others, as well as by our own ſins, the godly hate ſin both in themſelves and others, *Pſalm* 97. 10.

Of the ſecond:

Very great corruptions in heart are yet to be found in ſincere Chriſtians, 2 *Chronicles* 15. 17. Very few men are recorded in Scripture, but their great ſins are recorded as well as their graces, except *Joſiah* and ſome few * others. *Davids* adultery and murder, 1 *Kings* 15. 5. Some think he was given to lying, *Pſalm* 119. *Remove from me the way of lying. Salomons* groſſe Idolatry, 1 *Kings* 11. 4. *Peters* ſhameful Apoſtaſie, *Mark* 14. 71. *Aſa's* perſecution, 2 *Chronicles* 16. 10.

* God hath preſerved ſome of his people from ſhameful ſins and ſtains, *Enoch*, *Abraham*, *Caleb*, *Joſhua*, and many others, and we are commanded to be careful to live without juſt reproach, 2 *Pet.* 1. 5. Mr. *Rogers* in his 7 Treat. c. 11. See Mr. *Hilderſam* on *Pſal.* 51. the Title.

Firſt, For inward corruptions, there is the body of all ſins remaining in the ſoul of every gracious perſon, though it be mortified and broken, it doth not rule in him. *Paul* writeth to the *Epheſians* and *Coloſſians*, and wiſheth them to put of the corrupt old-man. They have a corrupt nature, Rom. 7. 24.

Secondly, For actual, we may ſay with *James*, *In many things we offend all*; our infirmities are mingled with our beſt duties, we break out many times into things we know to be evil, flagitious crimes: See *Galatians* 6. 1. *James* 1. 14.

They have their daily failings, *Eccleſiaſtes* 7. 20.

The new nature keeps from ſin, 1 *John* 3. 9.

1. Becauſe he feels the bitterneſs of ſin, the pangs of the new birth yet remain, *Jeremiah* 2. 19.

2. Sin receives its deaths wound in regeneration, *Coloſſians* 2. 11. *Acts* 11. 23. *Romans* 8. 12.

3. From the fruits of this work fear, *Jeremiah* 32. 41. 2. Faith which applies the Commandment, promiſe, Bloud of Chriſt, 3. Love of God, 2 *Corinthians* 5. 14. *Pſalm* 9. 7. 10. Hope, 1 *John* 3. 3.

4. From the daily ſuperintendency of the Spirit, *Romans* 8. 14.

The People of God are freed,

1. From the ſin againſt the holy Ghoſt, 1 *John* 3. 9.

2. From ſin raigning.

3. From a total Apoſtaſie, *Jeremiah* 3. 22. they cannot loſe all ſaving grace, 1 *Peter* 1. 13.

4. From final impenitency, *Pſalm* 37. 24.

Godly men may fall into other ſins:

1. The ſtate of grace can not exempt them, 1 *John* 2. 1.

2. The truth of grace can not preſerve them, their actions come from a mixt principle.

3. No degrees of grace can preſerve them, *Philippians* 1. 6. nothing will perfect our ſanctification but the beatifical viſion, 1 *John* 3. 3.

They may fall into the groſſeſt errours in judgement, and foulest evils of practice. In the Church of *Galatia* ſome denied Juſtification by the righteouſneſs of Chriſt. In the Church of *Corinth* ſome denied the Reſurrection, *Revelations* 18. 4. *Tertullian* fell to *Montaniſm*. *Luther* to Conſubſtantiation. True believers may fall grievouſly and hainouſly:

1. Into ſins not only *quotidiani incurſus*. Auguſt. of daily incurſion: but ſuch which do *vaſtare Conſcientiam*, as the Schoolmen ſpeak, though they do not *Excutere fidem*.

2. So as to wound the conſciences of their brethren, *Romans* 14. 15.

3. To wound their profeſſion, 1 *Timothy* 6. beg. *Romans* 2. 24.

4. They may ſtrengthen the hands of ſinners, 2 *Samuel* 12. 14.

5. They may greatly grieve the Spirit.

6. They

6. They may contract a damnable guilt, *Pſalm* 90. 8.

They may loſe their peace *Pſal.* 51. 12. wound their own conſciences, *Prov.* 6. 33. weaken their graces, be a reproach to all the Saints.

7. They may fall ſo as to bring on themſelves great temporal afflictions, *Ezra* 9. 13. *Pſalm* 99. 8. *Jeremiah* 2. 19

8. They may be chaſtened with ſpiritual afflictions, *Pſalm* 51. 12.

9. God may in them puniſh one ſin with another. *David* was puniſht with carnal adultery for his ſpiritual ſecurity.

10. They may loſe, though not *jus ad regnum*, yet *aptitudinem regnandi*.

The heart of a wicked man is,

1. Ready to every ſuggeſtion of the fleſh.

2. Sins preſently, and not only conſents to an evil motion; but acts it.

3. Rejoyceth in the evil committed.

4. Defends it, and perſeveres in it.

Yet there is a great difference in ſinning between them and the wicked, their ſpots are not alike:

1. They have not ſuch a full inward principle to ſin. *David* committed adultery not as *Zimri* with his whole heart, the other had a principle checking him, *totus homo* ſins, but not *totum hominis*, there is a principle of grace.

2. They do not conſtantly ſin, they live not in groſs ſins; it is one thing to fall into the dirt as a ſheep, another thing to wallow in it as a ſwine doth.

3. Theſe are bitter ſins to them, and miniſter much matter of humiliation afterwards; *David* was a murderer and a bitter penitentiary for it, *Pſalm* 51. *Deliver me from blood-guiltineſſe.*

4. They are in a combat and fight with their ordinary infirmities of paſſions, as *Paul* Romans 7. & *Galatians* 6. it makes them often pray, it puts them into ſad agonies, as *Romans* 7. what they would not do they do, therefore O wretched man that I cannot pray, be humble.

5. They do at laſt come out of theſe with the contrary graces, and delight in them, they mortifie and ſubdue their luſts, *Rom.* 8. 2. *The Law of the ſpirit frees them from the Law of ſin*, yea they delight in the contrary graces, *His delight is in the Law of the Lord.*

6. They do not only come out of them themſelves, but ſet againſt them in others, the woman of *Samaria* called her neighbours; *Lydia* her family; *Then will I teach tranſgreſſors thy wayes.*

It is a great mercy for the holieſt men to be preſerved from groſſe and ſcandalous ſins, 2 *Peter* 1. 10.

Reaſons 1. Hereby all the actual exerciſes of grace are ſuſpended, one hath no more uſe of grace, than if he were an unregenerate man, *Pſalm* 51. 10, 11. there is a *Deliquium gratiæ* as well as *animæ*.

2. There is a ſuſpenſion of all the priviledges of grace when one fals into groſſe ſins, there is an interdiction though not an interciſion, a ſequeſtration though not an ejection, *Pſalm* 51. 7. He alludes to the purging of the Leper under the Law, he had a right and title to his houſe, but not an actual enjoyment of it, a man hath communion with God here by the acts of grace and conſolations of the Spirit, theſe are ſuſpended.

3. Groſſe fals in Gods people are commonly penal, the puniſhment of other ſins, 2 *Samuel* 11. 6. *Matthew* 26. 33, 34. as ſin cannot be called by a worſe name than ſin, *Romans* 2. 13. ſo God cannot puniſh ſin worſe than by ſin.

4. It leaves a blot on a man which ſhall never be wiped off. *Peters* denial is ſpoken of where ever the Goſpel is publiſht; *Jeroboam that made Iſrael to ſin*; *This is that Ahaz*; *Judas the Traitor.*

5. Hereby you grieve the hearts of the Saints, and ſtrengthen the hands of the wicked.

6. Though God pardon the ſin, yet he will not take off the temporal judgment from the perſon and poſterity.

See Jer. 13. 11, 13. Deu 32. 19. Mica. 1. 5.

The execution of judgment ſhall begin with them, *Amos* 8. 1. 1 *Peter* 4. 17. God will puniſh his people with greater * ſeverity, *Lamentations* 4. 6. *Matthew* 3. 10.

* 1. They are ſeerer unto

Six ſorts of godly perſons are in danger:

First,

First, Men in the highest place, Magistrates, Ministers, *David, Peter.*

Secondly, Men of great parts, *Knowledge puffeth up. Augustine* saith of *Licinius*, one of great parts, but of a corrupt judgement, *Cupit Diabolus ut te ornari.*

Thirdly, Men of the greatest graces, God leaves sin in men to keep them low, therefore when men are high in grace he leaves powerful lusts to exercise them.

Fourthly, Men that are carnally confident, as *Peter*, Dr *Pendleton.*

Fifthly, Those that are censorious against the fals of others, *Galatians* 6. 1.

Sixthly, Those that are used to great visions of God; *Salomons* heart departed from the Lord that appeared to him twice, *Eclipsis lunaris nunquam contingit nisi in plenilunio.*

The Saints of God are often gainers by their sin, *Romans* 8. 28. Good comes to them this way by accident, the Lord over-ruling it by his wisdom and grace.

First, Hereby a man is discovered to himself, sees that in his own heart which he never saw before, 2 *Chronicles* 32. 31.

Secondly, The work of his humiliation and repentance is perfected, this use *Paul* made of his grievous sins, *I was a persecutor*, saith he.

3. The work of regeneration is perfected, *Luke* 22. 32.

Fourthly, He exalts the grace of God: so *Paul.*

Fifthly, It makes him watch over his own heart, and shun the occasions of sin the more.

Sixthly, It makes him the more compassionate to others when they fall, *Galatians* 6. 1.

God than other men, *Micha* 2. 8. *Jer.* 12. 8.

2. Their sins provoke him more than the sins of others, being committed, 1. Against more light, *Isa.* 22. 1. & 29. 1. inward light, *Psal.* 51. 6.

2. Against greater mercies, those of the new Covenant, the bloud of a Son, the graces of the Spirit. *Am.* 9. 3.

3. Their sins dishonour God more than the sins of others, *Rom.* 2. 24.

CHAP. XII.

Two Questions resolved about Sinne.

Quest. 1. HOW can grace and corruption stand together, so that corruption poisons not grace, nor grace works out corruption, when the admitting of one sin by *Adam* kil'd him presently?

Answ. Perfect holiness cannot stand with any corruption, but when the first lines only of Gods Image are drawn they may stand with corruption. If corruption should destroy grace, or grace corruption formally, yet they may be mixed together *in gradu remisso.* God hath undertaken not to withdraw himself from them.

God could have made us pure and perfect at once in Christ as well as in *Adam.*

The Church Militant must differ from the Church Triumphant, therefore we are here not only subject to misery but sin.

God (though he could take away the seeds of sins) yet suffers such remainders of corruption to abide in his people for divers good reasons:

1. Because the Lord delights in this world rather to shew grace to the persons of his servants than to their natures.

Prov. 20. 9. Eccles. 7. 20. 1 John 1. 8.

ther *Carthage* should be destroyed in regard it had been such a great enemy to *Rome*, and had sent forces to the very walls. But some opposed it, because then *Rome* would degenerate into luxury, and there would be divisions among themselves, when they had no common enemy to incounter. *Vide* Livium & Aug. *de civ. Dei*, lib. 1. cap. 30.

It was much disputed whe-

2. That our justification and sanctification might help one another, if our inherent righteousnes were perfect, imputed righteousnes would be the less acceptable, *John* 13. 10. justification also helps sanctification, *Luke* 7. 47.

* God humbleth his people three wayes, 1. By love, melts them with his goodneſſe. 2. By ſuffering. 3. By ſinning,

3. Becauſe he would humble them * (as *Paul* when exalted above meaſure) and have them live on free grace, 2 *Peter* 1. 9. The Devil tempted *Adam* (though he was created perfect) telling him he ſhould be as God; if from a ſtate of ſin there ſhould be ſuch a ſudden change to perfection, men would be apt to ſwell. The Antinomians will have nothing to do with the Law, and then (ſince by the Law comes the knowledg of tranſgreſſion) they think they are without ſin, and after, that they are perfect, like God.

that is the worſt way, as the other by his love is the beſt. Gods people have principles of love to melt their ſouls, *Ezekiel* 36. 31. *Hoſea* 3. 15. There are two aggravations of their ſinnes, 1. That they ſhould ſinne againſt the ſweetneſſe of Grace, *John* 6. 61. 2. That they ſhould ſinne againſt the power of grace, *Pſalm* 51. 6.

4. That we might converſe often with God: He delights in their fervent hearty prayers, he would have his children daily begging of him.

5. He would have them long to be diſſolved, and to be at home with him.

6. That he might magnifie the power of the in-dwelling virtue of his Spirit, that a little grace ſhould dwell amidſt great corruptions.

7. That we might deal gently with our brethren when they fall, *Galatians* 6. 1. *Titus* 3. 3. and be more watchfull over our ſelves, *Hebrews* 3. 3.

1. In the godly there is a purpoſe not to ſin, 2 *Samuel* 6. 21, 22. *Pſalm* 16. 18. *Pſalm* 39. 1.

2. This reſolution is backt with ſerious indeavours.

3. When he is overborne, there is a ſtriving in the act, a grieving and timely remorſe, if they fall they admire grace, and depend on God more.

Queſt. 2. Wherein lies the difference between a man ſanctified and unſanctified in regard of the body of corruption?

Anſw. There are theſe apparent differences:

1. An unregenerate man hath a body of corruption in him and nothing elſe, all his thoughts in him are only evil continually, a regenerate man hath a body of grace as well as of corruption.

2. The natural man carries the guilt of it with him, the reward of his body of ſin is death and deſtruction, but in the regenerate man the guilt (that is, the power to bind him over to the wrath of God) is wholly done away in the Blood of Chriſt: Gods diſpleaſure doth not *redundare in perſonam*, the perſon is pardoned though the ſin remain.

A Swine is where he would be when he is in the mud, but ſo is not the Sheep.

3. The body of corruption hath the whole rule in the unregenerate man, it is the active principle from which all is wrought, but in the other grace ſtrugleth againſt it.

The Papiſts ſay, 1. There is no ſuch body of corruption left in a man when he is regenerate, in Baptiſm, or when Regeneration is wrought, the body of corruption is taken away: 2. They ſay, Concupiſcence never was a ſin, but was in *Adam* in the ſtate of Innocency: 3. That the good workes of regenerate men are perfect.

This may miniſter conſolation to the people of God who find theſe reliques of corruption, they are unteachable, ſinful, can do nothing well.

1. This is the condition more or leſs of all the ſervants of God.

2. Theſe corruptions are not imputed to thee, the Lord loves thee as well as if thou were rid of them.

3. Thy loathing thy ſelf for them is as pleaſing to God as if thou couldſt perform perfect duties.

4. Chriſt will reign in thee in the midſt of theſe his enemies.

5. He will deliver thee from theſe reliques of corruption when he hath done good to thee by them.

6. This ſhould make thee humble and watchful.

CHAP. XIII.

Of the Saints care to preserve themselves from sin, and especially their own iniquities.

GODS people must and will carefully preserve themselves from wickedness.

2. They must bend their care most against their own sins.

The first Proposition is proved out of 1 *Joh.* 5. 18. Our Saviour also saith, *Take heed to your selves of the leaven of the Pharisees, and take heed of covetousness, take heed to your selves that your hearts be not oppressed with surfetting and drunkennesse.* *Paul* bids *Timothy* to keep himself pure. 2 *Cor.* 7. 11. Among other fruits of godly sorrow the Apostle begins with care or diligence, which is the duty we are now speaking of, *viz.* a care not to sin, *Psalm* 119. *I hid thy law in mine heart, that I might not sin against thee,* I took pains to withdraw my self from sin, *Let every one that nameth the name of the Lord depart from iniquity.*

The Empereſs *Eudoxia* ſent *Chryſoſtome* a threatning meſſage, to which he anſwered, Go tell her, *Nil niſi peccatum timeo.*

Judæos à carne ſuilla abſtinere Deus juſſit, id potiſſimum voluit intelligi; ut ſe à peccatis atque immunditiis abſtinerent. Eſt enim lutulentum hoc animal, & immundum; nec unquam cœlum aſpicit, ſed in terra tota & corpore & ore projectum, ventri ſemper & pabulo ſervit. Lactant. *lib.* 4. *divin. Inſtit. de vera ſapientia. Vide plura ibid.* Though ſin be weakned in the Saints, yet the nature of it abiding, all the properties of it remain. 1. It is reſtleſs in the beſt, *oh wretched man that I am,* See James 1.14. 2. Active, *Gal.* 5. 17. 3. Deceitfull, *Epheſ.* 3. 13.

1. They have a fixed will, purpoſe, and indeavour againſt all ſin, *Acts* 11. 23. *Hebrews* 13. 18. *Pſalm* 119. 106. *Philippians* 3. 12. *Romans* 7. 18, 19. *Acts* 23. 1. & 24. 16.

2. When they fall into ſin, they are ſeriouſly humbled for it, *Pſalm* 51.

3. They conſtantly mourn under the body of ſin and reliques of corruption, *Pſalm* 37. 23.

4. When they fall into ſin, they after admire free grace, *Revelations* 7. 14. *Romans* 7. 25. compared with 8. 1. are more watchfull, circumſpect, and dependent upon God, *Pſalm* 51. *Thou makeſt me to know wiſdome.*

Reaſons 1. Why the people of God ought to keep themſelves in this manner. 2. Why they can and will do ſo.

Firſt, They are bound to do ſo in divers reſpects:

1. Becauſe of the many advantages which ſin hath againſt them, in regard of which they will be miſerably overtaken with it, if they do not look to themſelves:

1. A naughty nature within them, by which they are apt to all ſin, as occaſion, temptation, and their natural ability doth ſerve, which if it be not oppoſed, will break forth very much.

2. We have an enemy the Devil, who doth obſerve and watch us with all ſubtilty and malice, with unwearied diligence, it is his buſineſs to draw us to ſin, to ſuggeſt evil fancies into us, and to work upon our corruption, we ſee how he impoiſoned our firſt parents when they were not careful.

3. The world is ſtored with variety of means to draw a man to every ſin, objects to every ſenſe, incouragements, provocations, examples. Great danger of ſinning requires great diligence to prevent the danger.

2. We muſt conſider of the hurt that will befall us from ſin, if through our careleſneſs we ſuffer it to get the better of us. Not to ſpeak of the miſchief of eternal death, a holy man may run into great ſins, and ſhall ſurely do ſo without great care and watchfulneſs, and thoſe will be very hurtful unto him, they will break off his communion with God, interrupt the peace of his conſcience, deface Gods Image in

in him and disable him from praying or doing any good duty, and fill him full of doubts, fears and horrours, and make him grow worse and worse.

3. With due care and diligent observing of our selves; a godly man may much prevail to keep himself innocent from great transgressions, and unspotted of the world.

Secondly, The Saints can and will keep themselves from sin.

Because they have received the divine nature, by which they shun the pollutions that are in the world through lust, by which they are made sensible of the evil of sin, and framed to a loathing and hatred of sin; every true Christian hath the spirit which will make him lust against the flesh. The wisdom of the world is to keep themselves from misery, the wisdom of Saints is to keep themselves from that which is the cause of all misery, and the worst of all misery, from iniquity.

Lust perswades by many topicks:

1. *Ab utili*, from the profit and benefit of sin, *Prov.* 1.3.

2. By an argument from pleasure, ease and content, *Prov.* 7.18.

We must deny all its solicitations, *Tit.* 2.12. See *Gal.* 1.16. we must deny it presently.

3. Always, it must be *actu continuo*.

4. Strongly, peremptorily.

5. With wisdome, as *Joseph* did his Mistris, yet with a dependance on Christ for strength to maintain our denial, and praying to him for strength to make good our denial.

The godly will not only be carefull to abstain from evil acts, but to subdue their lusts, to crucifie sin in the thoughts and desires, *Rom.* 7.8,9.

1. The chief dominion of sin is in the heart, there is the evil treasure, the root.

2. This is contrary to the chief part of the Law; the letter of the Law is against the acting of sin, the spirit of it is against lusting.

3. This is the strongest part of sin and hardliest subdued, 2 *Cor.* 10.5.

The way to keep our selves from sin,

A Reverend and Religious man had this written before his eyes in his study, saith Mr *Gataker*, *Noli peccare, nam Deus videt, Angeli astant, diabolus accusabit, conscientia testabitur, infernus cruciabit.*

1. Often and earnestly call upon God to keep you by his Spirit of wisdom and strength, for you are not able to keep your selves.

2. Often renew and settle in your own hearts a resolution of not sinning, and that upon spiritual grounds and considerations taken out of Gods Word, 1 *Peter* 4.11. *David* saith, *I hid thy word in my heart, that I might not sin against thee.* This hiding the word is a calling to mind, and serious pondering the commandments, threats promises, exhortations, examples and reasons of Gods word against sin in the general, and against such and such sins in particular, and pressing them upon our selves till they have wrought in us a setled and determinate resolution, I will not sin, I will not do this and this evil.

3. It is requisite to observe and oppose the first rising of sin in the motions and desires thereof, in the thoughts of it, with a sigh, groan, ejaculation, calling to mind some text of Scripture against it, and stirring some detestation of it, and calling upon our selves to keep our former resolutions against it: The conception of sin is by the stirring and moving of ill desires within.

There were five men met together that asked one another what means they used to abstain from sinne. The first answered, that he continually thought upon the certainty of death, and the uncertainty of the time of it, and that made him live every day as if it were his last day. The second meditated of the severe account he was to give at the day of judgment, and of the everlasting torments of hell, and this kept him from sinne. The third, of the vilenesse and loathsomnesse of sinne, and of the excellency and beauty of grace, and this made him abhorre sin. The fourth, of the everlasting rewards and pleasures provided for those that abstain from sinne, and this prevailed with him. The fifth and last continually meditated of the Lord Jesus Christ and of his love, and this made him not to sinne against God. This last is the greatest Motive of all. Master *Calamy* on *Ezek.* 36. 32. If I were to Preach one Sermon in all my life for the humbling of men for sinne, I would take a Text that might shew the great price that was paid for it, and therein open the breach that sin hath made between God and mans soul. Master *Burroughes* on *Hosea* 10. 12. We should, 1. Mortifie the lust, subdue the habit of sinne, *Gal.* 5.24. 2. Prevent the act, the lust is a grief to God, the deed a dishonour to him.

4. Shun

4. Shun the occaſions of evil, *Gen.* 39. 10. *Prov.* 11. 14. all thoſe things which our ſelves have found in our experience to provoke and ſtir our corruptions and to give them advantage againſt us, *Solomon* ſaith, *Look not on the wine when it is red, Prov.* 23. 31. and guard the ſenſes, and above all the eye, it hath a great influence on the heart, *Numb.* 15. 39. *Pſalm* 119. 37.

A Chriſtian woman was poſſeſſed at a Theater, Satan giving this reaſon why at that time he entered into her, *Quia invenerat eam in ſuo.* Tertul. *lib. de Spectac.* *Vide* Auguſt. *Confeſſ.* lib. 6. cap. 8.

5. There are ſeveral things in the covenant of grace to be conſidered in reference to ſin.

1. Clear proviſion againſt every ſin, that would diſanull the Covenant, *Jeremiah* 31. 32.

2. Ordinary proviſion of peace and conſolation to believing ſinners, though they fall into ſin, *Hebrews* 10. 2.

3. There is full proviſion made againſt all ſuch ſins, as either in their own nature or aggravating circumſtances would bring the ſoul into perplexity, *John* 1. 16. *Rom.* 6. 6.

A true ſight and ſenſe of Gods being and excellency, is a notable check and curb to ſin.

A God,

1. Whoſe Majeſty is ſo glorious, *Eſay* 40. 15. *Job* 37. 22.

2. Whoſe Wiſdom and Power is ſo infinite, that he governs all things and nothing can withſtand him, 1 *Corinthians* 10. 42.

3. Who is ſo good in himſelf and to us, *Pſalm* 119. 58. *Acts* 17. 14. See *Jeremiah* 9. 23, 24. *Deuteronomy* 13. 29. *Eccleſ.* 12. 1.

4. Whoſe holy nature is ſo contrary to ſin, *Exodus* 15. 11.

5. A God that hath an abſolute propriety in us, and ſoveraignty over us.

6. A God who is omnipreſent and ſees all things, *Romans* 15. 3.

7. Hath ability and authority to puniſh us, is the great Judg, *Hebrews* 12. ult.

Secondly, Our care of avoiding ſin muſt ſhew it ſelf ſpecially againſt our own ſins, *Ezekiel* 18. *Caſt away all your tranſgreſſions by which you have tranſgreſſed, Pſalm* 18. 23.

The Apoſtle writing to the *Corinthians* ſaith, *your incontinence.*

Reaſons 1. Where the danger is greater, the care of preventing muſt be moſt uſed. Every man is ſooneſt and moſt eaſily overtaken with theſe ſins.

2. What will be a greateſt proof of his truth and ſincerity, and ſo the ſureſt foundation of his comfort, that ſhould he be moſt carefull to practice; this will make it appear that he ſtrives againſt ſin becauſe it is ſin, when he ſtriveth againſt thoſe evils that are moſt pleaſing to him. 1 Sam. 22. 24.

3. What will moſt further him in the works of ſanctification and amendment of life, that ought he moſt diligently to endeavour; now in prevailing againſt ones corruptions he ſhall moſt further the work of grace and holineſs in himſelf, kill that ſin, and the reſt will be more eaſily killed.

4. There we ſhould beſtow moſt pains, in which if we do not uſe care we loſe our labour in other things.

Means were preſcribed before to be uſed againſt ſin in generall, you muſt apply theſe in particular againſt your particular ſins.

Pray often againſt theſe, meditate and reſolve moſt againſt theſe, obſerve and reſiſt moſt the firſt riſing of theſe, ſhun the occaſions of theſe firſt. A diligent and conſtant care to reſiſt a mans own corruption, is a ſure proof of uprightneſſe, and ſuch a one ſhall enjoy the comfort of his ſincerity in due time.

Chap. XIV.

Of the Cauſe of forbearing Sinne, of abhorring it, and of ſmall Sins.

If the ſinfulneſſe of it make me forbear it, I ſhall reſtrain: 1. From ſecret ſins, which men cannot know nor ſee.

THe main cauſe of our forbearing any ſin ſhould be the ſinfulneſſe of it, that is, becauſe it is repugnant to Gods will, and offenſive to him, *Eſay* 59.2. So *Joſeph*, *How ſhall I do this great evil, and ſin againſt God?* Lo what did curb him from that wickedneſſe, which in the verdict of carnal reaſon he had ſo much cauſe to have committed, and he might have done with ſo much ſafety and aſſurance? Even this, It was a ſin againſt God, *Jer.*44.4. *Neh.*13.27. *Pſalm* 51.3. *Pſalm* 97.10.

2. From ſins to my ſelf very pleaſing and beloved. 3. From ſins countenanced and favoured in the world. 4. In the dayes of proſperity and welfare, when the rod is not upon me Unregenerate men may flie from ſin for ſome evil that comes by it. *Peccare non metuunt, ſed ardere.* Aug. Bern.

Reaſons, Firſt, This is the very proper cauſe of all the other evil effects of ſinne, and herein doth the very evilneſſe and vileneſſe of it conſiſt. The foul nature of ſin ſtands in this, that it is offenſive to God and oppoſite to the will of that excellent Majeſty to whom all creatures ought to be ſubject.

Secondly, Our forbearance of ſinne is no otherwiſe a fruit and effect of love to the Divine Majeſty, than if we forbear it on this ground, and further than it ariſeth from this ground, it is nought worth to our comfort, nor ſhall bring us any everlaſting reward, *Ezra* 9.14. *Eadem velle & nolle, ea demum firma eſt amicitia.*

God hates all ſin and alwayes. See Prov.8. 12.

Thirdly, Unleſſe this thought make us flie from ſinne we ſhall never forbear it conſtantly nor univerſally, becauſe no other motive will ſtill and every where hold.

We muſt not onely avoid ſinne, but abhorre it, *Pſalm* 97.10. *Eſay* 21.20. *Eſay* 30.22. *Ezekiel* 36.31. *Rom.* 12.9. *David* ſaith, *I hate vain thoughts*, ſee *Pſalm* 119.164. *Paul* mentioning divers evils, ſaith, *God forbid.* The wicked, and much more wickedneſſe, is an abomination to the juſt, 1 *Samuel* 26.11. *Rom.*6.2. Sin is often expreſt by abomination; 'tis ſo to God, it ſhould be ſo to men.

We muſt hate ſinne, *Odio averſationis & inimicitiæ*, not only with the hatred of flying from it, but of enmity, purſuing it.

Reaſons, 1. Becauſe our affections muſt be conformable to Gods, *Prov.*6.16. He hateth nothing ſimply but ſin, and ſinners for ſins ſake.

2. Sin in it ſelf is moſt hateſull, becauſe moſt hurtfull to man and injurious to God. The ground of hatred of any thing is the contrariety of it to our welfare; as we hate wilde fierce and raging beaſts for their miſchievouſneſſe; a Toad and Serpent for their poiſonouſneſſe, which is a ſtrong enemy to life and health: ſo we hate thieves and murderers. Sin is the moſt miſchievous and harmfull thing in the world.

The Law; 1. Diſcovers ſinne, *Rom.* 3.20.

2. Sets us againſt it, *Jeremy* 31.19. Affection follows apprehenſion and light; It oppoſeth ſin, *Epheſ.*6.17.

We never ſo truly hate ſin, as when we hate it for its own uglineſſe and deformity; as we never love God ſo truly, as when we love him for his own beauty and excellency. Mr *Smiths* Select Diſcourſes, *A Chriſtians Conflicts and Conqueſts.*

Not being is the bounds of hatred, where there is true grace, it will ſeek the ruine of ſin.

Our hatred againſt ſin muſt have theſe properties:

Firſt, It muſt be univerſal, we muſt hate all ſins, *Pſalm* 119.104. *James* 1.21.

1 *Pet.*

1 *Pet.* 2.1. our own as well as others ſins, gainfull and profitable ſins, as well as others. Hatred is of the whole kind, ſee *Job* 34.32.

Secondly, Sutable to the nature of ſin, hating thoſe ſins moſt which are moſt palpably ſinfull.

Thirdly, Moderated with pity and compaſſion toward the ſinners.

There are many Arguments to deter us from ſmall ſins:

1. *Quia difficilius caventur*, It is a thing more difficult to avoid them than greater.

2. *Quia difficilius curantur*, Becauſe the wound given by them is the more difficultly cured, as a prick made with a bodkin or ſteletto, if it be deep, is more dangerous than a wound given with a greater weapon.

3. *Quia ad majora viam muniunt*, Becauſe they are a preparation and diſpoſition to greater offences, as little thieves which creep in at the windows and open the door to the greater.

4. *Quia parva peccata crebra ita nos pragravant ut unum grande*, Small ſinnes with their multitude as much hurt the ſoul, as great ſins with their weight; greateſt Rivers are fill'd by drops. Dr *Featley*. See *Pſalm* 40.12.

There is no ſinne ſimply little, the leaſt offence is committed againſt an infinite God, and therefore deſerves infinite puniſhment. 2. The leaſt ſin coſt the ſhedding of Chriſts blood. 3. There is great diſobedience, defilement and unthankfulneſſe in a little ſinne. 4. The wages of ſinne, as ſinne, is death, and therefore of every ſinne. Mr *Galamy* on Jeremy 18. 7. The ſmalleſt ſinne abates the love of God, unfits for communion with God, keeps up the Devils trade, may admit of great aggravations.

How ſhall we do to get the heart affected with ſecret ſins? Affections follow knowledge.

Four conſiderations may get a remorſe in the ſoul for theſe things:

1. Think of the holineſſe of God, *Job* 4.18,19. 1 *Samuel* 6.20.

2. Your own proneneſſe to ſin, *Pſalm* 40.12. Sins in the whole courſe of your converſation, ſins in prayer, recreation, buſineſſe.

3. The exact purity of the Law, which condemns every irregular exceſſe and defect, luſt, motion. Pſal.119. Rom.7.9.

4. Conſider the ſtrictneſſe of the laſt account, 1 *Cor* 4.6.

Chap. XV.

Of ſome particular Sinnes, and ſpecially of Ambition, Apoſtaſie, Backſliding, Blaſphemy, Boaſting, Bribery.

There are divers ſorts of ſpecial ſins:

First, Such as appertain to, and moſt commonly ſhew themſelves in this or that age of mans life.

Secondly, There are ſins more proper to ſome countreys and places.

Thirdly, To the ſeaſon or times wherein we live.

Fourthly, There are ſpecial ſins of mens ſpecial callings, dealings and tradings in the world.

Fifthly, Of their conditions, whether poor or rich, great or ſmall.

Sixthly, There are ſpecial ſins following the conſtitution of the body, whether ſangvine, chollerick, flegmatick, or melancholly.

Seventhly, There are ſpecial ſins hanging about our relations.

Ambition.

Ambition.

Tripliciter appetitum hominis contingit esse inordinatum. Uno modo, per hoc quod aliquis appetit testimonium de excellentia, quam non habet, quod est appetere honorem supra suam proportionem. Alio modo, per hoc, quod honorem sibi exhibit non referendo in Deum. Tertiò, per hoc quòd appetitus ejus in ipso honore quiescit, non referens honorem ad utilitatem aliorum. Ambitio autem importat inordinatum appetitum honoris. Aquin. 2a, 2æ. *Quæst.* 131. *Artic.* 2.

Ambition is an inordinate desire of outward promotion to places of honour and wealth.

It is inordinate:

1. When it is carried after such honours as may not lawfully be possessed by him that desires them.

2. When to an higher place than that one hath already; as every one must be content with his goods, so with his place.

3. When the desire is over vehement[a], such as makes him to take irregular courses to satisfie them, or to be extreamly discontented, if he fail of his purposes. *Absoloms* ambition made him basely to crouch to the people. See in *Plutarchs* Lives, when *Pyrrhus* undertook to passe into *Italy*, what *Cyneas* his wise and trusty counsellour said to him, to shew him the vanity of his ambition.

[a] *Latini ambitiosum vocant, utpote modum non tenentem in ambiendis honoribus.* Steph. *Thes. Grac.*

4. When it seeks alone it self, and not the glory of God and publick good.

The Pharisees were very ambitious, *Mat.* 6. 1, 2, 5, 16. *Luke* 18. 11. *Mat.* 23. 6, 7. See Dr *Gouge* on *Heb.* 11. 24. Sect. 136.

Good men may enjoy worldly honours. There was a good *Obadiah* in *Ahabs* Court, *Joseph* in *Pharaohs* Court, Saints in *Nero's* household; *Ezra*, *Nehemiah*, *Daniel* had favour with the Princes of the times; yet they should be jealous and watchfull over themselves, *Psalm* 131. 1. 2 *Samuel* 17. 2. use their places for God, *Prov.* 3. 9. *Nehem.* 1. 10. and be ready to part with them, when God cals for them.

The Jesuites have most traiterously cast the platform, and do go about so much as the wit of men can devise, to bring all Kings, Princes and States under their subjection. *Parf. Quodl.* of Relig. and State, *Quodl.* 9. Answ. to 7th *Art.* See more there; and Answ. to the 16th Artic.

In his Answer to the 5th Article, he saith, The Jesuites have given it out for *England* by name, that it should be made an Island of Jesuites.

Fuligat in the life of *Bellarmine*, reports this passage of his, *lib.* 1. *cap.* 4. *Dignitas quavis & purpura, eâm magis splendet, quo rosa marcescit, & relinquit de se pessimum odorem.*

Tertullian calls ambitious men, *Avidos gloriæ & famæ negotiatores.*

The whole world satisfied not [b] *Alexander.*

> *Unus* Pellæo *juveni non sufficit orbis,*
> *Æstuat infœlix angusto limine mundi.* Juvenal. *Sat.*

[b] Alexandro *in regno Macedoniæ nato, hoc est, Græciæ angulo, orbis hic non erat satis. Illachrymasse dicitur ad mentionem plurium mundorum, cum de hoc ipso Philosophi apud eum disputarent,* Lodovic. Viv. *de verit. Fid. Christ. lib.* 1. *cap.* 10.

Yet *Diogenes* was more ambitious in refusing all honours, than *Alexander* in rejecting some.

God is served and glorified as well in a lower calling as a high, *Titus* 2. 10. In a private life there are more advantages of enjoying God, lesser snares and burdens.

We must labour to mortifie Ambition, by telling our selves often and seriously,

First, Of the vanity of this outward greatnesse which is but a bubble; those that are advanced highest for worldly greatnesse, are as full of discontents as any other men under Heaven;

Secondly,

Secondly, By convincing our selves that ambition is a damnable sin.

Thirdly, Of our unworthinesse of any good thing, and the danger of high places. See *Rom.* 12.16. *Phil.* 2.3. *Psalm* 131.1, 2. *Qui bien se cognoit, peu se prise.*

There are three qualifications of a holy greatnesse of mind. 1. A holy independency. 2. A holy magnanimity. 3. A holy self-sufficiency.

Fourthly, Labour to be ambitious of honour from God and our consciences, *Rom.* 15.20. The Greek word signifies an high ambition to preach the Gospel. The same Greek word is used also to the like purpose, 2 *Cor.* 5.9. & 1 *Thess.* 4.11. There is a holy ambition, *Habet & sapientia sui generis superbiam. Lactantius.*

It should be our ambition to serve God in the highest way of duty, *Acts* 13.36. and to obtain the highest degree of glory.

It is a Question, How far one may offer himself to places of Government in Church or Commonwealth?

First, One may desire that God would give him a call to the imployment of his gifts, 1 *Tim.* 3.1.

Secondly, He may modestly offer himself to a work if God call him, but must wait his leisure.

Thirdly, We must not use ill means, nor be to sollicitous in the use of lawfull means, *Prov.* 25.27.

Apostasie.

Apostasie and Backsliding are usually confounded: Yet

Some distinguish them, and say, Apostasie is a total and final departure from the faith once professed. Backsliding is a falling again into our old sins for a time, out of which we recover through Gods grace, being renewed again by repentance.

Apostatare *vel* apostatizare, *pro deficere a fide Christiana, vel etiam a principe suo.* Voss. *de vitiis Sermonis lib.* 4. *cap.* 1. *Ille propriè est Apostata qui fidem veram antea professus, ab ea in totum recedit. Apostata enim idem sonat quod desertor & transfuga. Talis fuit* Julianus, *qui cognomen habuit Apostatæ; tales sunt qui ex Christianis, vel Judæi, vel Mahumetani sunt.* Ames. *de conse. l.* 4. *c.* 5. The first disturbers of this uniformity in Doctrine, were *Barret* and *Baro* in *Cambridge*, and after them *Thompson.* B. *Carleton* ch. 2. Never was there any among us, before Mr *Montague*, that published this error of the Apostasie of the Saints in print, but only *Thompson* a Dutchman, Fellow of *Clare-Hall* in *Cambridge*, a man of an excellent memory, and of great learning, but of little grace, and of a debolst, loose and voluptuous life. Mr *Prinne* of the Perpetuity of a Regenerate mans Estate, *pag.* 221. Petrus Bertius *Gæorheologus* Leydensis *librum edere haud veritus est titulo certè ipso execrabilem, De Apostasia Sanctorum: Homo esse videtur ex* Arminii *Schola.* Abbot. *de Perseverantia Sanctorum.* King *James* said at the hearing of the Title of that Book, that he should have written another Book, *De castitate Meretricum.* See Dr *Gouge* on *Heb.* 3.12. Sect. 131, 132, 133, 134, 135. *Bertius* labours there to prove, *Sicut sancti possunt perseverare, etiam possunt desicere, & peccatorum multorum conglomeratione eo usque fideles potest pertingere, ut universali Apostasia Spiritum gratiæ penitus queat excutere, & se bonis omnibus cælestibus spoliare.*

Backsliding is a defection, aversion and departure from the Lord after a professed owning of him, and ingaging ones self to him, *Hosea* 14.4.

It is a great sinne:

1. A turning away from God, *Jer.* 2.27. *Deut.* 32.15. a contemning him in his Authority, 2 *Sam.* 12.9. 1 *Kings* 14.9. in his Omniscience, *Psalm* 51.3.

2. In every backsliding there is much pride of heart; other lusts may turn a man to the creature, pride only turns away the heart from God, 2 *Chron.* 32.26.

3. It is a grieving of the Spirit, *Esay* 63.10.

4. It is against knowledge, particular, practical knowledge, 1 *Tim.* 1.13.

5. Against goodnesse and mercy, 1 *Kings* 11.9.

The Question is not, Whether grace being a creature be *defectibile*, in its own nature defective, whether a creature being left to himself may fall off? Grace where it was perfect, was not able to defend it self. The Angels and *Adam* (we know) fell.

Bishop *Carleton* against *Montague*, chap. 2. thus states the Question, Whether they that are according to Gods purpose Predestinated, Called and Justified,

may loſe theſe graces of their Predeſtination, Calling and Juſtification. This (ſaith he) the Orthodox Church hath alwayes denied. The *Arminians*, who admit no other Predeſtination but conditional, affirm it, and none but *Pelagians* and *Arminians*.

Non eſt revera corpus Chriſti quod non erit cum ipſo in æternum. Aug. de Doct. Chriſt. 1 John 2.8.

Eminent Profeſſors that have attained only common grace, may fall from a form of godlineſſe, *Acts* 19.33. compared with 2 *Tim.*4.14.

We muſt diſtinguiſh betwixt gifts or common graces, and true ſanctifying graces; the firſt may be loſt, not the other.

In ſanctifying graces there may be an intermiſſion of the act, a remiſſion of the degree, *Revel.*2.5. & 3.27. but not an utter and total amiſſion of the habit.

Franciſcus Spira *ob agnitæ veritatis Evangelicæ abnegationem cum horrendis gemitibus deſperabundus interiiſſe, à* Sleidano *& aliis ſcribitur. Hiſtoriam ipſam, ſine gravi mentis horrore, qui legere poſſit? Dieterici Analyſ. Evang. Domin.* p.480. *Vide plura ibid.*

A godly man may fall fearfully and dangerouſly, when God withdraws his aſſiſtance, but not totally and finally; he may decay in the degrees of grace, that he may never recover it to his dying day, neither the ſtrength nor comfort of grace that he formerly had: *Per pancos invenies qui redeant ad gradum priſtinum.* Bernard. yet it is a great ſin for a godly man to fall from any pitch of grace obtained, *Heb.* 12.15. *Revel.*2.5.

Our own times afford many ſad inſtances of Apoſtates, Profeſſors turned Apoſtates, nay pleaders for Apoſtaſie.

We have cauſe to mourn for the great doctrinal Apoſtaſie of theſe times:

Conſider, 1. The great multitude of people that are fallen from their ſtedfaſtneſſe.

2. The multitude of errours, fundamental errours, *Dogmata devoratoria ſalutis, & carcinomata Chriſtianæ religionis*, as *Tertullian* cals them.

3. The nature of the perſons; men of ſober lives, and ſuch as have been great profeſſors of Religion.

4. How theſe perſons are bewitched with errour, *Gal.*3.

5. The miſeries that neceſſarily follow theſe errours.

1. Hereby Chriſt is much diſhonoured.
2. Hereby Religion is much indangered.
3. Hereby the Goſpel-Ordinances come to be ſlighted and prophaned.
4. Hereby Reformation is hindered.
5. Hereby great diſturbances and confuſions are brought into Cities, Congregations, Families.
6. Many ſouls are alſo hereby ruinated.

Let ſuch conſider four Texts of Scripture, *Luke* 9.62. & 17.32. *Hebr.* 10.38. 2 *Peter* 2.21.

Theſe things premiſed I ſhall endeavour to prove, That a true believer cannot fall totally and finally.

Scripture proves it, *Pſalm* 1.3. 2 *Cor.*4.9. *Prov.*24.16. Not totally, 1 *John* 2.19. 1 *John* 3.9. nor finally, *John* 10.28,29. 1 *Peter* 1.5. God and Chriſt have agreed to uphold him.

Perſeverance in grace to the end is a gift of God given to true believers, *Rom.*8. 28,29,30. The chain is ſo linked together that it cannot be ſeparated. He whom God purpoſed to predeſtinate muſt needs be predeſtinated; he that is predeſtinated muſt needs be called; he that is called muſt be juſtified; he that is ſo juſtified muſt be glorified. But no man can come to glory without perſeverance to the end.

Mr *Burgeſſe* in his Treatiſe of Grace and Aſſurance, *Sect.*2. *Serm.* 14. on 1 *John* 3.9,10. ſaith, This place is brought to prove perſeverance in grace, and no ſtrength of wit hath yet been able to overcome it, and he interprets it, *Sinneth not as one who is of the Devil his father*, all within him is not corrupted, ſo that he makes ſin his trade, his cuſtom and delight.

See Deodate in loc.

He cannot fall into the ſervice of ſin totally and finally. Whether this ſeed of God be faith, or the word of God, or the grace of Gods calling according to his purpoſe, or the Spirit, or any of theſe, or all theſe, it proveth our purpoſe, that all is not fallen away, then the man in whom it abideth cannot fall totally. B. *Carlton* againſt *Montague*.

John

John 5.24. *Hath everlasting life*; it shall be as truly given him as if he had it already in possession. See Joh. 15.16

S^t *Austin* hath observed out of the Exposition of the Lords Prayer made by *Cyprian*, that almost in every petition we pray for perseverance. So then that prayer will uphold the Doctrine of perseverance, as the Articles of the Creed do generally that of Assurance.

Objections answered:

Quod minui potest, potest aboleri & abire in nihilum fides minui potest, Bertius. Apoc. 2.4. So *Barlow* in his Discourse of Spiritual Stedfastnesse, and others. 1 Pet. 1.23. 1 Iohn 3. 9.

First, If one degree of grace may fail, why not another, and so grace wholly decay?

Answ. Some say all the degrees of grace which a godly man obtains by trading with grace as a talent, may be lost; but the first stock which God gave him to trade withall, called incorruptible seed, the seed remaining cannot be lost. He may be brought to the first stock that God gave him to trade withall.

Secondly, We read many examples in Scripture of forward Disciples that seemed to be sanctified, and fell; *Judas* an Apostle, *Matth.* 26. 21. *Demas* and *Alexander* companions of *Paul*; *Hymenaus* and *Philetus*, 1 Tim. 1. 20. *Hermogenes* and *Phygellus*, 2 Tim. 1. and *Nicholas* the Deacon. See *Gal.* 3. 1. *Julian*, *Ecebolius*, *Francis Spira*, *Pistorius*, *Ostorodius*, and *Vorstius*, and other Apostates there have been of later times.

Answ. These were only temporary believers, not true converts. Common graces may fail, but not sanctifying.

Thirdly, The Scripture speaks of those, *that denied the Lord that bought them*, 2 *Pet.* 2. 1.

Answ. That Text is the strongest for Apostasie; he means bought in respect of external profession and esteem. Some say, their services were bought, not their persons. See the Annotat. on that place.

Fourthly, Others urge that place much, *Ezek.* 8. 21, 24, 25, 26, 27.

This Text (saith *Plaifere* in his *Apello Evangelium*, *cap.* 16.) by no evasion can be avoided; if the comparison there between a righteous man and wicked be well observed. For deny you any wise, that a righteous man can turn away from his righteousnesse and die, and I will deny likewise that a wicked man can turn from his wickednesse and live, and so we shall *solvere Scripturas*, make void the holy word of God: if a supposition putteth nothing in the one, it putteth nothing in the other: If the wicked there of whom the Text speaks, be truly and legally a wicked man, then the righteous there is truly and evangelically a righteous man. For legally righteous the Scripture knows but one. If it be ever seen that a wicked man turns from his wickednesse and lives, then it may as well be seen, that a righteous man may turn from his righteousnesse and die. See B. *Mount.* Appeal, ch. 4. M^r *Goodw.* Redemption Redeemed, chap. 12. *Pestilentes sunt Magistri qui negant id fieri posse, quod Deus & fieri posse, & realiter à se puniri testatur.* Grot. in ver. 24. *Tanti hunc locum faciunt* Bellarminus, Bertius, *& alii ferè omnes qui pro Apostasia fidelium pugnant, ut in prima acie, primóq; illum semper ostentent.* Amef. *Anti-Synod. Script. de Persev. Sanct. c.* 2.

There are several Answers given to this Objection.

The Scripture here considers a man as of himself, and what he is by his own power, not what he is by a Covenant of grace, which is only *per accidens*, and *ex hypothesi*, a meer extrinsecal and accidental thing to a man.

Some say, this place in *Ezekiel* is to be answered as *Heb.* 10. 38. *If any man draw back, my soul shall have no pleasure in him.* Such threatnings do not suppose that the regenerate and true believers shall ever fall away, but are means to preserve them from it, by filling their hearts with holy fear, *Luke* 12. 4, 5. *Rom.* 8. 13. *Heb.* 12. *ult.* See M^r *Burgesse* of justificat. pag. 237, 238.

Gods promises doe not make way to his threatnings, but his threatnings make way to his promises. God doth therefore threaten that he may not *Promissionum & comminationum eadem non est per omnia ratio. Comminationum ratio est in homine, & ex homine ipso; & ideo proponitur maxima ex parte, ut homo moveatur ab eo quod est ratio minitandi, ex qua mutatione minitatio illa suum finem habet, atq; adeo cessat, eodem planè modo quo mandatum illud quod tentandi causa proponitur, mandati vim amittit post horam tentationis. Promissionis alia est ratio & alius finis.* Amef. *Coron. Art.* 5. *de persev. c.* 2.

fulfill, but doth therefore promiſe that he may fulfill. Maſter *Bridge* on *Rom.* 4. 19.

The ſcope of the place (ſay ſome) is to anſwer a moſt unjuſt calumny that the *Jews* in their Captivity caſt upon God, that *he viſited the iniquity of their fathers upon them*; thence they ſaid, *the wayes of God were not equal.* The Prophet clears the juſtice of God, and tels them, God puniſheth no man for anothers ſins of which he is not guilty. God may inflict a temporal death on a righteous man, and that in diſpleaſure for falling from the degrees of his righteouſneſſe, as on *Moſes* and *Joſiah.*

Quæſtio fuit, utrum filii juſti luerent pœnas peccatorum patrum ſuorum; id eſt, utrum Iſraelitæ qui tunc temporis vivebant morte plectebantur abſque ſuo merito. Deus hoc ſenſu negat ſe velle mortem peccatoris, ita ſcilicet ut velit mortem cuiquam infligere propter alienam culpam. Hæc eſt clara & certa explicatio ex analyſi contextus fluens. Amef. *Anti-ſynod. Script. de Perſev.* 2. *Profeſſa eſt Remonſtrantium ſententia, nullam in Veteri Teſtamento claram exſtare promiſſionem vitæ æternæ, atq; adeo nec comminationem mortis æternæ. Sed norunt remonſtrantes ſervire ſcenæ.* Id. ibid.

Dr *Featley* in his *Pelagius Redivivus* gives three Anſwers to this place, the laſt is, That the Prophet ſpeaketh here of actual righteouſneſſe which may be loſt, and is loſt by the committing of any wilfull grievous ſin againſt conſcience, not of habitual which cannot be loſt.

Others ſay, this place, and that *Ezek.* 33. 11. only ſpeak of a temporal deſtruction of Gods own people. I delight not in your ruine as a tyrant that delights in cruelty, or as an inexorable Judge.

2. Theſe places only ſhew the poſſibility and acceptation of repentance, not Gods inward purpoſe; as a holy God he delights not in ſin, as a merciſull God he delights not in judgement.

Object. 5. There are exhortations and threatnings, that *if you forſake God he will forſake you*; ſo *David* to *Salomon*, and *Take heed you loſe not the things you have wrought*; *watch, ſtand-faſt.*

Anſw. The perſeverance of Gods people is certain, yet moral, not phyſical; therefore exhortations, admonitions and threatnings may well be uſed to ſtirre up Gods fear in them, which is a means to make them hold out to the end.

Bertius urgeth the example of *Solomon*, who when he was dear to God, and full of his Spirit, the author of Canonical Books, the dedicator of the Temple, and type of Chriſt, yet after by ſtrange women ſuffered his heart to be eſtranged from God, *Adeo ut de ipſius ſalute etiam illi dubitent, qui maximè ſententiam noſtram oppugnant.* But the Book ſtiled *Vindiciæ Salomonis* takes off all this.

Object. 6. Thoſe examples of *David* when he committed adultery, and put *Uriah* to death; and *Peter* when he ſo ſhamefully denied his Maſter, are urged alſo to prove Apoſtaſie.

Anſw. But I may ſay of *David* and *Peters* faith, and others that fell into enormous ſins, with *Tertullian*, *Capit areſcere, ſed non exaruit. Mota fuit, ſed non amota; concuſſa, ſed non excuſſa, aut extincta.* The 51. *Pſalm*, and Chriſts prayer for *Peter* prove the ſame more fully.

See Doctor *Prideaux* his *Epheſus* Backſliding. Maſter *Robbinſons* Eſſayes, *Obſerv.* 6.

The fals of eminent profeſſors ſhould make the people of God afraid, *Luke* 17. 32. *Rom.* 11. 20. 1 *Cor.* 10. 11. *Heb.* 4. 1. 1 *Cor.* 7. 11. 2 *Tim.* 2. 18, 19.

God hath recorded the fals of his people:

1. *Ut oſtendat infirmitatem noſtram.*
2. *Ut oſtendat judicium ſuum.*

We ſhould be Apoſtates from ſinne and Satan. *Luther* call'd them which fell off from the Pope *Sancti Apoſtatæ*, holy Apoſtates, and he being charged with Apoſtaſie, anſwered, *Confitetur Lutherus ſe eſſe apoſtatam ſed beatum ac ſanctum, qui fidem Diabolo datam non ſervavit.*

Where there is a principle of grace a man will fear ſin as the greateſt evil, *Eccleſ.* 9. 2. *Pauls* great fear was not to ſuffer, but ſin.

2. The Saints find by experience, that there is the ſame corruption in themſelves that is in others, *Prov.* 27. 19. *Rom.* 3. 12, 13, 14.

3. Becauſe

3. Because they know themselves liable to the same temptations, *Neminem prorsus Dei gratia intentabilem facit.* Prosper.

4. They are liable to the same desertions from God; the Saints of God may fall into cursed opinions, and very sinfull practices, 2 *Sam.*24.1.

5. The greater the person is that fals, and the more dreadfull the fall, the greater ground of fear, *Neh.*13.6. *Mat.*7.27. *Rev.*9.1,2,

There are divers grounds and roots of Apostasie.

1. Unbelief, *Heb.*3.12. & *alt.* Faith unites the soul to Christ, and preserves it in him; by it we stand.

2. The love of the world, 1 *Tim.*6.9. 1 *John* 2.15. It is observed, there were fewer Apostates in the primitive times, because then there was little worldlinesse to tempt and solicit them from the Gospel.

3. Living in the practice of a known sin, 2 *Thess.*2.10,11.

4. Carnal security.

5. Needlesse society with wicked men, and base fear.

Remedies against Apostasie:

1. Labour to be well principled in the grounds of Religion.

2. Keep your hearts in continual fear, *Blessed is he that feareth alwayes*; this will keep a man low in his own eyes. Pride of parts and gifts betrayes men to errour.

Fear is *anima præsidium: Superbia est hæreticorum mater.* Luther. See Dr *Gouge* on Heb.10.25. Sect.79.

3. Be sincere, live up to your knowledge, 1 *Tim.*1.19. He that begins in hypocrisie, many times ends in Apostasie. See those places *Psalm* 125.5. *Mat.* 12.43, 44,45. 2 *Peter* 2.20,21. *Heb.*10.26.

How to know whether we keep the grace we have receiv'd:

If we keep up a holy, humble and heavenly frame of heart:

1. A holy frame, that will be known:

1. By hatred of sin, *Psalm* 97.10.

2. By a care of, and delight in our communion with God, *Acts* 24.13.

2. An humble and dependant frame, *Micah* 6.8. *Esay* 57.15. Humility was required in innocency, else man had not fallen by pride, and is not abolisht in Heaven, *Revel.*4.10. there will be a constant sense of our own nothingnesse, and a submission to God.

3. A heavenly frame of heart, *Ephes.*1.3. Grace comes from Heaven, and tends thither, 2 *Peter* 1.4.

Blasphemy.

According to the notation of the Greek word, it signifies to hurt ones fame or credit; yea in the Hebrew also a blasphemer of God is said to strike through the name of *Jehovah*, Lev.24.16.

Blasphemo, *pro* exsecror, *classicis est ignotum. Theologis verò* cap. 2.

Jurisconsultis, atque aliis est crebrum. Vossius *de Vitiis Sermonis, lib.*4.

It was so detested of old, that whereas it had a name, yet they did expresse it by an *Antiphrasis*, and used the word blessing in stead of cursing, 1 *Kings* 21.10.

See Dr *Willet* on *Levit.*24. Quæst.11. And *Ridley* of the Civil Law, pag.59. *Foxes* 3d vol. pag.222.

The *Jews* were wont to rend their garments at the hearing of the name of God blasphemed, *Esay* 30.*ult.* & 37.1. *Acts* 14.14. to expresse the rending of their hearts with grief and indignation.

The School Divines thus describe it, If one deny any thing concerning God which agrees to him, or affirm any thing of him which doth not agree to him; or when that is attributed to the creature which belongs to the Creator. *Vide* Aquin. *secunda secundæ Q.*13. *Art.*1.

The Name of God is blasphemed in regard of the matter and manner. In regard of the matter, God is blasphemed two wayes; either *Privatively*, by taking away from him that which is due unto him, and wherein his honour consisteth. Or *Positively*, By attributing that unto him which is unbefeeming his Majesty, dishonourable to his great Name. In regard of the manner, when any thing

Dr *Gouge* of the sin against the holy Ghost. See more there. And *Alsted. Theol.cas.*6.15.

is

is spoken of God ignominiously, contemptuously, as *Exod.* 5. 2. 2 *Kings* 6. 33. *Daniel* 3. 15.

Henry Stevens in his Book *De La Conformité des merveilles anciennes auec les modernes* hath two Chapters of blasphemies, *l.* 1. *c.* 14, & *c.* 25.

I would I were able to resist God, said *Francis Spira.*

Gregory the 9th reckoned three famous Impostors of the world, *Moses, Mahomet* and *Christ.*

Aigoland living in *Arragon* being by *Charles* the great perswaded to become a Christian, came to the Emperours Court very well accompanied: where finding many *Lazars* and poor people before the gates, attending for their usual Alms from the Emperours Table; he asked what and who they were; and was answered, that they were the poor servants of God: upon which words he speedily returned again, protesting, *That he would never serve that God, who could keep his servants no better.* Cluverius Introduct. to Geog.

During the last Civil Garboils in *France,* the Papists to anger the adversaries of the *Remish* Religion, began their play at dice with the saying of the *Psalmist, Our help standeth in the name of the Lord, who hath made Heaven and Earth:* abusing it of purpose to spite and anger them the more; for that Protestant Preachers were wont to call upon God in this manner, in the beginning of their Sermons. *World of wonders,* first Book *c.* 14.

What greater blasphemies could all the Devils in hell devise and forge, than those which we read in the book of *Conformities,* printed at *Millan* by one *Gotard Pontice,* in the year 1510. and after that in other places, where sundry things are recorded more like dreams and dotages than true Stories, Christ (he saith) was transfigured but once, S^t *Francis* twenty times; Christ changed water into wine but once, S^t *Francis* did it thrice; Christ felt the pains of his wounds but a short time, S^t *Francis* felt the pains of his for the space of two years together. And as for miracles, as giving sight to the blind, restoring limbs to the lame, casting Devils out of men possessed, and raising the dead, Christ hath done nothing in comparison of S^t *Francis* and his brethren. *World of wonders,* ch. 25.

Julian blasphemed Christ living and dying.

The *Heathens* would never suffer their gods to be blasphemed, but punished such as were guilty thereof by the power of the Magistrate. *Socrates* was put to death for blaspheming their multiplicity of gods. M^r *Burroughes* Irenicum, *Chap.* 3.

The *Turks* abhor blasphemy, not only against God and *Mahomet,* but also against Christ and the Virgin *Mary,* and other Saints, and they punish blasphemers of whatsoever Sect. *Purchase* his Pilgrimage, *lib.* 3. *cap.* 10.

The very *Turks,* who account of Christ but as a great Prophet, and powerfull in word and deed, inflict death upon that man that speaketh blasphemies against Jesus Christ.

Hereticks ought to be put to death now, as well as false prophets under the Law; the equity of the judicial Law remains, of putting blasphemers to death. *Cartw.* against *White.*

Oecolampad. & Zuing. epist. l. 1. ep. 1. Oecolamp. Servet.

When *Servetus* condemned *Joannes Oecolampadius* for his harshnesse, he answers, *Mihi alius mansuetus ero: in blasphemiis quæ in Christum, non item.* In other things I will be mild, but not so in blasphemy against God.

For immediate blasphemy against God himself, it was capital, *Leviticus* 24. 16.

The Civil Law herein followeth the Divine Law, *Blasphemi ultimis supplicijs afficiantur.* Others have punished this sinne with cutting off, or plucking out the tongue, and that deservedly; for that tongue is unworthy ever to speak more that shall dare once to speak against its Creator.

Lewis the 9th King of *France,* stiled the Saint, published an Edict for the burning of blasphemous persons in the lips. A Noble man having offended in that kind, and being brought to the King, many interceded for him, that such an infamous punishment might be changed to another. The King would not hearken to their request, but said, He himself would take it for an honour to be marked so

on his forehead, if by that means he might drive away that enormous sin out of his Kingdom.

Helps against it:

1. Labour for a distinct, well-grounded knowledge in the principles of Christian Religion, *Jude* 10.
2. Receive the love of the truth, 2 *Thess.* 2. 11.
3. Walk in the truth, 2 *John* 4. 2 *Cor.* 13. 8. 2 *Tim.* 3. 14.
4. Pray earnestly, *Jude v.* 24.

It is a Question among the Schoolmen, *Utrum damnati blasphement?* *Aquinas* thinks it credible, that after the Resurrection they shall vocally blaspheme, as the Saints shall vocally praise God. And some say, *Damnati secundum blasphemant Deum, in hoc peccant*, because they are bound to an eternal Law. After this life the demerit of sinne ceaseth, you shall give an account for the things done in the body, 2 *Cor.* 5. 10. The soul sinnes after, but shall not be judged for those sins. *Secunda secundæ Quæst.* 13. *Art.* 4.

Recepta sapientum opinio est, in inferno non peccari: quæ & certissima ratione nititur. Etenim disertè Paulus, *Qui mortuus est, à peccato liber est*, Rom. 6. 7. *quod* Ambrosius *non immeritò ad omnes naturaliter mortuos extendit. Nec bonis voluntas, nec malis facultas peccandi esse potest.* August. *Enchir. cap.* 6. *Anima damnati hominis ita pœnis obruitur, ut ne cogitationem quidem ullam concipere possit, quæ ad peccatum vergat*, Apocal. 14. 11. Sanford. *de Descensu Christi ad Inferos, lib.* 3. *pag.* 174.

Of Blasphemy against the Holy Ghost.

It is called the great transgression, *Psalm* 19. 12. and blasphemy against the Spirit, *Matth.* 12.

Blasphemy against the Spirit is, when a man doth maliciously and proudly revile and despite the truth of the Gospel and word of God, which he certainly knoweth.

Non quivis homines sunt peccati illius subjectum, sed ij tantum qui illuminati sunt à Spiritu sancto.

It is called the blasphemy against the Spirit, because it is against the knowledge wherewith a man is lightened by the Spirit of God. *Cartwright* on *Matth.* 12. 31.

It is called the sinne against the holy Ghost, not that it is onely against the third Person in the Trinity, the three Persons make but one Divine Essence; but because it is a direct opposition and resistance of the light of knowledge with which the holy Ghost hath enlightened it. *Non dicitur blasphemia Spiritus ratione personæ illius: sed ratione propriæ ipsius in hominibus energiæ, quatenus Spiritus Sanctus est is, qui in veritatis lucem introducit.* Rivet. *in* Exod. 30. *Vide* Thom. Aquin. 2da, 2dæ *quæst.* 14. *Art.* 1, 2, 3, 4.

2. *Qui ex deliberata malitia contra dictamen Spiritus, bellum indicunt veritati cognitæ.*

3. *Qui ex odio id faciunt &*

blasphemiam negationi addunt. Rivet. *in* Exod. 20. 7. *In Spiritum sanctum blasphemi sunt, qui agnitam per Spiritus illuminationem & in conscientia approbatam Evangelicam veritatem destinato consilio abnegant cum pertinaci impugnatione, addentes voluntariam blasphemiam, atque adeo ejusdem hostes publici sunt,* Rivet. *in* Exod. 30. 7. *In Spiritum sanctum vocatur hoc peccatum, non quod Spiritus sanctus offendi à quoquam possit, quin simul in Patrem & Filium peccetur; sed κατ' ἐξοχὴν, quia singulari modo admittitur contra Spiritum sanctum, hoc est, contra proprium atque immediatum Spiritus sancti officium, seu operationem, quæ est mentium illuminatio,* Ursini *Explicat. Catech. part.* 1. *Quæst.* 7. *Veritatis agnitæ blasphemia, malitiosa, & finaliter perseverans abnegatio, & oppugnatio, vocatur peccatum in Spiritum sanctum, non quod reliqua peccata non committantur in Spiritum sanctum, nec quod hoc ipsum peccatum, non sit contra Patrem & Filium; sed quod contra propriam & immediatam Spiritus sancti operationem committatur. Defensio Fidei Doctoris Elis Artic.* 16.

It is called sinne against the holy Ghost, not in respect of the Essence, but of the Office of the holy Ghost; this sinne is all malice, wilfull without any infirmity, he being pleased with malice for it selfes sake. *Capell* of Tentat. *part.* 2. *cap.* 3.

Origen (as *Bellarm. l.* 2. *de Pœnitentia, c.* 16. alledgeth) thought that every sinne committed against the Law of God after Baptisme, was the sinne against the holy Ghost;

Ghoſt, ſo *Novatus*. *Auſtin* makes it final impenitency. The Schoolmen ſay any ſin of malice.

It is conceived by ſome, that the preſumptuous ſinne in the Old Teſtament is the ſame with, or anſwers to the ſinne againſt the holy Ghoſt in the New: and that which leads to this apprehenſion is, becauſe no Sacrifice was appointed for that under the Law, as this is ſaid to be unpardonable under the Goſpel, *Heb.*10.20. but by *Pſalm* 19.12. it ſeems to be a pitch of ſinning beyond preſumption.

It is a wilfull, malicious and obſtinate denying of the foundation, *viz.* That Jeſus is the Mediator and Redeemer of the world.

It is deſcribed to be a general Apoſtaſie and revolt of a man wilfully fallen from the truth known, even to a malicious perſecuting and blaſpheming of it. Mr *Bedford* of the ſin unto death, out of 1 *John* 5. 16.

Mr *Derring* on *Heb.* 6.4, 5, 6. ſaith, It is a general Apoſtaſie from God with wilfull malice, and an unrepentant heart to perſecute his truth to the end.

Mr *Whitt* in his Treatiſe of this ſin, thus deſcribes it,

It is a wilfull, malicious oppoſing, perſecuting and blaſpheming the truths of God, againſt knowledge and conſcience, without ever repenting and grieving for ſo doing, but rather fretting and vexing that one can do no more.

It is a total Apoſtaſie from the faith, when the whole man revolteth from the whole Chriſtian Religion wholly, with an obſtinate reſolution never to return to it any more. Mr *Downe* in a Letter.

Dr *Donne*. It is a total falling away from the Goſpel of Chriſt Jeſus formerly acknowledged and profeſſed, into a verbal calumniating, and a reall perſecuting of that Goſpel with a deliberate purpoſe to continue ſo to the end, and actually to doe ſo, to perſevere till then, and ſo to paſſe away in that diſpoſition.

Dr *Gouge*. It is a ſpitefull rejecting of the Goſpel, after that the Spirit hath ſupernaturally perſwaded a mans heart of the truth and benefit thereof.

It is a ſin committed againſt clear convincing, taſting knowledge, with deſpight and revenge, *Heb.*10.29.

1. It muſt be a clear knowledge, an ignorant man cannot commit it.

2. Such a knowledge as lets in a taſte of the goodneſſe as well as diſcovers the truth of the Goſpel, *Heb.*6.3. yet goes againſt this knowledge with deſpight, oppoſeth the motions of Gods Spirit with rage, this puts a man into the Devils condition. Compare *Heb.*6.4,5. with 10.26,27. It is a voluntary way of ſinning after a man hath received, not only the knowledge, but the acknowledgment of the truth, ſo much knowledge as ſubdues the underſtanding. The will is chiefly in this ſinne, he ſins wilfully, he trampleth under his foot the bloud of the Son of God, ſins maliciouſly and with revenge. The *Jews* put Chriſt to death with the greateſt malice.

The conditions of that ſin are,

1. Hatred of the truth.
2. A ſetled malice.
3. An obſtinate will.
4. An accuſing conſcience.

Therefore this ſinne is diſtinguiſhed from other ſins by three degrees: 1. That they all fall *Toti*, 2. *A Toto*, 3. *In Totum*.

1. *Toti*, Becauſe they fall from God and his gifts, not out of infirmity or ignorance, but out of knowledge, will, and certain purpoſe.

2. *A Toto*, Becauſe they caſt away and oppoſe the whole Doctrine, his Authority being contemned.

3. *In Totum*, Becauſe they are ſo obſtirmed in their defection, that they voluntarily oppoſe and ſeek to reproach the Majeſty of God.

But the ſpecifical difference of this ſin is, that they reproach thoſe things which the holy Ghoſt hath revealed to them for true, and of whoſe truth they are convinced in their mind.

This

This ſinne neceſſarily ſuppoſeth the knowledge of the Mediator: Whereſoever there is any mention of it in the New Teſtament, there comes with it ſome intimation of the works of the Mediator. In *Mat.*12. they oppoſed Chriſt in his miracles. In *Heb.*6. *Paul* inſtanceth in their crucifying again of Chriſt, *Heb.* 10. ſpeaks of their trampling under foot the Sonne of God. The Devils ſinned againſt light and with revenge, but not againſt the light of the ſecond Covenant; this ſin is purely againſt the Goſpel, *Heb.*4. & 10.27,28,29 *Objectum hujus peccati non eſt lex, ſed Evangelium.*

Some conceive the ſin againſt the holy Ghoſt could not be committed under the Law, becauſe the Spirit was not given, but under the ſecond Covenant. Mr *Bedford.*

Matth. 12. 32. He that commits this ſin ſhall neither be pardoned in this world, *in foro conſcientiæ*, nor in the world to come, *in foro judicii*; neither in this world, *per ſolutionem Miniſterii*, by the Miniſtry of the Word; nor in the world to come, *per approbationem Chriſti.*

When once the means of recovery by the Goſpel are neglected, contemned and deſpiſed, then there is no place for remiſſion; ſee *Heb.*10.26. The ſacrifices in the old Law were effectual in their time to the expiation of ſinne, if joyned with faith. The Sacrifice of Chriſts death was alwayes effectual; but if this alſo be deſpiſed, this being the laſt, there is no more ſacrifice for ſin, and yet without ſacrifice no remiſſion.

This ſin is not pardoned, 1. Becauſe it is never repented of, *Heb.*6. 4,6. 2. The means of pardon are rejected, *Heb.*10.29. Chriſt Jeſus offered in the Goſpel. 3. God is utterly renounced.

It is called *the ſin unto death*, not becauſe it may kill, for no ſin but may kill, if it be not repented of; but becauſe it muſt kill. 1 John 5. 16.

Divines obſerve two ſorts ſubject to this ſinne. Some have both knowne the truth, and alſo profeſſed it, as *Saul*, *Judas*, *Alexander* the Copperſmith, all theſe made profeſſion of the Goſpel before they fell away. Others have certain knowledge of the truth, but yet have not given their names to profeſſe it, but doe hate, perſecute, and blaſpheme it, ſuch were the Phariſees, *Matth.*13.

All they who do fall into this ſin, firſt do attain unto a certain and aſſured knowledge of the truth, though all do not profeſſe it.

Paul before his converſion walkt on the brink of the ſin againſt the holy Ghoſt, but becauſe he ſinn'd ignorantly, he was pardoned.

Abſolutely to determine of ſuch a one is very difficult; neither is there any ſufficient mark but the event, *viz.* final impenitency.

But the grounds of ſuſpition are ſuch as theſe:

1. Prophaneneſſe.
2. Doubting of every ſaving truth and impugning it.
3. Envying anothers grace and happineſſe.
4. Blaſphemy.
5. Want of good affections.

Many Chriſtians are ready to [a] ſuſpect that they have ſinned againſt the holy Ghoſt. Some Divines give this as a Rule, If the Lord give you a heart to fear that you have ſin'd againſt the holy Ghoſt, then you have not.

[a] *Diſcant noſtri homines quid ſit peccare in Spiritum ſanctum, ne ſe decipiant. Cadit ſæpe in homines bonos metus, ne hoc peccatum commiſerint. Dicunt enim; Ego ſciva hoc vel illud eſſe peccatum, & tamen feci. Ergo commiſi peccatum in Spiritum ſanctum. Diſcite quæſo quid ſit peccare in Spiritum. Non eſt facere quod ſcimus malum eſſe, ſed eſt ideò aliquid facere, quia ſcimus malum eſſe, vel ideò aliquid perſequi, quia ſcimus bonum eſſe.* Streſo. *in* Act. 3.18. *Conc.*39.

The temptation to that ſinne is not that ſinne. He that is willing to be pardoned hath not committed it, he ſcorns mercy. He that is willing to uſe the means of grace ſtill, hath not committed it. Every ſinne againſt the Spirit, is not the ſinne againſt the holy Ghoſt. Every blaſphemy in thought or word againſt any of the Perſons of the Trinity, is not the ſinne againſt the holy Ghoſt. This ſinne is not ſo much againſt the Perſon of the Spirit, as his work in us, illumination, and is a total Apoſtaſie from the truth once clearly known.

This ſin cannot be a ſin in thought or heart meerly, it will break forth into the tongue and act; it is an open and publick as well as malicious oppoſing known truths; blaſphemy is committed with the tongue. Every diſtempered word againſt the truth is not this ſinne; it is a malicious ſpeaking againſt the truth. All Apoſtaſie in pra-

dice is not this ſinne, there will be a renouncing of the profeſſion of Chriſtianity. Such an one will wiſh that all men oppoſed the truth as well as he. See Mr *Bridge* on *Mat.*12.31,32. of this ſin; and *Streſos conciones Miſcellan.*36. *p.*234.

Boaſting.

A man boaſts when he is full of that which he thinks excellent, and to adde worth and excellency to him, *Pſalm* 34.2. & 44.8. & 64.10.

It is one of the ſins of the tongue, 1 *Sam.*2.3. a high degree of pride; ſee *Ezekiel* 28.3,4. *Rom.*2.17. there is *vera* and *vana gloriatio*, the higheſt act of faith is to glory in God, we make our boaſt of God all the day long, *Pſalm* 44. but to boaſt of God, when one hath no intereſt in him, is vain.

Bribery.

A *Lacedemonian* General complained that he was driven out of *Aſia* by a thouſand Archers, he meant by the King of *Perſia's* money, an Archer was the ſtamp of the *Perſians* coyn. So in the late Civil Wars in *France*, many were ſaid to have been pelted with *Spaniſh* Piſtols, a Piſtol is an indifferent word both for a certain coyn, and a ſmall piece. B. *Smith.* See that Proverb *Bos in lingua*, in *Eraſmus* his Adagies. And that Story of *Demoſthenes* is famous, who was Fee'd one way, and after receiving a Fee from the adverſe part, pretended he had the Squinancy, and ſo could not ſpeak; but one ſaid, it was not the cold, but gold which hindered him from ſpeaking. A Lord Chancellour of *England* heretofore, was a great Bribe-taker in his time. He excuſed his fault by laying the blame upon his ſervants, who waiting for his coming out of the Parliament-houſe, when he had received his cenſure, and riſing up, he bad them ſit ſtill, ſaying, That their riſing occaſioned his fall.

A Bribe is a gift given from him which hath or ſhould have a Cauſe in the Court of Juſtice, to them which have to intermeddle in the adminiſtration of Juſtice.

Bribery or taking gifts is a ſinne, *Exod.*23.8. the ſame is repeated, *Deut.* 16.19. *Eſay* 1.23. *Prov.*17.23. *Pſalm* 26.10. *Hoſea* 4.18. *Amos* 2.12. *Micah* 3.11.

Reaſons. 1. From the cauſes of it:

1. Covetouſneſſe. *Samuels* ſons inclined after lucre, and took gifts.
2. Hollowneſſe and guile.
3. A want of love of juſtice.
4. A want of hatred of ſin.

Secondly, The effects, 1. In the parties ſelf that offends. 2. In others.

1. In himſelf, *The bribe blinds the eyes of the wiſe*, 1 Sam.12.3. Exod.23.8. it makes him unable to ſee and find out the truth in a Cauſe.

Samuel learnt it from *Moſes* who hath it twice, Exod. 23.8. Deut. 16.19. Juſtice is not unfitly pourtrayed in the form of a man with his right eye open, to look at the cauſe, and his left eye ſhut, that he may not look at the perſon. Now a gift putteth all this out of order, and ſetteth it the quite contrary way. From this property of hoodwinking up the eyes a bribe is called in the Hebrew *Copher*, as 1 Sam.12.3. of *Caphar*, to cover, to daub up, or to draw over with lime, plaiſter, or the like. Doctor *Sanderſon* on 1 Samuel 12.3.

2. *It perverts the words of the righteous*, that is, it makes them which otherwiſe would deal righteouſly, and perhaps have had an intention of dealing righteouſly; yet to ſpeak otherwiſe than becomes, it expoſeth the offender to condigne puniſhment. *Solomon* ſaith, *A gift proſpers whitherſoever it goeth, and it makes room for a man*, meaning, that otherwiſe deſerveth no room. For the puniſhment of it, ſee *Job* 15.34. *Fire ſhall devour the tabernacles of bribery*, meaning, that God will not fail by ſome or other means to bring deſtruction upon thoſe families, that ſhall thus augment their eſtates.

For others, 1. It doth make all that are rich bold to ſin, becauſe they hope to bear it out.

2. It makes rich men alſo bold to do wrong.

3. It grieveth the heart and ſpirit of the innocent that is in low eſtate, and makes him call to God to be his avenger.

4 It

4. It overthroweth the Throne, *Prov.*29.5. It brings publick desolation.

It is lawfull to pacifie an angry foe with a gift, so did *Jacob*; but to hire and corrupt a Judge with a gift is unlawfull. He cannot lawfully take, therefore neither thou lawfully give, seeing these two are mutual causes and effects, and therefore can hardly be separated in their guiltinesse.

Cambyses caused a bribing Judge to be flaid quick, and laid his skin in his chair of judgement, that all Judges which should give judgment afterwatd should sit on the same skin. See in Sir *Anthony Sherleys* Relation of his Travels into *Persia*, a memorable judgment of the King of *Persias*, upon an extortioner.

Chap. XVI.

Of Carnal Confidence, Covetousnesse, Crueltie, Cursing.

Carnal Confidence.

One trusts in that which he makes the argument of his obtaining good, or escaping evil.

Confidence in general is that affection of the soul, whereby it rests it self in the expectation of any good from any thing. Therefore carnal confidence is a vice whereby the heart of man rests it self in the looking for any good of any kind from any thing but God alone. He is carnally confident which promiseth himself any thing desirable, as health, deliverance out of trouble, long life, because he hath such or such outward means, which he thinks are able to bring forth such safety unto him.

The Scripture cals it, *Making flesh our arm*, Jer.17.5. A man is said to make that his arm, which he thinks himself strong and safe if he have; and so he is said to make riches a strong Tower in the same sense.

There are several branches of carnal confidence:

1. Presumption or fond admiration, when one hath too great an opinion of himself or any other, *Hosea* 10.13.

2. Self-dependance, leans on his own ability, *Psalm* 44.6. and creature-dependance.

3. When one trusts in lawfull means, 2 *Chron.*16.12.

4. Trusting in outward advantages, riches, honours, credit, good name, beauty, *Job* 31.24.

5. Trusting in spiritual priviledges, *Jer.*7.4,14. The *Jews* because they were *Abrahams* seed.

6. When one trusts in his wickednesse, carnal devices, policy, *Psalm* 52.7. *Isa.*28.15,

There is a double trust in men warrantable:

1. Moral, when I trust a man upon his word.

2. Religious, when I trust a man as he is Gods instrument to do me good, in subordination to God.

Unlawfull trust is,

1. When I relie upon a man for any thing that God only can give, 2 *Kings* 5.10.

2. When I trust in the creature as the author of that good I expect.

Men are prone to this sin of false-confidence. *David* trusted in his strong hill. *Asa* in the Physicians, 2 *Chron.*16.12. The *Israelites* in *Egypt* for Chariots and horses, 1 *Sam.*17.45,46,47. *Luke* 12.19.

The grounds of it are,

1. Ignorance of God, whose strength and greatnesse together with his grace and goodnesse the mind apprehends not, *Psalm* 9.10.

2. Ignorance of these earthly things, their weaknesse, mutability and disability

to help and comfort, *Esay* 28. 15. the Prophet brings in the leud men of his time flattering themselves, and soothing up their own hearts with fair words, and promising all safety to their own souls in derision and despight of all his threats; If a plague come through the Land it should not touch them; by vanity and falshood they meant wealthy friends and outward support, which the Prophet here cals by this name ironically.

This is a great evil, *Esay* 30. 1, 2, 3. & 31. 1, 2, 3. *Jer.* 17. 5, 13. See *Psalm* 146. 3, 4.

a Confidence must be withdrawn from all other things but God, in respect of the principal and full worth of it. Therefore we are forbidden to trust,

1. It is a denying of God, *Job* 3.28. Trust is only due to him, such an one sets up another God, *Jonah* 2.8. A covetous man is therefore called an *Idolater*, Ephes. 5.5. and covetousnesse Idolatry, *Col.* 3. 5.

2. It is the ground of all our miscarriage in practice, 1 *John* 5. 3, 4, 5. The world is a great hinderance to our keeping the Commandments.

3. It is the ground of all disquiet; if you would live a happy life seek a fit object for your trust, *Psal.* 30. 6, 7. & *Psa.* 112. 7. Expect all good things from God alone. *Abraham* looked for a child from God when nature failed him.

1, In man, Isa. 2. 22. Ier. 17. 5. Psalm 145. 3. 2. In riches, Psalm 62. 10. Mark 10. 24. 1 Tim. 6. 17. 3. In chariots, horses, Psalm 20. 7. & 44. 6. 4. In our own wits, Prov. 3. 5. & 28. 26. 5. In our own righteousnesse, Ezek 33. 13. Luke 18. 9. Phil 3. 3, 4. We may in some sense trust in man, that is, be perswaded that he will deal honestly with us, and rely upon him for performance of his promises, and for doing what in him lieth for our good: but we may not in this sense trust in him, that is, stay upon him as a sufficient help to do us good, but only we must look to him as an instrument, and relie upon God as the chief cause, because all men are changeable, and all things weak and uncertain.

Self-confidence discovers it self:

1. By running into temptation, *Phil.* 2. 12, 13.
2. By neglecting Gods wayes.
3. When we go forth to any work of consequence without our actual renewing our dependance on God, *Col.* 3. 17.
4. When we boast of our courage before we be call'd to trial.

The object of trust is God, *Esay* 58. 10. and God in Christ; we may love the creatures, and delight in them moderately; but trust is proper to God, 2 *Cor.* 1. 8, 9. *Psalm* 141. 3, 4. and God in Christ. God alone is rather the ground of horrour and distrust; God in Christ is the object of Christian confidence, *Psalm* 57. 1. & 91. 4. He hath respect there to the wings spread over the Mercy-seat, which was the figure of God in Christ.

This confidence in God is shewed,

1. By preferring his favour above all things.
2. By making his name our refuge in all troubles.
3. By using all good means and only good to get any good thing, and that without carking and vexation.
4. By comforting our selves in him when all means fail us, 1 *Samuel* 30. 6. *Hab.* 3. 17. See *Jer.* 49. 11. *Zeph.* 3. 12 *Psalm* 10. 14. 2 *Cor.* 1. 8, 9.

Trust in God is an exercise of faith, whereby looking upon God in Christ through the promises, our souls are taken off from all other supports, and raised above fears, waiting upon God either for support or final deliverance.

There are several acts of the soul:

1. The soul looks upon God, *Heb.* 11. 27.
2. It is taken off from all other supports, *Zech.* 3. 12.
3. It is raised up above fears; faith quiets and composeth the soul, *Esay* 26. 3. *Psalm* 112. 27. partly by committing our selves to God, to his power, 2 *Tim.* 1. 12. and partly by referring our selves to his will and goodnesse for seasonable support or final deliverance, *Psalm* 31. 20. *Prov.* 16. 3.

Signs of false confidence:

1. The inordinate desire of any earthly thing. What a man desires more than he should, that he looks for some good by.
2. Immoderate joy when he hath gotten it. He that finds great joy in any thing, doth

doth therefore joy in it, becauſe he thinks heſhall be better for it.

3. Impatience in the abſence of it, *Job* 13.24,25.

4. To grow bold to do evil and careleſſe of doing good in reſpect thereof.

The cure of carnal confidence:

Firſt, Conſider how pernicious this vice is, it withdraws the heart from the Lord, *Jer.*17.5. and brings his curſe on the ſoul and body, 1 *Cor.*1.19.

Secondly, It makes one unable to uſe well that which he hath.

Thirdly, Conſider the weakneſſe and uncertainty of all outward things, *Pſalm* 39.5.

Fourthly, Meditate on thoſe places, *Pſalm* 62.10. & 146.3. 1 *Tim.*6.17.

Fifthly, Let us carry a holy jealouſie over our own hearts, when we have abundance of outward advantages.

Sixthly, Inure our ſelves to a holy and ſpiritual confidence, the love of God expels the love of the world, holy fear, carnal fear, faith in God, carnal confidence.

Covetouſneſſe.

It is an inſatiable deſire of having, or an inordinate love of money, *Avarus quaſi avidus aris.* Iſidor.

It is an inordinate deſire of getting or keeping the things of this world, be they much or little.

The Schoolmen ſay, Covetouſneſſe is *Peccatum maximè adhæſivum creaturæ, & maximè à Deo averſivum.*

It lies in the heart, *Phil.*3.19. *Pſalm* 49.11. but is reckoned by the Apoſtle among outward groſſe ſins, becauſe it is conſummate by outward ſordidneſſe.

Philoſophers make covetouſneſſe a vice in the defect, not in the exceſſe, it is the exceſſive carriage of the ſoul toward riches, but this is eaſily reconciled, take the exceſſe and defect as they ſtand in the habit to vertue, then covetouſneſſe is a defect to liberality, but take it according to the object; ſo it is rather in the exceſſe than the defect. Doctor *Stoughton.* See Maſter *Wheatleys* Caveat for the Covetous on Luke 12.15. Doctor *Sclater* on Rom. 1. 29. pag. 127, 128, &c. *Amſ. de conſcient. lib.* 5. *cap.* 51. *Capel* of Tentation. *part.* 3. *cap.* 3. And Doctor *Gouge* on Heb. 13. 5.

It is taken two wayes:

Firſt, For detaining or taking other mens goods in an unlawfull way, and ſo it is oppoſed to juſtice. Or,

Secondly, For an inordinate deſire to get and hold, though God call for it, and it oppoſeth liberality.

The deſire is inordinate:

Firſt, For the meaſure of it, when it is vehement and ſtrong, ſeeing wealth is a thing of a baſe and contemptible nature, not worthy any earneſtneſſe of deſire.

Secondly, For the quantity of the object, the ſumme of wealth deſired, if he ſuffer his deſires to be carried after more, than that which is ſufficient for the providing of meat, drink, and cloth for himſelf, and his, in a comfortable ſort, affecting an overplus. The proper end of riches is comfortable maintenance.

Thirdly, For the end of ones deſiring, when it is to ſerve and ſet up himſelf, and is not to fit himſelf to do God ſervice, and to profit mankind. *Laban* and *Nabal*, whoſe names Anagrammatize each other, are examples of avarice.

Henry Stevens *Traitte preparatif à l'Apologie pour Herodote l.*1.*c.*8. mentions theſe ancient proverbs, to witneſſe the covetouſneſſe of Eccleſiaſtical perſons, *Trois choſes ſont tout d'unaccord, L'Egliſe, la cour, & la mort:. L'egliſe prend du vif, & du mort. La cour prend le droict & le tort. La mort prend le foible & le fort: Il y a trois choſes: inſatiables, les prelires, les moines, la mer.*

We are inordinately affected to earthly things:

Firſt, When we make the world our ſcope and end, 1 *Tim.*6.9. not he that is rich, but he that will be rich.

Secondly, When they juſtle out better cares, *Matth.*6.23.

Thirdly, When we cannot part with theſe things upon Gods call.

1. Upon

1. Upon the intereſt of a good conſcience, *Heb.*10.34.
2. To works of charity, 1 *Tim.*6.18.
3. When he takes them from us, *Luke* 12.20.

It is a great and dangerous ſin, *Eſay* 57.7. *Hab.*2.9. *Col.*3.5. 1 *Sam.*8.3. *Prov.* 15.27. *Jer.*22.17. The ſame Prophet complains of the people in his time, that *From the leaſt of them to the greateſt of them, they were all of them coveting covetouſneſſe*, as the words are; that is, given unto it, did yeeld their hearts to a deſire of gain; which complaint alſo he renews, *ch.*8.18. and in both places alleadgeth it as a cauſe of great ſins, *Ezek.*32.31. The Lord ſo hates it that the godly ſhould not company with ſuch, 1 *Cor.*5.11.

Mr *Perkins.* In the body when the Spleen ſwels, all other parts decay and conſume; ſo when the heart ſwels with deſire of riches, all the graces of God conſume and fade away.

Greenham. When all other ſins wax old, this waxeth young in thee.

Reaſons. Firſt, From the cauſes of it:

Illa peccata dicuntur carnalia quæ perficiuntur in delectationibus carnalibus, illa vero dicuntur ſpiritualia, quæ perficiuntur in ſpiritualibus delectationibus, & hujuſmodi eſt avaritia. Delectatur enim avarus in hoc quòd conſiderat ſe poſſeſſorem divitiarum. Aquin. 22, 2æ *Quæſt.*118. *Art.*6.

1. Ignorance of the goodneſſe, mercy, power and excellency of God; and of the faithfulneſſe, profitableneſſe, deſirableneſſe of things heavenly and ſpiritual. He knows not God nor the worth of the graces of Gods Spirit, nor the excellency of his heavenly Kingdome, who is glewed unto theſe earthly, deceitfull vanities. And withall he doth not conceive of the worthleſneſſe of theſe trifles, who ſuffers his heart to be deceived with the ſame.

2. Errour: He is in a ſtrong and palpable errour concerning them, imagining them to be of more power and ability to profit him, than in truth they be; he over-prizeth earthly things, and imagineth riches to be a ſtrong Tower and Caſtle of defence.

3. He puts his truſt in riches, and dreams that he ſhall be ſo much the more happy, by how much the more rich, yea, that he cannot be happy without riches.

It is brought forth,

1. By diſtruſt of God or unbelief, *Matth.*6.25. to 31. *Heb.*13.14,15.
2. Sinfull ſelf-love, they are joyned together, 2 *Tim.*3.2.

Secondly, The effects of it: 1. The evils of ſin which flow from it generally; it is the root of all evil, it will make a Judge corrupt, as 1 *Sam.* 8. 3. a Prophet deal falſly with the word of God, as *Jeremiah* complains; it will make a man to lie, deceive and cozen in his dealing; it will make a woman unchaſt.

It cauſeth a neglect of ſpiritual things, *Luke* 14. 18. and contempt of the Goſpel, *Luke* 16.14.

Aquinas makes it a greater ſin than prodigality, 22, 2æ *Quæſt.*119. *Art.*3. More particularly, 1. It choaketh the word of God. 2. It cauſeth that a man cannot ſerve God; for *it is impoſſible to ſerve God and mammon.* It cauſeth that he cannot deſire Heaven, nor ſet his heart on the things that are above; it ſets a quarrel between God and man; for *the love of the World is enmity to God.* It cauſeth unquietneſſe of mind, *Phil.* 4. 11,12. and heart-conſuming cares, *Matth.*6.25, 26. makes a man deny himſelf the conveniencies of this life, *Eccleſ.* 2. 24. & 3. 12,13. & 6.1,2. makes one unhoſpitable, 1 *Tim.*3.3. *Heb.*13.2,5. uncharitable, 1 *Sam* 25.11. *James* 5.3,4. cauſeth deceit in commerce, *Hoſea* 12.7,8.

1 Tim.6.9,10. 3. The evils of puniſhment that enſue upon it. *Paul* ſaith, *It pierceth a man through with many ſorrows.* They *fall into perdition and deſtruction*; they ſhall be damned. Covetous men are ranked in Scripture with whoremongers, drunkards.

It is hurtfull:

1. To families, cauſeth brawls, 1 *Tim.*3.3. neglect of family-duties.
2. To the publick, the Commonweal, *Judges* 5. 16.
3. To the Church, leads men,
   1. To errors, 1 *Tim.*6.10. 2 *Pet.*2.3.
   2. To Apoſtaſie from the profeſſion of the Goſpel, 2 *Tim.*4.10.
   3. Soul-flattery, *Jeremy* 6.13,14. & 8.10.
   4. To hinder Reformation, *Acts* 19. *Revel.*18.15.

Signs of it. How ſhall I know that my heart is covetous?

1. If

1. If a man be alwayes solicitous in caring about the things of the world: our Saviour describes covetousnesse by carking and divisions of heart: This is to mind earthly things. Mat. 6. 25, 34.

2. If joy and fear do depend upon the good successe of these outward things, rejoyce when riches increase, but are dejected otherwise.

3. If a man be quick in these things, and dull to any good thing.

4. If the service of God be tedious to thee, because thou wouldst fain be in the world: *When will the new Moon be gone?*

5. If he be distracted in Gods service, if their hearts runne after their covetousnesse.

6. If one esteem those that are rich for riches sake.

7. Nigardise, *Prov.* 11. 24. *Eccles.* 6. 7.

Means to mortifie this sin:

First, Be affected with your spiritual wants, *Psalm* 102. 2. Let the heart be deeply sensible of the want of Christ, and his sanctifying power in the heart, these outward things are such great wants unto thee, because spiritual wants are not apprehended, *Rom.* 7. *ult.*

Secondly, Labour for spiritual delights and joy, *Psalm* 4. 6, 7.

Thirdly, Consider the shortnesse of thy own life, *James* 4. 13, 14.

Fourthly, These outward things cannot stand thee in steed at the day of judgement. Riches cannot deliver a man from death, much lesse from damnation. Meditate of the nature of earthly things, 1. Their unprofitablenesse. 2. Uncertainty. 3. The dangerousnesse of them. Riches are but the blessing of Gods left hand, Prov. 3. 16. of his foorstool, earthly blessings, under-ground blessings, but bodily blessings; thy soul is not the richer for all thy wealth, such blessings as God gives to the worst of men, those which he hates. The Mines of gold and silver are among the *Indians* who worship the Devil. *Agur* prayed against riches, Prov. 30. 8. They are called thorns and thick clay, deceitfull, uncertain riches.

Fifthly, Remember that God requires the more of thee: *Salomon* therefore saith, *He hath seen riches kept for the hurt of the owners.* As you increase your revenews, so you increase your account, you will have more to answer for at the day of judgement.

Sixthly, Christs Kingdom is not of this world, therefore he calleth upon his Disciples to prepare for a Crosse.

Seventhly, Meditate upon the word of God prohibiting covetousnesse, and turn the precepts thereof into confessions and prayers. To apply the reproofs, threatnings and commandments of the word of God against any sin is a common remedy against all sins, and so also against this. Psal. 119. 36.

Eighthly, Seriously consider of Gods gracious promises for matter of maintenance in this life, that you may trust in God, *Psalm* 34. 10. & 84. 11. & 23. 1. *Heb.* 13. 5. *Matth.* 6. 33. 1 *Tim.* 4. 8.

God is your Father by special grace, by regeneration and adoption, *Mat.* 6. 32. 2 *Cor.* 6. 18. a loving and rich Father, and Almighty. He hath already given you:

1. Body and life, *Matth.* 6. 25.

2. His Son, *Rom.* 8. 32.

3. His Spirit to dwell in you, to guide and lead you, 1 *Cor.* 2. 12. *Rom.* 8. 14, 16. *Gal.* 5. 18.

4. Himself, *Gen.* 15. 1. *Heb.* 8. 10.

The Gospel requireth self-denyal, *Matth.* 16. 24. the bearing of the crosse, and the parting with all one hath, *Luke* 14. 26. Such as receive the grace of the Gospel are to be pilgrims and strangers, 1 *Peter* 2. 11. *Heb.* 11. 13, 14, 15. they conflict daily with the world. The Gospel begets hope of eternal life, *Rom.* 6. 5. 1 *Peter* 1. 3, 4, 5.

Be as much for the world as thou wilt, so thou observe three Rules:

First, Let it not have thy heart. *Austin* speaks of some, who *utuntur Deo, & fruuntur mundo*, use God, and enjoy the world. *Solius temporis honesta est avaritia.*

Secondly, Do not so eagerly follow it that it should hinder thee in holy duties.

Thirdly,

Avarus nihil recte facit, nisi cum moritur. Mimus Publianus.

Thirdly, Let it not hinder thee from works of charity. One compares a covetous man to a swine, he is good for nothing till he be dead.

Cruelty.

The word cruelty is derived either *à cruore*, from bloud, with which cruell men like wild beasts are delighted, or *à crudis carnibus*, from raw flesh, with which cruel and barbarous men are sometimes fed.

Peter Martyr on the first Chapter of *Judges* thus defines it, *Est habitus vitiosus quo ad aspera & dura citra rationem inclinamur.* It is a vitious habit, whereby we are inclined to rough and hard things without reason.

Vide Aquin. 2. 2a *Quæst.* 159. *Artic.* 1, & 2. 2 Sam. 21. 1, 2, 3. Isai. 1. 15. See the Treasury of Times, *lib.* 4. *cap.* 6. The Civill Warres of *France.*

Cruelty is a great sin, *Gen.* 49. 6, 7. 1 *Sam.* 22. 18, 19. one saith *David* was never more cruel then when he had violated the peace of his own conscience, 2 *Samuel* 12. 31. *Psalm* 124. *Rom.* 3. 15. *The bloud-thirsty men shall not live out half their dayes: Bloud defiles the Land. Seven things are an abomination to God, the hands which shed innocent bloud is one of them.*

The Scripture mentions the cruelty of *Adonibezek* Judges 1. and *Herod Matth.* 2. 16.

Hatto Bishop of *Mentz* in a time of famine shut up a great number of poor people in a barn, promising to give them some relief: But when he had them fast, he set the barn on fire, and hearing then the most lamentable cries and screechings of the poor in the midst of the flames, he scoffingly said, *Hear ye how the Mice cry in the barn.* But the Lord, the just revenger of cruelty, sent a whole Army of Rats upon him, which followed him into a Tower which he had built for his last refuge in the midst of the River *Rhene*, never leaving him, till they had quite devoured him.

See *Bellum Tartaricum*, p. 301, 302, 303.

The *Ottomans* seek to establish their succession in the Empire, with the bloud of their brethren, their neerest kinne and competitors. *Guicciardins* History of *Italy* lib. 1.

Who hath not heard of the Duke of *Alvah* his cruelty in *Netherlands?* Vide *Historiam Belgicorum Tumultuum*, p. 244, 245, *&c.* & p. 4117. and elsewhere there of the *Parisian* Massacre.

The *Spanish* Inquisition (so cald, because it began first in *Spain*,) for the cruelty of it is even become a Proverb. *Vide Hist.* Belg. *Tumult.* p. 8, 9, 10, &c. The cruelty of the Papists in their Massacres and other wicked practices is well known. See Master *Morlands* History of the Evangelicall Churches of the Vallies of *Piemont*, l. 2. c. 6. The tears of the *Indians.* The lamentations of *Germany*, chap. 3. and 6. neare *Fryburg Holck*, his Souldiers cut in pieces a Revorend Minister, a man of rare Learning and Piety, the dogs would not lick his blood, nor touch his flesh. *Morland* ibid. See Mr *Staughton* against Popery, 2. *Argum.*

The *Romans* were so accustomed by long use of War, to behold fightings and bloudshed, that in time of peace also they would make themselves sports and pastimes therewith: for they would compell poor captives and bondslaves either to kill one another by mutual blows, or to enter combate with savage and cruel beasts, to be torn in pieces by them.

Montaigne in the second Book of his Essays, *chap.* 11. saith, After the ancient *Romans* had once enured themselves without horror to behold the slaughter of wild beasts in their shows, they came to the murther of men and *Gladiators.*

In the punishment of certain offences among the Jews there was a number of stripes appointed, which they might not passe, *Deut.* 25. 23. So doth the Lord abhor cruelty under the cloak of justice and zeal against sin. This Law was so religiously observed amongst the Jews, that they would alwayes give one stripe less unto the offender, 1 *Cor.* 11. 24.

I think it utterly unlawfull for any man, to take pleasure in the pain and torture of any creature, or delight himself in the tyranny, which the creatures exercise one over another, or to make a recreation of their brutish cruelty, which they practice one upon another. Mr *Bruens* life put forth by Mr *Hinde*, see c. 9, 10, 11, 12.

A young Prince of *Spain* was very worthily censured by the *Venetian* Embassador (as apt to make a mercilesse and cruell Tyrant) because he delighted in his childhood

childhood to cut up Leverets alive. Maſter *Pierce* his ſinner Impleaded, *part* 2. *chap.* 4.

There was in the time of *Gregory* to 10th (about 1275) as our Hiſtories tell us) a brood of mad Hereticks which aroſe in the Church, whom they called *Flagellantes*, the whippers, which went about through *France* and *Germany* laſhing themſelves to blood.

The higheſt degree of cruelty conſiſts in killing the bodies of men, and taking away their lives for revenge, lucre or ambition: murder and cruelty cry in Gods ears, *The voice of thy brothers bloud crieth unto me*, Gen. 4. 10.

God often upbraids the *Iſraelites* with this, That their City was full of bloud, and that cruelty and oppreſſion did lodg in it.

Reaſons 1. It is moſt directly contrary to the love and charity which God would have to abound in every man, love doth no evil to his neighbour.

2. It is moſt contrary to the Law of nature, which ought to rule in all mens lives, to do as they would be done to, we abhor ſmart, pain, grief, hurt, loſſe of limbs, of life.

It is evill to do hurt to a creature further than it deſerves.

3. This ſin is contrary to the ſweetneſſe of humane nature which God hath pleaſed to plant in it in the very frame of the body, in regard of which it is juſtly termed inhumanity and ſavageneſſe, and to the graciouſneſſe and gentleneſſe that is in God.

4. It is a ſin againſt the Image of God, as well as againſt his Authority, for he hath pleaſed to imprint a kind of reſemblance of his own excellent nature upon man more a great deal than upon any other creature of this lower world.

There is ſcarce a vice but being entertained and ſerved will end in bloud.

A Fox is a cruel beaſt as well as a Lion, for though he kill not men, yet he kils Lambs and Pullen, and if he were big and ſtrong enough, he would ſet upon men alſo; yea a Weezle is a devouring beaſt as well as a Fox, for he kils young chickens, and the like, he is cruel according to his kind.

Superſtition will breed ſuch mad zeal as will account it ſelf the more pious, the more bloudy, and will think it doth God ſervice in killing others, as *Paul* before his converſion. The Duke of *Medina* ſaid, That his Sword could find no difference betwixt an Hereticke and a Catholick, his buſineſſe was to make a way for his Maſter which he meant to do. Ambition careth not to kill the perſon and all his kindred, in whoſe ſtead it hopeth to be advanced, as the ſtories of the Kings of *Iſrael*, and Heathen ſtories alſo teſtifie. Envy will count no drink ſweeter than blood. Luſt will make way for its own ſatisfaction, by the death of a husband, wife or corrival. Covetouſneſſe and revenge will provoke a man to cruelty. Fear of ſhame hath made many a harlot kill her own infant. Theſe vices make a man the more bloudy, becauſe they extinguiſh the light of nature, and choak the check of conſcience. *Paratur gladiatoris ludus, ut libidinem crudelium luminum ſanguis oblectet. Homo occiditur in hominis voluptatem, & ut quis poſſit occidere, peritia eſt, uſus eſt, ars eſt: ſcelus non tantùm geritur, ſed & docetur quid poteſt inhumanius, quid acerbius dici? Diſciplina eſt, ut perimere quis poſſit: & gloria eſt, quòd perimit.* Cyp. Epiſt. 2. Donato *Vide plura ibid.*

Curſing.

It is to wiſh evil to a thing or perſon, it virtually * contains in it all evil, as bleſſing contains in it virtually all good.

See Doctor *Gouges* Whole Armour.

* The Plague, Pox, Vengeance, the Devil take thee. The mention of the Devil makes it appear how deviliſh thou art. *A natura abhorret ſibi ipſi malum imprecari; à charitate mutuus, alteri. Profana Ethnicorum vocis ſunt, peream, diſpeream, & ſimiles.* Dorſche *Pentad. Decades. Diſſert.* 1.

The holy Ghoſt notes it of unſanctified men, *Their mouths are full of curſing and bitterneſſe*, Rom. 12. 3.

The Sichemites Judg. 9. *Goliah*, 1 Sam. 17. 38. *Shimei*, the mother of *Micah*.

Reaſons 1. Abundance of contempt of God, and uncharitableneſſe in the heart.

2. The Devil ſtirs up curſed conceits in mens mindes when they are angry: *James, Their tongues are ſet on fire of hell*, therefore with it they curſe their neighbours.

Sr *Gervaſe Elwayes* Lieutenant of the Tower was hanged. Being in the Low Countries, and much addicted to gaming, he wiſhed, that if ever he played more above ſuch a value, he might be hanged, but he did, and ſo the juſt judgment of God fell upon him accordingly as he ſaid. *Howels Londinopolis.* Mr *Ball* hath the ſame ſtory (I ſuppoſe) in his *Power of Godlineſs*, l. 4. c. 3.

We muſt learn to bleſſe and not curſe, as S. *Peter* exhorteth, becauſe we are heirs of bleſſing, as our Saviour exhorteth, *Bleſſe them which curſe you*; Strive to reverence God and love thy neighbour. Conſider of the Commandements of God, which forbid it, and his judgements, curſing ſhall clothe thee as thou didſt love it.

Thoſe raſh and vulgarmaledictions are very ſinnefull, *Peſtis te abripiat, abi in malam rem, utinam ſuſpenſus eſſes.* Dr *Ames* Caſ. of Conſc.

There is a double curſing, one is a warrantable, lawful, needful duty, when any man doth in Gods name, and by Gods authority pronounce or denounce evil againſt any thing or perſon, withal praying that the thing may fall out accordingly; thus Chriſt curſed the Figtree, and *Eliſha* the Children. The other ſinful, the vomitting out vile and diſgracefull ſpeeches, miſchievous and wicked wiſhes.

The Ancients obſerve, that when God gave the Devil leave to afflict *Jobs* body, he ſpared his tongue, that feeling his pain he might eaſily raile and curſe.

Chap. XVII.

Of Deceit, Diſtruſt, Divination, Diviſion, Drunkenneſſe.

Deceit.

Eſt proprie per dolum in verbis, per fraudem in factis. All the Latine *Lewis* the eleventh would have his Son *Charles* the 8th to learn, was this, *Qui neſcit diſſimulare neſcit regnare.* It was a Proverb ordinary in *Rome*, that the Pope (*Alexander* the ſixt) never did that which he ſaid; and the Duke (his Sonne) never ſpake that which he meant. *Guicciardins* Hiſt. of *Italy*, l. 6. p. 225. He ſaith there alſo of Pope *Julio* the 2d, p. 232. No man more eaſily beguileth another, than he that hath the cuſtome and name never to deceive any. *Fraus oritur ex ſimilitudine.* Alchimy is like gold. The Italians have a Proverb, *He that deceives me once, it is his fault; but if twice, its my fault.*

DECEIT is when we make ſhew of one thing and do another.

The Court a meer Schoole of fraud and diſſembling, *Godwins* Annales of *England*, Court-holy-water is a Proverb, *Gen.* 11. 9. whence *Aſtu* craft, deceit, from ἄστυ, that is, a City, it is a Citizen.

It is that vice by which men are apt to make ſhew of good they intend not, and again to hide the ſhew of that evil they do intend, or by which men cover over bad purpoſes with fair pretences, that they may the more eaſily accompliſh them, as in *Saul* to *David*, whom he deſired to thruſt upon his own ruine in fighting with the *Philiſtims*, and his pretence was to honour his valour by making him his ſon in law. *Jacobs* ſons uſed it againſt the *Sichemites*, *Judas* againſt Chriſt, he came with a kiſs when he meant nothing but miſchief.

A ſpirit of falſehood is gone out amongſt profeſſors, we know not mans heart by his tongue, the greateſt part of the Nation is turned into a lye.

It is a great ſin, *David* blameth this fault in *Doeg*, Pſalm 52. See *Pſalm* 5. 6. it is a ſin condemned by nature, for no man can chooſe but complain if he meet with it in others; and by Scripture more, *Mark* 7. 17. *Rom.* 3. *With their tongues they have uſed deceit*, Rom. 1. 29. 1 Pet. 2. 1. *Deceitful men ſhall not live out half their daies*, David. *The bread of deceit ſhall be gravel in the belly*, Salomon, *The deceitfull man ſhall not roſt what he took in hunting.* Of all vices it takes up moſt of the lodgings about us, 1. Our ſpirits, *Pſalm* 2. 2. 2. Our thoughts, *Pſalm* 38. 12. 3. Our hearts, *Proverbs* 12. 20. 4. Our mouths, 1 *Peter* 2. 22. 5. Our lips, *Pſalm* 34. 12. 6. Our tongues, *Pſalm* 15. 3. 7. Our bellies, *Job* 15. 35. 8. Our feet, *Job* 31. 5. All our members, *Acts* 13. 10.

There is fraud in bargaining and converſing, *Davids* whole carriage to *Achiſh* was nothing but a pack of fraud, *Abraham* helped himſelf by deceit, ſaying of his wife, *She is my ſiſter*. *Iſaac* practiſed the ſame deceit with leſſe probability or ſhew of

of truth. Plain *Jacob* was drawn by his mother to uſe deceit to get the bleſſing.

Reaſons 1. The cauſes of it are want of the fear of God, and of charity to men: a Chriſtians faith and love muſt be ἀνυπόκριτος without diſſimulation, S. *Paul* ſaith it twice of both.

2. It is an abuſe of a good gift, yea one of the beſt natural gifts, wit, reaſon and underſtanding, *Corruptio optimi peſſima.*

3. It overthrows the welfare of humane ſocieties, and is contrary to charity, equity, and all well-ordered laws.

Diſtruſt.

It is a kind of ſhaking, or looſneſſe of the heart for want of ſomething to ſtay upon, for attaining of good or avoiding evil, *Iſa.* 7. 2.

1. We muſt not diſtruſt God, as *Ahaz* did in *Iſa.* 7. and *Sarah* when ſhe heard of her having a ſon, and the *Iſraelites* when they murmured in their tents, and ſaid, *They ſhould periſh in the wilderneſſe*; and *David*, *I ſhall one day periſh by the hand of Saul.*

we have not only his providence, but his promiſes to relie upon, *Pſal.* 34. 10. & 84. 10 & 37. 3. *Heb.* 13. 5.

2. We muſt not diſtruſt men without cauſe, thinking they will not do ſuch things as they have promiſed or undertaken, or as they ſeem willing to do, which was the fault of *Saul*, who diſtruſted the loyalty both of *David* and of the people, only becauſe they in their Song aſcribed to *David* ten thouſand, and miſtruſted *Jonathan* alſo as if he had been diſloyal.

3. We muſt moderately diſtruſt our ſelves and our own wit and ſufficiency, as *Salomon* did, ſaying, *I am but a child, and I cannot go in and out before this great people*: And *Paul* when he ſaid, *I am not ſufficient to think any thing as of my ſelf.* We muſt not ſo diſtruſt our ſelves, as to be diſheartned from attempting to do our duties, which was *Moſes* his fault, that becauſe he was not eloquent refuſed to go to *Pharaoh*, but alone in ſuch meaſure, as to make us ſeek more earneſtly to God for his help and aſſiſtance.

Divination.

Divination is *quædam prænunciatio futurorum*, ſaith *Aquinas.* In general is a courſe, way or proceeding to effect ſtrange and unwonted effects by means not allowed or ordained by God, either in the courſe of nature, or any ſpecial inſtitution; as for example, to find out ſecret and hidden things, who did this or that, where ſuch a thing is which is loſt, what ſhall become of ſuch a man in ſuch a buſineſs, and to hurt a man and ſtrike him with a diſeaſe, or to help another and cure him of a diſeaſe, or the like.

De divinationis nomine nolim multum contendere. Tantum dico, divinationis nomen mihi quoque videri impropriè Aſtrologicis præſtigiis tribui, quoniam is verè dicitur divinare, qui interno quodam impulſu, non autem ex cauſis aliqua prædicit. Beza *Epiſt.* 29. *Augurium eſt divinatio quæ ex avium volatu, cantu aut paſtu capitur, dicturque augurium quaſi avigerium, quia ex geſtu avium ſumebatur, inde tamen transfertur ad quamlibet divinationem.* Cornel. a Lapid. *in* Num. 23. *Modus quo exequuntur has divinationes ineptus eſt, & merito à mathematis ingeniis etiam inter tenebras derideretur: per garritus aut volatus avium, per paſtum pullorum, per exta animantium, per ſtridorem ſulcum, per voces temere jactatas.* Lod. Viv. *de verit. Fid. Chriſt.* l. 2. c. 13. *Vide* Thom. Aquin. 2ª, 2æ *Quæſt.* 95. *Artic.* 1, 2, 3, &c. Et Zanchium *de divinatione. Conflat Hebræos.* (*Caput quos* Nichaſh *vel* Nachaſh, *tum ſerpentem, tum divinationem ſignificat*) *ex ſerpentibus olim divinationes ac auguria inſtituiſſe.* Dickinſoni *Delphi Phœnicizantes* c. 2.

Of theſe ſtrange effects ſome are plainly diabolical, which are done by a manifeſt direct and perſonal concurrence of Satan and aſſociation with him, ſuch as all Sorcerers, Conjurers and Witches uſe, and thoſe which have familiar Spirits, who raiſe up the Devil himſelf to appear in likeneſs to them, and anſwer and do things for them, and ſuch as were uſed of old in Oracles, where the Devil diſguiſed himſelf under the appearance of a god.

2. Mixtly natural and diabolical, when Satan is not directly conſulted with all, but certain natural things are imployed to the end whereto in nature they ſerve not

to cover the Devil from mens eyes, and ſo to work more ſecretly, as in all thoſe which are termed curious arts, *Acts* 19. 19. ſuch as are the uſe of charms, and ſpels, and divinations of all ſorts, and the caſting of figures, and obſervation of heavenly bodies, out of them to pick the knowledg of contingent events, which becauſe they have no certainty in their nature, therefore cannot be collected out of theſe natural things, upon which alone certain and neceſſary things do follow. This Art of Divination and all the reſt are nought, for they came from Satan and ſerve to ſet him up in mens minds, and to quench the reſpect and fear of God.

Diviſion.

All creatures in their natural eſtate are ſevered and divided one from another.

Primum bonum ſummæ Trinitatis eſt indiviſio. The Unity in the Trinity is the chiefeſt thing, and the Devil among the vulgar is known by his cloven foot. The *Pythagoreans* have ſet a note of infamy upon the number of two, becauſe it was the firſt, that durſt depart from Unity. *Numerus binarius infamis eſt, quia primus auſus eſt diſcedere ab unitate*; for nothing is ſo diabolicall as diviſion, nothing more divine than unity. Doctor *Stoughtons* Happineſſe of Peace, *pag.* 5. See Doctor *Reynolds* Sermon of Brotherly Agreement on *Phil.* 2. 1, 2.

1. They are divided from God the only and chiefeſt good.
2. From the Angels, 1 *Cor.* 11. 10.
3. One from another, *Iſa.* 9. beginning.
4. From themſelves. We are joyned to Satan and comply with the Idols of our own hearts, *Ezek.* 14. beginning.

1. The nature of this diviſion is not only local, as that of *Ruben*, Judg. 5. 15, 16. by the River *Jordan*, or in externals, but ſpiritual which is the worſt, as ſpiritual union is the beſt. This makes the difference in mens minds, judgments, wils, conſciences, *Acts* 26. 9. *John* 16. beginning, divided in the very ends they propound, and the means that lead to thoſe ends, and the rule.

Inter ipſos autem Doctores olim fuiſſe diſſidia, vel id argumento minime dubio fuerit: quod inter Paulum & Barnabam, *inter* Polycarpum, & Anicetum, *inter* Irenæum & *Epiſcopos* Galliæ, *inter* Chryſoſtomum & Epiphanium, *inter* Theodoretum & Cyrillum, *inter* Hieronymum & Auguſtinum, *diſſenſiones fuere.* Wolphius *de vera & Catholica Eccleſia.*

The cauſes of it are ſad, the luſts and ſins of our own hearts, the juſt indignation of God.

Theſe ſins eſpecially,
1. Idolatry, *Judges* 5. 8.
2. Covenant-breaking, *Lev.* 26. 25.
3. Pride, *Jer.* 13. 9. compared with 14.
4. Hypocriſie, *Iſa.* 10. 6.
5. Apoſtaſie.

Sinne,
1. Divides one Nation from another.
2. Divides the ſame Nation, *Iſa.* 9. 21. *Jer.* 14. 17.
3. Makes diviſions between City and City, and Citizens of the ſame City, *Jer.* 13. 13, 14.
4. Makes diviſion in Families, *Luke* 12. 51, 52.
5. Divides ſingle perſons.
6. Makes a breach between a perſon and himſelf, ſets a mans conſcience againſt him.

Arguments againſt diviſion and falling into parties.

Firſt, Diviſions are a judgment of God upon a Nation, *Zech.* 13. 14.

Secondly, Conſider the ſeveral ſins that falling into parties puts men upon.

1. It puts them on great thoughts of heart, *Judges* 5. 15.
2. Men break forth into bitter cenſuring and reviling of thoſe which are not of their own party, *Prov.* 21. 24. *James* 4. 11. they ſet up their own will in oppoſition to God.
3. It cauſeth men to be glad to hear evil one of another, and take up any report for

for truth, *Nehem.* 6. 6. and glad of any mischief that shall befall them, *Ezek.* 25. 6.

4. This laies upon men a necessity of joyning with any to oppose that party, though they be never so contrary in religion or affection.

Thirdly, Falling into parties is a certain way of ruine.

1. In the just judgement of God, *Hosea* 10. 2.

2. In the nature of the thing, *Judges* 5. 5.

In cause of religion every subdivision is a strong weapon in the hand of the contrary part, Hist. of Conncel of *Trent*, *l.* 1. *p.* 49.

Studium partium est maxima pars studiorum. See *Isa.* 9. 21. *Jerusalem* was destroyed by division of them into parties. *Josephus. Dum singuli pugnant, universi vincuntur.* Tacitus.

The *Turks* use to pray unto God, to keep the Christians at variance.

Two earthen pots floting with this Inscription, *Si collidimur, frangimur*, If we knock, we crack, were long ago made the embleme of *England* and the *Low Countries*; but may now be extended to all Christians.

It was *Machiavels* maxime, *Divide & Impera.*

We shall find in our English Chronicles, that *England* was never destroyed but when divided within it self, our civil divisions brought in the *Romans*, the *Saxons*, *Danes* and *Normans*.

Vide Humfredum *de nobil.* *l.* 2. *p.* 231, 232, 233, 235, 236.

Though our Civil and Ecclesiastical breaches be very great, *Lam.* 2. 13. yet God can and will heal al the breaches of his Saints.

See Mr *Calamies* Sermon on *Mat.* 12. 25.

1. Because he hath promised to do it, *Isa.* 2. 4. & 11. 6, 7, 8, 9, 13. & 30. 26. & 32. 18. & 33. 20. *Ezek.* 28. 24. *Jer.* 32. 39. *Zeph.* 3. 9. *Zeph.* 14. 9.

2. Christ hath prayed for it three times in *John* 17. *viz.* 21, 22, 23. verses.

There is no union or division like that in Religion.

3. Christ died to make his people one, *Eph.* 2. from 14. to the latter end. See 1 *Cor.* 12. *Rom.* 8. to the end.

The breach between the ten and two Tribes began on a State-businesse, yet *Jeroboam* laid the foundation in Religion.

There are some cementing or reconciling graces, faith, repentance, charity, and humility.

There is much talk of peace and unity, peace with truth, or peace and holiness are joyned together in Scripture.

We should pray to Christ to heal our divisions, that he would make us one, we should *put on love which is the bond of perfectnesse*, Col. 3. 14, 15. See *Phil.* 3. 14, 15.

Speciosum quidem nomen est pacis & pulchra est opinio unitatis: sed quis ambigat eam solam Ecclesiæ atque Evangeliorum unitatem esse, quæ Christi est? Hilarius *adversus Arianos. Sectæ in quas Judæi divisi scindebantur, & quasi Scholæ oppositæ, tres olim extiterant nominatissimæ. Nam si quæ erant aliæ ab istis tribus, Inde velut propagines efflorunere. Erant autem illæ tres, Pharisæorum prima, Sadducæorum secunda, tertia Essenorum.* Montac. *Analect. Exercit.* 3. *Sect.* 1.

Drunkennesse.

Drunkennesse is a great sin, *Isa.* 28. 1. *Deut.* 32. 32. *Prov.* 23. 29, 30, 31.

Hos. 4. 11. Luk. 12. 45, 46.

The Scripture condemns it, *Be not drunk with wine*, saith the Apostle; *Salomon* forbids to keep company with a wine-bibber; the Prophet denounceth a woe to the drunkards of *Ephraim*. Drunkennesse is one of the fruits of the flesh, and a drunkard one of those whom *Paul* excludes from heaven; Nature condemns it, it trampleth under-foot at once the whole Law and Gospel too.

It is *magna animæ submersio.* August. It is *vitium maximæ adhærentiæ*, as the Schoolmen say, seldome left.

First, For the Law it violates each Commandment; The first, the drunkard makes his belly his god, he cannot exercise knowledg of God, love, fear, confidence, remembrance of sin, or any virtue. It breaks the second Commandment, it is a direct breach of our vow made in Baptism, and renewed in the Lords Supper, for this is one of the works of the Devil which we then renounced. Again it hinders a man from praying, reading, meditating, or doing any good and religious duty. It breaketh the third Commandment, because it is an abuse of one of Gods creatures, and so takes Gods name in vain, it causeth that one can neither see God in his works, nor do any works to his glory, nor shew forth thankfulness for benefits, nor patience in crosses, and because it fils the mouth full of foul and desperate oaths. The fourth, he is unfit to sanctifie the Sabbath, and if one be drunk on the Lords-

Proverbium est in Sanhedrin, intrat vinum, exit arcanum. Drus. *Adag.* 9. *Decur.* 2. *In vino veritas.* Drunkennesse doth both make imperfe-

ctions and ſhew thoſe we have to o-thers eyes. Doctor *Halls* Contempl. The Spartans to make their children loath it, were wont to preſent to their view ſome of their vaſſals when drunk, that ſeeing their beaſtly demeanour, they might learn to deteſt it.

Lords-day, it is a great prophanation of it, for it is far from a holy work. The fifth, it makes one deſpiſe Parents, Magiſtrates, all Governours, it makes him abuſe Wife, Children, Servants, and all his Inferiours, it makes him lift up himſelf above his equals, and deſpiſe all in compariſon of himſelf. The ſixth, it is a hurt to his own body, and breeds vile diſeaſes, dropſie, fever, redneſſe of eyes, makes him raile, revile, quarrel and kill, and commit all inſolent injuries, and hazards himſelf to untimely death, *Gal.* 5. 21. The ſeventh, for it fils heart and tongue and all full of filthineſſe, it inflames the body to luſt, a drunken *Lot* will commit inceſt, *Rom.* 13. 13. The eighth, it is a waſting of time and goods, and a robbing of a mans ſelf and family, it often enciteth to cozenage and beguiling, it is groſſe injuſtice. The ninth, it makes him full of bragging and boaſting and backbiting, his tongue is as full of vanity as his head of vapours. The tenth, it fils the mind full of leud imaginations, and expoſeth him to Satans ſuggeſtions. *Perkins* on *Rev* 2.14. Mr *Stoughton* againſt Popery 6th Argument, ſhews that Popery breaks every Commandment; See *Bezas* 30th Homily on the *Canticles*.

Plutarch. Drunkards live (like fiſhes) *in liquido*, in the water, they make the Tavern their Temple, Indian ſmoke their Incenſe, Sack their Sacrifice. I never heard other commendation aſcribed to a drunkard, more than the well-bearing of his drink, which is a commendation fitter for a Brewers horſe, than for Gentlemen or Serving men. L. *Cecil* to his Sonne. *Germanorum bibere eſt vivere*, in practice as well as in pronunciation. A Profeſſor of Hebrew reproving another that was drunk, he anſwered to him, *Ego ebrietate mea tantum meum caput turbo, tu ebrietate tua turbas Iſraelem.* *Arminius* reproving *Baudius* a Profeſſor of *Leyden* (who would be often drunk, and ſometimes rendred this as a reaſon, why he could not read his Lecture that day, *Propter heſternam crapulam*) he ſaid thus, *Baudi, tu dedecoras reipublicæ: & tu Eccleſiæ*, replied the other. *Germania tota ſuper ebrietate malè audit.* Scalig. *Oral.* 1. *contra* Eraſm.

Germani poſſunt cunctos tolerare labores,
O utinam poſſent tam benè ferre ſitim. *Vide* Lanſii *Orat. cont. Germaniam.*

The Engliſh (who of all the dwellers in the Northern parts of the world were hitherto the leaſt drinkers, and deſerved praiſe for their ſobriety) in the Dutch Warres, in the Reign of Queen *Elizabeth*, learned to be drunkards, and brought the vice ſo farre to overſpread the Kingdome, that Laws were fain to be Enacted for repreſſing it. *Hoc non prætereundum, Anglos qui ex omnibus ſeptentrionalibus gentibus minimè fuerant bibaces, & ob ſobrietatem laudati, ex his Belgicis bellis didiciſſe immodico potu ſe proluere, & aliorum ſaluti propinando ſuam affligere.* Camd. *Annal. rerum Anglic. pars prima*, p. 318.

Mr *Pager* in his admonition touching *Talmudique* allegations, *pag.* 422. to 436. ſhews how the Jewiſh Rabbins break every Commandment. *Dietericus* p. 656. *Analyſ. Evang. Domin. parte* 2a ſaith, covetuous men break all the Commandments of the Decalogue.

It is againſt the Goſpel, it oppreſſeth the heart, and takes away reaſon, that a man grows hard-hearted, and fils men full of preſumption.

There was a ſtreet in *Rome* called *Vicus ſobrius*, the ſober ſtreet, but is there a village in *England* that may be called *Villa ſobria*, the ſober village?

The *Lacedemonians* were wont to bring forth their ſervants being drunk, and to ſhew them to their children, that ſeeing their beaſtly behaviour they might grow to a greater loathing and deteſtation of their drunkenneſſe.

If a man (though he loaths drunkenneſſe) ſhould (to ſymbolize with wicked company) drink immoderately, yet it is drunkenneſſe: it is true he is not *ebrioſus*, an old ſoaking drunkard, yet he is *ebrius*, he hath committed the ſin of drunkenneſſe.

There is a two-fold privation of reaſon:

1. Aptitudinal, when a man drinks ſo immoderately, that there is a diſpoſition to diſturb reaſon, yet becauſe he is of a ſtrong brain and conſtitution, he can bear it without any diſturbance, and this hath a woe, *Woe to thoſe that are ſtrong to drink*, that have ſtrong brains and bodies to carry their liquor away, and never cry out with him, *Duos ſoles video.*

Iſaiah 5. 22. 1 Peter 4. 3. See *Hackwels* Apol. p. 337, 339, 344.

2. Actual, either total and compleat, when reaſon is fully intercepted, and that is to be ſtark drunk, to be a *vivum cadaver*, as *Chryſoſtome* cals it well, a breathing carkaſs; one cals them *Ventri-dæmones*, belly-devils, who like *Diogenes* could live in a barrel

barrel all their life time. Or partial, when a mans fancy is wholly disturbed, yet he is so farre tipled, that both his fancy and judgement are darkned, and the house runs round with him.

Means to avoid it:

1. Shun the company of drunkards, and all occasions.
2. Cry to God to help you against this vice, and consider the terrible threats against it, 1 *Cor.*6.9.
3. Get thy sensual appetite mortified.
4. Taste of Christs wine, the sweetnesse of having Communion with him, *Ephes.*5.18.

Wards Woe to drunkards. Amef. *de consc.* lib. 3. cap. 16. By *Solons* Law it was punished with death in every one though he were a Magistrate or Prince. No civil State but have made severe Laws against it. If *Chrysostome* were now alive, the best of all his Homilies should be spent to cry down drunkennesse, as he did swearing in *Antioch.* *Vide* Aquin. 2a, 2ae *Qu.* 150. *Artic.* 1, 2, & 3. *Aristotle* said, Every drunkard was worthy of a double punishment, both because of his drunkennesse, and the evils afterward. In the Scripture we have two notable instances of Gods loathing this sin, in *Noah* and *Lot*, Gen. 9. 21. & 19. 33. though many excuses might be brought. Consider 1. That the power of wine was not so well known. 2. *Noah* used constantly to drink water. 3. It was but once. 4. He was aged, old men (saith *Aristotle*) are sooner drunk, because of the weaknesse of their natural heat, which is easily overcome by that of wine. *Lot* being sad and solitary took wine perhaps to refresh him. Yet though *Lot ignorans* committed that offence, yet not *ex ignorantia*, he was the cause of his own ignorance.

Chap. XVIII.

Of Envy, Error, Flattery, Gluttony.

Envy.

ENVY is a grief for the prosperity of others. *Est* * *agritudo susceptа propter alterius res secundas, quæ nihil noceant invidenti.*

The first instances that we have of sinne, are *Adams* pride and *Cains* envy. Envy is the mother of strife, they are often coupled *Rom.*1.29. & 13.13. 1 *Cor.*3.3. 2 *Cor.* 12.20 *Gal.*5.20. *Jam.*3.14. Natural corruption doth most of all bewray it self by envy. The Devil first envied us the favour of God, and ever since we have envied one another. The children of God are often surprized with it, *Numb.* 11.29. *John* 21.20,21. It breaketh both Tables at once, it beginneth in discontent with God, and endeth in injury to man.

Macrobius l. 2. Sat. c. 2. saith acutely of *Mutius* a malevolous man, being sadder then he was wont, *Aut* Mutio *nescio quid incommodi accessit, aut nescio cui aliquid boni.* The Heathens when they saw an envious man sad, they would demand whether harm had happened unto him, or good unto his neighbour.

Aristotle cals it the Antagonist of the Fortunate. *Parum alicui est si ipse sit felix, nisi alter fuerit infœlix.*

Livor semper lippus est, saith *Petrach*, this humour is alwayes ill-sighted. All bleareyed men are offended and hurt with the light, so envy is provoked at anothers good and honour. The better the party envyed is, the better he behaveth himself, the more bitter the envier doth grow against him, and the more his hatred increaseth. *Saul* had still a more violent spleen against *David* by how much he discovered more wisdom, courage, and the more the hearts of his servants were set upon him. *Who can stand before envy?* saith *Salomon*, Prov. 27.4.

* *Tul.* lib. 4. *Tusc. Quæst. Invidia ab in particula intensiva & video, quod invidus oculos continuò fixos habeat in alienam fœlicitatem. Livor à colore livido qui plerumque in invidis cernitur:* φθόνος *vehementer* τὸ φορεῖν *quod invidus vel semet animi ægritudine quodammodo interficiat, vel necem optet ejus cui invidet.* Sanderson *in Log. Vide* Voss. *Instit. orat. lib.* 2. *cap.* 12.

Cain kill'd his brother, Esau learned to kill his, and *Josephs* brethren intended to kill him. Envy was the original and moving cause of it in them all. See *Rom.* 1. 29. See Dr *Willet* on *Gen.* 37.4. and *Exod.*37.4. *Par.* on *Rom.*13. 13. *Carw.* on *Prov.* 27.4. and Mr *Wheatleys* Prototypes on *Jacobs* Wives. Bishop *Pilkinton* on the second of *Nehemiah*, p. 23. &.

It

It is the rottenneſs of the bones, *Prov.* 14. 3. and ſo the juſteſt of all vices, becauſe it bringeth with it its own vengeance.

Sed videt ingratos, intabeſcitque videndo
Succeſſus hominum, carpitque & carpitur unà,
Supplicium{que} ſuum eſt. Ovid. *Met.* 11. *Fab.* 12.

As the ruſt conſumes iron, ſo this vice the envious man. *Anacharſis* calls it *ferram animæ*, and *Socrates*, *Ulcus*. When *Hercules* had vanquiſhed ſo many fierce monſters,

Comperit invidiam ſupremo fine domandam.

He grapled at laſt with envy as the worſt.

The old ſaying is true, *Tolle invidiam, mea tua ſunt, & tua mea.*

Eraſm. *lib.* 17. of his Epiſt. in an Epiſtle to Sr *Thomas More*, ſaith of *Conradus Goclenius*, *Invidere quid ſit, ne per ſomnium quidem unquam intellexit: tantus eſt ingenij candor.*

The *objectum quod* of it, is, Good of any kind, true, apparent, honeſt, profitable, pleaſant, of mind, body, fortune, fame, virtue it ſelf not excepted; the *objectum cui*, is generally any other man, Superiour, Inferiour, Equal. We envy a Superiour becauſe we are not equalled to him, an Inferiour leaſt he ſhould be equal to us, an Equal becauſe he is our equal. Men of the ſame Trade or Profeſſion envy each other.

Figulus figulo invidet; Faber Fabro.

Death frees a man from it, *Extra omnem individia aleam.*

Paſcitur in vivis livor, &c.

The Spirit of a man luſteth after envy. *James* 4. 5.

The chief cauſe of it is pride and inordinate love of a mans ſelf: the impulſive cauſe is manifold, as if he be an enemy, a corrival.

Hatred (when one loaths and wiſhes ill to another) agrees with envy.

1. In the ſubject, alwayes he which envies another hates him, but not on the contrary.

Secondly, In the efficient cauſe, which is pride, and a blinde love of mans ſelfe.

It differs from it:

See the difference between envy and hatred. Dr *Willet* on *Gen.* 37. 4.

Firſt, In the ſubject, for hatred may be in one in whom envy is not.

Secondly, In the *objectum quod*, which in envy is only good, but in hatred it may be evil.

Thirdly, In the *objectum cui*, which is larger in hatred than envy, for we envy men only, not God, nor our ſelves but others, but we may hate not only other men but our ſelves and other creatures, yea God himſelf.

Flattery.

See Dr *Halls* Holy Panegyrick, *pag.* 480. *Communiter nomen adulationis attribui ſolet omnibus, qui ſupra debitum modum virtutis volunt alios verbis vel factis delectare in communi converſatione.* Aquin. 2a 2æ *Quæſt.* 115. *artic.* 1.

It is called by *Hayward* in the life of King *Henry* the firſt, the moſt baſe brokery of words.

Flattery is a ſpeech fitted to the will and humours of others for our own advantage. See 2 *Sam.* 15. 2, 3, 4, 5, 6.

One may pleaſe others much, and yet not flatter them, when he ſeeks not his own advantage in it, 1 *Cor.* 3. ult.

We flatter,

Firſt, When we aſcribe to them good things which they have not. Or

Secondly, Applaud their evils as goodneſs. Or

Thirdly, Amplifie their good parts above their merit. Or

Fourthly, Extenuate their evil more than is meet, *Iſa.* 5. 10.

Flatterers are men that dwell at *Placenza*, as the Italian ſaith, *Iſa.* 30. 10. They may well be called *Cementarij Diaboli*, the Devils danbers, *Ezek.* 13. 10. See *Pſal.* 12. 2, 3.

Dionyſius the Tyrant had flatterers about him, who like Dogs would lick up his ſpittle

ſpittle and commend it to him to be as ſweet as nectar.

Diogenes compared flattering language to a ſilken halter, which is ſoft becauſe ſilken, but ſtrangling becauſe a halter; and ſaith, As Tyrants are the worſt of all wild beaſts, ſo are flatterers of all tame.

Plus perſequitur lingua adulatoris, quam manus perſecutoris, Aug.

None can be flattered by another till he firſt flatter himſelf.

Canutus King of * *England* and *Denmark*, well repreſſed a flatterer at *Southampton*, who bare the King in hand that all things in the Realm were at his will and command. He commanded that his chair ſhould be ſet on the ſhore, when the Sea began to flow, and then in the preſence of many, ſaid to the Sea as it flowed, Thou art part of my dominion, and the ground on which I ſit is mine, wherefore I charge thee that thou come not upon my Land, neither that thou wet the cloathes or body of thy Lord; but the Sea according to his uſual courſe flowing did wet his feet, then he ſaid, None was worthy the name of a King, but he to whoſe command the earth and Sea were ſubject, and never after would be King.

* Cambden in Hampſhire.

Nolo eſſe laudator, ne videar eſſe adulator. Tully.

Peſſimum inimicorum genus laudantes.

Nota illorum voces ſunt: Ita Domine, ita eſt, reſtiſſimè ſatum, nec aliter debuit, jus & fas à te ſtant; benè, bellè, præclarè, pulchrè & feſtivè, magnificè, divinè, non potuit melius. Drexel. *Tom.* 2. *de adulat. cap.* 1. *Sect.* 1.

Chalac in Hebrew ſignifies either *blandus* ſmooth, or *Mollis* ſoft, becauſe the flatterer uſeth ſmooth and ſoft ſpeeches; or *dividere* to divide, becauſe in flatterers the tongue is divided from the heart. See *Prov.* 27. 6. & 29. 5.

Open hoſtility is better then ſecret flattery. An ungodly mans ſins are acts of hoſtility, his duties acts of flattery, *Pſal.* 78. 36.

We ſhould ſhut our ears to flatterers, and rather ſeek to do what is commendable, then to hear our own commendation.

Plus aliis de te, quam tu tibi, credere noli.

Auguſtus Cæſar and *Alexander Severus* are reported to have been ſo ſtrict againſt flatterers, that if any did but extraordinarily bow himſelf, or ſhew but the leaſt ſign of flattery toward them, they were preſently baniſhed and expelled their Courts.

Gluttony.

This ſinne hath been ſo proper to this Nation of *England* that one puts *voraces* for an Epithete of *Anglis* and another, when he will ſay he is full even to the brim, expreſſeth it thus, *Si ſoul comme un Anglois*, He is glutted like an engliſh man. *Smindyrides, perditiſſimus ille juvenis jactare ſolitus eſt, ſe à viginti annis ſolem, nec priorem, nec pecidentem vidiſſe, aſſiduè ſcilicet in lecto aut in menſa occupatus.* Drexel. *Æternit. prodromus, c.* 2. *ſect.* 8. *Clemens Alexandrinus* writeth of a fiſh which hath not a heart diſtinguiſhed from the belly as other fiſhes have, but it hath the heart in the belly. So theſe gluttons which make a God of their belly, have a heart in their belly.

Gluttony is a ſinne, *Iſa.* 56. 12. *Amos* 6. it is an immoderate delight in meats and drinks. This was *Dives* his ſinne, *Luke* 16. one of the ſinnes of *Sodom*, Ezek. 16. 49. Fulneſs of bread, and of the old world.

This ſinne is committed five wayes:

Præpropere, Lautè, Nimis, Ardenter, Studioſè.

Apicius was a great Glutton among the *Romans*. See *Martial* of him *l.* 3 *epig.* 17. and *Raderus* his Commentary.

Συβαριζειν and *Sybaritica Menſa*, are become a Proverb, and their great luxury was a cauſe of their deſtruction, as Hiſtorians witneſſe.

Reaſons 1. From the cauſes of it, it ariſeth from ſenſuality, a brutiſh vice whereby one metamorphoſeth himſelf into a ſwine in diſregarding the divine, ſpiritual, excellent, ſupernatural good offered to his reaſon, and by that alone to be conceived, and placeth his happineſs in corporal delights and pleaſures that tickle his ſenſes. Such an one that ſo feeds, eats not to live, but lives to eat, and in that ſenſe is ſaid to ſerve his own belly, and not the Lord.

Secondly, The effects of this vice are very bad:

1. It hinders Mercy and Liberality to the poor. *Lazarus* could not have the crums of the Rich Mans Table, either they have no heart to give, or nothing to spare.

Galienus the Emperour being plunged in pleasures, when news was brought him, that *Egypt* was revolted against him, *What* (quoth he) *shall we spread our Tablecloaths no more in Egypt.* *Geta* another Emperour sate at the Table three dayes together, without rising, and all his meats were served in according to the order of the Alphabet. Treasury of Ancient and Modern Times, l. 9. ch. 24. 25. *Vitellius* was so dissolute, that he would have four several meales each day allowed him. Breakfast, Dinner, Supper, and Collation. One seeing so many young Gentlemen follow *Epicurus* at his first setting up, said, The cause was, it was young mens Philosophy that was professed in that School.

2. It often overthrowes the Estate, *He that loves Wine and Oyl shall not be rich.*

3. Oppresseth the heart and burieth all good Meditations and Affections, for fat it alwayes senslesse.

4. Draws men to the practice of Unjustice, as 1 *Sam.* 21. 30.

A Christian must take heed of all excesse in food, 1 *Cor.* 9. 29.

Reasons. First, A moderate Diet keeps the body healthful, that we may glorifie God and have ability of strength to serve him.

Secondly, Excess of Diet will breed lusts, and further the power of concupiscence in men.

Thirdly, The body is to be an instrument of the soul in all service to God: glorifie God in soul and body: much eating unfits, and is sinfull.

Fourthly, We must eat to the glory of God, when we are hungry, that hereby God may be glorified in our calling.

Fifthly, It is idolatry to mind the belly, *Phil.* 3. 19. *Rom.* 16. 16. such belly-gods were the Monks, and many of the Romans.

Sixthly, It is a sin against the body, the Apostle aggravates fornication from this consideration.

Seventhly, It indisposeth to any spiritual duty, *Luke* 21. 34. a full belly can not study.

Impletus venter non vult studere libenter.

In Scripture a fat heart is as much as stupid and senslesse.

First, Many like *Josephs* Master *Potiphar* take account of nothing but what they must eat and drink, that they may be sure to fare well; our feasts usually are turned meerly to an exercise of this vice.

Nomen sobrietatis sumitur à mensura. Dicitur enim aliquis sobrius, quasi brium, id est, mensuram servans. Aquinas 2ª, 2æ. *Quæst.* 149. *Artic.* 1.

Secondly, All should exercise Temperance in Diet, let a little content thee, let the end of thy eating be strength and health, not a pleasing of thy tooth: the rich must inure themselves sometime to a hard short meal, that they may do more good to others.

Motives.

First, Gluttony is a beastly sin, yea it makes men worse than beasts, for they can take delight in such things, yet will not exceed.

Secondly, It is an abuse of the creatures which are given to us for our good.

Thirdly, Injurious to the poor.

Remedies against sensuality,

Signes of sensuality. 1. When one looks upon nothing as certain, but what is in present view. 2. When a mans affections run out to present and sensuall things. *Sensualitas est appetitus rerum ad corpus pertinentium.* 3. When spiritual and supernatural truths make no impression on a man.

1. Consider what ever God hath spoken is certainly true, whether sense can apprehend it or no, 1 *Pet.* 2. 21.

2. The life of sense is a brutish life.

3. He is kept from conversing with the highest objects, sence can not know the general nature of things, nothing of God, nor the excellency of the soul.

4. Satans

4. Satan presents such objects as are suitable to the senses, so he did to *David*, *Achan*.

5. Sense is a great deceiver, *Salomon* made experiment of all sensible injoyments to the utmost.

6. Sense was made to be the servant of faith and reason.

Chap. XIX.

Of Hypocrisie, Idleness, Ignorance, Impenitence, Injustice, Intemperance.

Hypocrisie.

It can not so properly be said to be one single sin, as the sinfulness of other sins, as sincerity is not one grace, but an ornament which beautifies and graces all other graces.

Hypocrisie is that vice by which men content themselves to seem good, but are not carefull to be so in very deed; that is a good discription of it, 2 *Tim.* 2. 3, 5. See *Matth.* 23. 14. & 24. 51.

In that measure we like of sin, in that measure is hypocrisie in us. *Greenham.*

Hypocrisie consists in Dissimulation and Simulation: Dissimulation is to hide the evil which is, that it do not appear. Simulation is to make a shew of the good we have not.

There are two kinds of Hypocrites.

1. Such as are gross and know they do dissemble.

2. Such as have great works of Gods Spirit, as knowledg, joy, sorrow, and reformation of their sins, which do take these to be true graces, because they come near them and are like them; as the foolish Virgins.

Hypocrisie is when a man seems outwardly to be that which he is not inwardly. *Perkins* on *Revelation.* See *Dikes* Deceitfulnesse of Heart, *cap.* 2. *pag.* 29. Doctor *Sclater* on *Rom.* 2. 2. *page* 164. and Master *Baxters* vain Religion of the

Formall Hypocrite, *Constantius* the father of *Constantine*, to try his Courtiers, commanded all to sacrifice to Idols, pretending to discard all that refused so to do, but contrarywise those that obeyed, he put from the Court, saying, *Quomodo fidem Imperatori præstabunt inviolatam, qui Deo sunt perfidi.* Eusebius. How will they be true to their Prince, who are disloyal to God?

A very hypocrite may make somn account of serving God. *Saul* durst not fight till he had offered sacrifice, 1 *Sam.* 13. 11, 12. A man may hear and that with joy, and believe, and bring forth a blade of forward profession, and yet be an hypocrite. The Pharisee boasted that he paid tithe of all that he possessed, that he fasted twice a week. *Paul* was unrebukable according to the Law, and after a sort conscionable in exercises of Religion. *Psalm* 50. God tels the hypocrite he will not reprove him for his sacrifices, this way he was not much behinde hand.

See Isa. 32. 6. and 58. 2. Jer. 12. 2. Psal. 50. 16, 17. Mat. 23. 27, 28.

Reasons 1. A certain natural spark of the knowledg of God is left in man since the fall.

2. It is a credit to be somewhat Religious.

3. It is fit to feed their pride and a conceit of their own goodness.

4. This is a means of nourishing him in his false and presumptuous hope of salvation.

Hypocrites have divers pretences,

1. Of praise and respect among men, *Matth.* 6. 2. religion sometimes hath a good name.

2. Self-revenge, 1 *Sam.* 18. 17. 2 *Sam.* 3. 9. 1 *King.* 21. 22.

3. A deſire of gain, 1 *Theſ.* 2. 5. 1 *Tim.* 6. 15.

4. Worldly greatneſs, 2 *Kings* 10. 10. 2 *Sam.* 16. 7.

The difference between the religion of the hypocrite and true-hearted:

1. In the matter, the one meditateth in the word read and heard, applying it to himſelf, by turning it into matter of ſorrow or joy, confeſſion or petition; the hypocrite will never thus apply the word of God unto himſelf in the ſeveral parts of it.

2. The hypocrite hath alwaies a falſe or evil end in his devotion; either he aims at praiſe amongſt men, or earning heaven to himſelf notwithſtanding his bearing with himſelf in ſome ſins, he aims not at the pleaſing of God and getting grace and power to himſelf that he may overcome ſin.

James 1. 26. 3. They differ in the fruit and manner of performing theſe exerciſes; the hypocrite neither hath nor careth to have the power of theſe acts working mightily in his heart. The Phariſees contented themſelves to waſh the outſide of the cup and platter, and to be zealous obſervers of the letter of the law, being yet within full of all wickedneſs. The moſt accompliſht hypocrite can not expreſs, 1. The life and power of a Chriſtian, 2. Nor the joy of a Chriſtian.

The open prophane man may be worſe than the hypocrite in ſome reſpect, he diſhonoureth God more, and ſinneth with a higher hand, and with more contempt of God, and alſo with more hurt to men by his example, than the wicked man doth. Yet the hypocrites caſe in other reſpects is worſe than the ſtate of the prophane man.

Hilderſam on Pſalm 31. 7. p. 718, 719.

Quo quis ſanctior eſt hypocrita, eo deterior eſt Evangelij hoſtis. Luther.

1. In this life, he is hardlier brought to a ſenſe of his ſin, and to repentance for it *Mat.* 21. 31.

2. In the life to come, becauſe they have ſinned againſt greater means and light, they ſhall receive the greater damnation, *Mat.* 11. 24.

Many an hypocrite will, 1. Conſtantly hear and frequent the beſt Miniſtry, *Iſa.* 58. 2. *Ezek.* 33. 31, 32. 2. Will keep a conſtant courſe in prayer, and that not in ordinary prayer only, but even in extraordinary too, *Luke* 18. 12. compare *Zach.* 7. 5. & 8. 19. together. 3. Is a ſtrict obſerver of the Sabbath Day, *Luke* 13. 14, 15. *John* 5. 10. 4. Loveth the ſincerity of Religion and hateth Popery, will-worſhip and idolatry, with all the reliques and monuments of it, *Rom.* 2. 22, 23. 5. Goeth a great deal farther in the reformation of his life, than the civil man doth, 2 *Pet.* 2. 20. *Luke* 11. 42.

We ſhould labour for a ſpirit without guile, *Pſal.* 32. 2.

That ſpirit is,

1. An humble ſpirit before, in, and after duty.
2. An honeſt ſpirit, carried equally againſt all ſin.
3. A plain ſpirit.

Goſpel conſiderations againſt hypocriſie:

1. God ſees it, it is open to him, *Heb.* 4. 12, *Gen.* 17. 1. 1 *Theſ.* 2. 3, 4, 5. *Pſal.* 139. 1, 2, 3, 23.

2. He will bring the cloſeſt way of ſinning to light.

He often diſcovers Hypocrites in this life.

1. Becauſe none can do it but he.

2. To brand hypocriſie, takes away their gifts, *Joh.* 15. 6. ſuffers them to turn Apoſtates: but he will diſcover the hypocriſie of all at the great day, *Eccl.* 12. *ult.* 1 *Cor.* 4. 5.

3. Hypocrites are ſeldome converted, *Matth.* 21. 31. becauſe they think themſelves to be in a good condition.

4. It will be more ſad with hypocrites than any others, becauſe they have had great hopes, *Job* 8. 13, 14. & 27. 8. & 13. 16.

5. It is an odious ſin, not only to God, *Mat.* 24. 51. but men good and bad; the good hate him, becauſe he only ſeems to be godly, and the prophane, becauſe he ſeems to be ſo.

Idleneſſe.

Idleneſſe is a vice of ſpending time unprofitably: See *Matth.* 20. 3, 6. and 25. 26.

It is *vivi hominis ſepultura.* Seneca *Epiſt.* 828. *Salomon* often condemneth ſluggiſhneſſe, *Prov.* 6. 9, 10, 11. which ſaying he repeats again, *Prov.* 24. See *Prov.* 20. 13.

An idle man is a burden to himſelf, a prey to Satan, the Devils cuſhion, *ſemper aliquid age ut te diabolus inveniat occupatum.* A grief to Gods Spirit, *Eph.* 4. 28, 30.

Bodily ſloth you cannot bear, and ſoul-ſloth Chriſt cannot bear, *Matthew* 25. 26.

See Maſter *Wheatly* of the example of the Sodomites. *Boccace* ſaith, *Sardanapalus* firſt brought idleneſſe into the world. It was the eaſe and idleneſſe of *Capua* that deſtroyed *Hannibals* Army, and delicacies of *Babylon*, which corrupted *Alexander* himſelf. The Duke of *Rohans* Treat. of modern War, c. 4.

Reaſons,

1. Becauſe it is a ſin againſt nature, for all living creatures put out that ſtrength God hath given them.
2. It is againſt Gods Commandment, *In the ſweat of thy browes thou ſhalt eat bread.*

Sins accompanying idleneſſe.

1. Inordinate walking, 2 *Theſ.* 3. 11, 12.
2. Talebearing, 1 *Tim.* 5. 13. *Prov.* 11. 13.
3. Theft, *Eph.* 4. 28. 2 *Theſ.* 3. 12.
4. Drunkenneſſe, *Amos* 6. 1.
5. Filthineſſe, ſee 2 *Sam.* 11. 1, 2. *Ezek.* 16. 49. Idleneſſe is the mother and nurſe of luſt. Idle Monks and Friers, and lazy Gentlemen are moſt given to this ſin.

Quæritur Ægiſtus quare ſit factus adulter,
In promptu cauſa eſt, deſidioſus erat.

Otia ſi tollas periere cupidinis arcus. Ovid.

Water ſtanding ſtill will putrifie and breed toads and venemous things, ſo eaſe will breed diſeaſes.

The puniſhments of idleneſſe.

1. Diſeaſes.

Cernis ut ignavum corrumpunt otia corpus;
Ut capiant vitium, ni moveantur aquæ. Ovid. *l.* 1. *de Pont.*

2. Dulneſſe, idleneſſe is the ruſt of wit.
3. Poverty, *Prov.* 10. 4. & 20. 13, 19. & 6. 10, 11. & 24. 34.
4. Shame, *Prov.* 10. 5. & 6. 6. & 12. 11.

Magna pars vitæ elabitur malè agentibus, maxima nihil agentibus, tota ferè aliud agentibus. Senec. *Conſol. ad Polyb.* c. 23. *Cùm ad extrema venerimus, ſerò intelligemus miſeri, ſamdiu nos, dum nihil agimus, malè occupatos fuiſſe.* Id. ibid. *Maxima profectò laudis eſt, non tantum à diabolo nunquam, ſed nec à morte otioſum inveniri.* Drexel. *Æternitatis Prodromus.* c. 1. ſect. 45. *Vita ignava & otioſa nec placita unquam nobis; & ne ejus aliquando neceſſitas vel voluntas adveniat, ſerio deprecor.* Caſaub. *Epiſt.* 351. *Stuckio.*

It is againſt the order of nature which God ſet in all his creatures at the firſt, the heavens ſtand not ſtill but by miracle; *Adam* laboured in Paradiſe, much more ſince the fall; *Job* 5. 7. The ruſt fretteth unuſed iron, and the mothes eat unworn garments.

Chriſt ſpent all his dayes in labour. *Rebeccah* and *Sara* were good houſe-Wives.

This is the ſin of great perſons who have received great mercies from God, Cretians, idle, ſlow-bellies. *Diogenes*, that he might not ſeem idle in the midſt of buſineſſe, would needs be doing, though it were but by rolling of his Tub.

This

This ſin is condemned,

1. Exceedingly in the word, by *Salomon*, *Prov. Eccleſ. Iſaiah*, and by *Paul*, and in moral Philoſophy.

2. It is a mother ſin, as was ſhewed before.

3. Produceth many plagues, rheums, obſtructions, and other inconveniences, as hath been alſo ſhewed, and expoſeth one to great danger.

The Hollanders and *Turks*, bring up all their children to ſome skill in ſome manuall Trade, ſaying, they may ſpend their Patrimony, and then their hands may keep them.

A good remedy againſt idleneſſe is diligence in ſome honeſt calling. *Jacob* and his ſons, *Moſes* and *David* were ſhepheards, 1 *Sam.* 12. 1, 2. Let him that hath an office wait upon it. This humbleth the mind, profits the eſtate, and makes a man able to do good to himſelf and others, intereſts a man to the things of this life; he that labours not muſt not eat, in all labour there is abundance. It fits him for religious duties; if it be moderate, makes the life cheerfull, prevents evill fancies.

Ignorance.

It is a great ſinne, a ſtate of darkneſſe, *Mat.* 4. 16.

There are ſeveral kinds of it.

It 1. Ariſeth from the generall corruption of nature.

2. It ariſeth from ſome defect in nature, as in Ideots.

3. It ariſeth from ſome violence upon nature, ſome crack in the natural faculties, as in Lunaticks.

4. It may ariſe from want of the means of knowledg, *Prov.* 29. 18.

5. It may ariſe from ſloathfulneſſe and neglect of the means of knowledge, *Prov.* 17. 16.

6. It may ariſe from the hatred of knowledge, and the means of it, this is ſtiled affected ignorance, *Job* 21. 14. *Prov.* 1. 22. *John* 3. 19, 20.

7. There is an inflicted ignorance, which God ſends in a way of wrath and judgment upon the ſouls of men, who neglect Chriſt the means or love darkneſſe, 1 *Cor.* 14. 38.

Ignorance is the mother and nurſe,

1. Of miſ-devotion and ſuperſtition, *Acts* 17. 22, 23.
2. Of Idolatry, *Gal.* 4. 8.
3. Prophaneneſſe, *Jer.* 10. 25.
4. Errour and misbelief, *Mat.* 22. 29.
5. Of unbelief, *Rom.* 10. 14.
6. Of hardneſſe of heart and impenitency.
7. Of all evil in practiſe, *Hoſ.* 4. 1, 2.

It is a greater evil in theſe times of light, *Eſay* 11. 9. *Dan.* 12. 1.

Directions to cure us of this evill.

1. Be convinced of your ignorance if you will be cured of it, *John* 9. 39.
2. Take pains for knowledg, *Prov.* 2. 3.
3. Adviſe and confer with knowing Chriſtians.
4. Pray much, *Prov.* 2. 3.

Impenitence.

Impenitence is a great ſin under the Goſpel, *Acts* 8. 22. The longer one lies in any ſin the more is the heart hardened, *Jer.* 16. 1. *Epheſ.* 4. 18, 19. He which hardeneth his heart againſt many reproofs, ſhall ſurely periſh; obſtinate, impenitent ſinners ſhall be deſtroyed, 1 *Sam.* 12. 25.

Impenitency perfectly conforms one to Satan, who is *in malo obfirmatus*, and ſins without remorſe, *In malo perſeverare diabolicum.*

Reaſons. First, Repentance is Gods gift, therefore denying of it is Gods curſe.

Secondly,

Secondly, Hereby the higheſt favour of God is deſpiſed; the offering of repentance is a mercy that belongs to the ſecond Covenant; obſtinacy in ſinning is a denying of Gods juſtice, and abuſing his mercy.

Thirdly, So long as one lives in any ſin without repentance, ſo long God looks on him as continuing in that ſin, his mind is not changed.

Fourthly, Without repentance [a] there is no remiſſion, *Acts* 5.31. *Luke* 24.47. therefore the ſin againſt the holy Ghoſt is unpardonable, *Heb.*6.6. becauſe one cannot repent.

Fifthly, Final impenitence is a certain evidence of ones reprobation, *Rom.* 2.5. *Heb.* 12.17.

Sixthly, Under the Goſpel there are the greateſt arguments and motives to repentance, *Mat.*3.2. *Acts* 17.30. Chriſt himſelf ſent *John* before him to preach the doctrine of repentance, and he himſelf did alſo preach it; he bad men amend their lives, *becauſe the Kingdom of God was at hand.* And his Apoſtles alſo preacht the ſame doctrine of repentance.

[a] The promiſes of the Goſpel appertain to thoſe onely, who walk not after the fleſh, but the Spirit, who are heavy laden, and take Chriſts yoke upon them, to thoſe for with theſe, which confeſſe their ſins, and leave them, which mortifie the deeds of the fleſh by the Spirit, or ſuch like conditions they are limited.

He is a wilfull ſinner which either holds in himſelf a purpoſe that he will ſinne, or is irreſolute and not ſettled in a firm purpoſe of not ſinning, or that purpoſeth to mend, but not till hereafter.

Injuſtice.

Injuſtice is a ſin.

Every man is to have his own, and to be permitted the quiet enjoyment of that wherein he hath intereſt.

They execute no judgement. *Salomon* ſaith, *In the place of judgement there was iniquity, I looked for judgement, and behold oppreſſion.* Iſaiah.

Reaſons. First, The excellency of the thing abuſed; judgement is a part of Gods authority. *It is Gods judgement which you execute,* ſaith *Jehoſaphat*; therefore it is a foul thing to abuſe a thing ſo ſacred, and of ſuch high reſpect.

Secondly, The cauſes of it are covetouſneſſe, diſtruſt of Gods providence, ſhaking off the fear of God, and extinguiſhing the light of nature, denying Gods Lordſhip over the whole world.

Thirdly, The effects of it are bad:

1. It defiles a mans conſcience. *Judas* caſt away the thirty pieces which he came unjuſtly by.

2. It will ruinate his ſtate and family. A man ſhall not roſt what he caught in hunting.

3. It blemiſheth the name, and ſtains a mans reputation. The Publicans were in ſuch hateſull eſteem among the *Jews*, that they were ranked with the very harlots, and moſt notorious ſinners, becauſe they cared not what, nor from whom they gat.

4. Riches deceitfully gotten is vanity toſſed to and fro by them which ſeek death; a man ſhall be damned for unjuſt gain, unleſſe repentance and reſtitution come between. The Apoſtle ſaith, *God is an avenger of all which do ſuch things; Know ye not that the unrighteous ſhall not inherit the Kingdom of God?*

Intemperance.

It is an inordinate appetite or immoderate deſire and uſe of meat and drink, and this is when a due mean is exceeded, either in the coſtly preparation of them for our ſelves or others, or in the too liberal and exceſſive uſe of them ſo prepared.

Democritus ſaid that intemperate men were *valetudinis ſuæ proditores*, betrayers of their own health, and killers of themſelves by their pleaſures, ſo that *Sybaritica menſa*, and *Sybaritica calamitas*, are for the moſt part inſeparable. The Philoſopher could ſay, The intemperate man is ſeldom a penitent man.

De-

Degrees of Intemperance:

First, More secret.

1. When mens thoughts runne after what they shall eat or drink, *Mat.* 6.25. When *animus est in patinis*, Rom. 12.13.

2. When we delight too much in it; as *Philoxenus* who wisht he had a neck like a Crane, that he might take the longer delight in swallowing of his meat and drink.

3. When we feed securely, *Jude vers.* 12. are too much taken up with the creatures.

Secondly, More notorious:

1. When men eat more than their stomacks will digest, *Prov.* 23.1,2.

2. When they are too dainty, nothing will down but what is delicious and costly, as the rich man in the Gospel.

3. When they eat and drink unseasonably, as *Esay* 12. 13. *Amos* 6.1,2. when they eat one meal too hastily after another, not allowing nature sufficient time for concoction, and those that will be still tippling.

There may be an offending:

1. In the quantity of meats and drink; this was *Sodomes* sinne, *Ezek.* 16. Fulnesse of bread.

2. In the quality, *Luke* 16.19.

3. In the manner of enjoying the creatures. They should be enjoyed,

1. With caution, *Jude* 12.

2. With piety. We must,

1. Receive them from God who is the giver and sanctifier of them, 1 *Tim.* 4.5.

2. Enjoy them in God, meditate on his bounty; our liberty in Christ, the sweetnesse of spiritual things, *Luke* 14.16.

3. Refer all to God, 1 *Cor.* 10.31.

Arguments to disswade us from Intemperance:

It quencheth the vigour of our spirits: Man hath longer entrails than other creatures, that meats may not have too quick a passage; the brain the seat of wisdome is removed from the belly the kitchin of the body.

It brings a blot on the name, diseases on the body, enslaves a man, brings him under the power of the creature.

It is contrary to the ends of a Christian life; our spiritual conflict, takes away our delight from God.

Helps against it.

1. Read, hear and practice the Word.

2. Pray.

3. Joyn fasting with prayer.

4. Consider the bounty of the Lord in giving us good things, and for what end, viz. strength.

5. Consider the preciousnesse of time:

1. It is short: we have a great deal of work to do in a little time.

2. Too much of it is spent already, 1 *Pet.* 4.3.

3. It is uncertain how long I shall enjoy this season, there is no season like the present to repent in.

4. We must give an account for time, *Psalm* 95.10. *Luke* 13.7. *Jer.* 25.3.

6. Consider:

1. The baseneſse of pleasure, *Eccles.* 7.4. & 2.2.

2. The danger of it, it leaves a sting, *Prov.* 14.13.

CHAP. XX.

Of Lying, Malice, Murmuring, Oppreſſion.

LYING.

LYing is a voluntary uttering of that which is falſe againſt a mans knowledg and conſcience, with an intention to deceive: See *Prov.*12.19,22.& 13.5. *Eſt qui dubiè profert mendacium nec mentitur: & eſt qui veritatem quam neſcit, affirmat, & mentitur.* Bern. *ſuper Cantica. Serm.*17.

In reſpect of the end it is diſtinguiſhed into *perniciosum, officioſum,* and *jocoſum*; a hurtfull, officious, and merry lie. *Anguſt.in Enchirid. ad* Laurent. *Aquinas* 2ª, 2æ *Qu.*110. *Art.*2. The end of a pernicious lie is to hurt, *Gen.*3.4,5. & 37. 31, 32. of an officious lie to profit, *Exod.*1.17,18. *Joſh.*2.4,5,6. of a merry lie to delight.

Mendacium à menda. Mendacium nominatur ex eo quod contra mentem dicitur. Et ideo ſi quis falſum enunciet, credens id eſſe verum, eſt quidem falſum materialiter, ſed non formaliter: quia falſitas eſt præter intentionem dicentis. Aquin. 22, 2æ *Quæſt.* 110. *Artic.*1. See *Elton on Col.*3.9. and Dr *Gouge* on Heb.6.16. Sect.142,143. When one utters a ſpeech, reſerving the other part in his mind, it is no better than lying; when that which one ſpeaks is falſe, it will not be helpt with that which is reſerved; elſe no man or Devil can have the lie given him. *Arius* ſubſcribing to the Councels Decrees, ſware it was true, as it was there written (meaning the Paper kept cloſe in his boſom or ſleeve.) Juſt like to the Jeſuites abſurd equivocating, or counterfeited perjuries and couſenage in abuſing the words of S^t *Paul, Factus ſum omnia omnibus, ut omnes lucrifaciam.* Watſ. *Quodl.* of Religion and State, *Quodl.* 2. Anſw. to 5th Article. The Papiſts tell us, that S^t *Francis* had five wounds of Chriſt made in his fleſh by an Angel, with the nails ſticking therein, and continually bleeding till his dying day. Their golden Legend was compiled by a leaden brain, and publiſhed by a brazen fore-head. *Neque poteſt eſſe in ullo libro acervus mendaciorum major, quam in Legenda illa plumbea, quæ de perſecutione Anglicana apud vos circumfertur. Ibi legas Catholicos inſutos ferarum pellibus à rapidis canibus dilaniari; ibi glires pelvibus inclusos Catholicorum viſcera exedentes; ibi Catholicos ad equorum præſepia relegatos, fano ibi paſcendos: nec legas ſolum, imò & videas; aræ enim ibi ſculptæ imagines. Falſa, ficta, fucata omnia. Epiſc.* And. *Tortura Torti.* Thomas Walſingham a Monk of S^t *Albanes*, ſaith, it was a good argument in his dayes in every mans mouth, *Hic eſt frater, ergo mendax, ſicut & illud: Hoc eſt album, ergo coloratum:* Such a one is a Frier; and therefore a liar, as that, This thing is white, and therefore coloured. The *Cretians* were infamous lying.

We muſt not tell a lie for Gods glory, *Job* 13.7. much leſſe for to help my neighbour.

Officious lying is neither permitted nor approved in the word of God.

The Scripture forbids all lying without reſtriction. God threatens to deſtroy all thoſe that ſpeak leaſing, *Pſalm* 5.6. See *Prov.*6.16. *Mat.*5.37. *Eph.*4.25. *Col.* 3.9, *Revel.*21.27. & 22.15.

Though there be no inſtance of a ſporting lie in Scripture, yet it is a ſinne, *Prov.*26.19.

The very *Heathens* themſelves abhorred all lying. *Ariſtotle* ſaith, A lie is evil in it ſelf, and to be diſpraiſed.

There is,

Firſt, A lying to God:

1. When we put him off with falſe appearances, *Hoſea* 11.12.

2. When we perform not thoſe profeſſions and promiſes we make to him in time of trouble, *Pſalm* 78.36.

Secondly, To men.

It is a great ſinne.

Reaſons. Firſt, The Law of God is againſt it; the ninth Commandment, and the Goſpel, *Coloſ.* 3.9.

Secondly, It is againſt the nature of God, *Titus* 1.1. The Father is the God of truth, *John* 17.3. The Sonne is truth, *John* 14.6. The holy Ghoſt is the Spirit of

truth, *John* 16.13. and the word of God which is the word of truth, *Ephes.*1.13. It makes us like the Devil, *John* 8.44. God never dispensed with a lie, he hath with polygamy, stealing.

Thirdly, It is against natural conscience; a little child will blush at a lie.

Fourthly, It is basely esteemed of by all generous men, they abhorre above all things the imputation of lying. It comes from fear, and tends to deceit. It was in great reproach among the *Persians*, saith *Brissonius*.

Fifthly, It is contrary to all civil Society, which is upheld by truth, takes away all commerce betwixt man and man. *Mendax hoc lucratur, ut cum vera dixerit, ei non credatur.* It is the just reward of a liar not to be believed when he tels truth. It is an Hebrew proverb which *Hottinger* quotes, *Pœna mendacis est, ut si dicat verum, ne tunc quidem sufficiens sit, cui adhibeatur fides.*

Sixthly, *Omnibus peccatis cooperatur.* Aug. It hath an influence on all sins. Lying and stealing are joyned together, *Ephes.* 4. Levit.19.11.

Seventhly, The punishment of it is great, as we may see in *Gehezi*, *Ananias* and *Saphira*, Acts 5.5. and often in the *Proverbs* [a] the Lord abhors it, *Revel.*21.8. & 22.15. Liars are joyned with great sinners. See *Esay* 63.8. & *Prov.* 6.17. See Psal.5.6. Prov.19.5. [a] Prov.6 17. & 12.21,22. & 13.5.

Popery is a doctrine of lies, 1 *Tim.* 4. 2. Mental equivocation maintained by them is sinfull. See Dr *Gouge* on *Heb.*11.31. *Sect.*89. *Et* Barnesium *de Æquivocat.*

Lying is evil:

1. In Magistrates, *Prov.*17.7.
2. Ministers, 2 *Cor.*11.31.
3. Private Christians.

The great honour of the Saints is to walk in the truth, 3 *John* 4. See *Ephes.* 4.5. *Buy the truth and sell it not.*

Erasmus had such an antipathy with lying, that from his youth he would usually tremble at the sight of a noted liar.

Helps against lying:

1. Hate it, *Psalm* 119.136.
2. Love the Law, *ibid.* & *v.*29.
3. Remember your spiritual conflict: A Christians strength is his sincerity, *Ephes.*6.14.
4. Heedfulnesse, watch against it, *Psalm* 39.1.
5. Avoid the causes of it.
   1. Boasting, *Psalm* 12.10.
   2. Flattery, *Psalm* 12.2. *Hosea* 7.3.
   3. Carnal fear and distrust, *Deut.*33.29. *Psalm* 81.5.

Malice.

It causeth a man to receive pleasure in the practice of cruelty; so the brethren of *Joseph*, and *Cain*, 1 Sam.19.13. to the 18.

Reasons. First, It is most of all contrary to charity, therefore it must needs bring forth quite contrary effects to it; and as that makes a man to take pleasure in doing good, so this in doing evil, for both vertues and vices cause him in whom they rule to take content in those things wherein they are exercised, and by which they are strengthened and increased, as both charity is by well-doing, and malice by doing evil.

Secondly, Where malice doth rule, the Spirit of God is quite gone, and the light of nature extreamly dimmed, and a man is given over into the power of Satan; for in giving place to wrath a man gives place to the Devil. Well said a godly man of *Cain*, he had half killed and consumed himself with malice before he killed his brother.

Thirdly, It distempers the judgement, will and affections. Malice is commonly hereditary, and runs in the blood, and (as we say of Rennet) the elder it is the stronger. Dr *Hall*. The Heathen man held that between *Militia* and *Malitia* there was as little difference in sense as in sound.

Murmuring.

Murmuring.

It is first, A ſinne reproved by God, and a provocation of him, *Jonah* 4.8. The *Iſraelites* were very guilty of it, ſee *Numb.* 17.12. *Pſalm* 106.25.

Secondly, It is a high degree of ſinne.

1. Hereby thou exalteſt thy will above Gods, and makeſt it the rule of goodneſſe.

2. You put God out of his Throne, out of Government; in every murmuring againſt his diſpenſations thou denieſt his Sovereignty, limiteſt his power, *Pſalm* 78.20.

3. Hereby thou makeſt thy ſelf wiſer than God in divine things, *Job* 21.22. & 38.2.

See Dr *Willet* on Exod. 15. Queſt. 37, 38. and Mr *Manton* on 16. v. of *Jude*. Murmuring comes from pride: the Devil is the proudeſt creature and moſt diſcontented with his condition. It is a taxing of God, it is in effect to ſay, This is not well done. We are creatures and guilty creatures, God is too juſt to do us wrong. 2. From Impatience. 3. Preſumption of merit, Iſa. 58. 3. 4. Carnal affections. 5. Unbelief and diſtruſt, Pſal. 106.24, 25, Heb. 10.5.

4. This is a way to provoke God to greater diſpleaſure, *Amos* 4. 12.

1. It is injurious to others, puts men on acts of violence, *Numbers* 17.10.

2. To our ſelves: 1. Diſcontent makes us miſerable. 2. Brings judgement: *Miriam* was ſmitten with leproſie for murmuring againſt *Moſes*, Numb. 16.46.

There are ſeveral kinds of murmuring:

First, Againſt Men,

1. Equals, envying them,

2. Superiours.

1. Magiſtrates, *Jude* 16. Men think Magiſtracy an incroachment on their liberty.

2. Miniſters, *Exodus* 16.8. 1 *Samuel* 8.7.

Secondly, Againſt God:

1. His Decrees; we can ſee no reaſon why God ſhould paſſe by one, and chuſe another, *Matthew* 11.27. Gods Decrees are above our reach, *Rom.* 9.20. *Homo ſum* (ſaid one humbly) *ſecreta Dei non intelligo.*

2. His Laws, *Rom.* 8.7. *Pſalm* 2.3. *Pſalm* 106.24.

3. His Providence, in general when the wicked proſper, *Pſalm* 73.22. particularly, 1. When we want: 2. When we looſe friends: we had them from the Lord at firſt, *Job* 1.22. *Abſtulit ſed & dedit.* Seneca.

Arguments againſt murmuring and diſcontent under Gods adminiſtrations:

First, It is a Chriſtians duty to be content with the things preſent, *Hebrews* 13. 1 *Theſſ.* 5.18. ſuch an one can never be thankfull; a little is enough, and too much a ſnare, *Luke* 12.15.

Secondly, All your murmurings are againſt God, *Numbers* 14.27. & *Exodus* 16.8. you charge God with folly, *Job* 1. *ult.*

Thirdly, This will heighten your ſinne, and adde to your plagues, *Revel.* 16.19. *Eſay* 51.20.

Fourthly, If the Lord ſhould hearken to your murmuring, you would quickly deſtroy your ſelves, *Hoſea* 13.11.

God takes murmuring moſt unkindly from his own children:

First, It becomes not their privileges; if they have God they have all.

Secondly, It is contrary to their vows and promiſes.

Thirdly, It is below their hopes; what are all troubles in compariſon of Heaven?

God ſees what is fitteſt for us; he hath the bowels of a mother, and the wiſdom of a father, 2 *Sam.* 15.25, 26. he hath a hand in all things, *Pſal.* 39.9. *Iſa.* 38.15. Our condition might have been worſe, *Ezra* 9.13. they were in *Babylon*, might have been in hell.

Oppreſſion.

Oppreſſion is a great ſinne, *Eſay* 3.15. *Pſalm* 14.4. & 17.12. *Amos* 8.5. *Micah* 3.3. *Habakkuk* 2.11,12. & 1.14. *Jeremy* 12.13. & 5.27,28.

Pride and unjuſtice in the extremity meet in an oppreſſour. The Prophet cries out of them *which grinde the faces of the poor*, of them *which are like the Wolves in the evening*, of them *which covet fields and take them by force, becauſe there is might in their hands.*

Reaſon. It is an abuſe of a ſpecial gift of God quite contrary to his appointment which gave it. God made the ſtronger therefore to be the ſtronger, that he might defend the weak, as the greater limbs and bones of the body hold up the burden of it.

Chap. XXI.

Of Perjury, Polygamy, Pride, Prophaneneſſe.

Perjury.

See Dr *Gouge* on Heb.6.16. Sect.127. Mr *Calamy* of Covenant-breakers, on 2 Tim. 3.3. *Cook* on *Littleton*, p.294. *B.* and *Knowles* his *Turkiſh* Hiſtory, p.297.

PErjury is *Mendacium juramento firmatum*, a lie confirmed with an oath, ſo *Peter Lombard* Diſtinct.39. which is expreſly forbidden, *Leviticus* 19.12. *Zechary* 5.4. *Matthew* 5.34. which the *Heathens* thought God would avenge. The ſame thing by the addition of an oath, that a lie is in a bare promiſe, ſaith [a] Dr *Sanderſon*.

It is double: Firſt, When a man affirmeth or denieth upon oath, that which he believeth in his own heart to be quite contrary.

Secondly, When he bindeth himſelf by oath, to do or forbear that which he for the preſent time hath no purpoſe nor intention to perform.

The old ſaying is, *Once forſworn and ever forlorn.*

[a] *De Juramenti promiſſorii obligatione prælect.2. Sect.6. Eſt vel mendacium juramento firmatum, vel violatio juramenti: vel doloſa juratis cùm inter jurandum cùm ſolum ſervatis.* Chemnit. *loc.communn.*

No Caſuiſt doubts of it, that a Turk may be guilty of perjury, and for it be puniſhed by the true God, if he forſwear himſelf, though he ſwear but by *Mahomet* a falſe Prophet.

Such an one that compels a man to perjury is a murderer, ſaith *Auſtin*, *Duplex homicidium*, ſay the Schoolmen.

A fellow hearing perjury condemned in a Pulpit by a learned Preacher, and how it never eſcaped unpuniſhed, ſaid in a bravery, *I have oft forſworn my ſelf, and yet my right hand is not a whit ſhorter then my left*; which words he had ſcarce uttered, when ſuch an inflammation aroſe in that hand, that he was conſtrained to go to the Chirurgion and cut it off, leaſt it ſhould infect his whole body; and ſo his right hand became ſhorter than his left, in recompence of his perjury, which he lightly eſteemed of: *The Theatre of Gods judgements*, ch.28. *of Perjuries.*

Arii *ſimulationem quam perjurio etiam texerat in apertum produxit Dominus. Nam cùm ille ſuis ac gregalium ſuorum artibus tantùm perfeciſſet ſruſtra reclamante* Alexandro *Conſtantinopolitano Epiſcopo, & aliis piis, qui fraudem hominis intellexerant, ſed fidem non invenerant apud potentiores, ut ſequamur ſive conſuetudinem loquendi in communionem Eccleſiæ ſolemniter Conſtantinopoli introducendam eſſet: præcedente veſperâ, cum ſola occaſum neceſſitas nocturnis coëgiſſet in tumultu ſocordiæ, & cibi inteſtina effudit, adeoque, ut* Sozomenus *ait, & communione Eccleſiæ privatus confeſtim expiravit. Quod cùm* Conſtantinus *mandiſſet, miratus id* Conſtantinus *eſt, & ex eo pro certo agnovit,* Arium *pejeraſſe. Atque ut* Socrates *refert, mutus Aſii magiſter in orthodoxâ fide confirmatus fuit: revera à Deo ipſo teſtimonium ſic accepiſſe fidem Nicenam dixit, ac lætatus eſt eo caſu. Vedel. de prud. vet. l.2. c.6.*

The

The ſmall ſucceſſe that the Emperour *Sigiſmund* had in all his affairs (after the violation of his faith given to *John Hus* and *Hierom* of *Prague* at the Councel of *Conſtance*, whom though with direct proteſtations and oaths he promiſed ſafe conduct and return, yet he adjudged to be burned) doth teſtifie the odiouſneſſe of this ſin in the ſight of God.

The Doctrine of the Councel of *Conſtance* is, That a man ought not to keep faith with Hereticks. *Id. ibid.*

Polygamy.

Lamech firſt brought it into the world, *Abraham* into the Church, by *Sarahs* means; *Jacob* was forced to it by a kind of neceſſity.

After the Floud, ſome Patriarchs uſed it, ſome Kings of *Iſrael*, ſome private men. Amongſt the Patriarchs, *Abraham* and *Jacob*; *David* and *Salomon* amongſt the Kings exceeded; amongſt private men *Elkanah*; whether they had diſpenſation for that practice, by revelation, or otherwiſe, I cannot ſay, nor can they prove it, who ſo will ſay. *Montagues* Acts and Monum. ch. 4.

Nos cum iis ſentimus qui judicant Polygamiam ſimultaneam ſemper fuiſſe illicitam, utpotè juri divino & naturali contrariam, & contra jura illa peccaſſe Lemechum *primum Polygamum aſſerere non dubitamus.* Rivet. *in* Gen. 4. *Exercit.* 45. *Vide plura ibid. Ex prima illa conditione qua uni mari fœminam non niſi unam Deus attribuit, ſatis apparet, quid optimum ſit, Deoque gratiſſimum: & hinc ſequitur ſemper id fuiſſe egregium ac laudabile: non tamen ut aliter facere nefas eſſet: quia ubi lex non eſt, ibi non eſt legis tranſgreſſio, ut lex de ea re nulla illis temporibus exſtabat.* Grot. *de jure belli ac pacis, l.* 7. *c.* 5. *Vide plura ibid. Et Cl.* Seldenum *de jure natural. & Gentium, l.* 5. *c.* 6. *Et* Montac. *Anuleeta Eccleſ. exerc.* 10. *Sect.* 2. *Polygamiam primus introduxit* Lamechus *à poſteris* Caini, *Gen.* 4. 19. *imitati ſunt deinde Patres, ut* Abraham, *conſenſu* Sarræ *ſuæ*, Gen. 16. 3. Jacobus *juſſu* Rahelis, *ibid.* 30. 3. *& Reges, ut* David, 1 *Sam.* 25. 43. Rechabeam, 2 *Par.* 11. 18. Abia *quatuordecim ſimul ducens, Ibid.* 13. 21. Joas, *Ibid.* 24. 3. *Toleravit autem Deus hunc exceſſum, in illis quidem ut prolem multiplicarent; in biſce verò, ne ſcortationibus & adulteriis occaſionem quærerent.* Schickardi *Jus Regium Hebræorum. cap.* 3.

It is a ſin, and is evidently blamed by *Moſes*, Levit. 18. 18. that is, *Ye ſhall not take more at once:* That this verſe is meant of Monogamy, is proved by Analogy with *v.* 16. And *Salomon* by way of recantation after his exceſſive faultineſſe therein (having had a thouſand wives and concubines) ſaith, *Prov.* 5. 18. *Rejoyce with the wife of thy youth*, wife not wives, the firſt to whom thou didſt joyn thy ſelf in youth. The Scripture cals ſecond wives in Polygamy vexers or enviers, *Geneſis* 4. 23. 1 *Samuel* 1. 6. The Prophet *Malachi* Chap. 2. 14, 15. in the Old Teſtament, and Chriſt in the New, *Matth.* 19, 9. reproves it: If one be guilty of adultery that puts his wife from him, and marries another, then alſo if he keep her and takes another to him beſides her, 1 *Cor.* 7. 2. *his proper wife.*

It is a ſwerving from Gods firſt inſtitution.

Secondly, The conjunction of one man and woman is ſufficient for the ends, for which Matrimony was firſt ordained, *viz.* mutual helpfulneſſe, and increaſe of mankind.

Thirdly, It is the beſt way to quench luſt, and order the appetite.

There are two kinds of Polygamy, *Simultanea* and *Succeſſiva*, the having of more wives ſucceſſively, or at one time. The *Montaniſts* and the *Novatians* held, That if a man buried one wife he might not marry another, and the Church of *Rome* forbiddeth the bleſſing of ſecond Marriages in the Church: but this Polygamy is not only allowed *Rom.* 7. but in a ſort commanded alſo 1 *Tim.* 5. 14. and the Fathers juſtifie it. It is only the having of many wives together, that is condemned by the Old and New Teſtament, and Fathers.

We read not that *Jacobs* marriage with two ſiſters, nor *Lots* daughters inceſt with him was condemned, yet they were ſins.

B. *Lake.* Some think that the Patriarchs had a ſpecial diſpenſation for their

The Patriarchs lived and died in the ſin of Polygamy, not through any impiety, the Lord teſtifying their hearts were upright, but meerly through the miſta-

Polygamy, as conceiving that ſuch as *Abraham* and *David* could not be perpetually ignorant of Gods mind in a point of ſuch concernment. Mr *Hales* Anatomy of Conſcience, Ch. 3. *Cajetanus aſſerit pluralitatem uxorum hodiernum à Deo prohiberi, adeòque Paulum cum Epiſcopum vetet habere plures uxores, reliquis concedere.* Rainold. *de lib. Apoc. Thn.* 1. *prælect.* 4.

king

king of that place, *Levit.* 18. 18. taking the word Sister for one so by blood, which was spoken of a Sister by Nation, as those clauses *to vex her*, and *during her life*, do evince, *Prov.* 19. 2. But no such place was extant in *Abraham* and *Jacobs* time.

That Polygamy, though so common and connived, was in the *Mosaical* Law inhibited, *Levit.* 18. 18. in those words, *A wife to her sister*, that is, one to another, as that form is commonly taken, seems evident enough, and so *Junius* takes it.

That of God by *Nathan* to *David*, 2 Sam. 12. 8. seems not to be any approbation, but that all which was *Sauls* came by the disposal of God into *Davids* power, though it appeareth not that *David* made such use of that power, which yet he might have done without any such notorious wrong unto any, as he offered to *Uriah*.

Pride.

See *Cartw.* on Prov. 16. 18. Mr *Whately* in the *Sodomites*. It was one of the first sins in Heaven, 1 Tim. 3. 6. one of the first sins in Paradise, and one of the first sins that springeth up in us. A Frenchman therefore compares it to the shirt, which is the first put on, and the last put off. The Schools say, Humility is *Vacuum Spirituale*, and Pride, *Plenitudo Diabolica*. *Superbia in communi est, qua quis inordinatè supergreditur illud quod est. Unde etiam definiri solet, Propriæ excellentiæ affectatio inordinata.* Amesi. *de Consc. lib.* 5. *cap.* 18. *Vide plura ibid. Et* Aquin. 22, 22æ *Quæst.* 162. *Art.* 1, *&* 2.

Pride is a great sin, *Prov.* 16. 5. *Psalm* 101. 5. Dr *Harris* said, It is better to be an humble Devil than a proud Saint.

It is a vice whereby one makes a high account of himself, *Esay* 2. 11, 17. it makes a man some body in his own esteem; it makes one count himself something, as *Paul* saith, *He that counteth himself something when he is nothing, deceives himself*, *Gal.* 6. 3. it is called being great or high in ones own eyes, a lifting up or exalting ones self.

To set forth *Tarquinius* in the deepest dye of basest ignominy, the *Romans* named him *Tarquinius superbus*, *Tarquin* the proud.

I have known some Citizens, yea, women in *London*, who having learned to read Hebrew, were so conceited of themselves, that they have despised the ablest Divines about the City, and have almost doubted of the salvation of all persons that could not read Hebrew. Dr *Walton's* Considerator Considered, *chap.* 2.

Initium omnis peccati superbia est: Quid est autem superbia, nisi perversa celsitudinis appetitus? Aug. *de civit. Dei, l.* 4. *c.* 13.

It is an overweening conceit of a mans own excellency; self is his God, his chiefest good and utmost end; the greater the excellency is, the higher the pride; it is a greater pride to be proud of gifts and parts, than to be proud of riches and honour, and to be proud of grace than of gifts, of ones own righteousnesse. The root of all other sins (saith * *Aquinas*) *ex parte aversionis is superbia, ex parte conversionis avaritia.* Pride refers to self-excellency, covetousnesse to creature-excellency. Pride is the measure of corruption, and humility of all grace.

* 12, 22æ *Qu.* 84. *Art.* 1.

There is, First, Moral pride, an over-high conceit of our selves, discovered by our disdain and contempt of others, 1 *Peter* 5. 15.

Secondly, Spiritual, discovered by a contempt of God, *Malachi* 4. 1. *Nehem.* 9. 16. *Jeremy* 13. 15, 17. Every impenitent and obstinate sinner, is thus proud, because

1. He neglects God, *Psalm* 10. 4.
2. Opposeth him, *James* 4. 6.
3. Slights him,
   1. In his Authority, 1 *Samuel* 12. 9.
   2. Power, 1 *Cor.* 10. 22. *Deut.* 10. 16, 17.

Pride against Superiours is most hatefull, *Esay* 3. 4, 5. Of all Superiours God is the highest and deserves chiefest respect; he hath absolute jurisdiction over us, and propriety in us, *Esay* 45. 9.

What

What ſwelling and ambitious Titles are thoſe in the ſtiles of the *Roman* Emperors, *Invictus, Victor, Defenſor, Triumphator*, and the like! Thoſe of the Pope, as Univerſal Biſhop, Prince of Prieſts, Supream Head of the Univerſal Church, and Vicar of Chriſt here upon earth! of the great Turk, and ſome other mighty Princes!

Cardinal *Wolſey* was the firſt (ſaith *Polydore Virgil*) that among all Prieſts, Biſhops and Cardinals, ever wore ſilk for his uppermoſt Veſtment. He was puffed up with ſo great pride and opinion of himſelf, that when he wrote to the Pope or foraign Kings concerning the weightieſt affairs of the Kingdom, he for the moſt part began his letters thus, *Ego & Rex meus.*

The *Spaniards* are extreamly proud; a poor Cobler on his death-bed, as *Barclay* relateth in his *Icon animorum*, commanded his eldeſt Sonne, coming to him for his laſt bleſſing, *To endeavour to retain the Majeſty worthy ſo great a Family: Memineris* (ſaid he) *in majeſtatem aſſurgere familiâ Tuâ dignam.*

This is one of the ſins which the fear of God will make a man to hate, *Prov.* 8.13. one of the ſins of *Sodom* which procured unto her that ſtrange overthrow, *Ezekiel* 16.49. See *Eſay* 28.1. *Jer.*48.29. *Rom.* 1.30. 1 *Tim.* 3.2. A vice whoſe name is comprehended in a Monoſyllable, but in its nature not circumſcribed with a world.

Reaſons. Firſt, It is a moſt abſurd and unreaſonable vice for ſuch a mean creature to ſwell, mean in his creation, vile ſince his corruption.

Secondly, A moſt harmfull and pernicious vice; this cauſeth the man in whom it is to be loathed of God, *The proud in heart is an abomination to the Lord*, Prov.16.5. and *haughty eyes* are one of the things which his ſoul hateth, *He reſiſteth the proud*, it makes men to deſpiſe him, and count him baſe, he is by it made uncapable of doing and receiving good.

Prov.6.16. & 11.2.& 15.25. & 18.12. Pſal.138.6. Jam.4.7.

Thirdly, It is a great ſin againſt the Goſpel of Jeſus Chriſt, *Mat.*11.*ult.* Chriſts whole life was a conſtant lecture of humility.

The firſt judgment was occaſioned by this, when the Angels entertained ambitious thoughts againſt God.

Fourthly, It oppoſeth God as God; other ſins ſet againſt Gods juſtice, mercy, his Law; but this againſt God as he is God, it is to make ones own will the ſupream Rule of all things.

Fifthly, It is a ſin which runs out in many kinds and objects, it may ariſe from our very graces, ſo that a man will be proud, becauſe he is not proud: It was Mr *Fox* his ſpeech, *As I get good by my ſins, ſo I get hurt by my graces; the more univerſal any ſin, the more dangerous.*

Pride hath three degrees:

Firſt, Cloſe and ſecret pride, when though it be retired as a King into his cloſet, yet it rules, *Jer.*48.26 it bears rule in all unſanctified men, for they dare oppoſe Gods Commandments, croſſe his directions for their luſts ſake, murmur againſt him; this is to prefer themſelves above him.

Secondly, More open, when being fed fat with wealth, it makes a man plainly to count himſelf ſome worthy perſon, this is high-mindedneſſe, 1 *Tim.*6.17. and being puffed up, 1 *Cor.*8.1.

Thirdly, Moſt open, when it dares even conteſt with God, and ſets light by him in plain terms, as *Pharaoh*, Exod 5.2. *Nebuchadnezzar*, Daniel 3.15. the King of *Tyre*, Ezek.28.26. Antichriſt, 2 *Theſ.*2. and ſome *Heathen* Emperors would be worſhipped as God.

It is commonly the ſinne of young men, covetouſneſſe of old folk. Dr *Hackwell.*

Amongſt all vices there is none that diſcovers it ſelf ſooner than pride; for the ſpeech, we read of a proud mouth, *Jude* 16. For the gate, we read of a ſoot of

ſaw *Plato* to delight in neatneſſe and cleanneſſe, and to have his beds well dreſſed, he went and trod upon his beds, and ſaid, *Calco Platonis faſtum*; *Plato* replied, *ſed majori faſtu*, but with a greater pride. When *Plato* ſaw *Diogenes* go with an old Cloak full of holes, he ſaid, He ſaw his pride through the holes of his Cloak. The Pope ſtyles himſelf *Servus ſervorum*, yet takes upon him to be Lord of Lords, to depoſe Kings. *Multo deformior eſt illa ſuperbia quæ ſub quibuſdam humilitatis ſignis latet. Neſcis enim quomodo turpiora ſunt vitia quæ virtutum ſpecie celantur.* Hier. l.2. Epiſt.22. *Romanenſis Eccleſia ſuperba & ſupercilium quantum ſit, teſtis ſit doctrina ſuorum meritorum. Teſtis item ſit ſtatus & faſtus vitæ.* Humf. *Jeſuit.part.2. de natura Eccleſ.ratio tertia. Marius tyrannus eò ſuperbia devenerat, ut ſe opſonem furavium fuiſſe non meminerit: Sed quis hujus novæ gloriæ exitus? Uno die factus eſt Imperator: alio victus eſt Imperare: tertio, a quodam milite ſuo gladio, quem fabricarat, eſt jugulatus.* Humfred. *de nobil.l.*1.

pride,

pride, *Pſalm* 36. 11. For apparel, of a crown of pride, *Eſay* 28.1. of a chain of pride, *Pſalm* 73.6. Many that know not the man, yet point at him, as he walks in the ſtreets, and ſay, There goes a proud fellow, which men uſually pronounce of no vice beſide, but the drunkard; and therefore doth the Prophet *Habak.* 2.5. joyn them both together.

It bears rule when it is not conſtantly obſerved and reſiſted with ſorrowfull confeſſions, and ſelf-judging, and earneſt prayers to God againſt it.

Spiritual pride is diſcovered:

First, By a want of appetite after ſpiritual things; ſome think they know enough already, and have grace enough.

Secondly, By poaring on their own excellencies, and not minding their imperfections.

Thirdly, By deſpiſing plain truths and ordinances.

The Effects of it in all eſtates:

First, A proud man cannot brook a wrong without chafing and diſtemper.

It entertains croſſes with anger, and bleſſings with diſdain. Mal. 1.2.

Secondly, It breeds contentiouſneſſe, aptneſſe to ſtrive, to fall out, to be, and continue to be at variance with other men, *Onely by pride cometh contention*, *Prov.* 13.10.

Thirdly, Such an one worketh in proud wrath, when he is angry he carries himſelf haughtily, and cares not what he ſayes, with whom he is angry; to deal in proud wrath argues a proud man.

Fourthly, Headineſſe and high-mindedneſſe and ſelf-willedneſſe: *Paul* joyns headineſſe and high-mindedneſſe together; the better a man thinks of himſelf, the more apt he is to be ruled by himſelf, and not regard the counſel of others, it is ſaid of the proud builders of *Babel*, *This they did, and would not be ſtopped.*

Secondly, In proſperity he brags and boaſts, and ſets up himſelf, never fears any alteration, but is ſecure and ſaith, *He ſhall not be moved.*

Thirdly, In adverſity he whines and mutters, and is full of complaints, and is ready to uſe ill ſhifts, and cannot frame himſelf to an uſefull and patient bearing of it.

Laſtly, Conſider the hurt it doth in the world.

First, It hinders men from receiving good either from God or man.

1. It hinders the good of illumination: God teacheth the humble. See *Jer.* 13. 15. *Prov.* 26.12. *Pſalm* 25.9.

2. The good of Sanctification, *Except you become as little children, you cannot be my Diſciples.*

3. The good of comfort, *To him will I look, who is of a contrite ſpirit.*

4. It is the main impediment of converſion. See *Exod.* 18.11. *Job* 26.12. *Mal.* 4.1. *Luke* 1.5.

Secondly, It depriveth us of all the good we have received, and unfits us for doing ſervice.

Thirdly, It is the mother of all ſins; covetouſneſſe grows on it, *Hab.* 2.5. it whets revenge, *Eſther* 3.16.

Helps againſt it:

The remedies of pride. Why art thou proud, duſt and vanity, vile earth, ſtinch lapped up in ſilk, magnified dung, gilded rottenneſſe, golden damnation? Dr *White* in a Sermon at the Spittle.

First, Pray to God to ſhew it and make it hateſull.

Secondly, Meditate of your own meanneſſe and baſeneſſe, bodily and ſpiritual.

Thirdly, Be diligent in ſome vertuous calling.

Fourthly, Obſerve Gods judgements on pride, either upon your ſelves, or thoſe that are near you, *Daniel* 5.22. 2 *Corinth.* 12.7. It is the ſure fore-runner of ruine.

Fifthly, Draw out the Spirit of Chriſts humiliation, *Phil.* 2.5,7.

Sixthly, Let every act of pride be accompanied with a ſubſequent act of humility, 2 *Chron.* 32.25. 1 *Chron.* 21.8.

Seventhly, Treaſure up ſome holy principles, and keep them alwayes preſent and ready in your thoughts, *Pſalm* 119.9.

1. The

1. The only way to exaltation is not to affect it, *He that humbleth himself shall be exalted*, Jam 4.10.

2. The ornament of an high estate is not outward splendour, but a lowly mind, *James* 1.10. when one can be *minimus in summis*;

3. Those that are most worthy of praise doe most despise it, *Proverbs* 11. 12.

Eighthly, Take heed of those things which nourish pride, idleness, voluptuousnesse, delighting in earthly vanity, looking much abroad to others faults, promising our selves much prosperity, long-life in the abundance of outward things.

Prophaneneſſe.

There is prophaneneſſe of spirit and practice, of opinion and wayes:
First, In reference to God,

1. Of Spirit, when men live and never think of God, *Psalm* 10.3. *Ephes.* 2. without God in the world, hath not his heart fixed on God, meditates not on him. Likes not the thoughts of God, *Rom.* 1.28.

2. Practice in our words and works, *Job* 21.14.

Secondly, In reference to sin:

1. Of opinion, when one makes light of sin; fools make a sport of sin.

2. Of practice, when men live in the open practice of it, *Isaiah* 3.9.

Thirdly, In reference to the doing of that which is good:

1. Of opinion, when men have light thoughts of holy duties, *Job* 21.14. *Malachi* 3.13,14. Some have thought they have thriven the better since they left off holy duties.

2. Practice:

1. To live in an open neglect of duties.

2. To perform them slightly, *Malachi* 1.13. have an indifferency of spirit to Religion, and the things of God, can be Protestants or Papists.

It is prophaneneſſe to preferre earthly things before spiritual, *Heb.* 12.12. *Luke* 14.18. to slight the works of God, *Isa.* 26.11. to think God takes no notice of what we do, *Zeph.* 1.12.

Chap. XXII.

Of Railing, Rebellion, Revenge, Scandall, Schiſme,

Railing.

Railing is a great sinne.

Our Saviour having condemned rash anger, proceedeth to blame this evil effect of it, saying, *He that saith Raka, or he that calleth his brother fool*; plainly enough intimating, that commonly distempered and inordinate anger doth bring forth such language. See what companions the holy Ghost hath yoked with railers, 1 *Cor.* 6. 9. & 5. 11. Matth. 5. 22.

Psalm 50. *David* saith, *He heard the reproach of many. Saul* railed on *Jonathan*, and called him the *Sonne of the perverse rebellious woman*, as much as if in plain English he had called him whoreson varlet. *Nabal* railed on *David* and his servants which were sent unto him; and *Rabshakeh* railed on the living God; the *Jewes* railed on Christ, saying, *Thou hast a Devil. Shimei* on *David*, 2 Samuel 16. 5, 6, 7, 8.

Railing is the uttering of ſuch words and terms againſt any man as do aim at his diſgrace, to make him appear contemptible, hatefull and vile.

Not only thoſe rail which rail others vile names, as rogue, fool, aſſe; this is the higheſt degree of railing; but all vilifying termes, Thou, What art thou? a ſinner for thee, thou art this and that, caſting in a mans teeth his faults and imperfections, yea or any words tending to reproach, is railing.

Reaſons why it is ſo great a ſin:

Firſt, It is contrary to equity, which requires that a man ſhould deal no otherwiſe with his neighbour than he would have his neighbour to deal with him, no man can brook railing terms, but abhors them.

Secondly, It is againſt charity:

1. It is a fruit of bitterneſſe and wrath in him that doth it, and ſhews that he is provoked and inflamed; now charity is not provoked.

2. It tends to the diſgrace of another to blemiſh his name, and make him appear vile and contemptible to others, which is againſt the rules of charity; for charity covers faults, and this layes them open.

3. In ſome caſes it is contrary to truth and verity.

Men are prone to this ſin, becauſe they are full of pride, paſſion, bitterneſſe, uncharitableneſſe, which ingender it.

A man ſhould be able to bear himſelf railed at:

1. Becauſe we deſerve greater evil at Gods hand.

2. We are never the worſe for it.

3. Becauſe it argueth folly and pride to be troubled at anothers railing on us: folly, in thinking our ſelves the worſe for ſuch ſpeeches; pride, in that we cannot endure to be deſpiſed.

Rebellion.

Rebellion is two-fold { 1. Againſt God. 2. Againſt Man.

1. Againſt God.

A wilfull practiſing of known tranſgreſſions, or neglecting of known duties.

It is diſhonourable to God, as rebellion againſt a Prince.

1 Sam. 15. 23. See Iſa. 1. 2, 20 Pſal. 5. 10. *Samuel* told *Saul* that rebellion was as the ſin of witchcraft; the Witch makes the Devil a god, the Rebel makes himſelf a god.

As he that entertaineth in his mind a falſe conceit of things, is guilty of error; but if he ſettle himſelf in this falſe conceit, and hold it faſt, that is a prejudice, a rooted and grounded error: ſo he which in his will entertains a deliberate purpoſe of ſinning againſt his knowledge, or the evident means, is guilty of rebellion: he that ſtands to his purpoſe ſtill and ſtill, and goes on in it againſt reproof and admonition, he adds ſtubbornneſſe to his rebellion.

Three things concur to the making of rebellion:

Firſt, A perſon ſubject to Authority that in duty ought to be under the government of another.

Secondly, A Governour that hath a juſt and lawfull title to govern and rule.

Thirdly, Acts of that inferiour, croſſing, thwarting, oppoſing the commandments of that Governour.

So it ſtands between God and us when we ſin.

1. We are his Subjects, perſons that in duty ought to be at his command, and to order our ſelves according to his will, becauſe he made us and preſerves us, and giveth us all things which we have upon condition of obedience, therefore it is equal we ſhould be guided by him, and rebellion is unreaſonable; we ſhall not get but loſe by it.

2. He hath abſolute right over us.

3. Sins do contradict the Commandment and Laws of God which he hath revealed and made known: thus ſin is like rebellion, therefore ſo termed in Scripture, *Pſalm* 51. 2. 2 *Sam.* 15. God ſaith often of *Iſrael*, *They are a rebellious houſe.* It

is

is an actual refuſing to be under the ſovereign Authority of God our Lord and King.

Reaſons. It is an actual denying of Gods Sovereignty, and as it were a depoſing of him from his Government of the world, a robbing him of the honour of his Wiſdom, Juſtice, Power, Authority, it is an oppoſing of our will to Gods will, by holding in our ſelves a purpoſe of doing what he forbids, and not doing what he commands, for our pleaſure, profit or credits ſake, as *Saul* ſpared the cattel for his profit which God would have killed.

2. Againſt Man.

It is a great fault for children or ſubjects to be diſobedient to their Parents or Princes.

2 Sam. 18. 9. to 18. The fifth Commandment.

Many of the Kings of *Iſrael* did fall by the treaſon of their Subjects, as the ſtory recordeth. *Mordecai* when he knew of two Eunuchs which plotted againſt the life of *Ahaſhuerus*, was carefull to reveal the matter to *Eſther*, and ſhe unto the King, whereby the conſpirators were puniſhed and he eſcaped. A wretched and untimely death befell *Elies* ſons for not hearkning to their fathers admonitions, and other ſins.

1 Sam. 22. 15. 1 Sam. 24. 6. & 26. 9, 11. Eccl. 10. 20. See Prov. 17. 11. & 20. 20. & 24. 22.

The cauſes of rebellions, conſpiracies, treaſons and inſurrections are alwayes nought and evil, they have their original from one of theſe three vices, ambition, diſcontentment or ſuperſtition: moſt of the conſpirators which are noted in the ſtories of the Kings of *Iſrael* to have ſlain their maſters, and reigned in their rooms, were ambitious. Now all theſe three are foul faults, and therefore rebellion which flows from them.

The effects alſo which follow upon this fault are moſt loathſom and evil:

1. The practiſers ſeldom or never fail to bring on themſelves miſchief and deſtruction, as *Sheba* who rebelled againſt *David*, and divers others; the Kings of *Iſrael* which came in by treaſon, their ſons ſtill by treaſon likely thruſt them out; ſo that even *Jezabel* could ſay, *Had Zimri peace which ſlew his maſter?*

2. It brings miſery to a whole Nation, it brings with it likely civil war, and ſo all manner of confuſion.

Reaſons. 1. It is plainly and often condemned in Scripture, and therefore croſſeth cleer and many precepts.

2. It is a great fault in regard of the miſchievouſneſſe of it, for it tends to overthrow all the comfort of mens lives, and to deſtroy the welfare of humane ſocieties.

3. It is a great ſinne in reſpect of the perſons againſt whom it is committed, a Father is the name of the greateſt ſweetneſſe and goodneſſe, and a King of the greateſt Power and Majeſty, the one being alſo a common Father, and the other a domeſtical King; the one is a lively picture of Gods goodneſſe, the other of his greatneſſe.

4. In regard of the great obligations by which the perſons offending ſtand bound to their duty; the one, the child is bound by the ſtrongeſt bonds of nature, ſeeing he is as it were a piece of the Father which oweth to him his being, education, preſervation and maintenance: the other the Subject is bound by the ſtrongeſt civil bond, *viz.* an oath.

How many malefactors when they come to be hanged, have moſt bitterly complained of their undutifulneſſe and diſobedience to their parents, as the cauſe of all their miſery!

The Pope of *Rome* and his Jeſuited faction teach and maintain rebellion and treaſon in Subjects againſt their Princes, giving to the Pope power in order to things ſpiritual to depoſe Kings, and to free their Subjects from the Oath of Allegiance which they have taken.

Quid bonis in eo regno ſperare jam licet, ubi optimi duo reges religionis obtentu parricidarum ſicis ſunt confoſſi? Quanquam non univerſa Gallia in hoc parricidium conſenſit, verum oppido pauci ſuperſtitione depravati, & omnis legitimæ poteſtatis oſores acerrimi. Caſaub. *Epiſt.* 397.

It is a wicked Doctrine of thoſe *Pontificians*, who teach, That an *Heretical Prince*, that is in their ſenſe, one that caſteth off the yoke of the *Roman Religion*,

doth thereupon forfeit his *Temporalities* into the hands of the Pope, and ſo make him *in ordine ad ſpiritualia*, to be the diſpoſer of Crowns and Kingdoms. Dr *Reynolds* Sermon on 1 *Cor.* 6. 19, 20.

Revenge.

Thankfulneſſe is accounted a heavy burthen, revenge a ſweet refreſhing, therefore men naturally are more prone to revenge a wrong than require a good turn. *Proniores ad vindictam ſumus, quam ad gratiam.* Bodin.

Men for the moſt part are very revengefull, prone to revenge, as *Cain*, *Joſephs* brethren, *Eſau*, *Abſolom*, *Haman*. The ſons of *Jacob* bitterly avenged the wrong done to their Siſter. *Saul*, 1 Sam. 15 24. & 18.26. The *Phariſees* who perverted Gods Commandment. For when God ſaid, *Thou ſhalt love thy neighbour*, they added another ſentence to it, as if it had neceſſarily followed thereupon, *But ſhalt hate thine enimies*, as if God had enjoyned love only to neighbours, that is, ſuch as did dwell quietly by us, and uſed us in a kind and neighbourly faſhion; but that he allowed us to hate ſuch as were our enemies and did miſuſe us; to this purpoſe they perverted another ſaying of the Law, *A hand for a hand*, as if God had there given way to revenge, and allowed every man to return evil for evil, whereas that is ſpoken of the Magiſtrates duty in puniſhing wrong-doers, not of every mans own liberty, as if he ſhould do wrong.

Gratia oneri, vindicta in queſtu habetur. Tacitus. *Non minus mali, referre injuriam, quam inferre.* Lactant. *l.6 de vero cultu. Qui enim referre injuriam nititur, eum ipſum à quo laſus eſt, geſtit imitari.* Id. ibid. I can hold there is no ſuch thing as injury, that if there be, there is no ſuch injury as revenge, and no ſuch revenge as the contempt of an injury. Dr *Browns Religio Medici. Verè magni eſt animi quaſdam injurias negligere, nec ad quorundam convicia habere vel aurem, vel linguam.* Eraſm. *Epiſt. lib.* 2. *Ægidio. Generoſa profecto mens, quæ aut non commovetur injuriis, aut acceptarum, vel multa obliviſcitur.* Polit. *Ep. l.* 5. *Ep.* 8.

Reaſons.

Firſt, Carnal reaſon perſwades us, this is a thing very equal and righteous, becauſe it ſeemeth to approach ſomewhat near to that, which is indeed a known and approved rule of equity, *viz.* to do as we would be done to; wherefore corrupt reaſon a little varieth that maxime, and alloweth us to do as we are done to, and ſaith, Why ſhould I not uſe him as he uſed me?

Secondly, Carnal reaſon doth alſo perſwade, it is a courſe of ſafety and ſecurity for ones ſelf. For by this means one ſhall make men more afraid (thinketh that reaſon) to do me wrong, if I return their wrongs upon them.

Thirdly, Pride poſſeſſeth all men naturally, this ſtirreth men up to revenge.

Fourthly, Every mans heart aboundeth with ſelf-love, and love cannot endure to ſee evil done to the perſon loved.

Fifthly, We are all void of charity and love to our brethren; hence there is an aptneſſe to be provoked and do them hurt, if we ſeem to have any cauſe.

Sixthly, It gives a kind of pleaſure and ſatisfaction to hatred or envy, of which it is a kind of exerciſe, as ſcratching doth to him that hath the itch.

Revenge is a requiring of evil for evil, a doing hurt again to them, from whom one hath received hurt, and meaſuring ill meaſure for ill meaſure. A dog in the Law was an unclean beaſt, becauſe he was revengefull.

1. Revenge tranſgreſſeth the plain light of nature which bids us do as we would be done to, and every man would be forgiven, and not have revenge taken upon him.

2. It is a manifeſt enemy to peace and concord, which we ſhould ſeek and follow after.

3. Injurious to God, a preventing of him, as if he were not careſull enough to execute juſtice.

The beſt and wiſeſt *Heathen* writer of moral vertues, hath delivered it as a general principle, that a man muſt not hurt any other, but with this caution and limitation, unleſſe he be firſt provoked by ſome injury.

Phocion when he had done great ſervice for *Athens*, yet they ungratefully putting him to death, he charged his ſon at his death that he ſhould never remember the *Athenian* injuries. The King of *France* after would not revenge the wrongs done to him before when Duke of *Orleance*.

Signs

Signs of Revenge:

1. A pitileſſe diſpoſition, by which one is rather glad than ſorry for anothers evil.

2. Exceſſe in puniſhing.

Some Directions or means for the crucifying of this unruly affection:

Firſt, You muſt ſubdue pride, and labour to make your ſelves baſe and vile in your own eyes, being worthy of all the wrongs and indignities that can be offered to you in regard of your own ſinfulneſſe.

Secondly, You muſt obſerve God in wrongs, as *David*, *The Lord hath ſent him to curſe.*

Thirdly, You muſt often conſider of the goodneſſe of God in forgiving your ſins many and hainous, *Epheſ.* 4. 12. & 5. 2.

Fourthly, You muſt often ponder of the neceſſity of this duty which appears by three things:

1. The clear and expreſſe commandments given about it, *Matth.* 5. 39. reſiſting evil, that is, by doing the like evil to him which he doth to thee, but prepare thy ſelf to bear that and another, rather than by doing the like to repell the former, whereby he meeteth with the cavils which fleſh doth enforce to juſtifie revenge, or elſe I ſhall be perpetually obnoxious to wrongs. Be it ſo, ſaith our Saviour, thou muſt rather bear it than reſiſt, *Rom.* 12. 17. & 19. 1 *Theſſ.* 5. 15. *No man may render to any evil for evil*, that is, evil word for evil word, evil deed for evil deed, taunt for taunt, blow for blow.

2. The great danger if it be not mortified, our ſins ſhall never be pardoned; we pray in the Lords Prayer, *Forgive as we forgive*; he therefore which forgiveth not, can never have any true aſſurance of being forgiven, *Matth.* 6. 14, 15. Lo as manifeſt a promiſe and threat as any the Scripture containeth, or can be made. Now to forgive a wrong and requite it with ſome evil done to the wrong-doer, are as quite contrary as any thing in the world, ſo that he which will do the one doth not the other; as he which ſues and impriſons a man for debt doth not forgive his debt; ſo he that recompenſeth a man evil for his evil, doth not forgive his evil.

3. The worthy examples which we have of good men that have gone before us in mortifying it, as Chriſt and other Saints.

To theſe meditations adde fervent prayers to God, that he would vouchſafe to ſeaſon our hearts with humility, meekneſſe, forbearance; that he would ſtrengthen us to paſſe by wrongs, injuries, indignities, that he would give us his Spirit to crucifie this as well as the other luſts of the fleſh.

Scandall.

A Scandal or offence is that which is or may be in it ſelf an occaſion of falling to another. Any thing whereby we ſo offend another, as that he is hindred from good, drawn into, or confirmed in evil, is a ſcandal. One ſaith, It is an indiſcreet or uncharitable abuſe of my Chriſtian liberty.

Dictum, aut factum minus rectum, præbens occaſionem ruinæ. Vid. Aquin. 22, 22. *Quæſt.* 43. *Art.* 1. *Scandalum eſt dictum, vel factum, aut exemplum, quo alius fit deterior.* Zanch. *Scandalum eſt, quo quis impellitur in ruinam & evertitur.* Cameron. *Prælect. in Matth.* 15. 14.

There is *Scandalum*, 1. *Datum*: 2. *Acceptum*. A ſcandal given, when a man doth that which is in it ſelf unlawfull, or elſe if it be lawfull he doth it in an undue manner, *Rom.* 14. 20, 21.

Firſt, Scandals given,

1. When men by corrupt Doctrine endeavour to juſtifie wicked practiſes, *Rom.* 16. 17.

2. By ſinfull practices, *Prov.* 29. 6. & 22. 15.

3. By giving juſt ground of offence in appearance of evil, 1 *Theſſ.* 5. 22. 2 *Cor.* 8. 19, 20.

4. In the abuſe of lawfull liberty, goe to the utmoſt bounds of it, *Rom.* 14. *per tot.*

Matth. 18. 7. *Vide plura ibid. Bona res neminem ſcandalizat, niſi malum mentem.* Tertul.

Secondly,

Secondly, A ſcandal or offence taken, when men take offence at that which is good, where there is neither evil nor any appearance of it, *John* 6. 61. 1 *Pet.*2.7. Men take offence at true Doctrine and good actions, the Diſciples at Chriſts doctrin of the Reſurrection. 2. When their ſins are reproved, *Levit.*19.16,17.

Schiſme.

See Dr *Prideaux Eph. Backsliding. Crakenthorps Vigilius dormitans,c.*13. The *Donatiſts* divided themſelves fromthe then Catholick Church, becauſe it was not pure enough for ſuch ſanctified Communicants: they

Schiſme in the Church is much like ſedition in the State. As the name of Hereſie, though it be common to any opinion whereof one makes choice whether it be true or falſe (in which ſenſe *Conſtantine* the great called the true faith, *Catholicam & ſanctiſſimam hæreſin*) yet in the ordinary uſe it is now applied only to the choice of ſuch opinions as are repugnant to the faith. So the name of Schiſm, though it import any ſciſſure or renting of one from another, yet now by the vulgar uſe of Divines it is appropriated onely to ſuch a rent or diviſion as is made for an unjuſt cauſe, and from thoſe to whom he or they who are ſeparated ought to unite themſelves and hold communion with them. *Tota ratio Schiſmatis*, the very eſſence of a Schiſme conſiſts in the ſeparating from the Church, I ſay, from the true and orthodoxal Church. It is a renting or diſſolving of that unity which ought to be amongſt Chriſtians. See Mr *Marſhals* Sermon on *Rom.* 12.4,5.

eried up liberty of conſcience when they were under power, but were much againſt it after. *Auſtin* layes down this concluſion, *Unitatem Eccleſiæ per totum orbem diſperſæ propter nonnullorum peccata non eſſe deſerendam*, which is indeed the whole ſum of that Fathers diſputation againſt the *Donatiſts*. See Mr *Morice* his *Cœna, quaſi Koινη*, p.86,87. *Schiſma eſt eadem opinantem atque eodem ritu utentem quo cæteri, ſolo congregationis delectari diſſidio.* Aug.cont. Fauſt.Manichæum. *l.*20. And again, *Schiſmaticos facit non diverſa fides ſed communionis diſrupta ſocietas. Independentes illi quos (cum nihil familiari nobis ciſmarinis lingua ediderint) uſque nunc niſi de nominis infamia noſſe non licuit.* Blondel. *de Jure Plebis in Regem*, Eccl. Diſſert. p. 72. *Schiſma definiunt Juriſconſulti ſeparationem ab unitate & communitate Eccleſiæ citra errorem in fundamento.* Sharrock. *de officiis ſecundum Natura Jus.* c.11.

Schiſm or Church-diviſion, is

A ſinne againſt as many clear and earneſt precepts and prohibitions, as any. See 1 *Cor.* 1. and third Chapters, and 14th of the *Romans*, 3. *Epheſ. Phil.* 2. begin. & 3.15,16. *Rom.*16.17. & 15. 1, 2, 3, 4, 5. 1 *Pet.* 3. 6. It is a ſinne againſt the great new Commandment in the Goſpel, *John* 17.21. & 13. 34. & 15,12,17. and againſt the great deſign of the Goſpel, *John* 11. 52. *Epheſ.* 1. 10. & 2.14,15,16. againſt the ſcope of the working of the Spirit, 1 *Cor.* 12. 13. *Acts* 2. 46 & 4. 32. againſt the very nature of Chriſtianity it ſelf, 1 *Theſſ.* 4. 9. againſt the neereſt bonds of relation, members of Chriſt and of one another, *Rom.* 12. 4,5. 1 *Cor.* 6. *ult.* againſt the very ſafety of the Church, *Matth* 12.25. It is contrary to the hopes and ends of Chriſtianity, *Epheſ.*4. 13. The ſucceſſe of the Goſpel of Chriſt, and the ſalvation of thoſe without, *John* 17. 21.

Schiſme upon the ſound of the word imports diviſion, diviſion is not, but where communion is, or ought to be. *Hales* of Schiſm.

It is a ſeparation of Chriſtians from that part of the viſible Church, of which they were once members, upon ſlight unneceſſary grounds. Dr *Mayne* on *Heb.* 10. 24, 25.

It was a memorable ſpeech of *Calvin*, who ſaid, *He would willingly travel all over the Seas and Countreys in the World to put an end to the differences that were in the Reformed Churches.*

Eſt hoc certe triſte & perniciоſum Schiſma *quod Satan, ut operi Reformationis tanto efficacius obſiſteret, ejuſq; curſum remora-*

Cameron well diſtinguiſheth of a double Schiſme, 1. Negative, which is a bare ſeceſſion or ſubduction, and is lawfull: *Non ſeparatio, ſed cauſa facit Schiſmaticum.* Caſſand. Where cauſe of Schiſm is neceſſary, there not he that ſeparates, but he that occaſions the ſeparation, is the ſchiſmatick.

2. Poſitive, when there is a certain conſociation, which uſeth Eccleſiaſtical Laws, the Word of God and adminiſtration of the Sacraments *ſeparatim*, which he calleth ſetting up an Altar againſt an Altar; this is called Schiſm *Antonomaſticus*, and κατ' ἐξοχὴν, ſaith he, *de Eccleſ.* Mr *Lawſon* in his *Politica Sacra & Civilis*, *Chap.*14.

Chap. 14. ſhews, That the Independent Power of Diſcipline doth not primarily belong unto a Congregation, he ſaith, this at leaſt gives occaſion of Schiſm.

Different forms of Churches and Church-government in one State, muſt needs lay a foundation of ſtrife and diviſion therein. It is no wiſdome (ſaith Mr *Durry* in a Letter) in a State, to reject an approved way of Government, which all the beſt Reformed Churches have received all this while, and acknowledged to be Gods way, and by experience found to be ſafe, ſound; and in ſtead of it to take up another, which it is not yet known what it is, nor was ever tried but in two, or at the moſt three Churches, and that for the ſpace of a few years. The ſlighter the cauſe of Separation, the greater the fault of Schiſm; when men hold the ſame Faith and orthodox truths, yet ſeparate for leſſer matters.

retur, ſuperiori ſæculo excitavit, inter Eccleſias Lutheranas, & noſtras: ſive partes reſpiciamus inter quas obortum hoc fuit, unâ Papiſmo egreſſas, eique reformandi intentas; ſive cauſam S. Cœnæ ob quam excitatum Schiſma, quum nullum debeat eſſe Chriſtianæ charitatis majus vinculum, quam iſtud; ſeu atrocem diſſentiendi modum, quo ſupra omnem modum illi noſtros & Eccleſias, & doctrinam inde infectati paſſim fuerunt atque perſequuti. Hornbeeck. *Summa controverſi Relig. l. 9. de* Lutheranis. *Quorſum innoxios & pacificos diſſeriis verberant, & aſſiduis calumniis? quorſum nomina* Calvinianorum *Sacramentariorum, Swermerorum, Fanaticorum, & neſcio quid non, in libris, & concionibus contra nos acerbè ejecta?* Idem. ibid. Though the names of Hereticks and Schiſmaticks have been made only *Bug-bears* to fright children with, in this time of our troubles, yet ſo long as Chriſtianity continues, thoſe that ſeparate themſelves from the Church upon pretences concerning the ſubſtance of Faith, ſhall be properly called Hereticks: But if the cauſe concern not the ſubſtance of Chriſtianity, Schiſmaticks. Mr *Thorndikes* Due way of compoſing the Differences on Foot.

The true Saints in the ſeven Churches of the *Revelation* were never bid go out of them, though they were very corrupt, as they were out of *Babylon*, Mr *Vines*. The firſt Separatiſt in the Scripture (ſaith one) was *Cain*, Gen. 4. 16. Enforcements to love are clear, 1 *Cor.* 13. 1. That Queſtion of Separation in Scripture is dark. See Mr *Gilleſpy Miſcel. cap.* 10. & 15. And Mr *Manton* on *James* 3. 17. & *Jude v.* 19. *Schiſma eſt ſeceſſio in Religionis negotio, vel temeraria, vel injuſta.* Cameron. *de Eccleſ.* Schiſm is a cauſleſſe ſeparation from external Communion with any true Church of Chriſt. Mr *Ball* againſt Separation, *chap.* 8. Schiſm is a breach of the unity of the Church. Dr *Field* l. 3. of the Church, *chap.* 5. See Mr *Thorndikes* Princip. of Chriſtian Truth, *c.* 25.

We do not leave Communion of true Churches for corruptions and ſins, but only abſtain from the practice of evil in our own perſons, and witneſſe againſt it in others, ſtill holding Communion with the Churches of Chriſt.

Pagets Arrow againſt the Separation of the *Browniſts*, chap. 2. pag. 57.

You ſend me unto ſuch a Book of Mr *Robinſon*, as himſelf doth begin to revoke publickly, as being unſound in divers things, whereas I refer you unto a later Book of his* made with riper deliberation, and in no part that I hear of publickly revoked. His Book which you ſend me unto, being his *Juſtification of Separation*, is ſick of King *Jehorams* incurable diſeaſe, the guts of it fall out day by day, yea, he openly plucks out ſome of the bowels thereof with his own hands. This is to be obſerved by them eſpecially who much follow Mr *Robinſon*.

* Religious Communion. *Paget ubi ſupra* p. 59. See more there of Mr *Ainſworths* unchriſtian errour againſt private Communion with the godly, and his harſh cenſuring all, and thoſe that hold Communion with the Church of *England*, and chap. 1. pag. 41. Mr *Paget* holds them guilty of Schiſme, that forſake Communion with the Church of *England*.

CHAP.

Chap. XXIII.

Of Sedition, Self-love, Self-seeking, Slander.

Sedition.

SEdition is a ſin whereto people are much inclined.

It is to leave our preſent Governours which rule us according to Law, and follow other Governours who riſe up of their own accord: to leave a *David*, and follow a *Sheba*.

Vide Scultet. *Annal.* Dec. 1. *p.* 239, 240. *Nihil unquam magis deteſtatus ſum quam ſeditionem, nec adhuc ullâ in re mecum pugno.* Eraſm. *epiſt. l.* 28. Floriano Morino. See 2 Sam. 20. 1, 2.

The *Iſraelites* raiſed ſedition againſt *David* by means of *Abſalom* and *Ahitophel*, and proceeded ſo farre in their rebellion, that they brought it to a pitcht field, and would not give over till their Captain with twenty thouſand more were ſlain in the battel, 2 *Samuel* 19. *Corah*, *Dathan* and *Abiram*, ſtirre up a great multitude againſt *Moſes* and *Aaron*. At another time, of themſelves they roſe againſt *Moſes*, and were ready to ſtone him, becauſe they wanted water. At another time, they cry to have a Captain, and return back to *Ægypt*.

Mr *Hobbs* in his Rules of Government, *Chap.* 12. reckons up theſe two (among other wild ones) as ſeditious opinions, that the *knowledge of good and evil belongs to each ſingle man*; and ſaith, *Legitimate Kings make the things they command juſt by commanding them, and thoſe which they forbid unjuſt by forbidding them. This is to make Subjects beaſts, and the Magiſtrate God.* 2. *That faith and holineſſe are not acquired by ſtudy and natural reaſon, but are ſupernaturally infuſed and inſpired into man: which if it were true* (ſaith he) *I underſtand not why we ſhould be commanded to give an account of our faith; or why any man who is truly a Chriſtian ſhould not be a Prophet.* This opinion is ſo contrary to Scripture, and the judgment of all ſound Divines, that I need not ſpend time to confute it. See *Phil.* 1. 29. *Epheſ.* 1. 8. *Heb.* 12. 2. One indeed ſaith, The habits of Faith, Hope and Charity, are infuſed after the manner of acquiſite; God having ordained not to infuſe them, but upon the means of hearing, praying, caring, ſtudying, and endeavouring. Some ſay, There are no graces wrought in us, but ſeveral actings of the Spirit, as the Spirit acteth with us, where grace is wrought we need the Spirit to excite and draw it forth; but the Scripture is plain for infuſed habits; grace is called a *good work in us*, Phil. 1. 6. *the Law written in our hearts.* God is ſaid to *ſhine into our hearts*, 2 Cor. 4. 6. we are ſaid to be *partakers of the Divine Nature*, 2 Pet. 1. 4. See *Eph.* 2. 10.

Plaiſer's Apello Evangelium, c. 11.

1. It is a ſin it is plain by Scripture; How ſeverely did God puniſh it in *Corah* and his accomplices, making the earth to gape wide and ſwallow them up! *Solomon* condemns it, ſaying, *Meddle not with ſuch as be given to change.* See Gal. 5. 20. Yea, it is a great ſin, as is evident,

Firſt, It is contrary to the light of Scripture; in the Law, he that curſed, that is, railed upon, or uſed ill wiſhes againſt the Ruler of his people, was to be put to death, how much more then he that ſhall riſe up againſt him! The Scriptures of the New Teſtament are full of precepts for duty and ſubjection, *Rom.* 13. 1. 1 *Pet.* 2. 13, 14. *Give unto Caſar that which is Caſars*, ſaith our bleſſed Saviour, *Give to every one his due, fear to whom fear, honour to whom honour belongeth, you muſt needs be ſubject for conſcience ſake.* And the Apoſtle willeth *Titus* to put them in mind to obey principalities and powers, and be ſubject to Magiſtrates, and ready to every good work; as if a man were unfit for any good work, if he be not duly ſubject to authority.

The *Jeſuites* are ſtill tampering about Kingdomes, Monarchies, Commonwealths, and temporal States, how to bring them into mutinies, contentions, ſeditions, rebellions and uproars. *Watſon's Quodlibets of Religion and State, Quodl.* 5.

Quodl. 5. *Answer to the fourth Article.* They are like unto *Æsops* Trumpeter, who being taken in warre made his lamentation, saying, That he never drew his Sword against any, nor shot at any: but the enemy answered, Thou hast animated others, thou hast put courage, rage and fury into all the rest. S. *Peter* and *Jude* do blame them which despise Government, and speak evil of them in authority.

Secondly, It is contrary to the light of nature; for even among those Nations which never had any divine revelation, yet the necessity of duty to Magistrates was alwayes maintained as a thing which they perceived absolutely requisite for the welfare of humane societies, seeing without government the societies of men could never continue in a good estate, no man could possesse his own goods, enjoy his own lands and house, live comfortably with his own wife and children, or give himself to any profitable calling and endeavour.

Thirdly, It is contrary to those principal vertues by which all men ought to governe themselves in the course of their lives, unlesse they will be brutish; appetite ruleth beasts; reason ought to guide man, and a setled habit agreeable to right reason. Now the main and fundamental vertues are Religion, Justice, Charity and Prudence, against all which sedition doth evidently oppose it self.

1. Religion tieth our souls to God, and commandeth us to give him his due; God is not duly feared and honoured, if his Ordinance of Magistracy be despised.

2. Justice bindeth us to men, and requireth to give every man his due, which we do not, if we deny subjection to the Magistrate, by whose power all men else should be helped to the attaining of their right.

3. Charity bids us do good to our neighbours as to our selves, and how will he do good to other neighbours, who will not perform his duty to his Governours, who are appointed for the common good?

4. Discretion and prudence advise to take that course which is most requisite for our own and the common happinesse, seeing no member can be long safe, if the whole be not kept in safety. It is quite contrary to the common welfare, and consequently to a mans own at length, that the body be rent asunder with sedition.

Fourthly, It is a great sin, since it proceedeth from bad causes and produceth ill effects; Ambition, envy, and discontent at the present estate, and foolish hopes to have all remedied by a change, are the mothers of sedition. 2. The effects of sedition are lamentable; *where envying and strife is, there is sedition and every evill work*, James. Envying and strife likely bring sedition, and sedition cometh accompanied with every evil work, *viz.* with civil war, which puts the sword into the hand of the multitude, and makes them bold to kill, spoil, burn all which lies in their way without difference or respect of persons, religion and justice are exiled, and fury and passion do what they please. The reason why men are so prone to this sin, is because they are naturally full of those vices which are apt to breed it, *viz.* ambition, envy, discontent, fond hopes.

Self-love.

It is a vehement and inordinate inclination to ones own content in things carnall, earthly, and sensual, 2 *Tim.* 3. 2. See 2 *Cor.* 12. 7.

There is,

1. A naturall φιλαυτία or self-love, by which every one from the instinct of nature loves himself, his own body, soul, life, *Eph.* 5. 29. the Scripture doth not condemn this.

Ignorant men, and those that are raised from a mean condition, are apt to think too well of themselves, God and nature teach us to love our selves, Matth. 19. 10. *Thou shalt love thy neighbour as thy self*; self in subordination, not in opposition to God, regular self, *Zanchius* in Ephes. 5. 28. See Doctor *Gouge* on that place.

2. A divine ſelf-love, by which every one that is born again by the holy Ghoſt from the inſtinct of the Spirit, loves himſelf, as is fitting, to the glory of God and good of the Church, theſe two kinds of ſelf-love were in Chriſt.

3. A deviliſh ſelf-love, whereby one by the inſtinct of corrupt nature and inflamed by Satan, ſo loves himſelf, that he loves no other truely, and ſeeks only his own things.

This is a great ſin.

1. There is much of the contempt of God in it.
2. There is much idolatry in it.
3. It is a devilliſh ſinne, pride and ſelf-love was the Devils ſin.
4. It is the cauſe of all other ſins.
5. It is the ſetting up of a particular, finite, limited good, before an infinite, univerſal, boundleſſe good.

Effects of it,

1. To praiſe our ſelves, *Prov.*27.2. and boaſt of our ſelves as the Phariſee.
2. To be imbittered againſt reproofs.
3. To attempt things above our power and place.

Remedies againſt Self-love.

We ſhould love our beſt ſelves, *Mat.*6.33. *Luk.*10.42. and conſider what reaſon we have to love God above all. He is the original, univerſal good, and the cauſe of all good in the creature.

The right knowledg of God and our ſelves, will cure this corrupt ſelf-love. Conſider the baſeneſſe of our original, and our evils as well as excellencies, and the purity of God, *Job* 40. 4, 5. We ſhould watch and pray againſt this corruption, and accuſtome our ſelves much to the exerciſe of ſelf-denial.

It is lawful,

1. To will our temporal good with moderation.
2. To prefer our neceſſities before the neceſſities of others, to defend our own lives, rather than the lives of others, unleſſe he be a Magiſtrate, Thou art better than ten thouſand of us.
3. To maintain our reputation and juſt priviledges.

Self-ſeeking.

It is an evill at all times to ſeek great things to a mans ſelf.

Self is the great Idol, ſelf-conceit, ſelf-love, and ſelf-ſeeking: Self-conceit in the underſtanding, ſelf-love in the affections, and ſelf-ſeeking in the whole converſation.

Reaſons.

1. God hath written a Treatiſe * of purpoſe to take men off from the creature.
2. There are divers commands to the contrary, *Phil.*4.5. prohibitions, *Mat.*6.21. ſharp reproofs, *Eph.*5. *Jam.*4.4.
3. God is much delighted with ſuch a diſpoſition of the ſoul, as it is taken off from creature-comforts, *Pſal.*131.

* *Eccleſiaſtes.*

The greatneſſe of this evil.

1. It is the root of all other ſins, the firſt ſin that came into the world.
2. It is an error *circa finem*, nay, an errour concerning the utmoſt end, therefore the more dangerous.
3. Self as ſtanding in oppoſition to God, is that againſt which all the curſes of the Law are denounced, *Iſa.*22.16,17. & 23.8.
4. For theſe ſelf-ſeekers only the torments of hell are prepared, *Ceſſet propria voluntas & non erit infernus.* Bern. God hath ever ſet himſelf againſt ſelf-ſeekers to deſtroy them and their houſe, *Prov.*19.21. *Iſa* 44.25. *Pſa.*33.10. *Iſa.*59.5,6. *Jer.*22.13. *Hab.*2.9.

This is eſpecially evil in the calamities of the Church, *Numb.* 14. 11, 12. what is this ſelf compared with the Churches good? this is condemned in *Baruch*, *Jer.*

Jer. 45. 4, 5. it is unſeaſonable. We reade not of any Saint in the Scriptures given to covetouſneſſe. 2. Hypocrites were given to it, *Saul*, *Demas*, *Judas*.

Gods prerogative is,

1. To have high eſteem from the creature as the chiefeſt good, to this ſelf-love is oppoſite.

2. To give Laws to the creature as an Abſolute Soveraign, to this ſelf-dependance is oppoſite.

3. To have the truſt of the creature as an Independent eſſence, to this ſelf-will is oppoſite.

4. To be the utmoſt end as the Supreme cauſe, to this ſelf-ſeeking is oppoſite.

Signs of it.

1. When one puts himſelf on the profeſſion of Religion for ſome worldly advantage, *Gen.* 34. 22, 23. *John* 6. 26.

2. When men are enemies to Chriſts Croſſe, *Phil.* 3. 18, 19.

3. Envy to others, *Gal.* 5. 26.

Remedies againſt it, Conſider

1. The greatneſs of the ſin, God ſhould be the chief end, to ſet up ſelf in his room, no man leſſe enjoys himſelf, than he that ſeeks himſelf.

2. You will have the greater judgment, *Mat.* 23. 14.

3. Frequently pray againſt it, and caſt back the praiſes given to thee unto God.

See Mr *Calamy* his Sermon on *Phil.* 2. 21. againſt ſelf-ſeeking.

Phil. 2. 21. May not our things and the things of Chriſt conſiſt together.

1. All men are not Chriſts nor led by his Spirit.

2. Many that profeſs themſelves to be Chriſts, are none of his, *Rev.* 3. 4.

3. Thoſe that are ſpiritually quickned, keep not cloſe to Chriſt, See *Mat.* 12. 30.

Slander.

Slander is a great ſin, *Pſal.* 52. 3. *Rom.* 1. 29. It was the ſin of *Ziba*, *Haman* againſt *Mordecai*, *Detractio eſt aliena famæ per verba denigratio*, Aquin. 2a. 2æ. *Quæſt.* 68. *Art.* 1. the ſmiting of a mans good name, the Latins call it *detractio*, becauſe it is a kind of theft, in that it ſtealeth from a mans good name. See *Ameſ. de Conſc.* l. 5. c. 15.

Convicium *non avitiis, ut alicubi dubitat Feſtus dictum eſt: neque porro à concitatione, ut ridiculè cenſebat Labeo. I. (ſed à conlatione vocum, ut optime alij, quaſi* convocium *unde & ſyllaba ſecunda longa eſt* Tanaq. *Fab. nat. in Phæd.*

The cauſe of it is flattery, envy, and twatling, uncharitableneſſe, or malice, or both is the prime cauſe of it, uncharitableneſſe is the bare abſence of charity, malice is a diſpoſition quite contrary to charity, either becauſe a man loves not or hates his neighbour. Charity doth no evill, we ſhould do as we would be done to.

The effects of it are bad, it ſets one man againſt another, and ſo doth miſchief to both, ſlandrous tongnes that told *Saul* in ſecret *David* ſought his hurt, made him to perſecute him ſo vehemently. The ſlanders of *Haman* cauſed *Ahaſhuerus* to make a Decree for the deſtruction of all the Jews in his Kingdom, *Joſephs* Miſtreſſes ſlanderous accuſation brought him into much trouble.

False accuſers, 1 *Tim.* 4. *David* was ſlandered by *Saul*, Chriſt was called a glutton, drunkard, a companion of Publicans and ſinners, yea, an Impoſtor and deceiver, and what not? but he bare all; and we never read of any complaints he made for this abuſe. *Regium eſt male audire cum bene feceris.* Slandering is againſt the fifth Commandment, becauſe it robs a man of the honour and dignity which is due unto him: againſt the ninth Commandment, becauſe it blemiſheth the good name and fame of another: and the ſixth, it is contrary to charity. *Jeſabell* took away *Nabothi* life by a ſlander.

There are whole Pſalms of execration for this ſin.

There are four principal parts of ſlander.

The 1. and worſt, when a man doth purpoſely forge a lye againſt his neighbour, without any ſo much as ſhew or ground, as *Mephiboſheth* was ſerved by his naugh-

ty ſervant *Ziba*, and as *David* himſelf was ſerved by the bad Courtiers about *Saul*.

2. When there hath been ſuch a thing done or ſaid, but he miſreports it, adding or diminiſhing, wreſting and perverting it, and ſo makes it ſeem evil that was not ſo in the intention and practice of the doer, as they wreſted our Saviours words to a blaſphemous ſenſe.

The third kind, when one reports a falſe rumour that he hath heard and taken up upon truſt, as *Tobiah* ſaid it was reported, and ſuch a one did ſpeak it, that *Nehemiah* meant to rebel.

4. When men complain of a good deed, as if it were ill to them that will account it ſo, as the enemies of the three children accuſed them to *Nebuchadnezzar*, and thoſe that told *Jeſabel* of *Obadiahs* hiding the Prophets.

Helps againſt it.

1. Speak nothing of any man that tends to his hurt and diſgrace, of which you are not certain, that you cannot prove to be true, Report is a lyar, therefore truſt it not.

2. Though you do know any evil of your neighbour, yet report it not, but when duty binds you, and only to ſuch as duty binds you, I mean chiefly of private faults, or of publick, if they be ſuch as cannot be made better by ſpeaking of, nor do good to others by being known.

3. Be not tatlers, perſons full of tongue, apt to be ſtill ſpeaking, he that ſpeaketh much, will ſpeak much evil, and among the reſt, ſome ſlanders, when other talk faileth he will fall upon the faults of men.

4. When you talk, forbear medling with other mens matters, be not buſi-bodies. He that 1. Is of few words, 2. When he ſpeaks, medleth as little as may be with others matters, 3. Forbears to talk of their faults, but as much as he muſt needs by the bond of duty, and then is ſure to ſay nothing but what he knows and can prove, that man ſhall not prove a ſlanderer. Make not your ſelves petty Devils by ſlandering and falſe accuſing, many have learned that evil precept of accuſing boldly, becauſe ſomething will ſtick.

Chap. XXIV.

Of Tale-bearing, Vain-glory, Violence, Unbelief, Unkindneſſe, Unprofitableneſſe, Unſetledneſſe, Unthankefullneſſe, Uſury.

Of Tale-bearing.

Si accuſaſſe ſufficiat, nemo erit innocens.

Tale-bearing, It is a ſin eaſily to believe falſe tales, as *Saul* had an open ear to thoſe Sycophants which were ready to accuſe *David* to him of treaſon and conſpiracy, *Ahaſuerus* to *Haman* who traduced the Jews as a people careleſs of the Kings Laws, *David* to *Ziba*.

Reaſons 1. It is an encouragement and hearkning unto thoſe whoſe trade is to invent and believe lies.

2. It makes a man guilty of thoſe lies to which he hath given furtherance and countenance, and ſo he is partaker of anothers ſins.

3. It is againſt the clear principle and rule of all actions, *viz.* to do as we would be done by, one is offended if another readily receive falſe tales againſt him.

Men are ſubject to this fault, becauſe they are not ſo perfect in wiſedom and charity as they ought to be, uncharitableneſſe, evill ſuſpitions, guiltineſſe, willingneſſe

neſſe to have others faulty, and imprudent temerity, are the cauſes of this over-haſty crediting tales. A good man neither taketh up, nor receiveth a ſlander againſt his neighbour, *Pſalm* 15. 2. let thy countenance be like the Northwinde to back-biting tongues.

Vain-glory.

Vain-glory is a great ſin, *John* 7. 18. *Mat.* 6. beginning. We are naturally prone to it, *Gal.* 5. 26. It is the maſter-ſinne in ſanctification, as unbelief in juſtification. As pride is *an inordinate appetite of ones own excellency*: ſo is *vain-glory an immoderate deſire of mens praiſe for this excellency*. *Cuſſe* of Affectation.

It is when either by vain means which deſerve not praiſe, or when by good duties in themſelves praiſe-worthy, men ſeek the praiſe of men, more than the glory of God, *John* 5. 44. See Mr *Murcots* Sermon on that Text. But by holy means to ſeek a good name amongſt men, with intentional reference to the glory of God, is not to be vain-glorious, ſee *Phil.* 4. 7.

It is an inordinate deſire of account and eſteem from men.

The Philoſophers (which *Jerome* was wont to call *Animalia gloriæ & popularis auræ mancipia*) in thoſe very Books which they wrote againſt vain-glory, whiles they did underwrite their own names, are condemned as guilty of that vanity which they ſeemed to oppoſe.

It is inordinate,

1. When a man deſires to be eſteemed for thoſe things, which are in truth ſo vile, mean, baſe, that they do not at all commend, grace or countenance him which hath them, as riches, high places in the world, learning, wit, ſtrength, beauty, nimbleneſſe, eloquence.

2. When a man deſires eſteem from men, with a neglect of the eſteem and account which he ſhould deſire to have with God.

See John 5. 8. 1 Theſſ. 2. 6. *Saul* ſaith to *Samuel*, *Honour me before the people*, ſee 1 Sam. 18. 8. *Haman* would be worſhipt with religious worſhip. Κενοδοξία *ſemper vulgatiſſima peſtis eſt in mundo, quod etiam gentiles poetæ & hiſtorici vehementer reprehenderunt. Non eſt pagus, in quo non reperiatur unus atque alter, qui præ alijs non velint ſapere & magnifieri. Præcipuè tamen hoc vicio laborant homines ingenioſi, qui de eruditione & ſapientia certant. Hic nemo vult alteri cedere, juxta illud,* Qui vult ingenio cedere, nullus erit. Pulchrum eſt *enim* digito monſtrari, & dicier hic eſt. *Sed in privatis hominibus, imo etiam magiſtratum gerentibus, non tam pernicioſa eſt, ut in his, qui Eccleſiæ præſunt.* Lutherus *in Gal.* 6. *Poteſt gloria dici vana tripliciter. Uno modo ex parte rei de quâ quis gloriam quærit, puta cum quis quærit gloriam de eo quod non eſt, vel de eo quod non eſt gloria dignum, ſicut de aliquâ re fragili & caduca. Alio modo, ex parte ejus à quo quis gloriam quærit, puta hominis, cujus judicium non eſt certum. Tertio modo, ex parte ipſius qui gloriam appetit, qui videlicet appetitum gloriæ ſuæ non refert in debitum finem, putà ad honorem Dei vel proximi ſalutem.* Aquinas 2ª, 2æ. *Quæſt.* 132. *Artic.* 1.

As Mr *Fox* was going along *London* ſtreets, a woman of his acquaintance met him, and as they diſcourſed together, ſhe pulled out a Bible, telling him that ſhe was going to hear a Sermon, whereupon he ſaid to her, if you will be adviſed by me, go home again; but (ſaid ſhe) when ſhall I then go? To whom he anſwered, When you tell no body of it.

Two Captains on the ſame ſide in our Civill Wars, diſcourſing together, one of them (with ſmall cauſe, and without any meaſure) did intollerably boaſt of his perſonal performances, as if he had been of the *Quorum* in all conſiderable Actions: At laſt not aſhamed of, but wearied with his own loquacity, he deſired the other Captain to relate what ſervice he had done in theſe Wars; To whom he returned, *Other men can tell you of that.* Mr *Fullers* mixt Contemplations in Better Times. 9.

Bernard being tempted to vain-glory in a Sermon, ſaid, Satan, *Non propter te hoc opus cœptum eſt, non propter te, nec in te finietur.* I neither began for thee, nor will I make an end for thee.

One muſt deny himſelf in all vain-glory attributed to him, *Rom.* 12. 3. 2 *Cor.* 12. 6. ſee *Acts* 14. 14, 15. *Rev.* 19. 10.

He muſt,

1. Be nothing in his own eſteem, 1 *Cor.* 11. 31. he muſt judg aright of his eſtate, indowments and actions.

2. He muſt be content to be nothing in the thoughts of other men, *Zach.* 13. 5.

Labour to have your names in Heaven. *Luke* 10. 20. *Rev.* 2. 17. and be contented with the praiſe that comes from God only, 2 *Cor.* 5. 9. *John* 5. 4. and 12. 43.

Motives to ſhun vain-glory.

1. There is no greater folly in the world than flattery, and there is no greater flattery than ſelf-flattery.

2. This diſpoſition will betray a man to divers enemies.

1. It will make a man exalt himſelf.

2. It will ſtrengthen a mans heart againſt admonition.

3. Its eaſie for the vileſt men to keep up a credit in the world; the Phariſees were counted the only Saints.

4. God will be highly diſpleaſed if we take to us falſe honour, as he was with *Herod.*

How to diſtinguiſh real glory and vain-glory.

1. All true honour is grounded on real excellency, and that which is ſo in Gods account, 1 *Pet.* 3.3,4.

2. True honour muſt be *à laudato viro*, from one that is praiſe-worthy.

3. From perſons that know you.

Violence.

Violence is a great ſin.

It is unrighteouſneſſe born forth with ſtrong hand, with ſtrength of body, wit, or purſe of friends, unjuſtice maintained and backed with ſtrength.

Two things muſt concur to it.

1. An uneoual and unrighteous intent and practice.

2. A proſecuting ſuch intent and practice with might of any kind, as in one inſtance the Prophet noteth, *They covet fields and take them by force.*

A man of violence is he who will bear out a bad matter with money, favour, wit ſtrength, or any outward helps he can uſe for that purpoſe.

That this is evill, appears by that place where *David* affirms of God, that the man which loveth violence his ſoul hateth, that is, he hates him in all extremity, with an utter hatred, the reaſon is, becauſe he hath ſold over himſelf to ſinne; he ſinnes of wilfullneſs, is an obſtinate ſinner, a deſpiſer of God, he hath buried all juſtice and equity, love and charity, and ſhamefully abuſeth thoſe gifts to miſchief, which God hath furniſhed him with for better purpoſes, it begins in very children, the ſtronger, bigger, and craftier, will wrong the weaker and fillier.

Violence burſting forth into any extremities of dealing, was in the old law puniſhed with the like of that that was done, *Lev.* 24.17.

Unbelief.

There is misbelief, aſſenting to that which is falſe, the Apoſtle cals it believing a lie, 2 *Theſſ.* 2. 11. and unbelief, denying our aſſent to the truths of God. It is unperſwadableneſſe, a refuſing to be perſwaded, *Gen.* 9. 27. and diſobedience, *Heb.* 11. 31.

Hilderſam. See *Ball* of faith, *p.* 208. There is a twofold unbelief. 1. *Pura negationis*, negative, as in Pagans and Turks. When one barely wants faith, having not the means of grace, *John* 15. 22. Epheſ. 2. 12. 1 *Tim.* 1. 13. and 5. 8. 2. *Prava diſpoſitionis*, poſitive, ſtanding out againſt the revelations of the Goſpel, *Heb.* 3. 12. 2 Theſſ. 2. 12. *Acts* 28. 24. There is an unbelief which is the infirmity of faith, *Mark* 9. 24. and an unbelief which oppoſeth faith, the hiſtoricall, promiſſive, or preceptive truths.

Infidelity was the firſt ſin, *Gen.* 3. 4. and is the mother of all ſins, *Heb.* 3. 12. The evil heart is called the heart of unbelief, *Heb.* 5. 12. as faith is the fountain of all graces, *Acts* 15. 9. Our Saviour often checks his Diſciples for this, *Matth.* 6. 30. it is called diſobedience againſt the Goſpel, *Rom.* 11. 16.

It is againſt thoſe moſt lovely and ſoul-raviſhing Attributes of God, his mercy, goodneſſe, free-grace, longanimity, patience, bowels of compaſſion.

It cals Gods power into queſtion, *Pſalm* 78. 19, 22.

2. It diſhonours his truth, 1 *John* 5. 10.

The holieſt men complain of ſpiritual ſins, unbelief, pride, ſelf-love, the

love

love of the world, unbelief is the root of them all.

It is called a provocation, *Pſalm* 78. 4. *Heb.* 3. 8. which notes the higheſt act of diſpleaſure. See *Pſalm* 106. 7. the unbeliever is abominable to God and good men, *Pſalm* 15. 4.

It is a departing from God, *Heb.* 3. 12. ſee *John* 3. 33. Chriſt marvelled at it, he wondred at no other ſin, *Mark* 6. 6. it is ſorely puniſht by him, *Pſalm* 78. 21, 22. *Jude* 5. *Matth.* 23. 37, 38.

It is hard to find out unbelief to be a ſin, not that unbelief whereby we aſſent not to the doctrine of the Scripture, but that whereby we do not apply Chriſt for our only Saviour, for ſeeing the Law of God is partly ingraffed in our nature, we eaſily believe that what oppoſeth that is a ſin, but the Goſpel being wholly ſupernatural and meerly by divine revelation, therefore what oppoſeth that is not preſently acknowledged to be a ſinne, the Scripture diſcovers this unbelief.

The Spirit convinceth us of unbelief, and the ſinnefullneſſe of that ſtate, *John* 16. 9.

1. It diſcovers the nature of it, and therein our ignorance, 2 *Cor.* 4. 4.
   1. In reſpect of the reality of the Goſpel, that there is ſuch a thing as pardon, a reconciled, juſtified ſtate, faith, hope.
   2. In reſpect of the glory of the Goſpel, 2 *Cor.* 4. 4. 2 *Cor.* 3. *ult.* Chriſt is precious to them that believe.

2. Shews the diſtance that unbelief makes between God and us in our approaches to him, *Heb* 3. 12. See Dr *Gouge* on *Heb.* 3. 12. Sect. 128. 129. 130.

3. Diſcovers our rebellion and oppoſition to God and the righteouſneſſe of Chriſt, *Rom.* 10. 3. by cavilling, objecting, and hard thoughts of Chriſt.

Secondly, The Spirit convinceth us of our unbelief, in reſpect of the objects and effects of it.

1. Its objects. 1. Chriſt as he hath all merit and ſatisfaction, in our approaches to God, we cannot ſet that which is in Chriſt by way of ſatisfaction againſt our own guilt. 2. We are not able to ſee pardoning promiſes ſpeak pardon to us through the Bloud of Chriſt; as that promiſe, *Iſa.* 1. 18. John 15. 22.

2. We improve not the Covenant, we look not upon Chriſt as the Head of it. As he is the party that makes good the Covenant with God for us, though I have many miſcarriages, yet he hath fully ſatisfied and made reconciliation with God for me, as he is the Head of the Covenant alſo to us, what need I doubt but I ſhall have ſtrength? pardon is given into the hands of my Mediator.

Chriſt,
1. Took upon himſelf the ſeals of the Covenant, Circumciſion, Baptiſm.
2. Turned the Covenant into a Teſtament by his death, was the mediator and ſurety of this Covenant.

2. In reference to the effects of unbelief.

1. The Spirit ſhews a man what weakneſs and corruption he lives under ſtill by reaſon of unbelief.

2. Lets him ſee how much terrour and guilt he ſtill lies under, he cannot call God father, *Heb.* 10. 22.

3. Diſcovers the comforts and joyes of believers, both from Scripture and the experiences of others of Gods people, 1 *Joh.* 1. 4. *Joh.* 15. 11. and yet much wrath and guilt ſtill lies upon his conſcience.

4. The Spirit convinceth of unbelief by a Saints often being at a loſſe in the things of the Goſpel. 1. He goes a long time together, and cannot meet with one promiſe to ſuit his condition. 2. When he hath a promiſe, he can make no uſe of it, cannot plead it with faith and expectation. 3. He cannot walk in the ſtrength of a promiſe.

It is joyned,
1. With unthankfulnes for the moſt glorious mercy, redemption, and ſalvation.
2. Pride, preferring our own vanities before the Son of God.
3. With preſumption.

Laſtly, Gods Spirit convinceth us alſo of the ſinfulneſs of unbelief.

1. By clearing up to the ſoul, that he lies under the breach of the great Goſpel-command.

2. By ſhewing what it is to neglect the love and grace of the Goſpel, *Heb.* 2. 3. *Matth.* 24. 51.

4. It binds all other ſins faſt upon us. The guilt of our ſinnes, *Rom.* 1. 32. *Col.* 2. 12. It is a ſeminary of all other ſins. 1. It defiles the Conſcience, *Tit.* 1. 15. 2. Rejects the word. 3. Blinds the eyes, and hardens the heart, 2 *Cor.* 4. 4. *Epheſ.* 4. 19.

3. By

3. By presenting to the soul how ill God takes it when we will not believe him.

There are divers actings of unbelief in the soul.

1. When we can trust God no further than we can see a probability in second causes, 2 *Kings* 7. 32. *Luke* 1. 18.

2. When we can trust him no longer than he goes in our way and rode, 2 *Kings* 5. 11, 12. *Ego sæpe certas rationes conatus sum præscribere Deo,* Luther.

3. When a mans confidence is weakned, and his faith discouraged by every petty difficulty, *Mark* 14. 30. the spies that went to view the Land of *Canaan.*

4. When we can not believe Gods bare word without some extraordinary providences, which may be as signes of his accomplishing it, *Psalm* 106. 24. *John* 4. 49.

There are divers aggravations of this sin.

1. Other sins deserve damnation, but this formally opposeth the way of salvation. Some say only unbelief damns a man, which is not true in a rigid sense, for every sin damns a man unrepented of, but only unbelief is more opposite to the way of curing than other sins.

2. It is opposite to the chiefest grace faith, *Illud est optimum cujus privatio est pessima:* The Scripture honours faith, giving remission of sins, the righteousnesse of Christ, and salvation it self to it.

3. It dishonours God and Christ, and the holy Ghost; it is the glory of Gods love that he becomes thy God, though he so great and thou so vile, this is the honour of Christ to thee, A Son is born, a Child is given; God shews the riches of his free-grace here, thou grudgest him the honour to be the pardoner of thy sins.

4. It is most rooted in us; hence the Lord so often checks his disciples for their unbelief; and faith is called *The work of God* in a speciall manner, because of the difficulty of it, and the contrariety of our natures. Hence *Comfort you, comfort you,* again and again, because the heart of man terrified for sin, doth utterly refuse all true comfort in a right way.

5. It hath more fair pretences for it, more arguments than any other sin; that is a dangerous sin which comes upon us as a duty, I am unworthy.

6. It puts the lie upon God, *John* 1. 5, 10. God saith he will be thy God, Christ saith he will put away thy sins, thou saiest he will not.

7. The devil most tempts a godly man to this sin, as the incestuous person, the devil had almost tempted him to final despair, as he would hold the prophane man in security, so the penitent sinner in irksome unbelief.

8. It hath the most terrible and sad effects, it breeds daily unsettlednesse and tossings of heart, therefore doubting and uncertainty is opposed to faith, at last it will breed secret impatience and grudging against God, and in the end open hatred of him.

The children of God should

1. Be humbled for their staggering through unbelief, as *David, Psalm* 73. 13. compared with *vers.* 22. and *Psalm* 77. 8. compared with the 10. it is because they look too much to the second causes, as *David* to *Saul.*

2. They should consider that the choicest mercies have come without likelihood, as to the people of *Israel* in *Egypt*, to *David, Joseph.*

3. Their staggering will not help them, will not procure the mercy, nor keep off the misery.

4. Consider how strong *Abraham* was in the faith, and how this honours God, *Rom.* 4. 20. See the 11th of the *Hebrews.*

There are three cases in which the people of God may expect a mercy, though there be no likelihood of it.

1. When God stirs up their hearts much to pray for it, and their hearts are inlarged in the duty, 1 *Sam.* 1. 10.

Omne peccatum formaliter consistit in aversione à Deo, unde tanto aliquod peccatum est, gravius, quanto per ipsum homo magis à Deo separatur. Per infidelitatem autem maximè homo à Deo elongatur. Aquin. 2ª, 2æ. Quæst. 10. *Artic.* 3. *Infidelium quidam sunt, qui nunquam susceperunt fidem, sicut Gentiles & Judæi, & tales nullo modo sunt ad fidem compellendi, ut ipsi credant, quia credere voluntatis est; sunt tamen compellendi à fidelibus, si adsit facultas, ut fidem non impediant, vel blasphemiis, vel malis persuasionibus, vel etiam apertis persecutionibus.* Aquin. *ibid. Artic.* 8.

2. When

2. When they often think of ſome of Gods Attributes, as *Abraham* did on Gods power, *Sarah* on his faithfulneſs, *Heb.* 11. 11.

3. When there are ſome dawnings of that mercy, though all be clouded again, as that was a dawning to *David*, when they cried, *Saul* hath kild his thouſand, and *David* his ten thouſand. 2. When *David* found *Saul* in the cave and did cut off the lap of his garment, 1 *Sam.* 24. 20.

How to get out of unbelief.

1. Be ſenſible of it.
2. Earneſtly beg faith.

Unkindneſſe.

Unkindueſſe is a fault.

This is contrary to a plain precept, *Put on kindneſſe*; and *Be kindly affected one toward another.*

Reaſons:

1. It ſprings from bad cauſes, ſome habitual diſtempers of ſelf-conceit, pride, malice, or ill education, and a kind of teſty and pettiſh temper, or ſome preſent paſſion of anger, grief or fear, which withdraws the mind from the conſideration of that which is comely and convenient.

2. The fruits of it are evil. It diſcontenteth and offendeth thoſe to whom it is ſhewed.

1. We muſt conſider of our ſlips in this kind, and be humbled for them.

2. Let us learn to mend this fault, and to be plentifully conſtant in the practiſe of the contrary duty, even to be kind, affable, and gentle in our whole carriage, and at all times to all men, ſo far as juſt occaſion offers it ſelf, and not to give over our ſelves ſo far to any paſſion either of grief or anger, as not to exerciſe this virtue.

Unprofitableneſſe.

See *Iſaiah* 27. 11. and 28. 13. *Jer.* 4. 22. *Luke* 13. 34. *Iſaiah* 53. 1. *Nehem.* 9. 30.

Reaſons of it:

1. Negligence, *Mat.* 22. 5. *Acts* 24. 25.
2. Inordinate cares and affections, *Mat.* 13. 22.
3. A ſpirit of willfulneſſe, *Pſalm* 85. 2. *Prov.* 1. 32. *Ezek.* 3. 7. *voluntas tua infernus tuus.*
4. From the righteous jugdment of God, *Iſaiah* 28. 13. *Ezek.* 24. 13.
5. From Satan, he blinds men, 2 *Cor.* 4. 4.

Unſetledneſſe.

Some are unſtedfaſt in their judgments, and unſetled in their practiſes.

See *Gen.* 49. 4. *James* 1. 8. The people changed four times in twelve years, in *Henry* the eighths time, they were Papiſts; in King *Edward* the ſixths time, they turned Proteſtants; in Queen *Maries* time, they turned Papiſts; again, in Queen *Elizabeths* time, they became Proteſtants. My Lord *Paulet* being asked, why he altered his Religion ſo often in the Reign of ſeverall Princes, he anſwered, *Ex ſalice non ex quercu natus ſum.* See Mr *Fox* of Dr *Pern.*

Facta eſt fides temporum potius quam Evangeliorum, annuoi atque menſtruos Deo fides decernimus. Hil. *ad* Conſtantium Auguſtum. *Eccebolius Conſtantij tempore præ ſe ferebat magnum zelum Religionis Chriſtianæ, ſub Juliano autem acrem in Paganiſmo ſe oſtendit. Mortuo Juliano rurſus ſub Chriſtiano Imperatore Chriſtianam Religionem profiteri ſtatuit: in eumque finem ante templi portas prona abjiciens ſeſe & pedibus euntium ac redeuntium ſeſe exponens vociferatus eſt:* Calcate me ſalem inſipidum: Theodoricus *Gothorum Rex Arianus Diaconum quendam habebat Orthodoxum, Diaconus relicta fide Orthodoxa ad Arianiſmum tranſiit, ratus ſe hoc facto* Theodorico *Regi gratiorem etiam fore, ac rem acceptiſſimam præſtiturum. At Rex cognito hoc facto eum quem antea tantopere dilexerat confeſtim capite multari juſſit, dicens.* Si Deo fidem non ſervaſti, quomodo homini ſinceram conſcientiam ſervabis? *Vedel. de prudentia vet. Eccleſ.* l. 2. c. 4.

Such Christians as are unstable are easily seduced, 2 *Tim.* 3. 6. 2 *Peter* 2. 14. & 3. 16.

One *Theophilus* Bishop of *Alexandria* was nicknamed *Euripus* because of his ebbing and flowing.

One sort of Sectaries there is which will not ingage to hold any thing, but are known by believing nothing; these passe now under the name of Seekers.

The usual way in these daies is to play the Scepticks, and question almost every thing in Religion, and hold nothing, or else to place Religion in some new opinion. *Spiritus Sanctus non est scepticus*, Luther.

Unstedfast Christians are rotten-hearted, *Psalm* 78. 36, 37. and will never hold out in time of danger, They are ready to run into any errour, 2 *Peter* 1. 16. 2 *Peter* 2. 14.

Rivet. *Discus.* Grot. *Dialys. Sect.* 8. *p.* 262. taxeth *Grotius* of great inconstancy.

Causabone Epist. 513. to *Scaliger*, saith thus of *Lipsius*, *Omnino magnam literæ jacturam in eo fecerunt, majorem tamen facturæ, si quam verbis docuit constantiam, vita exhibuisset.*

We should labour to be stedfast,

1. In all the truths of the Gospel in opposition to errour.
2. In the true worship of God, in opposition to superstition.
3. In the practise of piety against sin and iniquity.

See Mr *Bridge* on 1 *Pet.* 5. 10. *The Good and means of establishment.*

A Christian that is constant in the faith, is Gods house, *Heb.* 3. 6. 1. God highly honours this grace of constancy, *Rev.* 2. 13. 2. Will highly reward it, *Mat.* 10. 32.

The happinesse of the Saints in Heaven is, that they are confirmed in good, and the misery of the damned in hell is, that they are obfirmed in evill.

Such unstable christians should be carefull to wait on the Ordinances, the Ministry, *Eph.* 4. 14. Pray to God to stablish them, see 1 *Thes.* 3. *ult.* & 2 *Thes.* 2. *ult.* and frequent the company of setled and stablished Christians, and take heed of seducers, *Matth.* 24. 24.

Unthankfullnesse.

Unthankfulnesse to God or man is a great sin. To God, an unreasonable and unjust sin.

It is contrary to plain precepts, *Col.* 3. *Be ye thankefull*; and in respect of God he saith, *In all things give thanks.*

The nine Lepers are secretly taxed by our Saviour for not returning to give thanks unto him, when he had delivered them from that foul and infamous disease of the leprosie: The Apostle also taxeth the Gentiles for it, saying, *That they glorified not God as God*, neither were they thankfull. This was blamed in *Hezekiah*, that he rendred not according to the benefit received, was not thankfull enough.

Reasons. 1. It springeth from evil causes, either from the strength of pride and self-conceit, in that a man thinketh himself worthy of all that which is done for him and more, and conceiveth that all should serve his turn, or from notable folly and unreasonableneſse, that he wanteth wit to consider of his own need of benefits, or at least from some sudden and vehement passion and distemper.

2. The effects of it are also naught, it offendeth men, it causeth them to repent of their labour, cost, love; and if it be practised toward God it offendeth him also, and hindereth him from bestowing benefits.

A people are unthankfull under Gods mercies.

1. When they are insensible of their own unworthinesse and vileneſse.
2. When they attribute them not to Gods goodneſse, but to the instrument, fortune, fate, constellation, their own wisdome, *Hos.* 2. 8. when they take them not a new from him daily.
3. When they take them in the lump, and not every mercy in pieces.
4. When they use them in the Devils service, grow worse by them, *Hos.* 2. 8.

5. When

5. When they slight and neglect spiritual mercies.

Let us blame our selves and be humbled for our unthankfulnesse in defrauding God or men of their due praises and acknowledgment for mercies received; unthankfulnesse to God shews great blindnesse of mind, great want of humility in the consideration of our own unworthinesse and want of faith in Gods providence, let us be humbled for it, and crave pardon of it.

2. Let us be careful to reform it, and be constant in the contrary duty.

Usury.

Usury (say some) is a lending for gain. In respect of the interest to be received over and above the principal, for the meer use, it's called usury. Usury (saith Mr *Stubbes* in his Motive to good works, *Section* 4.) is any thing over and above the principal which was lent, be it never so little, either in money, corn, grasse, grounds, lands, meat, drink, cloathes, or any thing else whatsoever.

One describes it thus, Usury is when a man makes a gain of lending, and binds the party borrowing without consideration of his gains or losses to repay the principal with advantage. It is hard to define some vices, as Heresie, Sacriledge, and also Usury.

It is matcht with theft, *Ezek.* 18. 13. with adultery, *vers.* 10. and with violence, *vers.* 11. It is condemned there amongst the great transgressions of the moral Law, therefore that Law, *Levit.* 25. 36. is not Judicial, as some say, but Moral, see *Exod.* 22. 25. & *Deut.* 23. 19. *Psal.* 15. 5.

See Dr *Willet* on Exod. 22. *Quæst.* 44. That Usury is simply unlawfull, yet all gain by the loane of mony (saith he) is not unlawfull, see his *quæst.* 47. See him also on *Levit.* 25. page 625, 626, 629.

Usura *dicitur, quasi* usu æris, *id est*, usus æris, & *est commodum certum quod propter usum rei mutuatæ recipitur.* *Cookes* 5th Report, *Claytons* Case.

To borrow a thing on usury is to covenant with the lender to return him not only the thing lent in the full quantity of it, but something over and above only in new and recompence of the lending of it; which is unlawfull, saith Mr *Elton* on the eighth Commandment, and he proves it by *Jer.* 15. 10. and answers there the chief objections brought for usury of any kind.

St *Francis Bacon* [c] cals it the bastard and barren imployment of money, and the bastard use of money.

[c] *Henry* the 7th p. 59. & 66.

Vel minimus fructus ex pecunia percipi non potest sine Dei offensione & proximi injuria. Calvin. *Epist.* 226. see his *Epist.* 383. where he gives strict cautions to those that take use. See Bp *And. Theologic. determinat. de Usuris*, and Bp *Downames* Treatise on *Psalm* 15. against it, and Mr *Cartwright* also on that *Psalm*, and *Newstub* on the eighth Commandment. *Thomas Aquinas* 2a, 2æ. *Quæst.* 78. *Artic.* 1, 2, 3, 4. and *Theater of Gods Judgements*, part 1. c. 42. and especially Dr *Fentons* Book, and Mr *Capels* 2d part of Tentat. and his Appendix also touching usury, at the end of his 4th Part, and *Bodins* on the 4th Chapter of the *Ephesians*, v. 28. p. 599, *&c.*

Ab hoc usuram exige quem non sit crimen occidere. Ambrose.

Rivetus *in Catholico orthodoxo, Tractatu quarto, quæst.* 15. Salmasius *de Usuris, c.* 4. and *Zanchy* on *Ephes.* 4. and Mr *Perkins* on 8th Command. and Dr *Ames* on *Psal.* 15. and *de Consc.* l. 5. c. 44. and Dr *Hall* in his Cases of Consc. seem to allow of it in some cases.

Yet Dr *Hall* in his Practicall cases of Conscience saith, All usury which is an absolute contract for the meer loan of mony is unlawfull, both by law natural and positive, both divine and humane.

A Councell hath defined that to say Usury is not a sin, is no better than Heresie.

There is not a toleration of usury by that Act *Eliz.* 13. c. 8. but a limitation of it; the Title of it is *An Act against Usury*, and it calleth it a detestable sin.

Chap. XXV.

Of Witchcraft.

See Doctor *Willet* on *Exod.* 20. 18. That Witches ought to die. Never did any truſt in the devil, but he deceived them, even for the baſe things of this life, witneſs all Witches (his moſt devoted and profeſſed ſervants) if ever he made any one of them wealthy: all ages are not able to ſhew one.

Perkins on *Heb.* 11. The Hebrew word *Exod.* 22. 18. ſignifies a woman Witch, as *Manaſſeh Ben Iſrael de creatione* and others have obſerved; which ſhews 1. That women are moſt prone to witchcraft. 2. That though the Witch be a weak woman, yet ſhe muſt die without mercy.

Witchcraft is a great ſin, 1 *Chron.* 10. 13, 14. God would not have Witches to live, therefore he would not have others to uſe their art and counſell, *Deut.* 18. 10, 11. he forbids all to conſult with familiar ſpirits, and more plainly, *Levit.* 19. 31. ſee 20. 6.

Reaſons:

1. The cauſe which moveth any to ſeek unto them, is diſtruſt in God, or impatience under Gods hand, or ſome inordinate deſire of knowing or doing things which the Lord allows not to know or do, things ſecret and ſtrange.

2. The perſons ſought to are in league with the Devil, and ſo are an abomination to God, *Deut.* 18. 11.

3. The effect of ſeeking unto them is dangerous, it works confidence in them, and ſo in Satan whoſe vaſſals they are, and withdraws the heart from God.

Bodin lib. 4. *Dæmon.* proveth by many examples and confeſſions of Witches, that Witchcraft hath no power upon the Regenerate, or upon Magiſtrates, who execute the Laws againſt them; which is fully confirmed by King *James*, *Dæmonol.* l. 2. c. 6.

See Bp *Carletons* Examinat. of Sr *Chriſt. Heyd.* Book. c. 5.

Saul was convinced of the evil of Witchcraft, his zeal ran out againſt Witches, yet after he himſelf went to a Witch.

The *Saxons* puniſhed this crime with baniſhment, as unworthy of their ſociety, that would communicate with Devils. *Bacons* uniform Governm. of *England*, part 1, chap. 40.

Gaule hath written Select Caſes of Conſcience touching Witches and Witchcraft.

Thomas Cooper hath alſo written the myſtery of Witchcraft, and cals Popery the Nurſe of it.

Roberts and Mr *Perkins* have written of Witchcraft.

Gyfford hath written of the ſubtile practices of Devils by Witches and Sorcerers, and a Dialogue concerning Witches and Witchcrafts. To which is annexed, The Arraignment and Execution of the Witches of *Warboyſe*; a rare Piece, both for its ſtrangeneſſe and ſcarceneſſe.

Since the death of the Witches, not any one of the five daughters of Mr *Robert Throckmorton* (all which before were ſorely handled) had any fit at all, but were in as perfect health, as ever from their birth.

See the Book ſtiled, *The Perfect Diſcovery of Witches.*

Semertus gives theſe reaſons why women are more inclinable to this ſinne than men. 1. Becauſe they are of weaker judgment, and therefore more eaſily deceived by Satan. 2. They are deſirous of revenge, and therefore old women if they hate any are ready to uſe all means to hurt them, *Practic. Med.* l. 6. part. 9. c. 5. *Aliquoties Eugenbagio uxor fuerat conqueſta butyrum ſibi è vaſe, in quo liquatur veneficio ſuripi. Itaque ipſe in Contention diaboli, in vas illud alvum dejecit, additis hiſce:* Egregium verò te angelum præſtat, qui amaſiæ tuæ, veneficæ familaris, en tibi, hoc offertuæ veneficæ. *Fallum deinde, ut nihil ſuerit ablatum Mejo. Ad. in ejus vitâ.*

Chap. XXVI.

A Diatribe of Errour and Hereſie.

Some ſay, there be two main defects of wit, Errour and Ignorance, to which all others are reduced; by ignorance we know not things neceſſary, by errour we know them falſly. Ignorance is a privation, errour a poſitive act. From Ignorance came vice, from errour, hereſie. *Burtons* Preface to his Melancholy.

Errour is to judge otherwiſe than the thing is, taking truth for falſhood, or falſhood for truth.

Errour in judgement is worſe than in practice; then the conſcience takes part with ſin, and a man thinks he ought to do what he doth.

Therefore the Authour of the elegant Diſcourſe touching the Peace and Concord of the Church, *Chap.* 5. is far wide, when he ſaith, That nothing but diſobedience and unbelief exclude a man from eternal ſalvation. The Apoſtle mentions Hereſie among the works of the fleſh, *Gal.* 5.20. and ſtyles them *damnable Hereſies*, 2 Pet.2. 1. *Omnis Hæreſis pœna, & exterminatione digna eſt; præcipuè illa, quæ principia Religionis quæ in civitate colitur & exercetur, evertunt.* Salmaſii *ad* Miltonum *Reſp.*

Every errour is a plot of the Devil to ſuppreſſe ſome truth. *In the day thou eateſt thereof thou ſhalt die the death*, ſaid God to our firſt Parents; the Devil told them, *They ſhould not ſurely die.* That Doctrine of *Arius* was vented, to undermine that great truth of Chriſts God-head: That of the *Pelagians* to overthrow the Doctrine of Free-grace: That of the *Antinomians* in teaching believers cannot ſinne, to overthrow that truth of the Goſpel, that we muſt mortifie ſinne.

The whole body of Antichriſtian Doctrine is a lie, 2 *Theſſ.* 2. 11. *Papatus eſt mendaciorum officina.* The chief lie is that aſſertion, That the Pope when he is in the Chair, cannot erre, is infallible.

In *Gregory Nazianzens* dayes there were ſix hundred errours in the Church. Dr *Sclater* on 1 *Cor.* 11.18,19.

It was well concluded in the 39. Seſſion of the Councel of *Conſtance*, That every tenth year at the fartheſt, there ſhould be a general Councel held to reform ſuch errors in the Church, as probably in that time would ariſe.

Errour is infectious and ſpreading:

1. In reſpect of the party himſelf, it ſpreads all over him; the underſtanding, *Levit.*13.44. the will and affections, 2 *Tim.* 2. 17,18.

2. It ſpreads to others.

This is the moſt remarkable evil our Saviour takes notice of *Matth.*24. and that three times, *verſes* 5,11,24.

All the primitive Fathers ſpend moſt of their painfull writings againſt hereſies and errours.

All the Primitive Churches to whom the Apoſtles wrote Epiſtles, are expreſly warned, either poſitively to ſtand faſt in the truth, to hold faſt their profeſſion, or negatively to beware of, and to avoid falſe teachers, and not to be carried about with divers and ſtrange Doctrines. See Mr *Gilleſpies Miſcel. chap.*11. & 12.

Zanchy * mentions three cauſes of all errours:

The firſt and principal, not ſo much our natural blindneſſe in divine things, as the depravation of mans judgement, 1 *Cor.*2.14.

* *De tribus* Elohim *pars altera, l.*1.*c.*1. *Sicut reliqua omnia mala, ſic etiam omnes hæreſes in mundo excitantur & foventur auctore quidem Satana, omnis mendacii parente.* Id.ibid. *A triplici fonte omnes errores videntur profluere. Seducentium aſtutia, ſedulitate, impudentia. Seductorum ignorantia, impietate, Paſtorum deſidia & ſupina oſcitantia.* D. Hickmanni *Concio. De Hæreſ. orig.*

Secondly,

Secondly, Ignorance of the holy Scriptures, *Matth.*22.29.

Thirdly, An evil conſcience, 1 *Tim.* 1.19.

Mr *Wills* on 2 *Tim.*3.1. *pag.*253, *&c.* gives ſome marks and characters of erroneous perſons.

Vortius delivers *Media & remedia contra hæreſes*, good remedies againſt errour and hereſie. See *Diſputat. Theol. parte tertia, De Errore & Hæreſi, Pars octava.*

Preſervatives from errour:

1. Have a care to be eſtabliſhed in the truths of God, 2 *Pet.* 1.12. ſpecially the main truths of Religion, *Corrupt Teachers beguile unſtable ſouls.*

2. Get experimental knowledge, *Epheſ.*3.1. 2 *Pet.*3. two laſt verſes, and mourn to ſee the truths of Chriſt corrupted.

3. Love not any ſinne, 1 *Tim.* 1.19. 2 *Tim.* 3.6. Sinne makes way for errour.

1. *Diſpoſitivè*, Heb.13 9.

2. *Judicialiter*, 2 Theſſ. 2.11.

4. Try the Spirits, 1 *John* 4.1. Every man pretends to ſpeak by the ſpirit; bring their Doctrine to the Rule, try to what end the Doctrine tends, whether to exalt God and abaſe man, *Matth.* 7.15,16. or to ſet up the dark wiſdome and proud will of man, as merits, Free-will, Univerſal Redemption, the denying of Gods Decrees and Perſeverance, *Sub laudibus naturæ latent inimici gratiæ. Auguſt.*

5. Beware of communion with falſe teachers, *Rom.* 16.17. *Titus* 3.10. 2 *epiſt.* of *John v.*10.

6. Be conſtant in reading and hearing the word of God, *Heb.* 4.11, 12, 13, 14. 2 *Tim.*3.13.

Hereſie.

The word Hereſie and Heretick were in the Primitive Church, not alwayes of ſo ill a ſound as theſe later Ages have made them. Sr *Roger Twyſdens* Vindication of the Church of *England*, ch.8.

The word Hereſie is uſed in Scripture indifferently, in a good ſenſe for a Sect or Diviſion of opinion, and men following it; or ſometimes in a bad ſenſe, for a falſe opinion ſignally condemned. No Hereſies are noted *ſignanter* in the Scripture, but ſuch as are great errours practical *in materia pietatis*, ſuch whoſe Doctrines taught impiety, or ſuch who denied the coming of Chriſt directly, or by conſequence, prime and immediate. Dr *Taylors Liberty of Prophecying*, Sect. 11. See more there.

As forbidding to marry, and the hereſie of the *Nicolaitans.*

Hereſie is a choſen opinion contrary to the grounds of Chriſtian faith, and obſtinately maintained by ſome that profeſſe Chriſtianity; and therefore Hereticks muſt not be *Atheiſts*, carnal *Chriſtians*, *Infidels*, *Turks* or *Jews*, nor weak minded Chriſtians.

Hæreticus eſt, ut mea refert: opinio, qui alicujus temporalis commodi, & maximè gloriæ, principatuſque ſui gratia, falſas ac novas opiniones, vel gignit, vel ſequitur. Auguſt. *de utilitate credendi. Hæreſis juxta nominis veram ſignificationem electio dicitur, quòd ſcilicet eam unuſquiſque eligat diſciplinam, quam putat eſſe meliorem: venitque à verbo Græco αἱρεῖσθαι, quod Latine ſonat eligo. Inde Philoſophorum ſecta aut opiniones, hæreſes appellatæ ſunt. Hæreſis eſt dogma falſum fidei orthodoxæ repugnans.* Alphonſus De Caſtro *adverſus Hæreſes. lib.* 1. *cap.* 1.

The *Lawyers* define it, *Pertinacem erroris in doctrinæ Chriſtianæ articulo defenſionem.*

Some ſay, Hereſies have declared themſelves, not ſo much from the matter, whether fundamental or not, as from the perverſe manner of holding an opinion againſt any ones conſcience, being lawfully convicted of the ſame.

The great Hereſie that troubled the Apoſtles, was the Doctrine of the neceſſity of keeping the Law of *Moſes*, the neceſſity of Circumciſion, againſt which Doctrine they were therefore very zealous, becauſe it overthrew the very end of Chriſts coming.

Idolatry

Idolatry was the prevailing sin of the Old Testament, and Heresie of the New, saith *Cunæus*.

Heresie is a crime consisting in misbelieving some Article of the Faith. Schisme consists in dissolving the unity of the Church. Mr *Thorndikes Principles of Christian Faith*, ch. 25. See more there.

Heresie is contrary to faith, Schism to charity. *Aquinas* and others.

Heresie opposeth the truth of a Church, Schism the peace of it. See Mr *Vines* on 1 *Pet.* 2. 1. *Schisma de cæremoniarum, & rituum Ecclesia observatione nascitur, hæresis de doctrina.* Danæi *Proleg. ad Comment. Aug. de Hæres.*

It is a pertinacious defending of any thing which overthrows the Fundamental Doctrine of Faith contained in the word of God: an obstinate errour against the foundation. Dr *Halls Case of Consc.* 5th *Case.*

The Scripture calleth masters of impious Sects, *Men of corrupt minds, reprobate concerning the faith, given over to strong delusions, to the belief of a lie, false Apostles, false Prophets, men already condemned, and that by themselves, Antichrists, enemies of God.*

For Heresies, among the Ancients *Epiphanius*; *Austin* (*Tomo* 6to. *De Hæresibus ad quod-vult-Deum.*) and *Philastrius* wrote professedly, of which two, see *Austins* Epistle, *Quod-vult-Deo & Præfat.*

Among the *Neotericks*, *Prateolus*[a] is most full and methodical, by reason of that alphabetical order, not of things (as *Alphonsus de Castro*) but of persons which he observeth.

Præter veteres illos Irenæum, Augustinum, Philastrium, Damascenum, Tertullianum, Clementem Alexandrinum, Hieronymum, *qui aut de Hæresibus nominatim scripserunt, aut earum in libris suis utcunque meminerunt; recentiores aliquot eodem in argumento summa cum laude versatos memineram. Imprimis autem* Gabrielem Patreolum, *atque illustrissimum magnorum Annalium Conditorem. Quorum ille Hæreseon omnium luculentissimum Catalogum literato ordine contexuit: Hic in Annalibus suo quamque tempore consignatam reliquit: uterque uno in conspectu qua apud veteres illos dispersa erant, ac dissipata, proposuit.* Petav. *Præfat. ad animadvers. in* Epiphanium. [a] He reckons up five hundred and twenty heresies.

Epiphanius reckons eighty Heresies, he and *Philastrius*, and *Austin* also, put some in among Hereticks, which did not deserve it. Many are reckoned Hereticks for opinions in matters disputable.

Austin reckons up fifty seven capital heresies.

Voetius in his third part of Select *Theolog. Disputat.* propounding this Question, *An omnes sint hæreses, quæ tales in Catalogis hæresium aut alibi dicuntur?* Answers negatively, he saith, That opinion of *Arius* about the equality of a Bishop and Presbyter, is unfitly numbered among heresies by some of the Ancients.

Virgilius was condemned of heresie, for saying, there were *Antipodes*.

Though *Augustine* and *Epiphanius* accounted *Arius* an Heretick, for that and other opinions, yet as Dr *Whitaker* saith (in his Answer to *Campians* tenth reason) few of the ancient Fathers (besides them) did so and therein, (he saith) *Hierome* was of his mind. See Mr *Cranwell* of this point. *Quod* Epiphanius *inter hæreses hanc Episcoporum dejectionem annumerasset, erat privati hominis sententia, nec mala; nam etiam* Augustinus *ei subscripsit; non erat tamen Ecclesiæ publica definitio.* Marcus Anton. *de Dom. De Rep. Eccles. l.* 2. *c.* 3.

Irenæus wrote only against some heresies. *Vincentius Lirinensis* gives directions how to beware of Hereticks.

Wise *Irenæus* soberly acute,
The *Valentinians* madnesse did refute.

Dr *Holyday* his Survey of the world, Book 10.

Philastrius reckons it a Heresie, that assertion, that there are fixed stars in the Heavens. *Non privata doctorum sententia, sed publica Ecclesiæ definitio facit rem de fide, & damnat hæresim.*

Mar. Antonius *de Dominis, de Repub. Eccles. l.* 2. *c.* 3. See *Bellarm. de Script. Eccles.* 147. Vedel. *Exercit.* 10. *in Ignat. c.* 5. *Sect.* 4.

Heresies are distinguished either by the Author, as *Arians, Manichees, Pelagians*, so *Epiphanius* and *Austin* distinguish them. By the time, before Christ, in his time, or after him. *Irenæus* and *Tertullian* handled them according to the series of time; *Philastrius* numbers eight and twenty Heresies before Christ, and an hundred twenty eight after him.

The

Quæ hæresis non ex hominibus habuit propriam hæresiarcham? The ſubject matter, the *Phariſees, Saddnces, Pelagians, Papiſts* hold, that naturally there is free-will in men, and that unto goodneſſe.

Manichæi Manem habuere principem & præceptorem, Sabelliani Sabellium, Ariani Arium, Eunomiani Eunomium, Neſtoriani Neſtorium, *Ita omnes cetera hujuſmodi peſtes ſingulos magiſtros homines habuiſſe noſcantur, à quibus originem ſimul duxere & nomen.* Bernardi *ſuper Cantica. Serm.* 66. *Non is modò opinionis hæreſis auctor dicitur, qui illam primus extulit; nonnunquam etiam qui majori ſtudio & autoritate propugnavit.* Donatiſtarum *princeps dictus* Donatus, *nec tamen ille princeps illius ſchiſmatis fuit.* Wendrockii *notæ* 3. *in Epiſt.* Montaltii. Herbe Nicotiane *De* Jean Nicod *maiſtre des Requeſtes, qui, eſtant Ambaſſadeur en* Portugal, *l'ennoya en* France *l'an* 1560. *comme il l'a eſcrit luy-meſme en ſon Dictionaire.* Les Origenes de la langue Françoiſe.

By the places, of the Eaſtern and Weſtern parts.

Hereſies in the Eaſtern Churches made way for *Mahumetaniſm.*

The firſt great Hereticks that were, ſtruck all at the diſparagement of God, and their *Hereſies* were againſt the *Trinity of Perſons*, or againſt the *Divinity of Chriſt*, or againſt the *proceeding of the holy Ghoſt*; ſomething that concerned God. Dr *Arrowſmith* on *John* 1.13.

Mos eſt eorum qui hæreſin pariunt, ita veritatis confeſſionem præ ſe ferre, ut nullo modo à verborum ambiguitate diſcedant, quam diſcipulis ſuis exponere poſſint ſenſu planè contrario veritati. Forbeſ. *Inſtruct. Hiſtorico-Theol. l.* 8. *c.* 27.

Hereticks either at their firſt entrance totally forbear the deliverïng of errours, or elſe they deliver them ſo darkly and ambiguouſly, as that they may find ſubterfuges and evaſions, whenſoever they are charged with them.

Jerom and *Auſtin* complain of *Pelagius* this way. *Auſtin* was ſometime almoſt well perſwaded concerning *Pelagius*, ſo ſeemingly orthodox were his expreſſions about grace.

Errour and Hereſie waiteth upon the Churches outward proſperous condition; and no ſooner is ſhe freed from open perſecution, but the Devil waiteth on her to ſow theſe tares. The Church was ſcarce freed from the ten perſecutions, when the hereſie of *Arius* and other diviſions, ſet vehemently upon the Church. When the Goſpel brake forth in *Germany*, flouds of *Anabaptiſts, Libertines, Antinomians* followed it.

Hereſies are to be judged by the Scripture, by the Apoſtles, *Nicene* and *Athanaſian* Creeds.

He is an Heretick who denieth the Articles of the Chriſtian Faith. Hereſie is directly oppoſed to faith, and faith being compleated in the Articles of the Chriſtian Creed, it cannot be hereſie, unleſſe it be a contradicting of one of thoſe Articles in the words, or in the ſenſe. Dr *Taylors Ductor Dubitantium*, lib. 2. cap. 3.

In the Apoſtles Creed, *Et perſonarum trium, hoc eſt Trinitatis liquida confeſſio, & verbi ac Filii Dei incarnatio continetur, quod utrumque Sociniani abnegant.* Petav. *De Incarnat. l.* 16. *c.* 11.

The *Socinians* would fain be called and received as Chriſtians, becauſe they receive and imbrace the Apoſtles Creed, and yet they deny the Divinity of Jeſus Chriſt, his ſatisfaction to Divine Juſtice for the ſins of his people; they deny the holy Ghoſt to be a Perſon, or elſe they make him to be but a finite created Perſon. Mr *Hickmans Laudenſium Apoſtaſia.*

He ſaith there alſo, He that will obviate many heretical abominations now abroad in the world by any words in the Creed, ſhall but loſe his labour.

In caſu vel hæreſeos, vel ſchiſmatis, ſuccurrebatur Eccleſiæ per Concilia à Metropolitano, vel Patriarcha; vel denique Generalia æque ab Imperatore ritè concalabantur. Baſier *De Antiqua Eccleſia Britannica Libertate.*

Hereticks are condemned by the General Councels.

When the Devil raiſed up four groſſe abominable errours immediately after the Churches obtaining of peace, there was a general concurrence of the plurality of the viſible Church and Officers thereof, for diſcovering, confuting and condemning the ſame, and cenſuring the abettors thereof.

The

The first Heresie, *viz.* of *Arius*, which denied the Eternity of the God-head of the Sonne, was condemned by the first famous Councel at *Nice*, during the reign of *Constantine* the Great, and by his concurrence.

The second errour of the *Macedonians*, who denied the Personality of the holy Ghost, was condemned by the second general Councel, which was the first at *Constantinople*: This was convocated by *Theodosius* the great.

The third errour of *Nestorius*, who divided Christs Natures, and asserted him to have two Persons, as well as two Natures, was condemned by the third famous general Councel at *Ephesus* under *Theodosius* the second.

A fourth principal fundamental errour, was that of *Eutyches*, who contrarily to *Nestorius*, did confound the Natures of Christ, and assert him to have but one Nature, as he is but one Person. This was under *Martianus* the Emperour.

Some errours are inconsistent together, and opposite * one to another, wherewith yet in Gods secret justice the Devil may be permitted to assault and trouble the Church. By these diversities of errours the Devil maketh the truth more disputable unto the men of the world. The *Papists* give too much to works; the *Antinomians* too little. *Durham* on *Revel.* 7. *vers.* 1. Lect. 1. pag. 383, 384. See more there.

* *Verum quis decretorum constantiam ab hæreticis requirat, aut pugnare secum ipsos incredibile censeat, qui ab veritate semel abstracti, novis in dies errorum ambagibus implicantur?* Petavius *De Incarnatione, lib.* 11 *cap.* 1.

Satan hath used the ablest and most refined wits to devise and defend impious novelties against the orthodox faith, as *Arius*, *Sabellius*, *Pelagius* of old, and of late *Servetus*, *Socinus*, [a] *Arminius*.

Arius a subtil sophister, *Nestorius* of a quick wit and voluble tongue.

[a] Jacobus Arminius *vir doctus & acri ingenio, sed qui parum tribuebat Antiquæ Ecclesiæ judicio, nihil Reformata. Epist.* Dav. *Dissertat. de Prædest. c.* 4. Jacobus Arminius *vir ingenii excitatioris, verum cui nihil arrideret, nisi quod aliqua novitatis specie se commendaret. Præfat. ad Eccles. Aff. Synod.* Dordrecht.

Pelagius, *Socinus*, *Arminius* were never charged with want of sobriety in any thing, but their opinions, and I believe their opinions found much the better reception for their exemplary conversation. Dr *Kendals* Answer to *Redemption Redeemed*, c. 1.

It is noted in ancient History, That there was never almost an eminent Heresie or Heretick, but had some special women for the promovers thereof, who often took to themselves the name of Propheteses. *Simon Magus* had his *Helena*; *Carpocrates* his *Marcellina*; *Apelles* his *Philomena*; *Montanus* had two, whom he called Propheteses, to wit, *Priscilla* and *Maximilla*: and *Augustine* frequently mentioneth one *Lucilla*, who was a great ring-leader of the *Donatists*; so it is like the *Nicolaitans* had such a Propheteese, for furthering of their designe.

Mr *Durhams* Lect. 6. on Revel. 2. v. 18. to 30. Mrs. *Hutchinson* in *New-England* a great advancer of Familisme and Libertinisme.

Arius spread his nets by opportunity of his conversation with the Princes sister, and first he corrupted her, then he seduced the world. Dr *Taylors* Great Exemplar, *part.* 2. *Sect.* 12.

We should labour to be stedfast and unmoveable:

1. In all Gospel-truths, Christ came to reveal them, *John* 1. 17. and should oppose all Gospel-errours. 2 Cor. 1. 21.

2. We should labour to be established in the truths called in question in this age; some think that some truths are opposed in every age, 2 *Pet.* 1. 7.

3. In all fundamental truths, that of the Resurrection, 1 *Cor.* 15. *ult.*

We should avoid the company of Hereticks and Seducers, *Rom.* 16. 17. 2 *ep. Joh.* 10. Errour is more catching than vice, and more spreading.

We should constantly oppose six kinds of errour:

1. All such errours, as are contrary to the light of nature, to deny that there is a God, yeeld not to the least doubt that tends to Atheism.

Amongſt all Hereſies, none are more dangerous nor infectious than ſuch as aſſail the ſacred Trinity, God bleſſed for ever.

2. All errours which are deſtructive to Chriſtian Religion. The *Socinians* deny the Deity of Chriſt and the holy Ghoſt, the Satisfaction of Chriſt; the ancient Church would not call the *Arians* Chriſtians. To be a Chriſtian is to believe in Jeſus Chriſt. If he be a meer creature, it's a curſed thing to believe in him, to worſhip him with divine worſhip, to truſt in his bloud, to hope for ſalvation by him.

Mr *Poole's* Plea for the Godhead of the holy Ghoſt. Epiſt. to the Reader.

3. All ſuch errours as deſtroy the Proteſtant Religion.

4. All ſuch errours as deſtroy the power of godlineſſe:

The *Nicholaitans, Carpocratians, Adamites*, and ſeveral other Hereticks, did profeſſedly give themſelves over to a looſe and libidinous life. Community of wives was an Article of their Creed,

1. The *Familiſts* ſay, there is no Hell after death, no Heaven or Hell but within them.

2. The *Ranters* ſay the perfection of a man lies in ſinning, and not being troubled for it.

3. Thoſe which ſay they are above Goſpel-ordinances.

4. The *Antinomians* ſay, God doth not ſee ſinne in his own people; that he was no more diſpleaſed with *David* committing adultery, than worſhipping God in the Temple.

5. *Antiſabbatarians*: the fourth Commandment is the hedge between the two Tables. *Exod.* 16. 28. *Tolle Sabbatum, & tolle Religionem.*

and promiſcuous adulteries were their conſtant practice. Maſter *Willes* on 2 Tim. 3. 1. pag. 279. See more there.

5. All ſuch errours as deſtroy Magiſtracy and Miniſtry. He that would have every one a Magiſtrate, and that would have every one a Miniſter, would have no Magiſtrate nor Miniſter.

6. All thoſe errours which deſtroy the neceſſity, the efficacy, the freeneſſe and peculiarity of Goſpel-grace.

The *Pelagians* which deny original ſinne, take away the peculiarity of Goſpel-grace.

The *Arminians* the efficacy of it, when they ſay God perſwades a man to be converted, but doth not effectually call him; to put the ſtreſſe of mans ſalvation on free-will, not free-grace.

For the means which Satan makes uſe of to draw men to hereſie, ſee Dr *Moſſoms* firſt Sermon upon 1 *Cor.* 11. 19. *pag.* 6, 7, 8, 9. And for preſervatives againſt the infection of Hereſie; See his ſecond Sermon on 1 *Corinth.* 11. 19. *pag.* 19, 20.

See *Euſebius* in the life of *Conſtantine*, l. 3. c. 63.

Conſtantine the Emperour made an Edict touching the meetings of the *Marcionites, Novatians, Valentinians*, and other Hereticks of that age: In which it was enjoyned, That none of them ſhould from thence forth hold any Aſſemblies, and that for the more certain conforming unto his Decree, thoſe Churches or other houſes whatſoever they were, in which they uſed to hold their meetings ſhould be demoliſhed to the ground.

The *Arians* deny Chriſt to be God; the *Seeker* thruſts Chriſt out of his houſe, that is, the Church; the *Familiſts* make as many Chriſts as Saints; the *Antiſabbatarians* deſtroy the day of Chriſt; the *Arminians* the grace of Chriſt.

The Hereſie of the *Anthropomorphites* and the *Euchytæ*, and the Doctrine of the *Chiliaſts*, and *Origen* gelding himſelf, proceeded from the literal ſenſe of ſome texts of Scripture.

Etiamſi hæreſis aliqua in publico Concilio non ſit damnata: Ea tamen ex verbo Dei debet dijudicari atque refutari, juxta illud, 1 John 4. v. 1. Crocii *Syntagma Theol. lib.* 1. *cap.* 10.

It is moſt profitable for Hereſies to be known and diſcovered, which have riſen up in the Doctrine of Faith.

1. That they may be refuted and avoided as rocks by us and others.

2. That

2. That the ſound Doctrine may be better examined and weighed, 1 *Corinth.* 11. 19.

3. That the wickedneſſe of thoſe opinions being diſcovered, the authours of them, and thoſe which fooliſhly have believed them, may be made more odious.

The multitude of errours (which now abound in our Nation) is computed by ſome to be an hundred and eighty. Perhaps many of thoſe enumerated (upon a ſerious ſcanniug) will not appear to be errours; yet the number of them is very great, and too many ignoran perſons (it's to be feared) are ſeduced daily, and drawn into errour.

Errorum vel erroneorum dogmatum monſtra, quæ diverſa apud Anglos hæreſeon ſecta, pro totidem articulis fidei defendunt, jam recenſuit Thomas Edoardus, Londinenſium *Paſtor, & ſummam ex his Collegit ad Centum, & octoginta. Poſt eum, ſed ex eo* Honorius Reggius, *eorum Catalogum Latine Contexuit, homo* Germanus. *In eadem Sparta ornanda elaboravit* Balthazar Lydius, *Paſtor Eccleſiæ* Dordracenæ, *qui Belgice ſcripſit. Et multa etiam de his* Salmaſius *poſuit Defenſionis Capite decimo.* Salmaſij *ad* Miltonum *Reſponſio. Plures hæreticos jam fovet una* Britannia, *quam à mundo condito terrarum orbis alait.* Socinianos, *Tradentes, Puinundos, Rebaptiſtas.* D. Chreytoni *Præfat. ad Hiſt. Concilij Florentini.*

The *Socinians* and new *Arians* have endeavoured to cog us out of our faith. The *Antinomians* of our repentance from dead works. The *Libertines* from our holy life and good deeds. The *Anabaptiſts* from our Orders and Sacraments. The *Brownifts* from our Liturgy and Diſcipline. The *Independents* from our Government. The *Shakers* and *Enthuſiaſts* from our devotions and prayers. Such is their *κυβεία*, their ſlight, their art, their cogging. M^r *Nicholſons* Expoſition of the Apoſt. Creed, Serm. 5.

The particular Errours or Hereſies Alphabetically diſpoſed.

Acephali.

Acephali, that is, without head.

Hereticks ſo called, becauſe they had no one certain head and author of their hereſie, ſay ſome. They denied the properties of the two Natures in Chriſt.

Acephali *ſeu* Acephalitæ, *ſub Anaſtaſio Imp. & Symmacho Romanorum pontifice, exorti ſunt circa Annum Domini* 494. Prateolus *Elench. Alphabet. Omnium Hæreſ. l.* 1, 6. *Ideo* Acephali, *id eſt, ſine capite nominantur, quia, quis primus eam hæreſin introduxerit, non invenitur.* Forbeſ. *Inſtruct. Hiſtorico Theol. l.* 3. *c.* 4. Acephali *dicti ſunt, poſt Concil.* Chalcedonenſe, *quorum Dux* Severus, *quod ſub* Epiſcopis *non eſſent, nullos Epiſcopos haberent neque Presbyteria, negligentes Conventus etiam publicos Sacramentorum. Non verò ait vult* Iſidor. *Hiſpalenſ. l.* 8. Origin. *c. de hæreſibus Chriſtian.* Quod primus eorum, *author ignoraretur.* Althuſij *Hiſt. Eutych. c.* 11. §. 3. *Ex* Acephalorum *qui idem Eutychiani fuerunt, ſecta nova & factio coorta, qui Agnoitarum ab ignorantia, quam in Chriſto fuiſſe dicebant, nomen eſt inditum.* Petav. *de Incarn. l.* 11. *c.* 1.

Adamites.

They ſay they are in as good a ſtate as *Adam* was before his fall.

Some ſay, there were two ſorts of them, one had their name given them by one *Adam*, who lived in the ſecond Century; the ſecond ſort had their name of one *Pickard.*

Whenſoever they met together at Prayers, or on any other publick occaſion, they were naked, and called the place of their meeting *Paradiſe.*

Adamæi, *ſive* Adamiani, *vel* Adamitæ. Adamiani *ſunt hæretici, quos vetus Eccleſia damnavit,* Adamiani *verò dicti ſunt ab* Adamo *primo illo homine, cujus nuditatem & vitæ genus, & puritatem illi ſe imitari putabant, ſed falsò.* Danæus *in* Aug. *de Hæreſ. c.* 31. *Vide* Aug. *de Hæreſ. Hæreticos iſtos ſecum Eccleſias ſuas, ſive latibula potius & cavernas in hypocauſtis extruere. Eccleſiam ſuam Paradiſum eſſe ſtatuunt: ſeipſos verò* Adamum & Evam. Epiphanius *adverſ. Hæreſ. l.* 2. *Tom.* 1. *Hæreſ.* 52. *Nudi veluti ex matre, cum viri ſunt fœmina ſimul conveniebant & aggregabantur, ſicq; lectiones & preces, & quodcunq; tandem aliud perficiebant.* Id. ibid.

Anabaptiſts.

Zuinglius ſometimes cals them Schiſmaticks, and other times Hereticks, D^r *Ames* ſaith they are Hereticks.

Anabaptiſtæ ab iſerato Chriſti Baptiſmo nomen invenere, quod

They that deny baptizing of Infants, are by the juſt Anathema of the Catholick Church confidently condemned for Hereticks. Dr *Jeremy Taylors* Epiſcopacy aſſerted, *p.* 153.

Baptizatos in pueritia, retinent. Praeoulus *Elench. Alphabet. omnium Hæreſ. l.* 1. *c.* 35. *Eſt hæc Anabaptiſtarum ſecta valdè diſſecta. Neque enim doctrina capitibus inter ſe conveniunt, ſed & pro regionum varietate varia ſortiuntur vocabula.* Id. ibid.

Such of them as are only Antipædobaptiſts, and are peaceable, are to be more gently dealt withal.

They are of late ſtanding, began with *Thomas Muncer* in *Germany*.

Originem ſuam debent ſuperiori ſæculo: neque ante id temporis aſſignabitur in univerſâ retro antiquitate, non qui in aliquo forte articulo eandem cum Anabaptiſtis tenuerit ſententiam, ſed vel una aliqua Eccleſia, vel Doctor, qui doctrinæ ſyſtema iſtud tenuerit, quod ipſi ſibi nunc fecere, & ſequuntur. Hornbeck *ſumma Controverſ. Relig. l.* 5. *de Anabapt. Vide plura ibid.*

Vide Alphonſum *de Caſtro adverſ. Hæreſ. l.* 3. *Primum obtinuere nomen Enthuſiaſtarum, prout ab* Enthuſiaſmis *& Cœleſtibus revelationibus ſua paſſim inchoabant. Inde à præcipuo doctrinæ capite,* Anabaptiſmo, Anabaptiſtæ *dicti. Nam omnes, quos in ſuas partes pertrahebant,* Anabaptiſmo, *ut à vulgo & reliquo mundi parte, ipſis ſcilicet abominandâ, ſepararent ac ſanctificarent, initiabant: at ij hoc ipſum à revelationibus ſuis petebant, ſic facere illos debere.* Hornbeck *Summa Controverſ. Religionis, lib.* 5. *De* Anabaptiſmo.

He ſaith there, their opinions are various, as themſelves are; but they are commonly known amongſt us by five Articles.

1. For oppoſing Pœdobaptiſm, their principall and moſt common errour.
2. Defending Anabaptiſm.
3. They deny Chriſts incarnation of the ſubſtance of the Virgin.
4. They forbid all kind of Oaths.
5. They oppoſe the Office of the Magiſtrate.

They are many of them prone to Socinianiſm.

Hornbeck. *Certe eſt Anabaptiſta indoctus Socinianus; Socinianus autem, Doctus Anabaptiſta.*

He ſaith there out of *Zuinglius*, *Doctrina ipſorum ſepties publicis & liberis colloquiis confutata eſt*, and quotes very many, who have wrote againſt their errours.

De Incarnat. Filij Dei, c. 11. *Samuel Ampſingius* a Miniſter of *Harlem* (who hath publiſhed a Book Entituled, *Tres Diſputationes Theologicæ adverſus Anabaptiſtas*) ſaith, the Anabaptiſts have revived the hereſies of *Neſtorius* and *Appolinaris*.

Angelici.

They worſhipt the Angels, whence they were ſo called.

Qui in Angelorum cultum inclinabant. Auguſt. *ad Quodvi &c. cap.* 39.

Antichriſtianiſm.

To call thoſe things Antichriſtian that are not, and thereby make more Fundamentals than Chriſt or his Apoſtles; that errour is the very eſſence and ſubſtance of Antichriſtianiſm, and of the grand Apoſtaſie of the Church, Dr *Mores* Preface to his Explanation of the Grand Myſtery of Godlineſſe.

Of late ſeverall truths in Pamphlets have been called Antichriſtian.

Many alſo now are called Fanaticks with as little reaſon

Baptizing Children.
Frequenting Ordinances.
The Miniſtry.
The Doctrine of the Trinity.
That Magiſtrates ſhould meddle with matters of Religion.
The proving of our Juſtification by our Sanctification.
Meeting-places for worſhip, Churches.

Antinomians or *Antinomiſts.*

Antinomi, *quaſi legem impugnantes, vel legi*

So called, becauſe they hold that there is no uſe of the Law under the Goſpel.

Some ſay the firſt Author of this Sect was one *John Agricola* of *Iſleby*, who ſet forth

forth his opinions 1535. But the first that appeared here, was *John Eaton*, Curate of S^t *Katherines Colemans* Parish in *London*. He writ the Book called *The Hony-comb*, wherein he endeavours to prove, That God does not, nor can not see any sin in justified people.

divina contrarij dicuntur. Prateolus.

Mr *Ruterford* in his Surveigh of the Spirit. Antich. *part* 1. *chap.* 1. saith, The Original of the *Antinomians* seems to be from the old *Katharoi* called *Puritans*, who being justified, affirmed they were perfect, and free from all sin, as the glorified in Heaven.

The name of the party was first taken up from their opposition to the Law; but in my judgement they do more dangerously oppose the Gospell or Law of Grace, than the pure Morall Law. Master *Baxters* Epistle Dedicatory to his Continuation of a Dissertation for Justification of Infidels. In his Inf. Church Memb. *part.* 2. *Sect.* 8. be saith, it is the most dangerous plausible errour that almost ever invaded the Church, insinuating into well meaning minds, under a false pretence of advancing Christ and free-grace.

They say,

First, That the Moral Law is of no use to believers, and not a rule of life.

1. Then there can be no duty nor sin, *Rom.* 4. 15. 1 *John* 3. 4. no duty without a rule, and every sin is a transgression of the Law.

2. It is a great priviledge to be under the Law as a Rule, *Deut.* 4. 8. *Psalm* 147. 20.

3. Then the Image of God would be blotted out, *Heb.* 8. 10. See *Rom.* 2. 13. & 3. 31. 1 *Cor.* 7. 19. against them.

Secondly, That God sees not sin in his people, nor afflicts them for sin.

They urge *Numb.* 23. 21. *Isaiah* 50. 20.

He doth not indeed impute their sins, nor lay their burden upon them: But

1. He sees the sins of his people to be sins, as well as those of other men, else it would argue a defect in his knowledg, to see things otherwise than they are. They are bound also to humble themselves for them; 1 *Cor.* 11. 31.

2. He so sees sin in his children, as to correct them for them, but not to satisfie his justice. It may stand with his everlasting love to chasten his children for sinne here. See *Isaiah* 54. 8. & 27. 8, 9. *Levit.* 26. 41.

3. They tell us that we must look at nothing in our selves, nor fetch comfort from it, and earnestly exclaime against the Preachers of the Gospel, for teaching men to look at any thing in themselves, and to take comfort from the evidence of their graces, and tell us, that we must look to Christ alone, and call all those Legal Preachers or Professors that be not of their mind in this. Mr *Baxters Crucifying of the world*, part. 2. Sect. 24. See more there.

Be in Christ, and sinne if you can.

That God sees sin in justified persons, see Dr *Gouge* on *Heb.* 4. 13. Sect. 78.

They say that a child of God ought not to ask pardon for sin, and it is blasphemy so to do. *David* askt forgivenesse *Psalm* 25. and 51.

The chief Leaders of the *Antinomists* in *England* were *John Eaton*, *Tobie Crispe*, *John Saltmarsh*. Mr *Gataker*, *Rhutherford*, *Hinde*, *Ley*, and *Burgesse*, have well opposed them.

Antisabbatarians.

Such as are against the keeping of any Sabbath, whether the Jewish Sabbath, or Christian Lords-day.

They say all dayes are alike to Christians.

The *Sabbatarians* held that the Jewish Sabbath was still to be kept by Christians.

Aniscripturists.

Aniscripturists will not have the Scripture to be judge in the Controversies of faith, *Isaiah* 8. 20. Nor a rule of their actions.

Antiscripturiani, *totam Scripturam Sacram rejiciunt, dicentes* eundem se spiritum cum Prophetis & Apostolis habere.

Quakers say, God never appointed the Church to be guided by Ink and Paper.

The written Word is of Divine Inspiration, 2 *Tim.* 3. 16. not only the matter, but the Writing. The Prophets and Apostles were guided by the Spirit in writing of it: is a surer rule than a voice from Heaven, 2 *Pet.* 1. 19, 20. *Gal.* 1. 8.

Idcirco omnes libros & eruditionem spernunt, conciones Ecclesiasticas rejiciunt, spiritu solo contenti. Lucæ de Iuda *descriptio Orbis*, &c.

Antitrinitarians.

Antitrinitarians.

An contra Sabellianos & Arianos, & hujusmodi Trinitatis hostes Catholica propugnari doctrina potuit, sine limata & exquisita quarundam rerum notitia; velut quid natura sit, quid hypostasis, persona, essentia, relatio, ac reliqua similia? Petav. *Proleg. In opus Theolog. Dogm. c. 5.*

Who deny the Trinity. See Dr *Mores* Explanation of *The Grand Mystery of Godlinesse*, l. 10. c. 6.

Petavius *Dogm. Theol. Tom. 2. De Trinitate*, c. 6. saith, *Pluto* was the Author of all the opinions against the Trinity.

Anthropomorphites.

Anthropomorphitæ primum exorti sunt in partibus Ægypti, tempore Theodosij majoris, qui cum Arcadio & Honorio filiis, tribus annis imperium tenuit & Syricij summi pontificis, Anno Domini 395. Prateolus. *De* Anthropomorphitis *scripserunt* Epiphanius *hæres.* 70. *&* Aug. *hæres.* 50. *&* Socrates, *l.* 8. *Hist. Eccles. c.* 7. *&* Sozom. *l.* 8. *c.* 11. *&* 12. *&* alij. *Putabant Deum esse Corporeum, & humanam habere figuram & crassè interpretabantur loquutiones illas metaphoricas in sacris literis, ubi Deo tribuuntur oculi, pedes, os, manus, &c. Et hominem creatum ad Dei imaginem secundum lineamenta corporis exponebant, itidem ut Patribus conspectum Deum oculis corporeis etiam secundum divinam substantiam putabant, & hinc dictos esse* Anthropomorphianos *scribunt*, Socrates *l.* 6 *c.* 7. *&* Sozom. *l.* 7. *c.* 12. Forbes. *Instruct. Hist. Theol. l.* 1. *c.* 36.

A sort of Hereticks, proceeding from one *Audæus*, by birth a *Syrian*, but living for the most part in *Ægypt*, who miserably mistaking many Texts of holy Scripture, conceived and taught that God was made of humane shape, and had the same members that men have.

They misinterpreted that place, *Gen.* 1. 26. See *Porters God Incarnate*, lib. 3. cap. 5.

Apollinaristæ or Apolinarians.

Apollinaristæ, *vel* Apollinariani *dicti sunt, ab* Apollinari viro Laodiceno, *qui imperante* Valentiniano Cæsare, *& summum* Romanæ *Ecclesiæ pontificatum agente* Damaso Hispano, *circiter Annum Domini* 377. *insignis habebatur.* Prateolus. *Constat, omnes propemodum hæreses, quæ verum, & Catholicum Incarnationis dogma labefactare conata sunt, ex* Apollinaris *fonte fluxisse.* Petavius *De Incarnat.* lib. 1. cap. 6.

Of whom *Apollinaris* junior, was the ringleader. See *Socrates* his *Tripartit Historie*, *l.* 5. *c.* 44.

He held,

1. That Christ in his Incarnation did assume a body without a soul.

Ex omnibus, præcipuum ejus fuisse decretum illud, ac sectæ caput videtur; animam in Christo propria carnisse mente, & hujus vicem supplevisse divinitatem verbi. Petav. *De Incarnatione*, *l.* 1. *c.* 6.

2. He brought that body with him from Heaven.

3. That sin is part of a mans essence.

This Heresie was condemned in the second Oecumenicall Councel celebrated at *Constantinople*, where it was determined, that Christ was compleat and perfect man.

They would not professe two Natures in Christ, because they feared, least either they should adore both, and so honour the creature equally with God, or honour only one, and leave out the other.

Apostolici.

They would have no possessions, but approved voluntary poverty.

Ariani.

Arius (ut inquit Philastrius) *ab* Ario Alexandriæ *urbis Presbytero, auctor fuit hæresis Arianæ, quæ malè auspicatum ab auctore nomen adepta.* Petav. *De Trinitate l.* 1. *c.* 7. *Vide plura ibid.*

So called from *Arius*, a Priest of *Alexandria*, of whom see *Althusij Hist. Eutych. Prælud.* 1. Porters *God Incarnate*, l. 2. c. 5. p. 14, 15.

The

The Hereſie of *Arius*, the greateſt that ever was in the Church; the labours, troubles, and conſtancy of *Athanaſius* againſt this Hereſie of greateſt note, and moſt glorious of any Confeſſor that ever the Chriſtian Church had before or ſince. Dr *Rogers* Proteſtants faith profeſſed in all ages, *chap.* 12. See Mr *Durhams* on *Rev.* 8. 5, 6, 7. Lect. 2d *p.* 420, 421.

They denied the equality of the Son with the Father, in reſpect of the divine nature, they alleadged for the confirmation of their errour, *Prov.* 8. 22. and *Col.* 1. 15. which places *Athanaſius* learnedly explained, and took off their Objections.

The firſt place is corruptly tranſlated created for poſſeſt and had; ſo Chriſt himſelf interprets it, *John* 17. 5. they urged alſo *Marke* 13. 32. *Luke* 2. *ult. John* 11. 34. Thence inferring, becauſe Chriſt was ignorant of the day of judgment, and many other things, as man, and as the Sonne of God, therefore he was not conſubſtantial to his Father. The Orthodox Fathers ſay, thoſe places are to be underſtood of Chriſt, in reſpect of his Humane, not Divine Nature.

The Orthodox Chriſtians uſed this Doxology, *Glory be to the Father, and to the Sonne, and to the Holy Ghoſt.*

The *Arians* ſaid, *Glory be to the Father, by the Sonne, in the Spirit.*

Ariani ab Ario in eo ſunt notiſſimi errore, quo Patrem, & Filium & Spiritum Sanctum nolunt eſſe unius & ejuſdem naturæ atq; ſubſtantiæ, aut ut expreſſius dicatur, eſſentiæ, ſed eſſe Filium Creaturam: Spiritum verò Sanctum Creaturam Creaturæ, hoc eſt, ab ipſo Filio, creatum volunt. Auguſt. *de hæreſ. ad* Quod-vult-Deum, *c.* 49. *Magnum univerſalis illius apoſtaſiæ, quæ poſtea ſequuta eſt, & non tantùm Antichriſtianiſmi, ſed etiam Mahumetanici Regni, quod nunc exadificatum eſt, fundamentum videtur eſſe Arianiſmus, quo nec tetrior hæreſis, nec diuturnior, nec etiam plauſibilior reperta unquam à quoquam fuit. Unde Antichriſti principium ab Hilario Arius nominatur.* Danæus *de Origine Hæreſ. Arianorum. Vide plura ibid. Ex quo primùm excitatum eſt ab inferis horribile portentum hæreſi nefandæ; etſi debilitari interdum, & ad tempus comprimi potuit: nunquam ſic eſt extinctum, & oppreſſum, ut non modò his, modò illis in locis ſumarent ejus reliquiæ: ac parte ſui aliqua rem Catholicam infeſtam, atq; exercitam haberent.* Petavij *Dogmata Theol. Tom.* 2. *c.* 1. *Præfat. De Trinitate. Vide plura ibid. Et Tom.* 4. *De Incarnat. l.* 6. *c.* 3.

Epiphanius (though otherwiſe moſt diligent) erred (ſaith *Petavius*) in the deſcription of the *Arian* hereſie. He thought that *Arius* died before the Councel of *Nice*, in which he is refuted by the conſent of all Writers. He being alive was condemned by the Synod, and by *Euſebius* his help being reſtored after ſome years, he died at *Conſtantinople*; as *Socrates*, *Ruffinus*, *Theodoret*, *Sozomen*, & *ante omnes Athanaſius* relate. See *John* 10. 30. & 17. 23. & 14. 11.

Ingemuit totus orbis, & Arianum ſe eſſe miratus eſt. Hieron. *adverſus* Luciferianos.

When the *Arians* alleadged *Joh.* 17. 3. againſt the Divinity of Chriſt, inferring thence, that by the word alone, the Son was excluded from this true and ſoveraign deity. The Fathers anſwered, That it behoved to underſtand the excluſion ſignified by this Word, according to the purpoſe and ſubject of what there was ſpoke, which was only to exclude falſe Gods, and found out according to the opinion of Gentiles.

The *Arian* Hereticks (ſaith *Zuinglius*) continued 35. or 37. years, yet at laſt it was extinguiſhed.

Ariani, ſub auſpiciis Conſtantini *Imperatoris, quando concilijs adeundis vix jumentorum ſuccifi poplites ſufficiebant, orthodoxis in aliqua civitate conſidentibus, in eadem, ſed cæteris diverſis conciliabula oppoſuere: at acta ab orthodoxis promulgata, pro Ariana ignava poſteritas ſumat, vel Ariana pro orthodoxis. Ita duo ſimul Concilia Sardica, Niceæ, Arimini Concilia, tum celebrata memorantur.* Doctoris Creyghtoni. *Præfat. ad Hiſt. Concilij Florentini. Etenim quicquid hæreſeon, opinionumq; falſarum primis illis Eccleſiæ temporibus emerſit, ac præſertim Ariana tota perfidia; ex illo* Platonicorum *Commento cauſam & originem accepit.* Petavij *Theol. Dogm. De Trinitat.* lib. 1. cap. 1. *Vide plura ibid.* Nothing that ever happened in the Chriſtian Church is more frequent in Eccleſiaſtical Hiſtories, in Fathers, in Councels, than that *Arius* was condemned in the *Nicene* Councel, and the more full Explication of the Apoſtles Creed, was made in that Councel, only to exclude and condemne *Arius*, which Explication is commonly called the *Nicene* Creed. Doctor *Rogers* his Proteſtant Faith profeſſed in all Ages, *cap.* 10.

Arminians.

So called from *James Arminius* Profeſſor of Divinity at *Leyden* in the *Low Countries*, whoſe name at firſt was *Jacobus Hermanni*, which he changed into *Arminius*, ſaith *Hornbeek*, *Summa Controverſ. Relig. l.* 8. *De Remonſtrantibus*. They are called alſo Remonſtrants, from a Remonſtrance offered by them to the States of *Holland*.

They

They revived the Hereſie of *Pelagius*, who lived in the dayes of the Emperours *Arcadius* and *Honorius*, and held that men by nature might fulfill the whole Law of God. They deny Predeſtination, by ſaying, that it is only the will of God to ſave them that believe and perſevere, and that there is no other decree of Election, contrary to *Acts* 13. 48. & *Epheſ.* 1. 4. *Rom.* 8. 30. They ſay, Election is of faith, not of perſons.

Dr *Heylins Hiſtoria Quinq. Articularis*, cap. 5. See his Animadverſion on the tenth book of the Church-Hiſtory of *Britain*.

Arminius dying in the year 1609. the heats betwixt his Scholars, and thoſe of the contrary perſwaſion were encreaſed. The breach between them growing wider and wider, each ſide thought fit to ſeek the countenance of the State, and they did accordingly; for in the year 1610. the followers of *Arminius* addreſſe their Remonſtrance, (containing the Antiquity of their Doctrines, and the ſubſtance of them) to the States of *Holland*, which was encountred preſently, by a *contra*-Remonſtrance, exhibited by the contrary Party: from hence the name of Remonſtrants, and *contra*-Remonſtrants, ſo frequent in their Books and Writings.

Vide Orationem Doctoris Kendall *de Doctrina* Neopelagiana.

The *Neo-pelagian* Doctrine is an enemy to Chriſtian faith, piety, comfort.

The *Pelagians* of old, and the *Arminians* of late, talke much of the Soveraignty, Virginity, and Liberty of mans Will; what ſhipwrack it alone, hath eſcaped in the fall of man, and of the ſufficiency of a moral ſwaſion, to mans converſion; as if God needed to do no more to ſave us, than the Devil to damn us: of all the faculties in the ſoul, thy will is the worſt.

There are five Points which they hold, to be ſeen in Dr *Heylins Hiſtoria Quinqu. Articularis*, par. 1. cap. 5.

Thoſe five Articles of the Remonſtrants do exalt mans freewill.

In the firſt Article, God is ſaid to have choſen them which would believe, obey and continue in faith and obedience.

In the ſecond, it is affirmed that Chriſt obtained reconciliation with God, and remiſſion of ſins for all and every one, if by faith they be able to receive theſe his benefits.

In the third and fourth Article, the efficacy of converſion depends upon mans will, ſo that it is efficacious to converſion if a man will, and inefficacious if he will not.

In the fifth Article, perſeverance in faith is aſcribed to mans will, which is derogatory from the Fathers free Election, the Sons Redemption, and the Holy Ghoſts Converſion.

Review of *certamen Epiſtolare*, by *Theophilus Churchman*, p. 100.

The Articles as they were at firſt compoſed, have ſomething in them againſt *Arminianiſme*, which is not to be found in them as now they are Printed. Thoſe of *Ireland* 1615. do oppoſe *Arminianiſm*, and Bp *Uſher* was the chief compoſer of them. They agree with thoſe of *Lambeth* 1595.

See Dr *Heylins* Appendix to his *Eccleſia Reſtaurata* of Free-will and Grace; And Mr *Hamiltons* Anſwer to Dr *Pierſon* about Reformation of the Doctrine of the Church of *England*.

None can come unto Chriſt, unleſſe it be given unto him, and unleſſe the Father draw him. And all men are not ſo drawn by the Father, that they may come unto the Son; neither is there ſuch a ſufficient meaſure of grace vouchſafed unto every man, whereby he is enabled to come unto everlaſting life.

Browniſme.

Robertus Brownus *Cantabrigienſis in Theologia tyro, à quo novi ſectarij* Browniſtæ *dicti.* Camd. *Annal. par.* 3. p. 347.

Robert Brown, the Father of the *Browniſts*, was the firſt that did ſeparate himſelf from our Reformed Church of *England*, and he ſaid, That we had not a Church, a true Church. He went into *France*, and being at *Geneva*, he ſaw the Sabbath much profaned, and the Wafer-cake given in the Sacrament inſtead of bread; whereupon he began to think better of the Church of *England*, and returning home, he became Paſtour of a place called *a Church*, a Village in *Northamptonſhire*.

That Church, Miniſtry and Sacraments, where Chriſt Jeſus his holy Spirit is

Eccleſia Anglicana doctrinam fidei ſervat integram, 1 Tim. 3. 15. Eph. 2. 20. *Ille fructus doctrinæ illius cernitur, ut progignat quotidie veros fideles, ſanctos, quin & confeſſores, Martyres innumeros.* Hornb. *Sum. Controv.*

graciouſly,

graciously, effectually, and savingly present, can no more be denied the name of a true Chruch, than that man can be denied the name of a true man, who eateth, drinketh, walketh, speaketh, reasoneth, and performeth all the operations of sense, motion, and understanding; we may feel in our selves the power and efficacy of our Ministry and Sacraments.

John Robinson wrote a Book in justification of separation against *Bernard. Hornbeck* saith, he was the Author of *Independentism.*

Francis Johnson and *Henry Ainsworth* put forth a Confession, but afterwards there arose such a contention between them, that they excommunicated one another.

Carpocratians.

From *Carpocrates*, He taught (saith *Eusebius*, lib. 4. cap. 7.) that Christ was a meer man, born of *Joseph* and the Virgin *Mary*, after the manner of others.

2. That the world was not created by God, but by Angels.
3. He denied the Resurrection of the body.
4. He rejected all the Old Testament.

Carpocratiani seu Carpocratitæ, à Carpocrate quodam hæretico dicti sunt. *Aug.* & *Prateolus.* Carpocrates fuit principium Gnosticorum auctor, perinde ac *Simon* ille Samarites *Magus*, ut præter *Iraneum*, *Epiphanium*, & *Theodoretum*, *Tertullianus* affirmat, atque inter cætera Jesum ex *Josephi* & *Mariæ* conjugio cæterorum more progenitum asserit. *Petav. Theol. Dog. Tom.* 4. de Incarnat. *l.* 1. *c.* 2.

Cathariſts.

This name was challenged by themselves.

First, They held a State of perfection in this life, and boasted of themselves that they were pure, and gloried in their merits.

Secondly, They denied repentance to them, who after Baptism denied the faith through infirmity or fear of persecutions.

Thirdly, They condemned second marriages, and after Baptism, detested them as adultery it self, but in this they did not all agree.

Fourthly, They re-baptized those which after Baptism did slip or publickly offend: for they acknowledged no other means to reconcile man to God in the Church, but Baptism.

Cathari appellari voluerunt, id est, puri, propter munditiam, quam superbissimè & arrogantissimè jactabant; utpote qui sese dicerent sine peccato esse: Ideoq; omittebant il-

lud orationis Dominicæ, *Dimitte nobis debita nostra*, eo quod nulla peccatorum venia opus haberent. *Prateolus.* Cathari idcirco dicti sunt, quòd se reliquis vita moribusque puriores esse jactarent. *Danæus* in *Aug.* de Hæres. Vide *Aug.* de Hæres.

Circumcellions.

So called from certain *Celles* where they lived, a cruel sort of Heretick.

Circumcellliones, genus hominum agreste & famosissimæ audaciæ; non solùm in alios immania facinora perpetrando, sed nec sibi insana feritate parcendo. *Aug.* de Hæres. Ad *Quod-vult-Deum*, *c.* 69.

Collyridians.

Worshipped the Virgin *Mary*, and offered Cakes to her, as the *Jews* did to the Queen of Heaven.

I am partly of opinion, that the Church of *Rome* is not willing to call the *Collyridians* Hereticks, for offering a Cake to the Virgin *Mary*, unless she also will run the hazard of the same sentence, for offering Candles to her. Dr *Taylors Liberty of Prophesying*, Sect. 2.

Collyridiani indè dicti sunt, quòd statâ quadam die anni, Collyridem Virgini *Mariæ* offerrent in sacrificium, illam ultra decorum glorificantes. *Epiphanius.*

Donatists from *Donatus.*

Donatista seu Donatiani à Donato quondam Cascnsio, qui contra Cecilianum bellum movit, primùm dicti sunt, vel ab alio Donato Carthaginis *Episcopo qui tempore* Constantij *Imperatoris & Liberij papæ floruit, circa annum Dom.* 358. Præcolas *de Schismate Donatistarum. Vide* Forbes. *Instruct. Historico. Theol. lib.* 14. *cap.* 4.

His Heresie was, that the Church of Christ was only in the South-part of the world, in *Africa*, and no where else, misapplying that *Cant.* 1. 7. and that true Baptism was only there.

See Dr *Bramhals* Replication to the Bishop of *Chalcedon*, c. 2. p. 80.

Mr *Baxter* (of Conversion, *chap.* 1. *Sect.* 14.) shews the original of the *Donatists*, Because a Bishop was but Ordained by one that had been a Sonne of a Traditor of the Bible, they separated from him, and from all the Church that held communion with him, for his sake.

Austin long contending with this pernicious Errour, at last overthrew it.

The *Donatists* were most desirous of death, for defending their Heresies.

Dr *Cosins* Scholastical History of the Canon of the Scripture, *c.* 7.

They were divided into divers Sects, of which the *Circumcellions* were one, a Sect more noted than the rest, and so called, from ranging up and down the Countrey where they lived (in *Africk*) and setting up their Cells abroad in the Fields every one, at first like *Eremites* by themselves, and afterwards taking in their women to *Cohabite* there among them. A sort of people, they were so furious, and full of mischief and violence, both to themselves and others, that they did not only set upon those who chanc'd at any time to pass by that way, and come within their reach, (making no conscience to murther them, if they found them not to be of their Party) but many times also they would lay violent hands upon their own persons, and either murder themselves, or threaten other persons with present death, if those persons would not do it for them, when they were in danger to be taken, and punished by the Law, which the secular Power had then made against them; this they called their Martyrdome, teaching and exhorting all their followers, rather to destroy themselves, or to kill one another, then to suffer any publick shame or punishment, as common Malefactors.

Ebionites.

Ebionitæ à quodam Ebione *secundo sæculo orti sunt, circa annum Domini* 80. Præcolus. *Duplex Ebionitarum factio fuit. Nam alij merum ac simplicem hominem asserebant esse Jesum, atque à Joseph o Mariaque genitum. Alij è sancto Spiritu & Virgine susceptum ita fatebantur, ut Deum ac verbum esse ante exitisse antea negarent.* Euseb. *lib.* 3. *cap.* 21. Origenes *contra* Celsum, *Tom.* 2. Petav. in Epiphan. *de Hæres.*

From *Ebion* the disciple of *Cerinthus*, *Qui superiorum omnium hæresium venena collegit*, saith *Epiphanius*.

1. They affirmed that Christ was a meer man, begot by natural generation.

John wrote the Gospel against *Ebion*, and declared Christs Divinity.

2. They joyned the Law and Jewish Rites, and Circumcision together with the Christian Profession.

They rejected all the Epistles of S[t] *Paul*, upon pretence, he was an enemy to the Law of *Moses*.

3. Of the four Gospels, they only received *Matthew*.

Symmachus, who turned the Bible into Greek, was once the Ring-leader of this Sect.

These Hereticks were the most ignorant of the Christian Religion, whence they are called by an Hebrew name *Ebionim*, that is, poor and indigent, because of their little knowledg of holy things. *Faustus Socinus De auctoritate Scripturæ*, c. 4. *Irenæus* l. 1. *adversus hæres.* c. 26. & *Eusebius* l. 3. *Hist. Eccles.* c. 27. have written fully of them.

Enthusiasts.

Enthuſiaſts.

I dare pronounce with a loud voice afore-hand, that if ever Chriſtianity be exterminated, it will be by *Enthuſiaſme*. Dr *More's* Preface to his Explanation of the grand myſtery of Godlineſſe. See his Book alſo *Lib.* 16. *cap.* 3. and his *Enthuſiaſmus Triumphatus.*

Enthuſiaſtæ Valentis *Imperatoris & Damaſi ſummi* Romanorum *antiſtitis temporibus exorti ſunt, circiter annum Domini* 380. Prateolus. Ementitus Enthuſiaſmus *eſt, quando quis ſuis opinionibus, doctrinæ, aut factis extra ordinarium divini Spiritus pratendit & mentitur afflatum cœleſteſque revelationes. Cujuſmodi homines quovis tempore fuerunt varij, qui viſiones & ſomnia, allocutiones ſeu Angelicas, ſeu divinas, & revelationes cœleſtes jactarunt.* Hornbeeck *Summa Controverſ. Relig. l.* 6. *De* Enthuſiaſ. *& Libert. Vide plura ibid.*

They allegorize the Scriptures into a meer moral or myſtical ſenſe.

They ſay, That all of the true Church have ſuch underſtanding of the myſteries of Godlineſſe, and that by immediate inſpiration and revelation, as there is no need of any Miniſtry. On this ground, they cry out againſt Schools of learning, Colledges, Univerſities, Arts, Tongues, and other means of attaining knowledg. From this proud conceit they are called *Enthuſiaſts.* Dr *Gouge* on *Heb.* 8. 10. *Sect.* 71.

The *Enthuſiaſts*, who pretend ſo much that Spirit which God never gave them, and upon this pretence boaſt themſelves to be ſpiritual men, judging all, and to be judged of none, as they uſe to abuſe the Scripture, are enemies to all Government, and their Doctrine tends to the diſſolution of all order Eccleſiaſtical and Civil. *Lawſon* againſt *Hobbes* Chap. 3.

He received the Goſpel by revelation.

Revelations properly are either prophetical, of things future, as the *Revelation* of *John*; or elſe Doctrinal, as the Revelation of *Paul*, and what God would have us believe and practiſe.

1. What ever Revelation leads you to believe or practiſe any thing contrary to the written word is a diabolical deluſion.

2. If it be beſides the Word, and cannot be made out of the written Word, it is a deluſion, *Gal.* 1. 8.

3. If it leade you to contemn the written Word, it is from the Devil.

Euchitæ, Meſſalians, or *Orantes.*

Hereticks who were wholly given to prayer, neglecting in compariſon of it all that which is moſt important in Chriſtian Religion to ſalvation, not excepting Baptiſm it ſelf.

Eutychians.

The *Eutychians* who confounded two Natures in Chriſt. So named from *Eutyches*, of whom ſee Dr *Prideaux* his *Synopſis* of Councels, *ch.* 1.

Eutychiani, *vel* Eutychetæ, *ab* Eutichete *vel* Eutychio Conſtantinopolitano *abbate dicti ſunt, qui* Theodoſii 2di *Imperatoris, & Leonis hujus nominis primi* Romanorum *pontificis temporibus emerſerunt, circa annum Domini* 443. Prateolus. *Vide* Petav. *de Incarnat. l.* 1. *c.* 13, 14, 15, 16.

Eutyches was not the firſt, but only the more famous Author of his Hereſie. *Vide* Althuſii *Hiſtor.* Eutychianam. *c.* 11.

Petavius ſaith, there are three hainous offences of the *Eutychian* hereſie:

1. That he denied, that the fleſh of Chriſt was taken from the Virgin.
2. He affirmed, before the Union there were two Natures.
3. He acknowledged only one Nature in Chriſt after the Union.

1. *Poſt adunationem una tantum in Chriſto natura.*
2. *Corpus Chriſti de Cœlo deſcendit, non de ſacro* Mariæ *Virginis corpore aſſumtum.* 3. *Divinitas Chriſti paſſibilis eſt.* Althuſ. *Hiſt.* Eutych. *cap.* 11. *Sect.* 4.

He ſaith, That no hereſie did ſpread more, and continued longer in the Eaſt, it being yet in *Alexandria*, *Ægypt* and *Æthiopia*. *Si aliqua, certè hæc hæreſis* Eutychiana *longè lateque diffudit virus peſtilentiſſimum.* Althuſ. *Hiſt.* Eutych. *cap.* 2. *Sect.* 3.

As there was never Hereſie that ſo grievouſly wounded the Church of God, as that of *Eutyches* (except perhaps *Arianiſm*) ſo was no part of the Church ſo deadly wounded by it as that of *Ægypt*. *Purchas* Pilgrim. 1. part. *l.* 1. *c.* 13.

Eutyches was condemned in the Oecumenical Counſel of *Chalcedon, anno Domini* 451. *Vide* Althuſii *Hiſtor.* Eutych. Sect. 11. c. 11.

The *Eutychian* Hereticks denied the Natures of Chriſt to be united in one Perſon, that is, they denied him to be both *God* and *Man*, ſaying, his *Humanity* was taken into his *Divinity* after his Aſcenſion.

The Fathers diſputing againſt them, ſay, The ſubſtances remain entire, though joyned in the Perſon.

Althuſius in his fifth and laſt Section of his Book before-quoted ſaith, The *Papiſts* and *Calviniſts* charge their Church with *Eutychianiſme*, and labours to vindicate the *Lutherans* from it. He ſaith, it was *Eutyches* his errour, to acknowledge onely one Nature in Chriſt. This is our Doctrine, we believe in Jeſus Chriſt the true Sonne of God, and the true Sonne of *Mary*; we believe that there are two Natures in Chriſt, and that they abide in him.

Familiſts.

The Authour of which Sect was one *David George* of *Delph*, after him one *Henry Nicholas* born in *Amſterdam*.

They ſay, Grace is Chriſt himſelf working in us; it is not we that repent, but Chriſt; they deny all habits of grace. See *Rom.* 8. 26. *Jude v.* 20. There is ſomething created in us, *Pſalm* 51. The ſeed remaining, 1 *John* 3. 9. called the *new man*, the *new creature*, the *good treaſure*, Matth. 12. 33. elſe our defects would be charged on the Spirit. At firſt converſion we were objects of grace, after we are inſtruments of grace.

The *Familiſts* deny:

1. The Humanity of Chriſt. A *Seeker* hath written well againſt them in a Book ſtiled, *Hallelujah to the Son of* David.

2. That the Scripture is a Rule of Faith, and our converſation. They talk much of the light within them; the Word and Spirit go together, *Iſa.* 59. two laſt verſ. *Pſalm* 119. 105. The Law without me, the Scripture. It is

1. A Rule, therefore called canonical.
2. A compleat Rule, 2 *Tim.* 3.
3. An unerring infallible Rule.
4. A bleſſed Rule, makes all thoſe bleſſed that obey it, *Galat.* 6. 16. See Dr *Mores* Explanat. *&c. l.* 8. *c.* 12.

The Primitive Church was ſoon corrupted by *Familiſts* and *Libertines*, as the Epiſtles of *Paul*, *James*, *Peter*, *John* and *Jude* ſhew.

They dream of ſome dayes of the Spirit, wherein we ſhall have a greater light than is in the Scriptures; they fancy the time of the Law to be the dayes of the Father; the time of the Goſpel to be the dayes of the Sonne; and the latter end of the world to be *Seculum Spiritus ſancti*, as the *Weigelians* phraſe it. The holy Ghoſt was never more glorioufly poured out than at Chriſts aſcention, *Acts* 2. 17.

The *Family of* [a] *Love* affirm, That the Elect and Regenerate ſin not. But as long as original ſin is in them, they do and ſhall ſin.

Though the depth of the myſtery of *Familiſme*, and I doubt of *Quakeriſme* too, be that which every good Chriſtian ought from his heart to deteſt and abhor, namely, *The ſlighting, nay, I may ſay, the utter rejecting of the Perſon of Chriſt, as to his Humane Nature, with all his Offices aſſigned to him by his Father*; yet this is an *Arcanum* that is kept hid from their *Novices*. Dr *Mores* Preface to his Explanation of the Grand Myſtery of Godlineſſe.

[a] *Sectatores Familiæ amoris ſive Dominio charitatis. Vide* Camdeni *Annales rerum Anglicarum, parte prima, p.* 301.

He

He ſaith there alſo, *Familiſme* is no Sect at all, of Chriſtians, but a total Apoſtaſie from Chriſtianity. See his Book *l.6. c.*18,19.

Love is the badge and cognizance of all Chriſts faithfull members. It is the fulfilling of the Law, and hath filled almoſt every page of the Goſpel, and all the writings of the Apoſtles, *Gal.*5,6,13,14. In thoſe later verſes, this *Law of Love* is ſo carefully deſcribed, that the abuſe of this to Luſt and Libertiniſm is plainly excluded, againſt ſuch as talk ſo much of Love, and are but Libertines at the bottom. See 1 *John* 5. 2. & 4.10,11,20. *Epheſ.*4.31. *Col.* 3.12. 1 *Pet.* 1.22. 2 *Pet.* 1.5. 1 *Cor.*13.4,5,6,7,8.

Gnoſticks, or *Knowers.*

Illuminate men who gloried of a light within them.

*Irenæus l.*1. *adverſus hæreſes c.*24. makes *Carpocrates* to be the author or chief of them.

Gnoſtici *propter exſellentiam ſcientiæ ſic ſe appellatos eſſe, vel appellari debuiſſe gloriantur.*

They were called *Borboritæ* for their great filthineſſe which they were ſaid to exerciſe in their holy duties.

Cum ſint ſuperioribus omnibus vaniores atq; turpiores. Nonnulli eos Borboritas *vocant, quaſi* Cænoſos *propter nimiam turpitudinem quam in ſuis myſteriis exercere dicuntur.* Aug. *de Hæreſ. c.*6. *Hæreticorum fax illa & ſentina.* Montacut. *Antidiat.*

Tertullian publiſhed his *Scorpiacum* againſt them. It was their hereſie, that it was no matter how men lived, ſo they did but believe aright.

Which wicked Doctrine *Tatianus* a learned Chriſtian did ſo deteſt, that he fell into a quite contrary, *Non eſt curandum quid quiſque credat, id tantum curandum eſt, quod quiſque faciat.* And thence came the Sect *Encratites:* Both theſe hereſies ſprang from the too nice diſtinguiſhing the faith from the piety and good life of a Chriſtian: They are but one duty. Dr *Taylors Liberty of Propheſying, Sect.* 2.

This was the ground of the *Gnoſtick* Hereſie, or rather Apoſtaſie, the fear of perſecutions.

Paul, Peter and *Jude* fore-told, that there ſhould ariſe a Sect of vile men, who ſhould be enemies to Religion and Government, and cauſe a great Apoſtaſie, which happened in the Sect of the *Gnoſticks*, which thoſe three Apoſtles and *John* notoriouſly and plainly do deſcribe.

Dr *Taylors Ductor Dubitantium. l.*1. *cap.*4.

Helvidians.

They were called *Antidicomarianitæ*, becauſe they oppoſed the perpetual Virginity of the Virgin *Mary*. For they affirmed, That ſhe had children by *Joſeph* her husband after the birth of Chriſt; and this they would prove from *Mat.* 1. *ult.* & *John* 2.12. & 7.3.

Helvidiani *exorti ab* Helvidio, *ita Virginitati* Mariæ *contradicunt, ut eam poſt Chriſtum alios etiam Filios de viro ſuo* Joſeph *peperiſſe contendant: ſed mirum ni iſtos prætermiſſo* Helvidii *nomine,* Antidicomarianitas Epiphanius *appellavit.* Aug. *de Hæreſ. ad* Quod-Vult-Deum, *c.* 84.

Herodians.

They were ſo called from *Herod* the King of the *Jews*; they thought him to be the *Meſſiah.*

Matth. 22.

Herodiani *ab* Herode *Rege Judæorum ita appellati; iſti* Herodem *Regem* Judæorum *percuſſum ab Angelo, ipſum ut Chriſtum ſperantes expectant.* Philaſtrius *de hæreſ.*

Jovinians of *Jovinianus.*

He held, That they who have a full and perfect faith, when they are regenerate by Baptiſm, cannot ſin any more after Baptiſm.

Levellers.

Levellers.

Some would level mens

1. Perſons: They ſay under the Goſpel all men are equal, and there ought to be no diſtinction (ſay they) of Maſters and Servants, Superiours and Inferiours, Magiſtrates and Subjects.

The fifth Commandment ſhews a diſtinction. The Apoſtles in all their Epiſtles ſet down the diſtinction between Inferiours and Superiours, Magiſtrates and Subjects, and ſhew their duties.

Chriſtian Religion teacheth men to be good, but takes not away the diſtinction.

Object. Gal.3.28.

Anſw. There is no difference as to divine acceptation, but in civil reſpects there is.

2. Eſtates. There ſhould be no propriety (ſay they) but every man ſhould be as rich as his brother. *Plato* and *Lycurgus* brought in a community of Eſtates and Women. They would have their Eſtate brought into a common treaſury, and none ſhould have right to his Eſtate more than another. Under the Goſpel there ought to be a community of goods. See *Acts* 2.44,45. & 4.32.

There are diſtinct Dominions, rights, and proper intereſts in temporal things. How elſe can there be thefts, buying and ſelling, giving or receiving, borrowing or lending?

2. This right and proper intereſt in temporal things, is not founded in grace, *Dominium rerum temporalium non fundatur in gratia*, Deut.2.5,9,19.

The community in uſe among the Church of *Jeruſalem*, was free, not compulſive, *Act.*5.4. Not of propriety but uſe, *Acts* 2.45. they could not have given and diſtributed as men had need, if they had not been owners.

Act.12.9. The houſe of a Tanner. *Lydia*'s houſe, Act.16.

1. It was a limited, not abſolute community, therefore all did not part with their houſes, they ſold ſome part of their poſſeſſions.

2. This was not practiſed in other Churches, not in the Churches of the *Gentiles*, Rom.12.13. 1 Cor.16.1,2.

Mr *Farindon* in his 6th part, 26th Sermon on *Micah* 6.8. ſaith, Humility is the beſt *Leveller* in the world, and there need none but this.

Libertines.

So called *à libertate Evangelica quam prædicant.*

A prophane and curſed Sect of wicked men.

Libertini *noſtri ab abuſu libertatis hujuſq; profano prætextu dicuntur, qui nullis verbi divini regulis, nulli diſciplinæ Eccleſiaſticæ, aut profeſſioni uſtrictos ſe opinantur; ſed Spiritus ſui arbitrio vivendum eſſe.* Hornbeeck *Summa controverſ. Relig. l.6. de* Enthuſiaſ. & Libert. *Vide plura ibid.* They are therefore called alſo *Quintiniſta.*

The founders of this Sect of the *Libertines* were *Coppinus* and *Quintinus*, both *Flemmings* and Papiſts: ſo *Calvin* in his excellent Tract againſt them. This Sect began *anno* 1529.

They abuſed the Scripture it ſelf againſt the Scripture, pretending that ſentence of *Paul*, 2 Cor.3.6. as if *Paul* by the letter underſtood the Scripture, but by the Spirit, internal Revelations out of the Scripture; or Allegories which any one may invent or feign; whereas that place is not to be underſtood of the whole Scripture, but of the Law, neither of the Law abſolutely, but as it is ſeparated from Chriſt and the Goſpel by men, which will be juſtified by it, which alſo kils not by it ſelf, but as it convinceth men of ſinne, which alſo is from God. See *Gal.*5.13.

When a reverend Doctor in Divinity did mildly reprove ſome *Libertines* for their licentious life, they did produce, 1 *Cor.* 6.9. (being corruptly printed, *ſhall inherit*) in juſtification of their vicious converſations. Mr *Fullers* Mixt Contemplat. in Better Times.

Macedonians.

Macedonians.

So called from *Macedonius* Bishop of *Constantinople*, who held, That the holy Ghost was lesse than the Father, and but a creature.

They were therefore called *Pneumatomachi*, that is, fighters against the holy Ghost.

Macedoniani sunt à Macedonio Constantinopolitanæ Ecclesiæ Episcopo, quos & πνευματομάχους Græci dicunt, eo quòd de Spiritu sancto litigent. Nam de Patre & Filio rectè sentiunt quòd unius sint ejusdemque substantiæ vel essentiæ, sed de Spiritu sancto hoc volunt credere, creaturam eum esse dicentes. Augustin. de Hæres. ad Quod-Vult-Deum, c. 52.

This Heresie was condemned in the second universal Synod, celebrated at *Constantinople* by an hundred and fourscore Fathers, in the year 383.

Manichees.

Manes a mad man, as his name signifies, feigned himself to be Christ, chose twelve Apostles, and sent them abroad to preach his errours, whose Disciples were called *Manichees*; they made two Gods; one of good called Light; another of evil called Darknesse; which evil God did make impure creatures of the more faeculent parts of the matter; he created the world; he made the Old Testament. They taught that the soul was the substance of God; that warre was unlawfull; that Christ was not true man, nor came out of the womb of the Virgin, but was a phantasme. Many of which errours they sucked from the *Gnosticks* and *Carpocratians*. B. *Bramhals* Reply to S. *W. S.* Refurat.

This heresie was known in the time of *Aurelian* the Emperor. *Vide* Besold. *Synops. Hist. univers.* c. 15. p. 180.

Augustine[b] was almost nine years entangled with their heresie, but after wrote largely against them.

[b] See his book *De utilitate credendi ad* Honoratum.

The errours of the *Manichees* are many and grosse, as *Austin* and *Epiphanius* report them; the principal was that of their two contrary principles, the one good, the other bad, both eternal. Mr *Ley* his Discourse of Disputations concerning matters of Religion, *chap.* 4.

For those words, *Exod.* 7. 3. they sacrilegiously condemned the Old Testament.

Manichæorum & Priscillianistarum *Hæreses, dicentium Diabolum esse natura sua malum, pessimamque quandam substantiam, jampridem damnatæ sunt.* Prateolus.

There is only one cause essentially good, and the fountain of all good, *viz.* God, from whom no evil can proceed: But sinne *(quatale)* is not *ens* (since every being is good) hath not properly an efficient cause.

Perditissimi hæreticorum omnium, ut Marcionitæ & Manichæi, *duos affirmare Deos maluerunt, & unum horum mali principium, ne illum verum Deum, qui natura bonus est, fontem & originem mali esse faterentur.* Petav. *de Deo l.* 6. *c.* 5. *Vide* Petav. *de Incarnat, l.* 1. *c.* 4.

Marcionites.

Marcionites from *Marcion*, whom *Polycarpus* called *Primogenitum Satanæ*.

1. He baptized those who died without Baptism.
2. He taught that Marriage was unlawfull.
3. He denied the Resurrection of the body.

Rather than *Marcion* would yeeld that good and evil proceeded from the same God, he ran upon a grosser impiety, and made another, two principles, one of good, and another of evil.

Marcion, *à quo* Marcionistæ *vel* Marcionitæ *hæretici*. Prateolus. Marcionis *dogmata ex* Irenæo, Tertulliano, Epiphanio, Theodoreto, *aliisque nota sunt.* Tertullianus *quidem quinque adversus illum libros edidit.* Petavius *De Incarnatione, lib.* 1. *cap.* 4.

Fond

Fond *Manichee*, what is chief, only that's God:
Two chiefs there are not: what's ſupreme is odd.
Dr *Holy-day* his Survey of the world. Book 10.

See *Irenæus l.* 1 *adv. Hæreſ. cap.* 28,29. *Tertullian* againſt *Marcion*, and *Auſtin* againſt the *Manichees*, and the impiety of the *Libertines*.

Melchiſedechians.

Melchiſedeciani, Melchiſedech *ſacerdotem Dei excelſi, non hominem fuiſſe, ſed virtutem Dei eſſe arbitrantur.* Auguſt. *de Hæreſ. ad* Quod-vult-Deum. *De antiquis, & obſoletis hæreticis loquor, qui* Melchiſedeciani *dicti ſunt, contra quos* Epiphanius, Hieronymus, *aliique veterum ſcripſerunt.* Petav. *de Incarnat. l.* 12. *c.* 12.

They thought that *Melchiſedech* was not a meer man, but a power of God greater than Chriſt; becauſe Chriſt was of the order of *Melchiſedek*.

Millenaries.

Chiliaſts, or Thouſandaries

They are ſo called from their opinion of a thouſand years.

In the firſt Age after the Apoſtles, *Papias* pretended he received a tradition from the Apoſtles, that Chriſt before the day of judgement ſhould reign a thouſand years upon earth, and his Saints with him in temporal felicities; this thing proceeding from ſo great an Authority, as the teſtimony of *Papias*, drew after it all or moſt of the Chriſtians in the firſt three hundred years. For beſides that the *Millenary* opinion is expreſly taught by *Papias*, *Juſtin Martyr*, *Irenæus*, *Origen*, *Lactantius*, *Severus*, *Victorinus*, *Apollinaris*, *Nepos*, and others famous in their time. *Juſtin Martyr* in his Dialogue againſt *Tryphon* ſayes, it was the belief of all Chriſtians exactly orthodox, and yet there was no ſuch Tradition, but a miſtake in *Papias*. Dr *Taylor's* Liberty of Propheſying, *Sect.* 5. See more there. And Dr *Mores* Explan. lib. 5. *&c. ch.* 17.

By a miſtaken ſenſe of Rev. 20. 6.

Their expectation of Chriſts perſonal reign on earth in his Humane Nature and preſent glory, with all his Martyrs, and many Saints, for a thouſand years together, is inconſiſtent with the Doctrine, Prophecies and Nature of the New Teſtament, wholly groundleſſe. What ſolid foundation can we have for this thouſand years perſonal reign of Chriſt on earth with his Martyrs and Saints (which is counted the fifth Monarchy) during this terme of the New Teſtament or Covenant, but from the New Teſtament it ſelf?

Nota mihi ſunt eorum fabulæ, qui Millenariorum *nomen acceperunt, propterea quòd aſſererent, Chriſtum poſt reſurrectionem in terra mille annis, cum ſanctis ſuis, in ſummâ pace, & tranquillitate, devinctâ in abyſſo Satana, regnaturum, magna deliciarum affluentiâ, quas alij ſpirituales, alij corporales affirmabat, hac Johannis auctoritate ſuum errorem roborantes.* Ruſca *de Inferno l.* 5. *c.* 9. See Dr *Mores* Explanat. of the grand Myſtery of Godlineſſe, *l.* 10. *chap.* 9.

See what their opinion was in *Wendelines* Phyſicks, *Sect.* 11. *cap.* 16. he ſeems to be for it.

Some have written largely for it, as Dr *Homes*; and others againſt it. See Mr *Farindons* 15th Sermon on *Matth.* 24. 42. pag. 316, 317. Dr *Prideaux* his 13th Lecture *De mille annis Apocalypticis*. And Mr *Bayly*, his Diſſwaſive from the errours of the time, *Chap.* 11. againſt it. And *Durham on Revel.* 20. 1. and *Vottius* his 2d part of Select Theological Diſputations, *De Regno Millenario.*

See *Amyraut. Du Regne de Mille Ans.*

The Kingdom of Chriſt is not contrary to Governments, Powers and Authorities purely as ſuch; but only to Governments, as Idolatrous, as Tyrannical, as contrary to the Laws of Chriſt, and of his Church. Mr *Stevens* Poſtſcript to his calculation of the Name, Mark and Number of the name of the Beaſt. See alſo his 5th *ch.* of his Book.

Monothelites.

Monothelites hæresis à dogmate sic vocata. Althusius *Hist. hæres. Eutych.*

They affirmed, that Christ had but one will, *viz.* Divine, whereas Christ being God and man, and so having two Natures, he must needs have two wils, one as he is God, another as he is man, for else he were not perfect God and perfect man. This two-fold will we find, *Luke* 22.42. *John* 5.30.

Monothelitæ dicti sunt ab una tantum voluntate, quam Christo tribuebant à μόνος unus & θέλησις voluntas. *Alfonsus De Castro. Monothelitæ*, vel *Monenergetæ*, ut novo sed apto vocabulo sic eos designem, qui unicam ut voluntatem, sic operationem Christo tribuebant. *Petav.* De Incarnat. l. 8. c. 2. Vide cap. 3, 4, 5, 6, 7, 8, 9, 10. De *Monothelitarum* hæresi.

Hinc perspicuè constat, aliam fuisse Christi voluntatem, ac Patris; non divinam utique; quam unam & eandem esse nemo Catholicus dubitat; sed hominis propriam; quam proinde, præter Divinam solus habuit incarnatus, qui loquebatur Filius. Petavius.

The first eruption of this heresie was in the 20th year of *Heraclius* the Emperour from the subtil enquiry of *Athanasius* the Patriarch of the *Jacobites*, in which he enquired of the Emperour, whether one operation of Christ was to be professed or two. The Emperour somewhat uncertain consulted by letters with *Sergius* the Patriarch of *Constantinople*, who coming from the *Jacobites*, and being privily a defender of that heresie, which acknowledged one Nature, and so will and action in Christ, gave an answer suitable to his own errour.

This Heresie was condemned with its favourers and defenders in the *Laterane* Councel of *Rome* by an hundred and fifty Bishops, *anno Dom.* 649. at which time so many Spiders webs fell in the midst of the people that all wondered, and by this was signified, that the filth of this heretical pravity was taken away.

And by the 6th *Oecumenical* Councel held *anno Dominicæ Incarnationis* 681.

The chief Authors of this Sect were *Sergius* and *Pyrrhus* Bishops of *Constantinople.*

Vide *Forbesii* Instructiones Historico-Theol. l. 5. c. 1. Qui contra *Monothelitas* duas in Christo voluntates esse docuerunt Græci ac Latini Patres, tum privatim singuli, tum in sexta Synodo simul universi, hoc unico ferè argumento sunt usi, quod ubicunque naturæ diversæ sunt; ibi & ἐνεργείας esse differentes oportet: proinde ut in Christo naturarum, ita operationum est discrimen. *Petavius* De Trinitate. lib. 4. cap. 15. Vide illum De Incarnatione, lib. 1. cap. 19, 20, 21.

This errour was a certain consectary and appendix of the heresie of the *Eutychians* or *Apollinarists*, and the defenders of one nature only, although they professed openly two Natures in Christ.

These Hereticks when they denied two wils to be in Christ, they meant indeed a Divine and Humane Will. *Sed fallendi studio, palam, ac præ se ferebant, duas se voluntates intelligere, carnis, ac Spiritus, ambas humanas, atque inter se contrarias; & hac ambiguitate Catholicis conabantur illudere.* Petav. *de Incarnat.* lib. 11. cap. 10.

Montanists.

From *Montanus*, who perswaded women to leave their Husbands, to become Prophetesses. He called himself the holy Ghost.

1. They baptize the dead.

2. They say, That those who have once fallen, can never obtain remission of sins, although they repent afterward.

Montanistæ à *Montano Phrygæ* Natione dicti sunt, à quo etiam *Cataphryges* seu *Cataphryges* appellati, quod eorum dux cum esset ex *Phrygia* provincia, ipsi originem indè traxerint, Spiritum sanctum sibi non Apostolis, insusum prædicantes. *Franzius. Montanistæ*, ut plerique sentiunt, *Montanum* ipsum esse *Paracletum* asserebant, à Christo promissum: ut autem alii placet, in illo plenius locutum esse Paracletum. *Petav.* De Trinitate l. 1. c. 14.

3. They condemn ſecond Marriages, and account thoſe marriages which the ſurviver made after the death of a yoak-fellow, to be adulterous, contrary to *Rom.* 7. 3. With which hereſie *Tertullian* an ancient and learned Father was ſo farre infected, as he wrote a Treatiſe in defence thereof, entitled, *De Monogamia. Vide* Petav. *De Trinitate l.* 1. *c.* 11.

One main ground of their errour was a miſ-interpretation of thoſe Scriptures which forbid men to have two wives at once, and women to have two Husbands at once, as *Gen.* 2. 24. 1 *Tim.* 3. 3,10. Theſe are expreſſe Texts againſt *Digamiſts* and *Polygamiſts*, but they make nothing againſt ſecond or after-marriages, one mate being dead. Dr *Gouge* of right conjunction of man and wife. *Sect.* 8.

By *Epiphanius Montanus* and his followers were put into the Catalogue of Hereticks, for commanding abſtinence from meats, as if they were unclean, and of themſelves unlawfull. *Montanus* ſaid no ſuch thing, but commanded frequent abſtinence, enjoyned dry diet, and an aſcetick Table, not for conſcience ſake, but for Diſcipline; and yet becauſe he did this with much rigour and ſtrictneſſe of mandate, the Primitive Church miſliked it in him, as being too near their errour, who by a Judaical Superſtition abſtained from meats as from uncleanneſſe.

Dr *Taylors* Liberty of Propheſying, Sect. 2. That it was no more, *Tertullian* who was himſelf a *Montaniſt*, and knew beſt the opinions of his own Sect, teſtifies.

Neſtorians.

Floruit Theodoſii *junioris Imperatoris, &* Cæleſtini *ſummi* Romanorum *Pontificis temporibus, circa annum Domini* 427. *Prateolus* of *Neſtorius.* See *Porters* God Incarnate, chap. 8. pag. 25, 32. *Vide* Hornbeck *Summam controverſ. Relig. lib.* 11. *pag.* 878. *Et* Petav. *Theol. Dog. de Incarnat. lib.* 1. *cap.* 7, 8, 9, 10. *Lib.* 6. *de Incarnat. cap.* 5.

Neſtorius Archbiſhop of *Conſtantinople*, and *Anaſtaſius* his Prieſt did teach (with *Cerinthus*) That the bleſſed Virgin bare in her womb a meer man, who had only the nature of a man, and was a man in his perſon, and that therefore the ſaid Virgin was not θεοτόκος, but χριστοτόκος, the mother of God, but of Chriſt.

He was condemned by the firſt Councel of *Epheſus*, and baniſhed by *Theodoſius* the Emperour, and his tongue rotted in his mouth.

He held that there were two Perſons, as well as Natures in Chriſt.

Theodorus Mopſueſtenus was the Author of *Neſtorius* his hereſie. *Vide* Petav. *De Incarnat. l.* 1. *&* *l.* 11. *c.* 1.

Nicolaitans.

About the year of our Lord 83. Dr *Taylor* in his Liberty of Propheſying, Sect. 24, ſpeaks more favourably of him.

From *Nicholas* of *Antiochia.* He was one of the ſeven firſt Deacons, *Act.* 6. 5. He having a fair wife, and being accuſed of being jealous of her, gave leave to any that would lie with her. *Clem. Alexand. l.* 3. *Strom.*

Others taking occaſion of this fact of his, thought it lawfull for any man to have the company of any woman, whom they themſelves liked. Againſt theſe men St *John* doth write, *Apocal.* 2. 6.

Nicolaitæ à Nicolao *nominati ſunt, uno ut perhibent, ex illis ſeptem, quos Apoſtoli diacones ordinaverant. Iſte cum de zelo pulcherrimæ conjugis culparetur, velut purgandi ſe cauſa permiſiſſe fertur, ut ea qui vellet uteretur. Quod ejus factum in ſectam turpiſſimam verſum eſt, qua placet uſus indifferens fœminarum.* Aug *de Hæreſ. ad* Quod-Vult-Deum.

Novatians.

Novatiani *à* Novato Romanæ *Eccleſiæ Presbytero ſunt nuncupati.* Prateolus.

Many of the ancient Fathers, and eſpecially of the *Grecians*, erred about the author of this Sect, jumbling two of them into one, *Similitudine nominum decepti, Novatus* and *Novatianus.* The firſt was a Biſhop of *Africa*, whoſe moſt filthy life, covetouſneſſe, cruelty, and wicked parricides, *Cyprian* deſcribes *Epiſt.* 49. The Sect of the *Novatians* came both from *Novatus* and *Novatianus*, it received a ſpecial increaſe from *Novatianus* a Romane, and the Scholar of *Novatus*, whoſe deadly

deadly poiſon he diſperſed farre and wide. The Greek Fathers made only *Novatus* the author of that Sect, as *Euſebius* l. 6. *Hiſt. cap.* 33. *Theodoret*, *Epiphanius*, and *Gregory Nazianzene*, and many of the Latines alſo, *Auguſt. De hæreſ. Philaſtrius*, *Ambroſe*; *Cyprian* frequently diſtinguiſheth them in his Epiſtles, and *Pacianus*, and all the Latines who have written exactly of this hereſie. *Petav. animadv. in* Epiphan. *de Hæreſ.* *Vide* Forbeſii *Inſtruct. Hiſtorico-Theol.* l. 14. c. 3.

1. They would not receive any into the Church after they had denied Chriſt, albeit they did repent. See *Eſay* 1. 18.
2. They taught that repentance will not profit them who ſin againſt Baptiſm.
3. They did rebaptize them who had been baptized of the Catholicks.
4. They would not receive them into their Congregation, who were married to a ſecond wife after their Baptiſm.

Novatiani Dogma nullam ſaluris ſpem ſupereſſe lapſis *Epiphanius*. *Petavius* ſeems to oppoſe this, and ſaith, they denied *ad Eccleſiæ fidelium communionem recipi amplius oportere, neq; penes Eccleſiam reconciliandi jus ullum ac poteſtatem eſſe.*

This hereſie continued very long, ſo that it flouriſhed under *Arcadius* the Emperour, that is, a 148 years after its birth.

See Mr *Balls* Power of Godlineſſe, *l.* 1. *c.* 9. of Purity. And *Petav. De La Penitence Publique l.* 6. *c.* 7.

Patropaſſians.

They held, That the firſt Perſon in Trinity, the Father, became fleſh and ſuffered.

Patropaſſiani ſunt qui Deum patrem paſſum fuiſſe aſſerunt: utpotè qui in divinis perſonarum numerum denegent, unamque ſolùm eſſe in eis perſonam aſſerant, diverſis tamen nominibus appellatam. *Prateolus.*

Pelagians.

So called from *Pelagius*, one of the greateſt enemies to the Doctrine of Grace that ever the Church had; he made ſuch a ſhew of godlineſſe, that when *Hierom* wrote firſt againſt his hereſies, he was forced to conceal his name, leaſt by appearing to write on purpoſe againſt him, his book ſhould have been rejected by the people, who did ſo highly magnifie him. Mr *Calamy* on *Phil.* 2. 21.

Petav. De La Penitence Publique l. 1. *ch.* 1. obſerves, That hereticks have gained more by their credit and eſteem with the people, than by all the ſubtilty of their parts, and artifice of their Diſcourſes. See his ſecond Chapter there.

This errour took ſuch deep root, that it cannot be yet extirpated, for it remains yet in Popery, where *Semipelagianiſm* is evidently taught.

Some have thought, that that place, Rev. 8. 10. was to be interpreted of his fall. *Pelagianorum* eſt hæreſis hoc tempore omnium recentiſſima, à *Pelagio* Monacho exorta, quem magiſtrum *Cœleſtius* ſic ſequutus eſt, ut ſectatores earum *Cœleſtiani* etiam nuncupentur. Hi Dei gratiæ in tantum inimici ſunt, ut ſine hac poſſe hominem credant facere omnia divina mandata; quum ſi hoc verum eſſet, fruſtra Dominus dixiſſe videretur, ſine me nihil poteſtis facere. *Aug.* de hæreſ. c. 88. Vide plura ibid. *Pelagiani* vel *Pelagianiſtæ* (utraque enim terminatione vocatos invenio) à *Pelagio* dicti ſunt, qui hoc nomine & ſpeciali hæreſeos diſtinctione primum innotuerunt ſub *Theodoſio* juniore Imperatore, & *Innocentio* primo Epiſcopo *Romano* circa annum à Chriſto paſſo 382. *Pelagiana* hæreſis non ſimplex, & uniuſmodi fuit; ſed quaſi multiceps monſtrum, variis ex impietatis argumentis, opinionibuſque contexta. Inter quas præcipua erat illa, quæ directè Chriſti gratiam oppugnabat. *Petav.* de *Pelag.* & *Semipelag.* hæreſ. lib. cap. 11. Hinc *Pelagiani* ſummam erroris, & caput hoc per brevi dicto comprehendere ſolet *Auguſtinus*, aliique Patres, Gratiam Dei ſecundum meritum hominum dari. *Id. ibid.*

Their firſt Tenet was this, That *Adam* ſhould have died, though he had not ſinned by the Law of Nature.

The ſecond, That *Adams* ſinne hurt himſelf alone, not other men his poſterity, unleſſe by his example alone, *Rom.* 5. 12. *Auſtin*, *Proſper* and *Fulgentius* argue againſt *Pelagius*. Infants are puniſht for *Adams* ſinne, therefore are guilty of it.

The third, Luſt and concupiſcence which are in us by nature, are good; neither is there any thing in it of which we ought to be aſhamed. They ſay this, that they may ſhew that original ſinne is not propagated to children, which are the fruit of wedlock.

The fourth, That children receive not from their parents, nor have original ſin, againſt thoſe places of Scripture. *Rom.*5.12. *Epheſ.*2.2.

The fifth, That the children of the faithfull, although they be not baptized, ſhall be ſaved, and enjoy eternal life, but yet ſhall be out of Gods Kingdome.

Sixthly, That men now fallen have free-will, which is ſufficient to it ſelf to do well againſt that *Epheſ.*2.1. *Certum eſt nos facere cum facimus, ſed ille facit ut faciamus, præbendo vires efficaciſſimas voluntati.* Aug. *de Gratia & Libero arbitrio. Ideo jubet aliqua quæ non poſſumus, ut noverimus quid ab illo petere debeamus. Ipſa eſt enim fides, quæ orando impetrat quod lex imperat.* Id.ibid.

Seventhly, That the grace of God is given to the merits of our works.

Petavius ſayes in this, *Primigenia eorum hæreſis conſiſtebat, ut gratiam Chriſti ex meritis dari dicere auderent,* and therefore *Auſtin* on the contrary, labours to prove, *Gratiam Dei non ſecundum merita noſtra dari.*

Adverſus hunc *Pelagium* duo fuêre celebrata Concilia, *Carthaginenſe* primum, alterum *Milevita-num.* Prateolus *l.*11.*c* 6.

Adverſus hunc errorem graviſſimè ſcripſit *Auguſtinus*, impugnavitque fortiter *Pelagij* ſententiam; & contra tutatus eſt, per fidem nos ſalvari ſine noſtro merito, & tantùm ex miſericordia Dei conſequi nos remiſſionem peccatorum, ſi eâ fidamus. Id ibid. *Pelagianos* de libero arbitrio, Prædeſtinatione, & Redemptionis univerſalitate ab *Auguſtino, Fulgentio, Proſpero*, & contemporaneis, controverſias diſcuſſas & rejectas, Scripturarum apertis teſtimoniis, & rationum momentis abundè confutatas, nemo eſt in hiſtoria temporum illorum verſatus vel mediocriter, qui ignorare poſſit. *Renati Devirai* Præfat. ad *Lupum Servatum.* Vide plura ibid. *Pelagj* Diſcipulus, & fautor illius hæreſis, ac propugnator acerrimus fuit *Cœleſtius*: Qui magiſtrum ſuum audacia ſuperans, tergiverſante ipſo, & ſubdolè ac diffidenter hæreſim vulgante, palam, & publicè profiteri cœpit, præſertim in *Africa.* Petav. *de* Pelag. *&* Semipelag. Hæreſ. cap. 1.

Pelagius was a *Britain*, his name was *Morgan*, but he choſe rather to be called *Pelagius.*

Eum Britonem & Britannum *veteres appellant.*

Petavius *De* Pelagianorum *ac* Semi-pelagianorum *Dogmatum Hiſtoria, c.*1.

His Diſciple was *Celeſtius*, they were both eloquent and acute.

**Hotting.* Hiſt. Eccleſ. N.T. pars 1.a cap.5. Sect.5. Vide Acta Synod.nat. *Dordrecht.* Exam. Artic.1.Remonſt.p.220. *Pelagianum* eſt hæreſis hoc tempore recentiſſima a *Pelagio* Monacho exorta. Hi Dei gratiæ in tantum inimici ſunt, ut ſine hac poſſe hominem credant facere omnia divina mandata. *Aug.* de Hæreſ. cap.88. Vide plura ibid.

Voſſius in his *Hiſtoria Pelagiana* ſaith, That *Pelagius* was *Humani arbitrii decomptor, & Divinæ gratiæ contemptor*, a trimmer of nature, and an affronter of grace. *Vide R. Epiſc.* Uſſer. *de Britan. Eccleſ. primord. c.*8,9,10.

*Arjani, *qui* Italiam & Luſitaniam *maximè vexarunt*; Pelagiani, *qui* Angliam, *ne hoc quidem ſeculo turbare ceſſarunt.*

Auſtin and *Jerom* diſputed much againſt this Hereſie, *Sententias veſtras prodidiſſe refutaſſe eſt, patet prima fronte blaſphemia*, ſaid *Jerom* of *Pelagius*, and his opinions.

Auſtin gives this reaſon why *Pelagianiſm* did ſpread ſo much, becauſe there were *Pelagiana fibra* in every man naturally.

He termed the *Pelagians, Inimicos gratiæ Dei*; *Proſper, Ingratos*, ungratefull and ungracious men; who wrote *Contra ingratos.*

Why did never any general Councel condemn in expreſſe ſentence the *Pelagian* hereſie, that great peſt, that ſubtil infection of Chriſtendom? And yet divers General Councels did aſſemble while the hereſie was in the world? Dr *Taylors* Liberty of Propheſying.

Perfectioniſts.

When they are come to the height of that begodded condition, and arrived to the ſtate of full Perfection, then they cannot ſin, do what they will, ſay they.

Photinia-

Photinians from *Photinus.*

Whoſe Errour was, that Chriſt was a meer man, born of both ſexes, and was not before his Mother *Mary*.

Hic lingua promptus, ac diſertus, dicendi ac diſputandi facultate plurimos in errorem traxit, ſaith *Epiphanius haref.* 71.

Quæ illi de Trinitate oppugnanda habent effugia, fluunt ex Rabbinis vel proximè, vel remotius nonnihil ab ijs, qui literarum Rabbinicarum erant peritiſſimi, Hackſpan. *de uſu Rabbin,* cap. 2. Sect. 3. *Stegman* hath written well againſt them.

Photinus Pauli Samoſateni *diſcipulus & in errore ſucceſſor, fuit natione Pannonius, à quo poſteà ejus aſſectatores* Photiniani, *qui prius* Pauliani *ab eodem,* Paulo Samoſateno *vocabantur ſunt appellati. Suam autem hæreſim inſtituit ſub* Conſtantio Cæſare, *& Julio ſummo Romanorum pontifice, circa annum Domini* 350. Prateolus. *Hæc eſt* Photinianorum, *qui nuper in* Polonia *ſunt exorti, nefaria & peſtilens opinio, adeo* Arianis *tetrior, & horribilior, ut ne hoc ipſum quidem Filio Dei reliquum faciat, quod* Arius *ei Conceſſerat, ut ante tempora omnia, & ſecula conſtiterit, creatura quadam excellens, & Angelis potior, quod idem & de Spiritu Sancto faſſi ſunt* Ariani. Peravius *de Trinit.* lib. 3. cap. 1. *Hic nimirum* Photinianorum *mos eſt, Teſtamentum Chriſti maximi faciunt, parùm ſoliciti, quid dicat Propheta V. T. de cultu Dei, & religione Chriſtiana.* Hackſpan *Trallat. de uſu librorum Rabbin.* cap. 2. Sect. 3. *Vide plura ibid.*

Popery.

The Supremacy and Infallibility of the Pope and Church of *Rome,* is the chief Point on which their Religion reſts. Dr *Baſtwick* in his *Elenchus Religionis Papiſticæ,* proves that the Popiſh Religion is neither Apoſtolical, Catholick, nor Romane.

Popery it ſelf is of an hypocritical ſtrain, (though there are many ſincere hearted Chriſtians among the Papiſts) and is notably ſuited to the Hypocrites diſpoſition. It is revived Phariſaiſme, *Matth.* 23. Mr *Baxters* vain Religion of the Formal Hypocrite. See more there.

Of all Heretical and Falſe-teachers this laſt age hath afforded, I know none more pernicious than theſe two,

1. *Libertines,* that teach to neglect obedience, as in every reſpect unneceſſary.

2. *Juſtitiaries,* that preſs obedience as available to juſtification. Doctor *Sclater* on *Rom.* 4. 15.

Dr *Taylors* Letter to a Gentlewoman turned Papiſt. See more there.

You are gone from a Church whoſe worſhipping is ſimple, Chriſtian and Apoſtolical, to a Church where mens conſciences are loaden with a burthen of Ceremonies, greater than that in the dayes of the Jewiſh Religion, for the Ceremonial of the Church of *Rome* is a great Book in Folio.

It is a Magazin of falſhood, and one of the moſt ſhamefull Hereſies which ever were.

See Dr *Mores* Preface to his Explanation of *The great Myſtery of Godlineſs.*

They are idolatrous alſo in their worſhip.

Chamier, *De la vocation De Miniſtres* l. 2. ſaith, *La* Papaute *ſe licentia d' abuſer de l' Eſcriture en allegories, au premier qui ſit croire, que toutes choſes advenoyent aux Juifs en figure, Car elle en fait l' arſenal de ſes raiſons, les meillures & le plus ordinaires? Parles avec eux de l' authorité du Pape, vous orres auſſi toſt la figure du ſouverain ſacrificateur. Deviſez de la meſſe, tout ſoudain la figure de* Melchiſedec, *qui ſacrifia pain & vin. Diſputez de la confeſſion auriculaire, la figure des lepreux ſ' advancera incontinent.*

Dr *Durham* on *Rev.* 14. v. 8. Lecture 3. p. 585, 586. and ch. 9. on v. 12. to 22. Lecture 2. p. 454, 455, 456. to 464. And Maſter *Stoughtons* ten Arguments againſt Popery.

We ſhould abhor the Popiſh Religion.

1. For the pride and covetouſneſſe of *Rome,* the Pope is carried on mens ſhoulders, his ſeat is above the Altar. The Popes Patrimony is large.

2. For their idolatry, Angel-worſhip, Saint-worſhip, Relick-worſhip, Bread-worſhip, Image-worſhip, Croſſe-worſhip, Pope-worſhip.

3. Cruelty, the bloud-ſhed by *Rome* papal, exceeds that of *Rome* ethnical. *Mede* on *Apoc.*

Luther dying, took his leave of his friends, the Divines in theſe words, *Impleat vos Deus benedictione ſua & odio Papæ,* therefore called the Whore of *Babylon* *. Rev. 17. 6. & 18. 24.

We

'Tis known and acknowledged, that the Catholick Religion did not flourish more in any part of *Europe*, than in that Kingdome, till *Henry* the 8th his Apoſtaſie. But though Hereſie took firm root in *England* in *Henries* time, yet was there no ſetled form of the exerciſe thereof there. King *Edward* the ſixt, a Prince within age, ſucceeding him, *Zuinglius* his Doctrine was chiefly embraced.

We of *England* ſhould abhor Popery, if we conſider

1. The bloudy daies of Queen *Mary*, read *Foxes Acts and Monnments.*
2. The Spaniſh invaſion in 88. that invincible Navy as they called it.
3. The barbarous Gunpowder-Treaſon, on the 5th of *Novemb.*
4. The baſe and wicked wayes the Jeſuites now uſe to bring us back to Popery, they mingle with all ſects to turn us from the true Religion.

They labour to bring all the ſeveral ſects to four things.

1. To cry down the Miniſtry, *Anabaptiſts*, *Quakers*, *Seekers*, agree in this
2. To cry down a ſetled maintenance of the Miniſtry, by Tithes or any way.
3. To cry up an univerſal toleration, that they may play their game.
4. Labour to foment and increaſe our diviſions, that ſo we may deſtroy one another.

Four Reaſons why the common people ſhould abhor Popery.

1. Becauſe they deny them the Cup in the Sacrament, the Prieſt receives both, the Scripture ſaith, *drink ye all of this*, they do what in them lies, to deprive them of the Bloud of Chriſt.
2. Deprive them of the bread of life, the Scripture; give them leave to read Play-Books, Romances, but not the Bible. The Apoſtles wrote the Scriptures to common perſons.
3. They will not ſuffer you to underſtand your Prayers, you muſt pray in Latine.
4. Will make you bruit beaſts, teach the Doctrine of blind obedience.

Bentivoglio of *Flanders*, part 2. chap. 3. See more there.

Predeſtinatiani the *Predeſtinarians.*

They had this name given them, becauſe in their Diſputations upon Predeſtination this was their aſſertion, *viz.* good works will do men no good at all, if by God they be predeſtinated unto death and damnation; neither will bad works hurt wicked men, if by God they be predeſtinated unto eternal life and ſalvation.

Priſcillianiſts from *Priſcillian.*

They taught that one might lie and forſwear himſelf with a good conſcience, for the concealing of his Religion, whence their ſymbole was,

Jura, perjura, ſecretum prodere noli.

Pſychopannychites, *Soul-ſleepers.*

They that ſay that the ſouls do ſleep and deprive them of all ſenſe and knowledg, although in expreſs words, they ſay not, that the ſouls do die, yet indeed they teach the ſame thing, that the others.

For what is the ſoul but the firſt principle, *viz.* by which we live, perceive and underſtand. If the ſouls therefore ſleep ſo that they neither perceive nor underſtand they do not live, and therefore are not. Is not this to affirm, that they die together with the body. Therefore whatſoever is brought to confirm, that the ſouls live, being ſeparated from the body, confutes alſo the dream of the Sleepers, who when they dare not expreſly ſay, that the ſoul dies with the body; yet in other words teach the ſame thing, in affirming that it ſleeps.

Calvin hath written an excellent Book againſt theſe Sleepers, which he Entitleth *Pſychopannuchia*, where he excellently proves, that the ſoules ſeparate from the body do remain and live, and alſo exerciſe their proper actions, *viz.* underſtand, love, injoy happineſſe, a Book worthy to be read in theſe daies.

They

They and ſome Papiſts, when they are urged with the words of the Lord Jeſus, *To day thou ſhalt be with me in Paradiſe*, elude the place, by putting the Comma after day, and ſo read the words thus, *Verily I ſay unto thee this day, Thou ſhalt be with me in Paradiſe.* See *Beza* and *Grotius in loc.* Luke 23. 43.

Their main proof is from the whole tenour of the 15th of the 1 *Cor.* and more particularly from the 32. *verſ. If after the manner of men I have fought with beaſts at Epheſus, what advantageth it me, if the dead riſe not?* Hence they think may certainly be concluded, that the ſoul before the Reſurrection of the body hath not the perception or enjoyment of any thing; otherwiſe the very remembrance of thoſe ſufferings for Chriſt, might be a ſolace for *Paul* when he was out of the body. This is largely anſwered by Dr *More* in his Explanation of *The Grand Myſtery of Godlineſſe*, l. 1. c. 6. See alſo his 7, 8, 9, 10. Chapters.

Duravit pauco tempore hæc hæreſis ipſo Nicolaitarum *nomine, ſtatim enim extincta eſt, ut* Euſebius, *lib. 4. cap. 29. Poſtea tamen interpolata, à* Gnoſticis *&* Valentinianis *revixit. In Aſia minore maximè graſſatum eſſe hoctam peſtilens venenum, apparet ex* Apocalypſi, *c. 2. v. 6. &* Aug. *de hæreſ. c.* 5. 15. Danæus *in*

Quakers.

So called from their uſual quaking before they begin to ſpeak, thereby deluding the people, as if they waited for a Reveſation from God.

The Devil delights to be ſerved with gaſtly affections, and the moſt uſual deportments of trembling and aſtoniſhment, as having nothing at all of amiableneſs or excellency in him, to commend himſelf to his worſhippers.

They have laid aſide the written Word, and ſet up another rule in oppoſition to it, an impulſe or light within them.

They ſay,

1. This light is in every man, and ſufficient to bring them to ſalvation without the Scripture.

2. This light is able to make them perfect, and free them from the inbeing of ſin.

3. That it muſt be obeyed without examination.

Fanatici noſtrates qui a tremore quo ſe in ſacris agitari ipſi ſibi fingunt, aut reapſe vi mali ſpiritus agitantur, vulgò trepidantes ſeu Quakers *vocantur.* D. Oweni *exercit. Apologet. Pro Sac. Script. Quæſt.* 1. Shakeri *ſive* Quakeri *omnium* Enthuſiaſtarum *Colluvies. Hi ſe in hac vita plane perfectos exiſtimant, & ab omnibus peccatis mundos, nec aliud cœlum quam quod in corde ſuo ſentiunt, vel infernum, quam homines malos credunt. Nihil ergo ipſis reſtare, quam ut corpore velut carcere liberentur. Sæpius in tantos incidunt ecſtaſes, ut toto corpore contremiſcant, quia ut perbibent, magnitudinem illam lucis ſplendoriſque divini, quo obruuntur, perferre non poſſint. In illa autem ecſtaſi horrendos edunt clamores: Ubi ad mentem redierunt, de ſumma gloria majeſtate multa magnificè jactant.* Lucæ *de* Liuda *Deſcript. orbis.*

Mr *Prin* in his late Quæres, notes the words of an Engliſh *Dominican* Fryer, ſaying, That himſelf had been at all the ſeverall gathered Churches, Congregations, and Sects in *London*, and that none of them came ſo near the Papiſts in opinions and Tenets as the Quakers.

They are the genuine offſpring of the *Enthuſiaſts* in *Germany*. See Mr *Baxters* Epiſtle to Mr *Tombes* his *True Old Light*, his Quak. Catech. and ſheet againſt them.

There is a Cynical kind of Sect of Chriſtians lately ſprung up among us, who under pretence of a Goſpel-auſterity and ſtrictneſſe, affect a ſordidneſſe and undecency in their attire: and under a colour of an evangelical purity, profeſs unmannerlineſs and ruſticity in their behaviour, making it a great part of their Religion to forbear all outward ſigns and expreſſions of reſpect and reverence, civility and curteſie. I wiſh there be not a ſpice of pride and ſingularity in their Religion, that there be not ſomething of humorouſneſſe, affectation, and ſelf-conceit in the bottom, to ſay no worſe. Dr *Duparts* Evangelical Polity. See Dr *Mores* Explanat. of *The Great Myſtery of Godlineſſe*, l. 10. c. 13.

Two of their erroneous and ridiculous practiſes are moſt remarkable.

Firſt, The caſting off their cloathes, in vain pleading for their practiſe, *Iſaiah* 20. 3. whoſe act was extraordinary and myſtical, having an immediate command for the ſame.

Secondly, Their other opinion is, that Thou and Thee is to be ſaid to every one

one. Their principal argument for their practiſe is drawn from *Exod.* 33. 12. and many places in Scripture, where Thou and Thee are uſed by God to man, and man to God, and man to man. Thou is not ſo diſtaſtefull a term in Hebrew and Greek as it is in the Engliſh.

Ranters.

Of *Ranters* and *Quakers*, ſee Mr *Baxters* unreaſonab. of Infidel. *p.* 153, 154.

A ſort of people who call themſelves *Ranters*, pretend to the height of Chriſtian Piety, yet break all that boundary wherewith God and nature hath incloſed certain ſecret actions and words; and lay all civility, modeſty, ſober, orderly, and venerable behaviour quite waſte. Dr *Gell* his Eſſay on *Exod.* 1. 3.

Wo is me that I have lived to

These turn the grace of our God into laciviouſneſs, *Jude* 12, 14. They dare affirme, God walks with them in all their moſt unholy and unclean waies.

ſee thoſe dayes wherein any that looks with the face of a Chriſtian ſhould maintain, that ſinnes are no ſinnes to the faithfull; and that he is the holieſt man that can ſinne the boldlyeſt, and with the greateſt freedôme from reluctancy. This is not hereſie, but meer deviliſme. Br *Hall* in his Remaining Works on *Rom.* 8. 14. See *Smiths* Select Diſcourſes of True Religion. See more there.

Sabellians of *Sabellius.*

Scribit Euſebius, *libro Eccleſ. Hiſt. 7. cap. 4. Greca edit. Sabellij hareſim ſub tempora Decij, ſive Galli, ac Voluſiani audiri Cæpiſſe,* cùm Romanæ ſedi præeſſet Stephanus, *aut Sixtus; hoc eſt circa annum Chriſti* CCLVII. Petavij *Dogmata Theol. Tom. 2. de Trin.* lib. 1. cap. 6. *Quis ante ſceleratum* Arium, *Trinitatis unitatem diſcindere: quis ante ſceleratum Sabellium, unitatis Trinitatem confundere auſus eſt?* Vicentius Lirinenſis.

They defended that the Father, Sonne, and holy Ghoſt, were but one Perſon, who had three names, and who was ſometimes called the Father, ſometimes the Sonne, and ſometimes the holy Ghoſt. Againſt him and *Arius*, *Athanaſius* made his Creed.

Paulus Samoſatenus, Anno 273.

Paulo *poſt Sabellium exortus eſt* Paulus Samoſatenus, *qui Dominum Jeſum merum hominem fuiſſe, minimeque Deum, ac de natura filium putavit.* Petavius *de Trinitate*, lib. 1. cap. 6. *Vide plura ibid.*

So called from his Countrey *Samoſatia.*

He affirmed that Chriſt was a meer man, who from *Mary* received the beginning of his Life and Raign, yet he named him God.

Seekers or *Expectants.*

Of *Hiders* and ſeverall ſorts of *Seekers.* See Maſter *Baxters* Key for Catholicks, *chap.* 45. and his True Catholick, *p.* 56. 2 *Tim.* 3. 7.

They have caſt off all Churches, Miniſters, and all Ordinances, till new Apoſtles come.

Such in their Religion, as the Scepticks were in Philoſophy, ſo called, becauſe they were ever ſeeking, and never found what they ſought for.

Shakers.

A kind of people that pretend to have the Spirit by fits.

I ſpeak of theſe before under the name of *Quakers.*

Socinians.

It may deſervedly be called a more ſubtile mahometaniſm of *Socinus.* See *Porters* God Incarnate, *c.* 7. *p.* 25.

The followers of both *Lelius* the uncle and *Fauſtus Socinus*, who were *Italians* of *Sienna.* In *Crellius* his Book *Omnia hareſis æſtius venena colliguntur.* Petavius.

They deny the Trinity, Gods Omniſcience, the Eternity of the Sonne, the Divinity of the holy Ghoſt.

They acknowledge the perſon of the Sonne, but obſtinately deny his Deity, Eternity,

ternity, Satisfaction, and alſo the Perſonality and Deity of the holy Ghoſt, although they ſeem not to doubt of his Eternity.

They ſay that Chriſt before the exerciſing of his publick miniſtry, aſcended to Heaven, and after Preacht the Evangelical Doctrine, to evade theſe Texts which we alleadg for the Godhead of Chriſt. As *Moſes* (they ſay) was taken up into the Mountain before he Preacht to the people. *Moſes* went as a type of Chriſt indeed into the Mountain, and there received the Moral Law. But Chriſt was not taken up hence to Heaven before he Preacht.

1. That could not have been done without a miracle, and the Scripture would not have been ſilent of ſo great a myſtery really done.

2. He needed not locally aſcend to Heaven, for the Spirit was given here to him, *John* 3. 34.

3. While he was upon earth, the Father was in him, and he in the Father, *John* 14. 11, 12. & 8. 29. & 3. 13. & 6. 62.

We ſay according to Scripture, that Chriſt came from Heaven the ſtate of glory, had a being before he was born in the fleſh, *John* 6. 22, 38. & 16. 28. which is a clear proof of his eternal Godhead.

The *Socinians* anſwer, things are ſaid to come down from Heaven, which are inſtituted by God or wrought by him.

It is one thing what things are, and another thing concerning perſons; *Johns* perſon is not ſaid to be from Heaven though his Baptiſm was.

Three things may ſecure Chriſtians from being ſcandalized at, or ſeduced by the errours and hereſies of theſe times.

1. The Scripture hath clearly foretold there muſt be ſuch.

2. Theſe are but the revivings of thoſe Hereſies, which have been in all ages of the Church.

3. The Scripture affords plentifull proviſion of arguments to confute them. To inſtance in that one Hereſie or Blaſphemy of the *Socinian* at this day, *viz.* denying the Divinity of Chriſt.

Perniciosa cum primis est haresis Sociniana, *quâ, inter hodiernas, sub nomine Christiano, nulla aquo detestanda. Non enim hæc articulum aliquem religionis, sed ejus animam & fundamenta concutit, atque evertit fermè.* Hornbeck *summa Controv. Relig.* lib. 7. *de* Socinianismo.

Inter hæreses primas ferè vendicant sacrilegi & animæ exitiales errores Socinianorum, *hominum, qui rancidas* Ebionis, Cerinthi, Samosateni, Arij, *& magni illius blasphematoris* Serveti *opiniones refodunt, fundamenta Christianæ religionis Ecclesia subducunt, sanctam Trium unitatem, deitatem Filij & Spiritus Sancti, satisfactionem Christi, imputationem justitiæ Christi ad justificationem, virtutem Spiritus sancti in regeneratione, resurrectionem mortuorum corporum, & spem vitæ æternæ, quominus tandem religionem Christianam quæ in bene credendo & vivendo consistit, evertunt. Præfat. ad* Cocceij *examen Apologet. Equit.* Polon.

It was foretold by the Apoſtle *Peter*, 2 *Peter* 2. 1. and condemned of old by the Fathers and Councels, in *Samoſatenus*, *Photinus*, *Arius*, *Ebion*, *Cerinthus*, and others: And laſtly, The Scripture abundantly ſilenced this horrid blaſphemy, eſpecially by St *John*, both in his Epiſtles, 1 *John* 2. 18. and Goſpel, which in the judgment of *Irenæus* and divers others of the Ancients, was written on purpoſe againſt the Blaſphemy of *Ebion* and *Cerinthus*, the Predeceſſors and Fathers of our late *Socinians*. See *chap.* 1. & 5. 34, 35, 36, 37, 38, 39. *Froſt* on *John* 5. 39.

That place 1 *Peter* 2. 21. is much abuſed by the *Socinians*, as though there were no more in the death of Chriſt, than an example: but one end of Chriſts death muſt not exclude another; in the bloud of Chriſt there is both a price and a pattern.

Rom. 4. 25. Who was delivered (*viz.* unto death) for our offences, not only upon the occaſion of our ſinnes (as the *Socinians* gloſs it) but for the merit of our ſinnes.

The *Socinian* doctrine is, as it were, a filthy ſink, into which all Hereſies of former and later ages have emptied themſelves. They will receive no interpretation of Scripture, nor Article of Faith, unleſs it agree with reaſon, *Scriptura eſt norma recta ratio eſt index*, all is ultimately reſolved into reaſon.

Infauſtus Socinus omnium hæreticorum audacissimus. River. See Dr *Hill* on *Prov.* 23. 23.

Therefore the Authors plea for them (who wrote the elegant diſcourſe touching the peace and concord of the Church,) *Chap.* 3th and 8th will little advantage them.

Stenckfeldians.

Anno 1527. Of *Stenckfeldius*, *Melanchthon* calls him *Stenckfeldius*.

He held,

1. That the outward ministry of the word is not necessary.
2. That the humane nature of Christ is no Creature, but after his resurrection was every way equall unto his divine nature.

Valentinians.

Valentinus said that Christ was true man, yet not of the same nature with us, because he brought his body from Heaven, and passed through the Virgin as a Pipe without assuming any of her flesh.

Valentiniani a Valentino, qui de natura rerum multa fabulosa confinxit. Aug. de haref. ad quod-vult-Deum. Valentinus insignis Hæresiarcha, impura secta initium ac nomen dedit. Petavius de Incarnatione, l. 1. c. 4.

2. Affirmed that there were two beginnings of all things.

See *Tertul. præscript. adv. haref.* Epiphan. *haref.* 31.

Irenæus hath written against them.

The End of the fourth Book.

THE

THE

FIFTH BOOK.

OF

MANS RECOVERY

BY

CHRIST,

Wherein are handled,

The Apostles Creed, Christs *Names*, *Titles*, *Natures*, *Offices*, and two-fold Estate of *Humiliation* and *Exaltation*.

Chap. I.

A Diatribe on the Apostles Creed.

I. Generally.

Sect. I.

Of Belief in general, and of the qualifications of an Article of Faith.

THis Diatribe fitly follows the other of Errour and Heresie. As the Nature of Faith is, so is the Nature of Heresie; contraries having the same proportion. Faith is not only a precept of Doctrine, but of manners and holy life; whatsoever is either opposed to an Article of the Creed, or teacheth ill life, that is Heresie. Dr *Taylors* Liberty of Prophes. Sect. 2.

Fides nisi ab auctoritate proficiscatur, non modò fides esse, sed ne intelligi quidem potest. Melch. Can.

One thus describes Faith, *Fides est Actus mentis testimonio alterius assensum prabentis.*

Both the act and the object are implied in one word belief.

Belief in general is an assent of the understanding to any thing related to us, and this for the authority of the Relater.

To believe is to esteem a thing true for the authority of him that speaks it.

There is Opinion, Science, and Faith.

1. Opinion grounded upon probable reasons.
2. Science grounded upon infallible principles.
3. Faith, which in its proper notion, is the assent to somewhat from the authority of the speaker.

This is,

1. Humane, grounded upon report of men, fallible.
2. Divine, an assent unto Divine Revelation, or unto some thing as credible, upon the testimony of God. This is infallible, because it is impossible for God to lie. *Male vivitur, si de Deo non bene creditur.* Aug. *de Civ. Dei l.5.c.10.*

See Dr *Jacksons* first vol. of the Creed, ch.1.
And Dr *Pearsons* Exposition of the Creed, p.3,4,5,6,7,8.

Fidei nomen Hebræis est æmunach, *Chaldæis* hemanutha *à verbo* aman, *quod est credere. Græci hanc virtutem nisi vacarunt à verbo* πειθω, *id est, credo, quod non sit aliud, quam certa quædam mentis assensio ac persuasio, qua hominis animus in ea, quæ accepit, sententia, confirmatur.* Mich. Medina *de Rectâ in Deum fide l.1. c.7. Fides pendet ex duobus principiis, quæ necessario præcognosci debent, ut aliquid credatur ob alicujus authoritatem, ut rectè observat* Suarez. *disp.2. de fide Sect. 4. Unum est ipsum hoc dicere, aliud est ipsum esse fide dignum.* Baron. *de objecto Fidei Tract.3. cap.4. Fides est Deo in omni verbo suo voluntate ipsius cognita, assentiri, ut veraci & omnipotenti: & non considerare quidquid in nobis vel aliis creaturis ei adversari videtur.* Olevianus.

Some Divines reduce all Fundamentals to *Credenda, Agenda, Speranda. Credenda* (saith *Zanardus Summa Divinorum Præceptorum Decalogi, parte 1ª. cap. 1.*) *nobis proponuntur sub quibusdam articulis, quorum præcipui reperiuntur in Symbolo Apostolico.*

No division of things contained in Scripture is more frequent amongst Fathers, Schoolmen, and later writers, Roman and Reformed, than that of faith and life, *Credenda & facienda*, what we should believe, how we should live.

Fides se porrigit ad tria tempora, præteritum, præsens & futurum. Erasm. *Explicat. Symb.*

Faith, 1. believes that the world was made by God, and whatsoever the Scriptures say was done in former ages.

2. That the world and Church is now governed by him.

3. That whatsoever the Scriptures promise to the godly, or threaten to the wicked, shall come to passe.

The rule of Faith consists of such supernatural truths, as are necessary to be known of every Christian, not only *Necessitate præcepti*, because God hath commanded us to believe them, but also *Necessitate medii*, because without the knowledge of them in some tolerable degree, according to the measure of our capacities, we cannot in an ordinary way attain to salvation. B. *Bramhals* Replicat. to the Bishop of *Chalcedon*, ch.6.

An Article of Faith properly so called, is that Doctrine, *Quæ omnibus Christianis adultis necessariò nota esse debet.* Bapti. Bibliotheca portatilis. *Qui non credit omnem mandatationem, etsi omnes alios fidei articulos rectè docet, pianque & castam agat vitam tamen damnatus est.* Luther. *in confess. minuti de cand. O nimis præcipitatum pro magno errore confirmando sententiam.* Wendel. *præfat. contra Pelag. ad exercit.*

Whatsoever we are to believe as an Article of Faith, must have these qualifications:

1. *That the proof of it be perfect*, otherwise it is not an Article of Faith. *Nihil pro articulo fidei Ecclesia proponendum est, quod non ex manifestis certis & firmis Scripturæ testimoniis aperte ostendi & probari potest.* Chemnit. *Exam. Concil. Trid. pag.91. Credimus quod legimus, & quod non leginus nefas credamus astruere.* Aug. *de Natura & Gratia contra* Pelag.

2. *That the ground upon which it depends, be some divine and infallible principle*, for otherwise it may create an opinion in one, but it cannot beget a faith.

3. *That it be not the object of sense.* For *Faith is the evidence of things not seen, Heb. 11.1. Fides est credere quod non videz, cujus merces est habere quod credis.*

Articulum duo constituunt. Primum est singularis res credenda. Secundum est singularis difficultas circa ipsum. Zanard. *ubi supra.*

The

The Heathens called the Christians *Fideles per ludibrium.* Petav. *Prolegom. in opus Theol. Dogm. c. 4.*

All *Mahometans* call themselves *Muselmen*, that is, believers. *Hodiè Turcas nos Christianos appellamus, qui se Musulmannos vocant, quique ab appellatione Turcarum prorsus abhorrent.* Casaub. *in* Strab. *l. 1.*

Muhammedani *omnes sese vocant* Muslimos *per universum terrarum orbem.* Saracenorum *nomen, quod nos illis damus, ipsi ignorant.* Erpenii *Historia* Josephi *Arabicè & Latinè.*

SECT. II.

Of the Apostles Creed, its name, and the reason of it.

IT is called in Latine *Symbolum Apostolorum*, in English, the *Apostles Creed.* *Creed* from the first word *Credo*, as *Pater noster* from the two first words, or because those things which every one ought to believe are contained in it. The matter of it is *Credenda*, truths concerning things to be believed.

Symbolum signifies either a note, badge or mark, serving to distinguish between one souldier and another, or a summe of money cast in, which we call a shot, *Symbolum dedi & cœnavi.* Terence. But *Steven* and others will rather have it *Symbolam* in that sense. *Nisi & ipse Symbolam meam (nolo enim cum barbaris Symbolum meum dicere) conferrem.* Steph. *Epist.* Phil. Sidn. *ad N. T.*

Σύμβολον propriè *indicium ac signum signat. Intellige indicium quo vel milites dignoscerentur ab hostibus, vel in pactis conventisq; loco tabellarum ac syngrapharum uterentur.* Vossius *de tribus symbolis. Symbolum in genere notam vel tesseram significat, qua quis discernitur ab alio: ut symbolum militare est tessera discernens socios ab hostibus. Symbola est, quod confertur ad convivium. In Ecclesia significat brevem & summariam fidei Christianæ formam, qua Ecclesia, ejusque membra ab aliis sectis se discernunt. Sunt qui putant dictum esse* Symbolum, *quia ab Apostolis sit collatum. Sed non potest probari singulos Apostolos aliquam ejus partem contulisse. Probabilior est ratio Symbolum dici, quod articuli sunt norma, ad quam omnium fides congruere debet, qui servari volunt. Apostolicum dicitur, quia continet summam doctrinæ Apostolicæ, quam cogebantur tenere & profiteri Catechumeni.* Ursin. *Explic. Catec. Qu. 23. Vide* Voss. *Dissert. 1. de Symb. Sect. 17, 18, 19, 20. Symbolum est vox origine Græca, nihil est aliud, quam summa seu compendium quædam doctrinæ de fide Christiana, certo ordine dispositum ac digestum.* Ravanel. *Bibliotheca sacra. Vide* Aug. *de Pan de Præambulis ad Symb. l. 1. c. 4. &* Piscat. *Expos. Symb.* Martinii *Protatechesin. Tract. 4.*

Down in his Treatise of the Authors and Authority of this Creed, shews, why the Apostles Creed is called a Symbole. *Publica Ecclesiæ vox legitimis professionis testata formulis, quæ Symbola vocantur.* Petav. *de Incarn. l. 7. c. 1. De Incarn. l. 10. c. 7.* he saith, *Symbola velut Christianæ militiæ tesseræ sunt. Down* saith there, It is called the Apostles Creed, because the matter therein contained is perfectly agreeable with the Apostles writings, and was collected out of them.

He gives there also good reasons to prove, that it was not made by the Apostles. Mr *Cartwright* in his Epistle to his brief Exposition of the Creed, seems to deny that it was framed by the Apostles. *Crocius Synag. Theol. l. 4. c. 10. De Evangelio*, gives also good reasons, against the Apostles making of it.

Because (saith Mr *Perkins*) it doth summarily contain the chief and principal points of Religion, handled and propounded in the Doctrine of the Apostles, and because the points there are agreeable to their Doctrine.

He gives his reasons also against the Apostles being penners thereof. *Estey* and *Bisield* go the same way.

Symbolum Apostolicum nunc pro de authore interim minimè solicitus. Apostolis certè magni veterum Scriptorum consensu adscribitur, sive quod ab illis in commune conscriptum ac editum existimabant, sive quod compendium ipsud ex doctrina per eorum manus tradita, bona fide collectum tali elogio confirmandum censuerunt. Calvini *Instit. l. 2. c. 16. Sect. 18. Symbolum Apostolicum dicitur, sive quod ita ab Apostolis conscriptum sit, sive, quòd compendium ipsud ex doctrina per Apostolorum manus tradita, bona fide collectum, tali elogio confirmandum censuerunt Ecclesiæ.* Zanchius *de Symbolo Apostolico. Symbolum, quod partim ob autoritatem, partim ad discretionem aliorum, Apostolorum dicitur.* Erasm. *Explicat. Symb. Apost. Symbolum Apostolicum dicitur, vel quòd istos habuerit Apostolos authores, vel quòd ex Apostolorum scriptis collectum.* Horning. *Hist. Eccles. N. T. pars 1. c. 1. Symbolum Apostolorum vocatur utpote summam doctrinæ Apostolicæ continens.* Rainold. *Thes. 4.*

Vossius

Voſſius *de tribus Symbolis Diſſertat.* 1. Sect. 5,6,7,8,9,10,11,12,13,14,15,16,17,18,19,20,21,22,23,24,25,26,27,28,29,30. proves, that the Apoſtles made it not.

Mr *Baxter* in his Appendix to his *Gildas Salvianus* ſhews, that the Apoſtles compoſed not that form of words.

In Symboli origine omnium diligentiſſimè perluſtratâ antiquitate inquiſiverunt eruditiſſimi viri Hugo Sanfordus & Robertus Parkerus *Anglî* l. 4. *de deſcenſu Domini noſtri Jeſu Chriſti ad inferos. Summa illius diſputationis præcipuè decem argumentis circumſcribitur, quibus pertendunt, noſtrum Symbolum neque ab Apoſtolis, neque à viris immediate Apoſtolicis compoſitum eſſe.* Martinii *Protacheſis Tract.* 4. *De orig. Symbol. Apoſtol. Vide plura ibid.*

Many of the ancient [a] Fathers, of the [b] Papiſts, and ſome of our Divines [c] hold, That it was made by the twelve Apoſtles, and collected into one body before they departed from one another to preach the Goſpel; ſo that the ſeveral Articles were from the ſeveral Apoſtles, and the whole Creed approved by them.

[a] Vide *Ravanelli* Biblioth. Sac. & *Sixti Senenſis* Biblioth. Sanct. l. II.

[b] Sunt duodecim Articuli pro numero Apoſtolorum qui eos compoſuerunt. *Bellarm.* Catechiſ. Vide Catechiſm. Rom. p. 17. [c] Dr *Hammond* of Fundamentals, chap. 8. Dr *Heylin*, *Aſhwell* and Dr *Pearſon* of the Creed. *Nicholſon* on the Church Catechiſm, p. 22,23,24.

Ramus *Comment. de Religione Chriſtiana*, *lib.* 1. *cap.* 2. ſaith, *Hoc Symbolum eſt ab Apoſtolis aut Apoſtolorum diſcipulis collectum, proditumque.* He ſaith further, Ruffinus *arbitratur ab Apoſtolis antè diſceſſionem Symbolum hoc tanquam Catholicæ & Apoſtolicæ fidei teſſeram quandam fuiſſe diſcipulis traditum.* *Irenæus* cals it an ancient tradition of the Apoſtles.

One deſcribes the Apoſtles Creed thus, *Eſt brevis & ſummaria omnium Chriſtianæ fidei & religionis articulorum formula, qua Eccleſia ejuſque membra ſe ab aliis ſectis diſcernunt.* Dieterici *Inſtitut. Catech.*

Probabile eſt, omnia quæ Symbolo Apoſtolico *continentur, omnibus etiam ſalvandis in Novo Teſtamento ad ſalutem præcipè eſſe neceſſaria, ſaltem quantum ad ſenſum in aliis Scripturæ locis perſpicuè expreſſum, quamvis verba fortaſſis; & interpretandi rationem non retineant. Unde & hæc dogmata articuli fidei propriè appellari ſolent.* Crocij *Syntag. Theol. l.* 1. *c.* 5.

Quid ſingulis Apoſtolis in hoc Symbolo tribuatur, etſi nullis certis argumentis ejuſmodi compoſitio & diſtributio comprobetur; (*Danæi* Symb. Apoſt. Exp.) Sed iſtuc tamen utiliter excogitatum eſt, quo videlicet illiterati eadem opera tanquam per imagines ordine diſpoſitas, ſimul & Apoſtolorum nomina, & articulos ſingulos infigant memoriæ. *Eraſ.* Explanat. Symb. Apoſt.

They ſay, that was compiled by *Peter*, *I believe in God the Father Almighty, the maker of Heaven and Earth*; by *John*, *In Jeſus Chriſt his only Sonne our Lord*; by *James*, *Which was conceived by the holy Ghoſt, born of the Virgin Mary*; by *Andrew*, *He ſuffered under* Pontius Pilate, *was crucified, dead and buried*; by *Philip*, *He deſcended into hell, the third day he roſe again from the dead*; by *Thomas*, *He aſcended into Heaven, and ſitteth at the right hand of God the Father Almighty*; by *Bartholomew*, *From thence he ſhall come to judge the quick and the dead*; by *Matthew*, *I believe in the holy Ghoſt, I believe the holy Catholick Church*; by *James* the ſon of *Alpheus*, *The Communion of Saints, the forgiveneſſe of ſins*; by *Simon Zelotes*, *The reſurrection of the body*; by *Judas* the brother of *James*, *The life everlaſting, Amen*, by *Matthias*. See *Acts* 1.13. & 26.

SECT. III.

Of the Authority, Dignity, and Antiquity of the Apoſtles Creed.

Eſt Symbolum comprehenſio fidei, noſtræ ſimplex, brevis, plena, ut ſimplicitas conſulat audientium ruſticitati, brevitas memoriæ, plenitudo doctrinæ. *Aug. Serm.* 15. *de tempore.*

BEllarmine affirms the Devil to have been a very methodical opponent, diſputing againſt Fundamentals, as they lie in order in the Creed.

As the *Decalogue* is a patern of all duties, and the *Lords Prayer* a patern of all requests to God, so the Creed is a summe and patern of all Doctrine to be believed.

The blessed Apostles have been so provident for the Church, as to depositе and commit to the custody thereof the Creed, as a perfect Rule and Canon of faith, which are absolutely necessary for all Christians to salvation. B. *Bramhall* his Replication to the Bish. of *Chalcedon* ch. 9.

It is a short compendium of the Christian Faith, agreeable to the word of God, and anciently received in the Churches of Christ.

Tertullian (De Veland. Virg. cap. 1.) cals it that one only immoveable and unreformable Rule of Faith. *Augustine (Epist. ad* Dardanum) cals it the rule common to great and small.

Tertullian cals it, *Regulam fidei. Cyrian Symbolum fidei.* One cals it, *Parvum Evangelium. Aquinas* 2ª, 2æ *Quæst.* 2. *Artic.* 5. cals the Articles of the Creed, *Prima credibilia.*

Vide Sanfordum *de Descensu Christi ad Inferos l.* 4. *p.* 4. Hoc ipsum Symbolum Catholica Ecclesia semper adeo est venerata, ut in sanctis Conciliis *Oecumenicis*, quasi basis quædam & fundamentum structuræ Ecclesiasticæ consueverit inprimis recitari. *Baron.* 44. *n.* 18. Symbolum Apostolicum aliis Symbolis antecedit longè authoritate: 1. Quia ferè totum ipsius Scripturæ verbis constat. 2. Quia omnibus aliis Symbolis est antiquius. 3. Quia fons est & regula aliorum Symbolorum quæ ejus declarandi causa ad vitandas hæreticorum fraudes & corruptelas, in Synodis Universalibus & Oecumenicis totius consensu Ecclesiæ edita & approbata fuerunt. *Ursin.* Explicat. Catech. & parte secunda. Quæst. 23.

It is the confession of faith of all Christians, containing the analogy of faith, and the summe of the holy Gospel. It is most deservedly of great credit and esteem in all the Churches of Christ throughout the world.

There are Articles necessary to salvation that are not *ipsis* contained in that Symbole.

This is the most ancient and principal of all the Creeds. This Creed is sometimes called the Creed without any addition, the Creed *κατ' ἐξοχὴν*, by way of eminency. It is commonly called the Apostles Creed, because for the most part it is gathered out of their writings, and to distinguish it from the other Creeds. It is called also the Articles of our belief, because the chief points of faith are contained in it. It is a summe of things to be believed concerning God and concerning the Church gathered out of the Scriptures. It farre exceeds all other Creeds in authority.

Angelus de Pus lib. 2. *De Præambulis ad Symbolum, cap.* 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16. shews, how the twelve Articles are compared to the twelve precious stones in the brest-plate of the High-priest.

In an ancient Confession of the faith of the *Waldenses*, copied out of certain Manuscripts, bearing date *anno Domini* 1120. that is to say, near 400 years before the time of either *Calvin* or *Luther*, Article 1. *We believe and firmly hold all that which is contained in the twelve Articles of the Symbole, which is called the Apostles Creed, accounting for Heresie whatsoever is disagreeing, and not consonant to the said twelve Aticles.* Mr *Morlands* Articles of the Evangelical Churches of the valleys of *Pimont, l.* 1. *c.* 4. *p.* 30.

Articuli fidei summam continent doctrinæ à Rege Christo Apostolis traditæ. Olevian.

When the Creed was read, it was the custome in *Poland*, and elsewhere, for Gentlemen to draw their swords all the while, intimating thereby, that they would defend it with their lives and bloud. The standing up at the Creed was (as some say) to note their resolution to strive together for the Faith once delivered to the Saints.

Tertullian lib. de præscript. hæret. saith, They are hereticks which bring in a Doctrine into the Church contrary to the Christians Creed, *Gal.* 1. 8.

There are two other Creeds besides the Apostles, the *Nicene* and *Athanasian* Creed, as they are commonly called, which are not new Creeds, but expositions of the other. They adde nothing to it, but explain some Articles, that either were depraved, or else ill understood by some Hereticks.

The *Nicene* was called against the heresie of *Arius*, what contentions followed after in the Churches, till at length the *Arian* plague hatcht the *Mahometan*,

hometan, the ancient Writers of Eccleſiaſtical Hiſtory largely ſhew.

Diſſertat. 2. Sect. 12, 13, 14, 15, 16, 17, &c. See L'Eſtrange of the Liturgies, ch. 4. p. 99 Grynæi Apophthegmata mirabilia.

Voſſius de Tribus Symbolis, demonſtrates, That *Athanaſius* could not in all probability be the Author of the other Creed. B. *Uſher*, Dr *Taylor* in his Liberty of Propheſying, Sect. 2. and others are of the ſame judgement. *Petavius lib.* 7. *de Trinitate cap.* 8. ſeems to be for it.

Dr *John Textorius* comforting *Muſculus* on the day of his death, and rehearſing the Apoſtles Creed, he anſwered, *Fundamentum hoc fidei Chriſtianæ ſemper in corde fenui*, I have alwayes kept this foundation of Chriſtian Faith in my heart. I wonder therefore what ſhould make ſome Divines of late dayes to ſpeak ſo lightly of the Apoſtles Creed. See Dr *Gaudens Eccleſia Anglicana Suſpiria lib.* 2. *Chap.* 6.

That there was at Baptiſm a profeſſion of faith Dr *Nicholſon* in his Expoſition of the common Catechiſm, proves by divers teſtimonies out of the Ancients.

The Apoſtles compiled this form of words, all Churches received them, all *Catechemens* were baptized into this faith; in the *Roman* Church they recited it publickly before their immerſion, to this ſalvation was promiſed; this was the Sacrament of the Chriſtian Faith, the characteriſtick of Chriſtians, the ſign of the orthodox, the ſword of all hereſies, and their ſufficient reproof, the unity of belief, ſufficient, full, immoveable, unalterable; and it is that, and that alone in which all the Churches of the world do at this day agree. Dr *Taylors Ductor Dubitantium, lib.* 2. *cap.* 3. See more there: And his Liberty of Propheſying, Sect. 1.

SECT. IV.

THe Apoſtles Creed hath not been alwayes the ſame, it is larger now than it was at firſt. See Dr *Pierſon* on the Creed, *p.* 456.

Formula baptiſmi, & ejus praxis Act. 8. & 37. *Suggerit hoc Symbolum:* Credo in Patrem & Jeſum Chriſtum, Filium illum Dei, & in Spiritum Sanctum, *& tale in exortu ſuo fuit, breviſſimum & ſimpliciſſimum, occaſione ſubnaſcentium hæreſium auctum & partibus explicatum.* Martinius *de Symb. Apoſt.* *Deum immortalem, quam copioſam Philoſophiam tantillum Symbolum complectitur. Atqui probabile eſt apud priſcos fuiſſe aliquanto brevius, ſiquidem illi videntur finiſſe Symbolum hac clauſula, inde venturus eſt judicare vivos & mortuos.* Erat. *Explanat. Symb. Apoſtol.*

The Apoſtles Creed in the more ancient times was briefer than now it is, the mention of the Father being maker of Heaven and Earth, the Sons death, and deſcending into Hell, and the communion of Saints being wholly omitted; becauſe ſome of them perhaps were not thought to be altogether ſo neceſſary for all men (which is *Suarez* his judgement touching the point of the deſcent into Hell) and ſome that were moſt neceſſary, either thought to be ſufficiently implyed in other Articles (as that of Chriſts death in thoſe of his crucifixion and burial) or thought to be ſufficiently manifeſted by the light of reaſon, as that of the Creation of Heaven and Earth. Biſhop *Ushers* Sermon preached before the King on *Epheſ.* 4. 13. *Vide Reverendiſſimum* Uſſerium *de Symbolis p.* 10. *&* Ameſii *Chriſtiana Catacheſeos Sciagraphiam ad textum* Matt. 28. 19.

Laudato & recepto more Chriſtianorum liberi à teneris unguiculis docentur recitare Symboli Apoſtolici verba, juxta ſuſceptorum in Baptiſmi adminiſtratione ſolennem profeſſionem. Danæi *Expoſit. Symb. Apoſt.* *Symboli confeſſio initio in ſola fide Trinitatis ſubſtitit. De Eccleſia articulus, & quicquid ſequuntur, tempore* Tertulliani, *ut videtur, addi cœperunt.* Martinii *Procatecheſis Tract.* 4. 2. *De origine Symb. Apoſtol.*

The Creed hath been this thirteen hundred years at leaſt profeſſed before Baptiſm.

2. It is but the three fundametal baptiſmal Articles enlarged and explained on ſubſequent occaſions (as *Sanford* and *Parker de deſcenſu* have learnedly and largely proved) and *Grotius* in *Matth.* 28. 19. proves out of *Tertullian*, that the Creed was not then in the form of words as now, though the ſame Doctrine was uſed in other words to the ſame uſes. Mr *Baxters* 2d Diſput.

Perkins Expoſit. of the Creed.

The Creed was penned in form of an anſwer to a Queſtion. In the Primitive Church, when any man was turned from *Gentiliſm* to the faith of Chriſt, and was

Vide Bezam. *Peter* alluded hereunto 1 *Pet.* 3. 11. Baptiſm containeth an actual ſignal profeſſion, that we there conſecrate, devote or dedicate our ſelves to God the Father, Son and holy Ghoſt.

to

to be baptized, this Question was asked him, *What believest thou?* Then he answered according to the form of the Creed, *I believe in God the Father*, &c. And this manner of questioning was used from the time of the Apostles, *Acts* 8.38.

SECT. V.

Why are they called Articles of the Creed, or of the Christian Faith.

THey are called Articles of the Creed, because as the parts of the body are distinguished by joynts; so in this confession whatsoever we ought distinctly, and severally to believe, is fitly called an Article. Because (saith *Bellarmine Explicat. Symb. Apost.*) they are most short sentencees, for an article signifies a little member.

Ut corporis membra articulis distinguntur; ita etiam in hac fidei confessione quicquid distinctè & separatim ab alio nobis credendum est, rectè & apposite articulum dicimus. Catech. Rom. pars 1^a. p 18. Vide *Aquin.* Sum. Theol. 2a, 2æ Quæst. 1^a. Artic. 6. Et *Angelum de Pas* De Præamb. ad Symb. l. 2. c. 16, 17, 18, 19. Symbolum ipsum, quod ex scripturis desumptum est, duodecim in se articulos, quasi esset *Zodiacus* Christiani, continet. Clavis Fidei per Doctorem *Ellis*.

SECT. VI.

The Division of the Apostles Creed.

Altingius saith, The Apostles Creed may be divided three wayes:

1. Into twelve Articles of Faith, which are there distinctly reckoned up. Or

2. Into three parts, concerning the Father the Creator, the Son the Redeemer, and the holy Ghost the Sanctifier. Or

3. Into two parts, one of which is concerning God and his works and benefits, the other concerning the Church.

Baius *Institut. Christ.* l. 1. c. 24 & Angelus de Pas *De Præambulis ad Symbolum* l. 2. c. 20. like best of this partition; so doth *Piscator* in his Exposit. of the Creed. *Ursins* Explicat. Catechet. part. 2. de Liberat. Hom. Explicat. Qu. 24. vide Præfat. ad *Calvini* Instit. Christ. Relig. & *Calvin.* Catech. Relig. Christ.

The second division is to be preferred (saith he) partly because it is more evidently expresst in the very Creed, partly because it is delivered in the like forme in Scripture, 2 *Cor.* 13. 13. *Tit.* 3. 4, 5. *Revel.* 1. 4, 5, 6. taken from the objects, *viz.* the three Persons of the holy Trinity in which we professe to believe, and from the effects of those objects, Creation, Redemption and Sanctification. *Luther* in his greater Catechism divides it into three parts; so doth *Martinius* in his *Procatechesis*. *Calvin*, *Olevian* on the Creed, *Ravanellus*, *Viret*, *Zanchius de Symbolo Apostolico*, and *Baker* divide it into four parts; the first of which contains a description of the Father; the second of the Sonne; the third of the holy Ghost, on which the whole mystery of our redemption depends. The fourth rehearseth in what things our salvation consists. *Hæc dispositio pulcherrima est & ordinatissima*, saith *Zanchy*. This way go *Calvin*, *Nowell*, *Erasmus*, and others.

Du Pan in his French Exposition of the *Geneva* Catechisme, divides it into four parts.

Bishop *Hooper* divideth it into five parts.

I shall branch it into two parts:

1. The Act, in these words, *I believe*.

2. The Object two-fold: { GOD, and The Church.

Allen divides it into two general heads:

1. It shews me and every Christian how he stands bound to believe in our God.

2. What every one of us ought to believe concerning the whole company of the people of God, called his Catholick or universal Church.

The like (saith he) is the order of the Law of God; for direction of our life, and of prayer; for the exercise of our faith, and of the Sacraments also, for the strengthening of our faith.

Rami *Comment de Relig. Christiana* c. 2. The Creed concerneth God and the Church. *Perkins.*

SECT. VII.

Quicquid in Symbolo Apostolico continetur, disertissimè extat in Scriptura, si capita fidei consideremus; non autem verborum structura & cultus fidei colligatus. Symbolum ipsum in Scriptura continetur. Ravanelli *Bibliotheca Sacra.* *In Symbolo Apostolico paucis verbis tota salutis nostræ economia perfectè exponitur: & nihil in eo est, quod solidis Scripturæ testimoniis non sit confirmatum.* Zanchius *de Symbolo Apostolico.*

THere is no Article of the Faith, which may not be evidently proved out of the Old or New Testament, as both *Danæus* on the Creed, and *Goularti us* in *Cyprian. Symb. Apost. Corpus & Syntagma Confessionum Fidei*, and *Rogers* in his English Creed shew.

All and every of the Articles contained in the *Nicene* Creed, the Creed of *Athanasius*, and that which is commonly called the *Apostles* Creed, ought firmely to be received and believed; for they may be proved by most certain testimonies of holy Scripture. Articles of Religion of *Ireland.*

SECT. VIII.

Whether is the Apostles Creed a Prayer?

Quo nomine ignara plebecula cum illud tum decalogum in proclivi fuit ut usurparet. Doctor Dil. p. 229. *post Symb. Apost. Laudabilis & necessaria consuetudo est, ut inter cætera religionis capita pueris à teneris Symboli verba tradamus.* Martinii *Procatechesis Tractat.* 4, 7. *De usu Symboli.*

IGnorant people use that and the Commandments as a Prayer.

Campian made a Prayer of it at his death.

Martinius propounding this question, *An Symbolum Apostolicum dici potest precatio?* Answers, *Non, sed Confessoria narratio, nempe fidei confessio ad Deum & homines directa.*

God onely is to be Prayed to; but other things are to be confessed besides God. Prayer is referred to God immediately; but there is great need of confession amongst men. Prayer is especially an exercise of confidence and humility toward God; but confession of the truth.

SECT. IX.

What it is to believe in God the Father, Son, and holy Ghost; and whether there be any difference between those expressions of believing in each Person of the Trinity, and believing the holy Catholick Church, the Communion of Saints, *&c.*

Non assentior iis qui volunt aliud esse Deo credere & in Deum vel ob hoc, quod Ebræi, quorum phrasis est, quia aliis utuntur dictis Latini sterminis hoc discrimen non agnoscunt, dicunt enim credere Deo & in Deum indifferenter pro eodem. Quatuor sunt loca in quibus sacra Scriptura frequentur ita loquuntur, ut Exod. 14. 31. & 1 Sam. 27. 12. & 2 Paralip. 20. 20. *Credere Ecclesiam, & credere in Ecclesiam in idem recidit, vel potius idem est* Drusius. *Observat. Sac. l. 3. c. 1. Vide illum in c. 14. Exod. v. 31. & Rivetum in Exod. 20. 4.* Aug. *de Fid. Expos. Sym. Apost. l. 3. c. 4.*

TO believe is commonly taken to signifie three things.

1. The acknowledgment of Gods being, *Credere Deum*, to believe that God is, or that there is a God, *Heb.* 11. 6.

2. *Credere Deo*, to give credit to that which God saith, *Acts* 27. 25. 1 *Joh.* 5. 10. *Rom.* 3. 4. *Psal.* 19. 7.

3. *Credere in Deum*, to believe in God, *John* 14. 1. which contains in it the act of the understanding and will, saith *Cajetan* on the 5th of *John*; is to trust in him and to relie on him as our God. *Psal.* 25. 2. *Isaiah* 50. 10.

This difference is not perpetual, say *Altingius* and others. See Dr *Heylin* on the first Article of the Creed, and *Hobbes* his Leviathan, *part* 1. *cap.* 7.

Credere in aliquem nec Latinè nec Anglicè dicitur. Cl. Gatak. *Adverss. Miscel.* cap. 19.

Though

Though in the holy Scriptures (as they are written in the Hebrew and Greek languages) there is not so exact a difference put between these kinds of phrases; yet they must be diversly understood and interpreted, according as they are referred either to God or man. *Allens* Doctrine of the Gospel, p. 90.

The Scripture useth a peculiar expression, to believe in and upon Christ, *John* 3.15. a phrase not used in any humane author, nor the Septuagint.

Credere in Deum Patrem est credere in eum, qui est Pater Domini nostri Jesu Christi: & credere quod idem sit meus Pater, hoc est, sit pater mea erga me affectus voluntate per & propter Christum, in quo me sibi adoptavit in Filium. *Ursin* Explicat. Catechet. *part.* 2ª. Explicat. Quæst. 26.

To believe is one thing, and to believe in this or that, is another thing: and it containeth in it three actions of a believer.

1. To know a thing.
2. To acknowledg the same.
3. To put trust * and confidence in it.

As I believe in the Father, and do believe that he is my Father, and therefore *I put my whole trust in him, and so of the rest of the Articles which concern any person of the Trinity.

Saving faith is meant in the Creed by the phrases of believing in God the Father, and in Jesus Christ, and in the holy Ghost. To believe in God the Father, is to believe that he is the most wise and great God, and our Maker and Ruler, and our chiefest good. To believe in God the Sonne is to believe that he is God and man, the Redeemer and Saviour, ransoming us by his bloud, and over-coming death by his death and resurrection, and procuring us pardon and life by his merits. To believe in God the holy Ghost, is to believe that he is the sanctifier of the people of God that shall be saved.

* Mr *Perkins Expos:* of the Creed. * Mr *Baxters* 1, & 2. *Disput.* Ideo credere in Deum nos testamur, quod & in ipsum ut veracem animus noster se reclinat, & fiducia nostra in ipso acquiescit, quod in Ecclesiam non ita conveniret: quemadmodum nec in remissionem peccatorum, aut carnis resurrectionem. *Calv.* Instit. Christ. Relig. *l.* 4. *c.* 1. *Sect.* 3. Non dicit in Sanctam Ecclesiam, nec in remissionem peccatorum, nec in carnis resurrectionem. Si enim addidisset in præpositionem, una eademque vis fuisset cum superioribus. Hac præpositionis syllaba Creator à Creaturis secernitur, & divina separantur ab humanis. *Danæi* Expos. Symb. Apost. Artic. 10. Credimus *Paulo* at non credimus in *Paulum*. Credimus *Petro* sed non credimus in *Petrum*. Quid ergo est credere in eum? Credendo amare, credendo diligere, credendo in eum ire, & ejus membris incorporari. *Aug.* Tract. 29. in *Johan.* Vide *Baronij* Theol. Ancil. Exercit 3. Art. 8. & Catec. *Rom.* p. 151. *Petavius* de Trinitate, *lib.* 2. *cap.* 12. acknowledgeth that there is a force and emphasis in that kind of speech, *Credere in aliquem.*

The Religion of the Christians is wholly practical, even in every Article of the Christian faith, and requires our conformity thereunto. As Christ suffered, so his sufferings should abound in us, 2 *Cor.* 1.5. as he was crucified, so our old man should be crucified with him, *Rom.* 6.6. As he died, so we should die with him, and be buried with him by Baptisme. As he arose, so we should arise with him, and as he asconded, so should we seek the things that are above, *Col.* 3.1.

Dr *Gell* his Essay, Sermon 15.

The Gentiles Creed, or the Creed in the natural Law is, that God is, and that he is a rewarder. The Christian Creed is, that Jesus is the Lord, that he is the Christ of God, that he died for our sinnes, that he rose again from the dead; He that believes this heartily, and confesseth it constantly, and lives accordingly, shall be saved, 1 *John* 3.23. Dr *Taylors Ductor Dubitantium*, l. 2. See his *Liberty of Prophecying*, Sect. 1.

Heb. 11.6.

John 20.31.

Rom. 10.8,9.

SECT. X.

The Creed in severall languages, Latine, Greek, French, English, and Rules for understanding of it.

Symbolum Apostolorum seu Confessio Fidei XII. constans Articulis.

Dr Usher in a Diatribe, hath published divers forms of the Apostles Creed. Freherus hath put out notes on the Saxonical version of the Creed.

1. *CRedo in Deum, Patrem Omnipotentem, Creatorem Cæli & Terræ.*
2. *Et in Jesum Christum, Filium ejus unicum, Dominum nostrum.*
3. *Qui conceptus est de Spiritu Sancto, natus ex* Mariâ *Virgine:*
4. *Passus sub* Pontio Pilato, *crucifixus, mortuus, & sepultus,*
5. *Descendit ad inferna; tertiâ die resurrexit à mortuis,*
6. *Ascendit ad Cælos, sedet ad dextram Dei Patris Omnipotentis;*
7. *Inde venturus ad judicandum vivos & mortuos.*
8. *Credo in Spiritum Sanctum:*
9. *Sanctam Ecclesiam Catholicam; Sanctorum communionem;*
10. *Remissionem peccatorum;*
11. *Carnis resurrectionem;*
12. *Vitam æternam.* Amen.

ΣΥΜΒΟΛΟΝ ΤΩΝ ΑΠΟΣΤΟΛΩΝ

ἤγουν ἐξομολόγησις Πίστεως, ἐν δώδεκα κεφαλαίοις συνιστα μένη.

α' Πιστεύω εἰς Θεὸν Πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς.
β' Καὶ Ἰησοῦν Χριστὸν τὸν υἱὸν αὐτοῦ τὸν μονογενῆ, Κύριον ἡμῶν.
γ' Τὸν συλληφθέντα ἐκ πνεύματος ἁγίου, γεννηθέντα ἐκ Μαρίας τῆς παρθένου.
δ' Παθόντα ἐπὶ Ποντίου Πιλάτου, σταυρωθέντα, θανόντα καὶ ταφέντα.
ε' Κατελθόντα εἰς τὰ καταχθόνια τριταίαν ἡμέραν ἀναστάντα ἀπὸ τῶν νεκρῶν.
ϛ' Ἀνελθόντα εἰς τοὺς οὐρανούς, καθεζόμενον ἐκ δεξιῶν θεοῦ παντοδυνάμου.
ζ' Ἐκεῖθεν ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς.
η Πιστεύω εἰς τὸ πνεῦμα τὸ ἅγιον.
θ' Ἁγίαν καθολικὴν ἐκκλησίαν· Ἁγίων κοινωνίαν.
ι' Ἄφεσιν ἁμαρτιῶν.
ια' Σαρκὸς ἀνάστασιν,
ιβ' Ζωὴν αἰώνιον, Ἀμήν.

JE Croy en Dieu le Pere Tout-puissant Createur du ciel & de la terre, & en Jesus Christ son Fils unique, nostre Seigneur, qui a esté conceu du Saint Esprit, né de la Vierge Marie: a souffert soubs Ponce Pilate, a esté crucifié, mort, & enseveli: est descendu aux enfers: La tiers jour est ressuscité des morts: Il est monté aux cieux: est assis à la dextre de Dieu Le Pere Tout-puissant; & de là viendra juger les vivants & les morts. Je Croy au S. Esprit. Je Croy la S. Eglise Catholique: la Communion des Saincts: la remission des pechez: la resurrection de la chair: la vie eternelle. Amen.

The Apostles Creed, or Confession of Faith; Consisting of XII Articles.

As truth is the foundation of faith, so is faith the foundation of an holy conversation. *Pure credunt, pure ergo loquuntur,* saith the Father, each Article of our Creed, points out to some virtue to be wrought in the mind, and

1. *I Believe in God, the Father Almighty, maker of Heaven and Earth;*
2. *And in Jesus Christ, his only Sonne, our Lord;*
3. *Which was conceived by the holy Ghost, born of the Virgin* Mary;
4. *Suffered under Pontius* Pilate, *was crucified, dead, and buried.*
5. *He descended into Hell; The third day he rose again from the dead;*
6. *He ascended into Heaven, and sitteth at the right hand of God the Father Almighty.*
7. *From thence he shall come to judge the quick and the dead.*
8. *I believe in the holy Ghost:*
9. *The holy Catholick Church, the Communion of Saints,*
10. *The forgivenesse of sinnes,*
11. *The resurrection of the body,*
12. *And the life everlasting.* Amen.

publisht in the outward man. If I believe that Christ is God, it will follow, I must worship him; if he died for sin, we must die to sin. Mr *Farindon* on *James* 1. ult.

Rules

Rules for the use and understanding of the Apostles Creed.

1. The Articles of the Apostles Creed, are to be compared with other Creeds, especially the *Nicene*, *Athanasian*, *Ephesine* and *Chalcedonian* Creeds, because those Creeds are expositions of the Apostles Creed.

2. Whole faith is copulative, that is, true faith is exercised not upon one Article only, but upon them all.

3. That which is believed in one Article directly and primarily, may be also believed in another secundarily; so in the Article of the passion of Christ, I believe secundarily the remission of sinnes, of which there is also a peculiar Article.

Ignatius, Justin, Irenæus, Tertullian, Origen, Ruffinus, (among the antients) have expounded the Creed. *Bellarmine* and *Aquinas* of the Papists; of the Protestants, *Ursin, Zanchy, Danæus, Piscator*; of the Maniches, M^r *Perkins, Bisield, Smith, Allen*, D^r *Pierson* have well explained it.

SECT. XI.

THe Adversaries to the doctrine comprised in the Apostles Creed, are *Arians, Jews, Turks, Epicures, Atheists.*

SECT. XII.

All Christians agree in the Apostles Creed.

THe *Apostasie* of the Church is intimated more generally in the *number of the name of the beast*, whose root being 25. as the root of the number of the Apostolick Church 12. intimates, that their Apostasie consists in the general, of adding to the root and foundation of Christian Religion supernumerary Articles of their own invention and coining, being not contented with the Essentials or Fundamentals of Faith, which were clearly and plainly delivered by the twelve Apostles, and are easily and without any dispute and contest understood to be in the holy Scriptures. Doctor *Mores* Explanation of *The Grand Mystery of Godlinesse*, l. 5. c. 17.

Symbolum Ecclesiarum omnium fidem loquitur. Cassianus. The Church of *Rome* pretends to a power of appointing new Articles of Faith; and for denying this, Pope *Leo* the 10th, condemned *Luther* in his Bull added to the last Councel in *Lateran*; for *ad solam authoritatem summi Pontificis pertinet nova*

One in a Stationers shop in *Venice*, demanding what was the difference betwixt us and the Catholicks; It was told him none: For we accounted our selves good Catholicks. He unwilling to be put off in his answer, for lack of a due form in his question, pressed to know what was the difference betwixt us and them there: He was answered this; That we believed the Catholick Faith contained in the Creed, but did not believe the thirteenth Article, which the Pope had put to it. When he knew not of any such Article; the extravagant of Pope *Boniface* was brought, where he *defines it to be altogether of necessity to salvation, to every humane Creature to be under the Bishop of* Rome.*

editio Symboli. D^r *Taylors Ductor Dubitantium*, lib. 2 cap. 3. See more there. *Aquinas* 2^a 2^æ. and the Schools say, That the Pope may make new Articles of Faith, which *Pius Quartus* put in practice. Doctor *Heylin* on the Parable of the Tares, sixth Sermon. * Bishop *Bedells* Examination of Master *Wadesworths* Motives to the Romane Obedience, *chap.* 1.

One main Article, which the Pope causeth to be taught in all the Churches subject to him, stands him in great stead; namely, That for the saving of mens souls, an implicit faith sufficeth: whereby a man believeth all to be truth, whatsoever the holy Catholick Romane Church believeth and maintaineth. Verely, for any man to say I believe that, which another man believeth, is as much, as if he said, I see that which another man seeth, though my eyes be shut. The Arch-bishop of *Spalato* in a Serm. on *Rom.* 13. 12.

Therefore the Church of *Rome* hath no cause to condemn us for Hereticks: for we do truely hold and believe the whole Apostolical Symbole or Creed, which is an Epitome of the Scriptures, and the very key of faith.

We deny the Popes Supremacy, Justification by works, Purgatory, the sacrifice of the quick and dead, the Invocation and Intercession of Saints, perswading our selves, that if they indeed had been Apostolical, and the pillars of Religion, they should

ſhould in no wiſe have been left forth of the Creed. For it is an overſight in making a Confeſſion of Faith to omit the principal points and rule of faith.

The Queen of *France* wrote unto the Pope, that there being none of the Reformed, who deny the Articles of Faith, nor the ſix Councels, many thought it fit to receive them into Communion. Dr *Rogers* his Proteſtants Faith profeſſed in all Ages, *c.* 10.

Biſhop *Bramhall* his Replication to the Biſhop of *Chalcedon*, p. 27. he ſaith there, *c.* 8. *p.* 322. that the Church of *Rome* obtrudeth new Articles of Faith, and Excommunicateth for not receiving them.

In Bp *Bramhals* Anſwer to *Monſieur de la Militiere* his Epiſtle, he ſaith

1. Some things are *de Symbolo*, contained in the Creed, either expreſly or virtually, either in the Letter or in the ſenſe, and may be deduced by evident conſequence from the Creed, as the Deity of Chriſt, his two Natures, the Proceſſion of the holy Ghoſt.

2. Some things are *contra Symbolum*, and either expreſly or virtually overthrow ſome Article of it.

3. Some things are only *præter Symbolum*, beſides the Faith; that is, opinions or truths of an inferiour nature, which are not ſo neceſſary to be actually known.

We retain the ſame Creed to a word, and in the ſame ſenſe by which all the primitive Fathers were ſaved; which they held to be ſo ſufficient, that in a general Councel they did forbid all perſons, under pain of depoſition, to Biſhops, and Clerks, and anathematiſation to Laymen, to compoſe or obtrude any other upon any perſons, converted from Paganiſm or Judaiſm.

There are thirteen Articles of Judaiſm or the Jewiſh Religion mentioned by *Buxtorf* in *Synag. Jud. Men. Ben Iſrael Probl. de Creat. Prob.* 1. Theſe (ſaith *Buxtorf* there) are almoſt diametrically oppoſite to the Apoſtles Creed.

Tredecim Articuli Fidei Judæorum, written by Rabby *Moſes Ben Maimon*, are tranſlated by *Munſter* into Latine. In the Preface to the Reader he ſaith, *Eſt autor hujus libelli Rabbi Moſes Filius Maimon, qui à Judæis ut doctiſſimus & Colitur & ſuſpicitur, multorum voluminum editor & Græcorum Philoſophorum ſectator, id quod dictionis tenor facilè indicat. Vide* Hornbeck *contra Jud.* lib. 1. cap. 3.

Secondly, Of the Apoſtles Creed Specially.

ARTICLE I.

I believe in God, the Father Almighty, maker of Heaven and Earth.

Primus Articulus Patri appropriatur, ut qui prima in Trinitate ſit perſona, & cæterarum fons & origo. Angelus *de Pot Expoſit. in Symb. Apoſt.* lib. 3. cap. 1. He is ſet before the other perſons, neither in regard of time, nor of dignity, for therein all three are equal, but in regard of order only. He is the fountain of the deity, the Son being from him, and the holy Ghoſt from them both.

THe firſt Perſon is ſet in the firſt place, and deſcribed to us by three things,

1. By his Title, that he is a *Father*.
2. By his Attribute, that he is *Almighty*.
3. By his Effect, that he is Maker of *Heaven and Earth*.

I believe] Its the office of a Chriſtian to believe, not to diſpute, whence the firſt Chriſtians were called Diſciples.

We are taught to ſay, *I believe*, not we believe.

Firſt, Becauſe in the Primitive Church this Creed was made to be an anſwer to a demand of every particular man that was baptized. Doſt thou renounce the fleſh and worldly vanities? I do renounce. Doſt thou believe? I do believe. See *Acts* 8.38. 1 *Pet.* 3.21.

Secondly,

Secondly, Because howsoever we are to pray one for another, by saying, *Our Father*, yet when we come to years, we must have a particular explicite faith of our own, *Hab.* 2. 4. All and every one are bound to believe explicitly the parts of this Creed. Bellarm. *Explicat. Symb. Apost.*

This clause (*I believe*) placed in the beginning of the Creed, must be particularly applied to all, and every Article following. *Fides est tota copulativa.*

Fides & verbum Dei se mutuo reflectunt tanquam relata. Alstedii *Theologia Catechetica.*

In[a] *God,*] God is the first object of our faith in the Creed. We must know God and believe in him, so far as he is revealed in his nature, properties, and works.

[a] *Phrasis Hebraica est, pra in Deo spem, fiduciamve omnem colloco; & hoc verbum hic Christianæ fidei proprium est.* Rami *Comment. de Relig. Christ.*

That there is a God, may be demonstrated

1. From nature, *Psalm* 19. 1. *Rom.* 1. 20. The most comely order of the creatures, the constant and regular course of nature; in mans mind the knowledge of principles, and the force of conscience, either in comforting or terrifying, the rewards of the good, and punishments of the evill, heroick virtues, the impossibility of proceeding in causes, *in infinitum.*

2. From Scripture, by many testimonies, various apparitions, stupendious miracles, prophetical predictions of things future, and the admirable event of things.

Quum dicimus nos credere in Deum, profitemur duo: primum, nos credere esse Deum, eumque unum sive unicum: deinde, nos in illo tanquam Deo nostro fiduciam collocare. Piscat. *Exposit. Symb.*

I believe in God, who is distinct in three subsistences or persons, called the Father, the Sonne, and the holy Ghost. Therefore the word God is but once mentioned, that the unity of the Godhead might be more plainly testified, although the same word is to be referred to every one of the three persons following. I believe in that only one God, who is God the Father, God the Sonne, and God the holy Ghost, and yet not three Gods, but only one God. The other Creeds declare this more fully.

Petavius in his Preface to his second Tome of *Dogmata Theologica*, c. 6. next the end, having proved the Doctrine of the Trinity out of the Ancient Fathers and Catholick Tradition, concludes, *Quin insuper, ut alia decessent, ipsa fidei tessera conservare potuit, id est, Symbolum Apostolicum, & perpetuum, quod Christianismi tyronibus initio tradere, & inculcare-mos erat: ijdemque deinceps fideles facti, memoria, usuque quotidiano retinebant.*

1. His Title, [*the Father*] It is taken here not personally, so it belongs only to the first Person of the Trinity, *Matth.* 26. 39. but essentially, as it is common to all three Persons, *Mal.* 2. 10. *Matth.* 23. 9. as the words following shew.

He is such a Father, as none else is, or possibly can be, he gives us our being, other Fathers are but instruments of it. The very Heathen Poets so describe their gods, that their vulgar names did carry Father in them, *Jupiter, Diespiter.* To believe in the Father, is to be perswaded, that the first person in Trinity is the Father of Christ, and in him my [b] Father particularly, *John* 17. 1. *Ephes.* 4. 5, 6. and that for this cause, I intend and desire for ever to put my trust in him.

[b] *Prima S. Sanctæ Trinitatis persona, Pater dicitur, primum ac precipuè respectu Filij sui æterni & unigeniti, cujus Pater est per ineffabilem illam generationem ex eadem substantia; quam Filio totam ab æterno Communicavit. Secundò, Respectu omnium Creaturarum, quas virtute sua è nihilo produxit, eadem sua virtute sustentat atque conservat,* Joh 38. 28. 1 Pet. 4. 19. *Tertiò, Respectu Fidelium, quos in Christo regenuit & adoptavit,* Mat. 23. 9. Bodius *in c.* 4. Ephes.

Patrem cum audis, agnosce quod habet filium veraciter genitum; quomodo possessor dicitur qui aliquid possidet, & Dominus qui alicui dominatur. Venant. *Fortunat. Exposit. Symb. Vide plura ibid.*

2. His Attribute, [*Almighty*] Gen. 17. 1. & 28. 3. *Ruth.* 1. 20, 21. This is set in the forefront of the Creed, to make us believe all the other Articles, it is not only an Article of our faith, but the foundation of all the other Articles of our Faith. We should not believe that Christ was born of a Virgin, nor the resurrection of the body, unlesse we believed that he was *Almighty.*

Omnipotentia tantùm hic expressa fit mentio, quod hac vox reliquas Dei perfectiones suo ambitu Concludat; maximè insuper ad fidem, spem, humilitatemque fidelium Confirmandam persuasio omnipotentiæ Dei Conducit. Bayi *Institut. Relig. Christ. l.* 1. *c.* 49. *Cyrill* of *Jerusalem* saith, God is so stiled here for the Heathens and

and Jews, who either thought that God was the ſoul of the world, or limited his power and providence to the Heavens. *Petavius de Deo*, l. 5. So called, becauſe he rules over all, and doth what he will, *Pſalm* 115. 3. As the Father is Almighty, ſo is the Sonne, and alſo the holy Ghoſt; yet (as *Athanaſius* ſaith) there are not three Almightie's, but one Almighty: for the Father, the Sonne, and the holy Ghoſt, are one and the ſame God, and ſo one and the ſame Almighty.

God as God is Almighty, and therefore each Perſon of the Trinity being God, is Almighty.

Patri peculiariter aſcribitur Creatio cœli & terræ, quæ tamen ad Patrem referuntur omnium principium. Zanchius *de Symb. Apoſt.*

3. His Effect, [*maker of Heaven and Earth*] *Gen.* 1. 1. See *Heb.* [1. 2.] this is a proof of his Almightineſſe. The work of Creation is aſcribed here to the Father, though it be common to all the three perſons equally, the Sonne is Creator, *John* 1. 2. *Heb.* 1. 2. and the holy Ghoſt, *Gen.* 1. 2. *Job* 33. 4. But the Father alone createth after a peculiar manner, *viz.* by the Sonne, and by the holy Ghoſt: but the Sonne and the holy Ghoſt createth not by the Father but from him.

Not only the work of Creation, but Gods providence in governing all things is implied, for God did not caſt off the care of his Creatures, *John* 5. 17.

Vox creatoris Chriſt. lib. 1. cap. 52.

Communi Eccleſiaſticorum Scriptorum uſu ſoli Deo attribuitur, ſyno & creare. Bayi *Inſtitu.*

By Heaven and [c] Earth, all things are meant, *Gen.* 2. 4. *Acts* 14. 15. *Col.* 1. 16, 17, 24. *Heb.* 3. 4. theſe being *extrema mundi*, or the principall parts of the world. The *Nicene* Creed explaines it, *Maker of all things viſible and Inviſible.*

[c] *Cœli nomine atque terræ, omnia quæ ſunt comprehenduntur*, Philonis teſtimonio, Auguſtini, Chryſoſtomi, *atque* Ambroſii. *Arg. de Pax Expoſit. in Symb. Cœli & Terræ nomine quicquid & Cœlum & Terra complectitur, intelligendum eſt. Catech. Rom. pars prima pag.* 36, 37. This Article oppoſeth thoſe Hereticks, which held, that the world was made by Angels, as *Simon Magus*, *Menander*, *Saturninus*, all the Gnoſticks, and the *Manichees*, which ſaid, that all viſible things were created by the Devill.

Heaven in Scripture ſignifies all that is above the Earth. Earth ſignifies the whole maſſe or body conſiſting of Sea and Land, on which we live, and all things that be in, or upon the earth, *Exod.* 10. 12. *Jonah* 1. 9. *Nehem.* 9. 6. I do truely profeſſe, that I really believe, and am fully perſwaded, that both heaven and earth, and all things contained in them, have not their being of themſelves, but were made in the beginning; that the manner by which all things were made, was by mediate or immediate creation. Doctor *Pearſons* Expoſition of the Creed, *Art.* 1.

ARTICLE II.

And in Jeſus Chriſt his only Sonne our Lord.

Petavius *de Trinitate*, lib. 1. cap. 14. In his 4th Tome of *Theologica Dogmata*, *de Incarnatione*, lib. 1. cap. 1, 2, 3, 4, 5, 6, &c. he reckons up ten hereſies againſt the Incarnation of Chriſt.

BEcauſe *in Chriſtum præcipuus Trinitatis hoſtium impetus ac furor incubuit*, therefore the Creed is more large and copious in ſpeaking of him, than any other of the Perſons in the Trinity, there being ſix Articles concerning him.

And] Notes the unity of faith, ſaith *Angelus Del Pas.* As it is neceſſary to believe in God; ſo is it to believe in Jeſus Chriſt, *John* 14. 1. He is the only Mediator betwixt God and us, 1 *Tim.* 2. 5. We cannot have acceſſe to God, but by him, *John* 14. 6.

This ſecond Article preſents unto us the object of our faith, the ſecond Perſon of the bleſſed Trinity, that as in the Divinity there is nothing intervening betweene the Father and the Sonne, ſo that immediate union might be perpetually expreſſed by a conſtant conjunction in our Chriſtian Confeſſion.

Poſt confeſſionem Dei Patris, qui nos creavit, recta methodo ſubjungitur profeſſio Dei Filij, qui nos redemit, ac poſtea Dei Spiritus Sancti, qui nos ſanctificavit, ut intelligamus nos ab uno Deo creatos, redemptos ac ſanctificate donatos. Bayi *Inſtitut. Relig. Chriſt.* lib. 1. cap. 134. *Qui hunc Articulum, quod Chriſtus Jeſus ſit verus Deus & verus homo, pro nobis mortuus & reſuſcitatus, firmiter credit, & conſtanter retinet, huic reliqui omnes Articuli ſuffragantur, & firmiſſimi aſſentiuntur.* Lutherus *de Symbolo.*

The

The Ancient Christians necessarily published many Confessions, especially in the four Oecumenicall Counsels, to expound this one Article of the Faith concerning the Person of our Lord Jesus Christ.

The second Person of the Trinity is described to us (in this and the following Articles which Concern him) by three things.

1. His Titles.
2. His Incarnation.
3. His twofold estate.

His Titles mentioned in this Article are in number four.

1. Jesus.
2. Christ.
3. His onely Sonne.
4. Our Lord.

Jesus] This name comes of a word in the Hebrew, which signifies to save, and it imports as much as a Saviour, the reason of the name is rendred, *Matth.* 1. 21. He was called so when he was circumcised, *Luke* 2. 21. after the manner of the Jews, as in Baptism it is the manner among us to have Infants first named. *Rami Comment. de Relig. Christ.*

We must take heed of abusing that sacred name any waies.

Cavendum est, ne sacro isto nomine pro signo admirationis abutamur, nevo illud profanemus, aut in vanum assumamus. Bayi *Institut. Relig. Christ.* lib. 1. cap. 144.

Christ[d]] This is a Greek name, (as the other was Hebrew) and signifies annointed. He was called *Messiah* in the Old Testament, *Dan.* 9. 25, 26. which is an Hebrew word, signifying the same thing. See *John* 1. 41. & 2. 45. The reason of the name appears, *Psalm* 45. 7. It imports Christs threefold Office, of Prophet, Priest and King.

To believe in Christ, is to believe that he is our Head and Saviour, that we are his members, and shall be saved by him. *Nomen Christiani unumquemque admonet suæ professionis, ut memor sit ejus, cujus est discipulus.* Bayi *Institut. Relig. Christ.*

[d] *Illud nomen est Judaicum, hoc Græcum, ipso sono Judæis & Gentibus salutem promittentia.* Martinius *de Symbolo Apost.* lib. 2. cap. 1. *Quem Latini vocant unctum, Græci Christum, Hebræi Messiam appellant.* Erasmus *Explanat. Symb. Apost. Unicus & ad Filium referri & ad Dominum potest. Unus verè Filius: & unus verè Dominus noster, Jesus Christus.* Danæus *Exposit. Symb. Apost. Vide* Erasm. *Explanat. Symb. Apost.* Commonly in Scripture these two are joyned together, Lord Jesus, or Lord and Saviour; if he be not our Lord, he will not be our Saviour, *Heb.* 5. 9.

His only Sonne] That is, the only Sonne of the first Person, the Father, by nature, by generation, *Psalm* 2. 7. therefore God, and a Person distinct from the Father, *Luke* 1. 35. See Dr *Arrowsmith* on *John* 1. 1.

He only is the eternal and natural Sonne, but we are for his sake by grace adopted of the Father, *John* 1. 12. *Gal.* 3. 26.

These words confute *Carpocrates*, *Cerinthus*, and the *Ebionites*, which held Christ to be the Sonne of *Joseph* and *Mary*, after the manner of other men. *Sabellius*, who said that the Father and Sonne was the same Person; and *Arius*, who said he was not of the same essence with the Father.

Our Lord,] *Luke* 2. 21. Christ is our Lord.

1. As he is God, *Psal.* 118. 27.
2. As he is Mediator betwixt God and man, *Mat.* 28. 18. *Rom.* 14. 9.

Dominus est qui habet jus vel in rem vel in personam. Ursinus *Explicat. Catechet.*

He is our Lord,

1. By Creation, *Heb.* 1. 2.
2. By preservation, *Heb.* 1. 3. *Act.* 17. 28.
3. By Redemption, 1 *Cor.* 6. 20.
4. By particular Covenant, *Cant.* 2. 16.

ARTICLE III.

Conceived by the holy Ghoſt, born of the Virgin Mary.

IN the foregoing words is ſhewed Chriſts Divinity and Godhead; in theſe and the reſt that follow, is ſhewed his Humanity and Manhood. He was true God aud true Man: yea, theſe words ſhew the manner of Chriſts Incarnation, and how he aſſumed our nature, *John* 1. 14. that is, the ſecond Perſon of the Trinity, the Son, aſſumed humane nature, and was made man, *Phil.* 2. 6, 7.

The ſecond Perſon I ſay, for theſe reaſons.

1. By whom the Father created all things, and man eſpecially, by him man being fallen, is to be redeemed; man was at the firſt created of the Father, by the Sonne: and therefore to be redeemed by him.

2. It was moſt convenient, that he which is the eſſential Image of the Father, ſhould take mans nature, that he might reſtore the Image of God loſt in man.

3. It was requiſite, that that Perſon which was by nature the Sonne of God, ſhould be made the Sonne of Man, that we, which are the ſonnes of men, yea, the ſonnes of wrath, ſhould again by grace be made the Sonnes of God.

The Father could not be Incarnate, for to take fleſh is to be ſent of another, but the Father can not be ſent of any Perſon, becauſe he is from none. The holy Ghoſt could not be Incarnate, for then there ſhould be more Sonnes than one in the Trinity, *viz.* the ſecond Perſon, the Sonne of the Father, and the third Perſon, the holy Ghoſt, the Sonne of the Virgin *Mary*.

The Sonne of God muſt become man.

1. To ſhew his love hereby to mankind.
2. To honour man.
3. That he might be in all things a mercifull High-Prieſt.

See *Heb.* 2. 14, 16, 17. verſes.

Cum mortem nec ſolus Deus ſentire, nec ſolus homo ſuperare poſſet, humanitatem cum divinitate ſociavit, ut alterius imbecillitatem morti in pœnam ſubiȳceret, alteritus virtute adverſus mortem in victoriam ſurgeret. Zanch. *de Symb. Apoſt.*

He that muſt make reconciliation between God and Man, muſt be ſuch a one as may make requeſt both to God and Man. For a Mediator is as it were a middle Perſon, making interceſſion between two other Perſons, the one offended, the other offending.

Conceptus eſt à Spiritu ſancto per ſingularem ſcilicet ejus operationem. Piſcat. *Expoſit. Symb.*

Non enim decebat eum qui ad alios purificandos mittebatur, ex immunda naſci origine. Zanchius *de Symb. Apoſt.*

First, The Conception of Chriſt in theſe words, [*Conceived by the holy Ghoſt,*] *Matth.* 1. 20. *Luke* 1. 35. By the power of the holy Ghoſt, he was conceived in the Womb of his Mother.

This Expreſſion ſignifies three things.

1. The immediate action or operation of the holy Ghoſt, miraculouſly conceiving the Sonne in the Womb of the Virgin, without the ſeed of man.

2. The miraculous ſanctification of the birth, in the Womb of the Virgin; by which the holy Ghoſt ſtopped the propagation of original ſin.

3. The hypoſtatical union of the Divine and Humane Nature, made alſo by the holy Ghoſt, in the Virgins Womb, in the very Article of conception.

Urſini *Explicat Catechet. Pars* 2ª. *Quaſt.* 35.

Quia nulla voluptate carnali concupiſcentia conceptus eſt. Auguſt. *Enchirid ad Laurent. cap.* 38. *Non eſt mirum, ſi caro illa Chriſti extraordinaria vi ac lege concepta, nihil de ordinaria contagione traxit.* Petavius *de Incarnat. l.* 11. *c.* 12. *Vide plura ibid.*

Secondly, His birth in theſe words following, [*born of the Virgin* Mary,] *Gal.* 4. 4. This woman was called *Mary*, which is the ſame name with *Miriam*, as it is written in the Old Teſtament. When ſhe conceived and bare Chriſt, ſhe was a

pure

pure Virgin, *Isaiah* 7. 14. It was prophecyed of Christ, who was conceived and born of a Virgin, *Matth.* 1. 22, 23.

The words of the Creed as they now stand, clearly distinguish the conception of Jesus Christ from his Nativity, attributing the first to the holy Ghost, the second to the blessed Virgin; whereas the ancient Creeds make no such distinction, but without any particular mention of the conception, had it only in this manner, *Who was born by the holy Ghost, of the Virgin* Mary, understanding by the word born, not only the nativity, but also the conception and generation.

Qui natus est de Spiritu sancto ex Maria Virgine. Ruffinus *in Symbolo.* Aug. *Enchyr. ad Laurentium*, cap. 34, 37, 38.

He came of a woman, that he might be our brother, and repair the honour of that sex.

As by a woman Satan brought destruction on mankind, so by a woman the holy Ghost gave us the Saviour of the world. *Quod illa credendo deliquit, hæc credendo delevit.* Tertul. *de carne*, c. 17.

Of a Virgin, that he might avoid the contagion of original sinne.

The name of the Mother of Christ is added, to shew, that he came of the lineage of *David*, and that therefore he was the true *Messias* before spoken of. See Doctor *Mores* Explanation of *The Grand Mystery of Godliness*, lib. 4. cap. 1. and 2d.

Symbolum exprimit Virginis nomen ad majorem historiæ fidem. Sic expressit nomen

Jesu Christi, sic expressit nomen & cognomen præsidis sub Pontio Pilato. Erasm. *Explanat. Symb. Apost.*

There are four *Maries* mentioned in the Gospel.

The first is *Mary* the Mother of Christ.

The second, *Mary* the wife of *Cleophas*, the sister of the Virgin *Mary*, John 19. 25.

The third, *Mary Magdalen*, named also there.

The fourth, *Mary* the sister of *Martha* and *Lazarus*, Luk. 10. 39, 42.

This Article of our Faith is opposed,

1. By the Jews, who say that the Hebrew word *Almah*, Esay 7. signifies a young Woman, not a Virgin.

Gen. 24. vers. 16, 43. *Rebeccah* is so termed, *Cant.* 1. 3. The *LXX.* translate it ἡ παρθένος, the Virgin.

2. The Heathens, who say it is impossible, against reason and experience, that a Virgin should conceive. It is above reason, it is a truth grounded on Gods power.

ARTICLE IV.

Suffered under Pontius Pilate, was crucified dead and buried.

CHrists whole life was a continual suffering, but the things that he suffered at the last, at and immediately before his death, were such, and so great, that they peculiarly are called his Passion, or Suffering. This is that which is here said, [*Suffered under Pontius Pilate.*]

Passio Christi statim sequitur ejus conceptionem & nativitatem.

By Christs Passion is understood all his humiliation, all the miseries, infirmities, sorrows, torments, both in soul and body, to which Christ from his birth to the hour of his death, was obnoxious for our sakes.

1. *Quia in ejus passione & morte tota nostra salus consistit.*

This *Pontius Pilate* was Governour of *Judea* under *Tiberius* the Romane Emperour, to whom the Jews were then subject. See *Luke* 3. 1. He was the Judg that gave sentence upon Christ, and condemned him, as all the Evangelists record. *Josephus* and *Tacitus Annal.* l. 15. testifie, that Christ was put to death by him. The Scripture more fully relates what Christ suffered, how he was buffetted, spit

2. *Quia tota ejus vita fuit continua passio & calamitas.* Ursini *explicat. Catechet. Part.*

2di *Quæst.* 38. *De cujus vitæ decursu nulla in Symbolo fit mentio, sed confestim à nativitate ad ejusdem Passionem transitus fit, ut intelligeremus illud singulare Christo, quod nos omnes ab æterna damnationis exitio sua passione ac morte liberaverit.* Bayi *Instit. Relig. Christ.* l. 1. c. 131. *Cautissime qui Symbolum tradiderunt, etiam tempus quo hæc sub* Pontio Pilato gesta sunt, *designarunt, ne ex aliqua parte velut vaga & incerta gestorum traditio vacillaret.* Ruffinus *in exposit. Symb. Bene hoc est additum; ut judice cum tempore designato, non esse videretur incertum.* Venanti Fortunat. *Expositio Symboli.*

upon, reviled, scourged, crowned with thorns. And why? He suffered not for any offence that he had done, but for our sinnes, which he was to bear, and to satisfie for. *Esay* 53. 5, 6. 1 *Pet.* 2. 24. 2 *Cor.* 5. 21.

The ancient custome of the world was to make their computation by their Governours, and referre their historical relations to the respective times of their government.

Ejus mentio ad temporis significationem non ad personæ illius pertinet dignitatem, Aug. *Serm.* 181. *de Tempore.*

Id non ad historiæ fidem modò spectat, sed ut sciamus mortem ejus conjunctam cum damnatione fuisse. Calv. *Catech. Relig. Christ.*

We are admonished by this of the fulfilling of the Oracles, *Gen.* 49. 10. The name of *Pilate* makes for our confirmation, that Jesus was the exhibited *Messiah*. For now the Scepter was taken away, because he is condemned by a Romane Judg, saith *Ursin Explicat. Catechet.*

To believe therefore in Christ suffering under *Pontius Pilate*, (saith he) is to believe he suffered from his birth, miseries of all kinds, especially at the latter end of his life under *Pilate*, and that he suffered for me, and by his Passion also satisfied for my sinnes.

Was crucified] Here follows now more particularly after what manner Christ suffered. He was crucified, that is, nailed alive to the Crosse, and so did hang untill he was dead. So the History of the Gospel shews, and hence the crosse of Christ is so much spoken of in Scripture.

Non solum apud Gentiles crucis supplicium exsecrandum & dedecoris ignominiaque plenissimum semper existimatum est, verum etiam in lege Moysis. *Catech.* Rom. *Crucifixus sub* Pontio Pilato *& sepultus.* Rufinus. *Ut unde mors oriebatur, inde vita resurgeret: serpens enim qui in ligno primos parentes vicerat, victus est à Christo ligno Crucis. Catech.* Rom. *pars* 1. *p.* 70.

This kind of punishment was not in use among the Jews, untill they came under the power of the Romans, with whom it was frequent. It was both a painfull and ignominious punishment, inflicted on the meanest persons and vilest malefactors; yea it was a cursed kind of punishment, Christ submitted to it, to free us from the curse due to us by our sinnes, *Phil.* 2. 8. *Gal.* 3. 13.

In the most ancient Creeds, Christs Passion was not distinguisht from his Crucifixion, we say suffered and crucified, they only crucified under *Pontius Pilate*, and where we read, *crucified dead and buried*, they only *crucified and buried*.

He was crucified, that we might know he came under the Law, and suffered the curse of it for us.

Dead] Christ suffered death to free us from death, from the second death altogether, *John* 8. 51. & 11. 26. and from the first death as it is a curse. The nature of it is changed to believers, it is to them as an entrance into life eternal, 1 *Cor.* 15. 56, 57.

Christ died,

1. To satisfie Gods justice, the wages of sin is death, *Rom.* 6. 23. Christ stood in our room.

2. That his will and Testament might be firm and effectual, *Heb.* 9. 16, 17.

3. To destroy him that had the power of death, *Heb.* 2. 14.

Basilides and the *Manichees* held, that Christ did suffer in shew. The *Patripassians* held that the Father suffered.

And buried] Christ being dead was buried, as the Evangelists testifie.

He was buried,

1. That the prophecies and types of the Old Testament might be fulfilled, *Psal.* 16. 10. *Mat.* 12. 40.

2. That we might not fear the grave.

3. His burial was a further degree of his humiliation, *Job* 21. 31, 32, 33.

ARTICLE

ARTICLE V.

He descended into hell, the third day he rose again from the dead.

HE *descended into hell,*] As all the other Articles of the Creed are grounded upon and clear by Scripture, so is this also, *Psalm* 16. 10. compared with *Acts* 2. 25. See *Bucer* on *Psal.* 16. 10. not the place of the damned, but the estate of the dead, or the power of death is meant by hell, say many worthy [e] Divines. The meaning of the Article is, that Christ so humbled himself, as that for a while he was in the estate of the dead, and under the power of death, though (as *David* prophesied of him) he did not long continue in that estate, but was soon delivered out of it, *Rom.* 6. 9.

Hæc particula licet non in omnibus conciliorum Symbolis & Patrum scriptis reperiatur: tamen universali Ecclesiæ consensu recepta est, & ex puro Dei verbo desumta. Zanchius *de Symb. Apost. Quod nihil aliud indicat, nisi quod eundem subijt statum, quem reliqua anima à corpore sejuncta experiuntur, quæ aut in sanctorum societatem evoptantur, aut damnatorum spiritibus in æternum exitium detruduntur.* Pet. Mart. [e] Master *Perkins* on the Creed. Master *Cartwrights* brief Exposit. of the Creed, and his Doctrine of Faith, Serm. 18. *Smith* on the Creed. The Assemblies greater Catech. And Master *Ball. Vide* Bodium in c. 4. Eph. 9, 10. Et Crocij *Syntagma Theol.*

This Article of Christ descent into hell, was generally received in after-times, and found in the Recitals and Expositions of the Apostles Creed, both with Protestants and Papists; yet there is much discord among Writers, about the sense of the clause. See Doctor *Taylors History of the Life and Death of Christ*, part 3. Sect. 16. Master *Thorndikes* 3. Book *Of the Laws of the Church.* Doctor *Mores Explanat. of the Grand Mystery of Godliness*, l. 1. c. 10.

The third day he rose again from the dead,] After Christs humiliation followed his exaltation, the first step and degree whereof was his resurrection or rising from the dead.

Humiliatio mediatoris non debuit diu aut perpetuò esse, sed satis erat eum semel passum & mortuum esse. Ursin *Explicat. Cat.*

That Christ rose from the dead, all the Evangelists have diligently recorded, and the Apostles diligently preached. See *Acts* 1. 22. & 4. 33. & 1 *Cor.* 15. 4, 15. This Article is of great concernment, 1 *Cor.* 15. 14, 17. To yield to this truth, is the Creed of the Creed. Dr *Holyday* on 1 *Cor.* 15. 20.

He rose,

The resurrection of the members, depends on the resurrection of the head.

1. Truely, his soul returned to his body.
2. He rose in the same person, in his Humane Nature, in which he suffered.
3. By his own power, *John* 2. 19. & 5. 21. & 10. 18.

The reasons why he rose, were

1. For his own and Fathers glory, *Rom.* 1. 4.
2. To discharge his Office, which he could not have done, if he had continued dead, *Psal.* 45. 7.

The third day] After that he died. He died the day before the Jewish Sabbath, that is on friday (as we call it) in the afternoon, and was buried the same day. That part of the day stands for the whole day, and also the night before, which (the Jews beginning their natural day, that consists of twenty four hours at evening, *Levit.* 23. 30.) did belong unto it. Then he rested in the grave all the night following, and the next day which we call Saturday. And the night after he also remained in the grave, rising early in the morning on Sunday, as we call it.

Hac voce & mortis & resurrectionis veritas exprimitur, quasi dicat; & tandem, quâ cæteri homines naturæ lege defunguntur, mortem objit & in eadem quasi mortalem susceperat carne, immortalitatem recepit. Zanchius *de Symb. Apost.*

Together with that night is reckoned the day following, to which it belonged, and so taking the part for the whole (as sometimes it is taken) Christ was three dayes and three nights in the grave, though otherwise he was little above two nights and one day in it. See *Esth.* 5. 1.

From

From the dead] That is, the number of the dead, among whom he was in the grave.

He lay so long, that it might be known that he was truely dead, and he continued no longer, that he might not in his body see corruption, and that he might soon comfort his Disciples and others.

Cerinthus denied the resurrection of Christ.

ARTICLE VI.

He ascended into Heaven, and sitteth at the right hand of God the Father Almighty.

Acts 1. 9, 11.

THis is the second step of Christs exaltation, a visible, local, and true translation of the body and soul of Christ from Earth to Heaven, above all visible Heavens, to the right hand of God, where he now is and remains, whence he shall come to judgment.

He ascended,

1. For his own and his Fathers glory, *Eph.* 4.20.
2. That we might also ascend, and be certain of our ascension, *Joh.* 14.3.
3. That it might appear, that his kingdome is not of this world.

Vide *Bayi* Institut. Relig. Christ. *lib.* 1. *cap.* 251. *Pet. Mart.* loc. commun. & *Bodium* in c. 1. *Ephes.* v. 20. Sedere hoc loco non situm & figuram corporis significat, sed eum regiæ summaque potestatis ac gloriæ firmam & stabilem possessione, quam à patre acceptam declarat. Catech. Rom. *Psal.* 110. 1. Summa est phrasis ex consuetudine magnorum dominorum seu regum, qui quos honorant, à dexteris collocant, & suos habent assessores, quibus regendi partes committunt: sic per Christum pater omnia in Cœlo & in terra regere vult & gubernare. *Ursin* Explicat. Catechet. Vide *Calv.* Cat. & *Zanch.* de Symb. See *Smith* on the Apost. Creed.

And sitteth on the right hand of God] This is the highest step of Christs exaltation. It is expresly mentioned, *Mark* 16.9. *Heb.* 1. 3. It is not the intent of the holy Ghost, to shew what bodily posture now in Heaven Christ useth. But to sit is a posture of State, and Authority. Judges and Magistrates use to sit, and others in token of reverence and subjection to stand before them, *Exod.* 18.14. To shew Christs honour and dignity, his power and authority, he is usually in Scripture said to sit at the right hand of God. Amongst men it is an honour to be set at ones right hand, 1 *King.* 2.19.

It consists in four things, saith *Ursin.*

1. In the perfection of the Divine Nature.
2. In the exaltation of the Humane Nature of Christ.
3. In the excellency of his Mediatory Office.
4. In the perfection of his honour, reverence, and worship, *Psalm* 97. 7. *Heb.* 1. 16.

Sitting signifies,

1. Habitation, possession and continuance, as *Yashab* in Hebrew, *Judg.* 5.17. and the Greek word often signifies.
2. Rest, quietness, *Micah* 4. 4.
3. Dominion, Soveraignty and Majesty, *Heb.* 12. 2.
4. The right of Judicature, *Prov.* 20.8. *Isa.* 16.5.

The Father Almighty,] The word Almighty is repeated upon special reason, because Christs sitting at the right hand of God, doth presuppose omnipotency, *Rev.* 5. In vain were all power in Heaven and earth given to him, unless he were omnipotent as the Father to execute the same.

The *Seleucians* said, Christ put off his flesh, and placed it in the Sun.

ARTICLE

ARTICLE VII.

From thence he shall come to judge the quick and the dead.

HE, that is Christ [*from thence*] that is, Heaven. *Mat.* 26. 64. 1 *Thes.* 4. 16. There is a fourfold coming of Christ.

1. Personal, this was for redemption, a coming for sinners.
2. Judicial, this shall be for retribution, a coming against sinners.
3. Evangelical, this is vocation, a coming unto sinners.
4. Spiritual, this is for application, a coming into sinners. Mr *Sedgewick* on *Rev.* 3. 20.

Judgment is an action common to all the three Persons in the Trinity, but yet the execution thereof pertaineth unto the Sonne. The Father Judgeth the world but by the Sonne, *Joh.* 5. 22, 27. *Act.* 17. 31. *Rom.* 2. 16. *Rev.* 1. 7.

Both the quick and the dead,] *Acts* 10. 41. 2 *Tim.* 4. 1. 1 *Pet.* 4. 5. By quick and dead are meant, first in general, all whosoever they be, *Rom.* 14. 10. 2 *Cor.* 5. 10. But more particularly and distinctly, by quick are meant all that shall be found alive at Christs coming, and by dead are meant all that were dead before that time, who then shall be raised up, and so come to judgment, 1 *Cor.* 5. 51, 52. 1 *Thes.* 4. 15, 16, 17.

Quorum verborum sensus est, palam è Cœlo venturum ad judicandum orbem sicut ascendere palam visus est. *Calv.* Catech. Relig. Christ.

Id est, tam illos quos supersites dies ille deprehenderit, quàm eos quos jam antèa è vivorum consortio mors sustulerit. *Zanch.* de Symbolo Apostolico. Judicabit omnes homines, tam vivos quàm mortuos, tam bonos quam malos, etiam Angelos malos. *Ursini* Explicat. Catechet. Vide plura ibid. Et *Wraf.* Explanat. Symb.

ARTICLE VIII.

I believe in the holy Ghost.

AFter the Articles concerning the two other Persons of the Trinity, the Father and the Sonne, follows this Article concerning the third Person, the holy Ghost.

The Spirit of God in Scripture is taken three wayes.

First, For the Essence, Power, and Nature of God absolutely, *Psalm* 139. 7. *Acts* 5. 3, 4.

Secondly, For a Person proceeding from the Father and the Sonne, but having a distinct existence of himself.

Thirdly, For those impulses, motions, and spiritual gifts that come from him, *Act.* 19. 2. 1 *Cor.* 12. 4, 5, 6.

1. The Title of the Person, holy Ghost, or Spirit.
2. The action of faith, repeated from the beginning, *I believe.*

This Person in Scripture is called *The Spirit*, 1 *John* 5. 6. *Ephes.* 5. 18. *The Spirit of God*, and *The Spirit of Christ*, *Rom.* 8. 9. *The Holy Spirit*, or *The holy Ghost*, *Luke* 11. 13. *Rom.* 5. 5. and 1 *John* 5. 7. God as God is a Spirit, *John* 4. 24. And so also holy, *Isaiah* 6. 3. And therefore God the Father is a holy Spirit, and so God the Sonne; yet the name is appropriated to the third Person, that Person is peculiarly called *The Spirit*, and *The holy Spirit*, or *The holy Ghost*, either as being after an ineffable manner breathed forth (as it were) from the Father and the Son; or as inspiring the Prophets and Apostles, 2 *Pet.* 1. 20.

Hac tertia Symboli parte sex articuli continentur, quorum primus est de ipsa Spiritus Sancti persona, alter de Ecclesia, quæ per Spiritum Sanctum colligitur, confirmatur & conservatur; quatuor sequentes sunt, de beneficijs Christi per Spiritum Sanctum in Ecclesiam collatis, communione Sanctorum, remissione peccatorum, resurrectione carnis, & vita æterna. *Ursini* Explicat. Catecher. pars 2da Dominica 20. Tertia pars Symboli tractat de Spiritu Sancto & speciali ejus operatione; quæ est Sanctificatio, quæ declaratur partim ex objecto, quæ est Ecclesia; partim ex effecto, quod est communio sanctorum. *Alstedij* Theol. Catechet. Spiritus à Spirando, sicut Πνευμα à Πνεω *Ursinus* ibid.

This Person also is peculiarly called *Holy*, as working sanctification, and making holy. The Father doth sanctifie, and so the Sonne, but by the holy Ghost, *Ezek.* 36 27. whence sanctification is called *sanctification of the Spirit*, 2 *Thess.* 2. 13.

and

and they that are regenerated, are ſaid to be born of the Spirit, *Joh.* 3. 5, 6, 8.

I believe in] A conjunction might have been ſufficient, but that ſo many particulars concerning the Sonne do intervene. For as we are baptized in the name of the Father, Son, and holy Ghoſt: ſo do we make confeſſion of our Faith, ſaying, I believe in the Father, the Sonne, and holy Ghoſt; and the Ancients, whoſe Creed was ſomewhat ſhorter, made no repetition of the act of faith, but only an addition of the object, *And in the holy Ghoſt*. Doctor *Pearſons* Expoſition of the Creed.

Fides in Spiritum, in ſalutis noſtræ complemento valde neceſſarium locum obtinet. 1 *Cor.* 3. 4. Proinde fides in Spiritum Sanctum jure fidei in Patrem & Filium ſubnectitur, per quem Spiritum & divinæ miſericordiæ & ſalutis in Chriſto complexæ fructus nobis obſignatur. *Zanch.* de Symb. Apoſt.

To believe in the holy Ghoſt, is

1. To acknowledg the holy Ghoſt as he hath revealed himſelf in the Word.
2. In ſpecial, to believe that he is my ſanctifier and comforter.
3. To put all the confidence of my heart in him for that cauſe.

Declarat trium perſonarum juxta proprietates diſtinctionem, juxta naturam, æqualitatem. *Eraſ.* Explanat. Symb. Apoſt. Prima omnium Synodus Spiritum Sanctum Deum habendum eſſe, nomina im decrevit *Alexandrina*; præſide *Athanaſio*, celebrata poſt *Conſtantis* obitum. Damnarunt anathemate illos omnes, qui Spiritum Sanctum Creaturam dicerent. Quod deinceps dogma clarius, ac diſertius in Eccleſia vulgatum eſt, poſtquam *Macedonii* aperte in illum inſanire cœperunt. *Petavius* de Trinitate, *lib.* 1. *cap.* 14. Vide *Piſcat* Expoſit. Symb. p. 88.

First, He is God equall with the Father and the Sonne, *Acts* 5. 3, 4. for we are not to put our confidence in any but God alone.

Secondly, The holy Ghoſt is a Perſon, not an Attribute, as Wiſedom, Mercy, Power. But as the Father is a Perſon, hath proper and peculiar ſubſiſtence, and as the Sonne is a Perſon, ſo is the holy Ghoſt a Perſon likewiſe, *Matth.* 3. 16. Nothing but a Perſon can aſſume a bodily ſhape, wherein to appear and ſhew it ſelf.

Thirdly, He is a Perſon diſtinct from the Father and the Sonne, they are three, *John* 5. 7. The holy Ghoſt is called another, *viz.* beſides the Father and the Sonne, *John* 14. 16, 17.

Laſtly, The holy Ghoſt is a Perſon proceeding from the Father and the Sonne. He is therefore called the Spirit of the Sonne, *Gal* 4. 6. and is ſaid to be ſent by the Sonne, *John* 15. 26. therefore he is mentioned in the laſt place in the Creed.

The work of the Spirit is threefold.

1. To regenerate or bring grace into the ſoul, *John* 3. 3, 5.
2. To act and exerciſe every grace.
3. To diſcover to us our intereſt in the favour of God, this is called the ſealing and earneſt of the Spirit, *Epheſ.* 4. 30. & 1. 14. 2 *Cor.* 5. 5.

Some Divines reckon up theſe as choice effects of the Spirit.

1. It elevates a man to live to God, *whom have I in Heaven but thee; The Lord is my portion.*
2. It ſubdues and mortifies all the luſts of the fleſh, *Rom.* 8. 13, 14.
3. It expels formality and cuſtomarineſſe in performing religious duties.
4. Such have a ſpiritual judgment and diſcerning of ſpiritual gifts.
5. It wonderfully helps us, eſpecially in the duty of Prayer, *Rom.* 8. 26. teacheth us what and how to pray.

The Spirit teacheth, regenerates, unites to Chriſt and God, rules, comforts and confirmes; Theſe ſpecial parts of the Office of the Spirit are comprehended in this Diſtich,

Spiritus ecce docet, renovat, copulatque, regitque,
Et Conſolatur verba ſalutifera.

Vrſ. Explicat. Catechet pars 2da Dominica 20.

Some Hereticks ſtiled themſelves *Spirituales*, when they were rather *Spiritoſi*. Luther.

Of the Hereſies againſt the holy Ghoſt. See *Petavius De Trinitate*, lib. 1. cap. 14.

ARTICLE

ARTICLE IX.

The holy Catholick Church, the Communion of Saints.

HItherto I have handled the first part of the Creed, concerning God; now followeth the second part thereof, concerning the Church.

Ancient Expositors have sufficiently determined what words are to be supplied in this Article, *I believe the holy Catholick Church*, not *I believe in the holy Catholick Church*, as in the holy Ghost. *Epiphanius in Anchor.* reads the Article thus, *I believe in the holy Catholick Church*, but by this kind of speech he signified, that he believed there was a Catholick Church.

Mr *Perkins* on the Creed quotes *Ruffinus in Symb. Aug. Tract.* 29. *in* Joh.

1. We believe that God hath a Church.
2. We believe it is holy and universal, or Catholick, that it was from the beginning, hath been in all ages, and is all the world over.
3. That we are members of that Church.

Id est, non solum credo Ecclesiam sanctam & Catholicam esse: sed etiam in hanc me insitum esse confido quæ est electorum multitudo.

In the Original langauge of the New Testament, the Church hath her name from being called forth. It is the company of such as God doth call out of the estate of sinne and misery, to the estate of grace and salvation, *Acts* 2. 47. *Corpus & societas fidelium, quos Deus ad vitam eternam prædestinavit.* Calv. *Cat.*

Zanchius de Symb. Apost. Ecclesiæ vocabulo intelligitur tota multitudo electorum, qui ita nominantur ex eo, quod suo quisque tempore efficaciter à mundo seu genere humano vocatur ad nuptias illas cœlestes agni, seu ad communionem cum Deo Patre & Filio ejus. *Piscat.* Exposit. Symb.

The Church is set forth by certain properties and prerogatives.

The properties are two, holiness and largeness.

The prerogatives or benefits which God bestoweth on it are four.

1. *Communion of Saints.*
2. *Forgivenesse of sinnes.*
3. *The resurrection of the body.*
4. *Life everlasting.*

The Church is called holy.

Sancta dicitur hæc congregatio quia quotquot æternæ Dei providentia electi sunt, ut in Ecclesiæ coopterentur Corpus, spirituali regeneratione omnes à Deo sanctificantur. *Zanch.* de Symb. Apost.

1. Because all that are outwardly and visibly of the Church, are called to be holy, 1 *Cor.* 1. 2. 1 *Thes.* 4. 7. and do profess holiness, 1 *Tim.* 2. 10.
2. Because all that are indeed of the Church are holy. They that are of the Church Triumphant, are prefectly holy, and they that are of the Church Militant, are also holy in some measure, though not in full measure, 1 *Cor.* 6. 11.

It is called Catholick, a word derived from the Greek, and signifies General or Universal, to distinguish it from particular Churches. The Universal Church is the whole company of believers throughout the world, 1 *Cor.* 1. 2. or the whole number of true Christians upon earth, for we meddle not now with that part which is in Heaven.

Hæc electorum societas Catholica dicitur, id est, universalis: quia ij Dei electi, non in uno tantum loco sunt, sed per totum terrarum orbem diffusi: ita tamen ut in Christo omnes uniti sint per Spiritum Sanctum. *Zanchius* De Symbolo Apostolico. Ut Ecclesia quæ toto orbe obtineret, distingueretur à Conventiculis hæreticorum & schismaticorum, quales *Novatianorum*, & postea *Donatistarum*. *Vossij* Dissertat. 1. de Tribus Symbolis *Sect.* 39.

This Article was brought into the Creed after the *Nicene* Synod against the *Novatians* and *Donatists*. This word (Catholick) was not put in our Creed, to distinguish a pure Church from an impure, but to distinguish the Jewish Church in times past tied to *Jerusalem*, from the Christian Church, which by the coming of Jesus Christ, was spread throughout the world. *Mornay* of the Church.

It is so called,

1. In it self, because it comprehends all times, places, and persons.
2. In respect of the Jews, *Ephes.* 2. 14.
3. In respect of the *Donatists*, which confined it to *Africk*.

The Protestants teach, that the Catholick Church we believe, is the invisible Church of true believers, and not onely the *Romane* Church, and those who do subject themselves to the Bishop of *Rome*. Mr *Tombes* his Rom. dissuaded Art. 1. Sect. 11. See more there.

To believe the holy Catholick Church, is to believe that Christ hath a people dispersed through the world, which are sanctified by his Spirit, and made a peculiar people, and that I am one of that number.

Learned men of the *Roman* party are not agreed concerning the Catholick Church; some saying, that it is the virtual Church, that is, the Pope; some that it is the Representative Church, that is, a Councel; some, that it is the Pope and the Councel, the virtual and Representative Church together; some say, the Essential or Diffusive Church is the Catholick.

Fuit aliquando Articulus Fidei, universalem Ecclesiam per totum mundum diffusam, esse Ecclesiam Christi Catholicam, cui Christus ipse perpetuam promisit assistentiam; nunc Articulum hunc Fidei, nostri Romani corruxerant, ut jam Catholica Ecclesia, ipsa Romana Curia intelligatur. Marcus Antonius *de Dominis.*

Templum Domini was not a more mocking plea among the *Jews* of old, than *Ecclesia Catholica* is this day among *Christians*, those challenge it whole that have it not, and those that have right to it are excluded with equal importunity.

B. *Halls* let. parænetical to a Worthy Knight ready to revolt from the Religion established, in his Remaining Works.

Hanc particulam sic quidam accipiunt, ut per appositionem exponat priorem, sanctam Ecclesiam. *Societatis enim vocabulum est Ecclesia, & inter omnia Christi membra jugis & individua conjunctio est.* Erasm.

The Communion of Saints.] This, and the following Articles speak of the benefits of Christ bestowed upon the Church by the holy Ghost.

The first benefit is expresst in these words.

Communion is a relation between two or more, having something common.

If we adde *I believe* unto these words, the meaning is this; I confesse and acknowledge that there is a spiritual fellowship and society among all the members of Christ, being the faithfull servants and children of God. And withall I believe that I am partaker of the same with the rest.

Calvin, *Ruffinus* on the Creed, and *Austin* in his *Enchyridion* say, That this Article is for the most part omitted by the ancient Writers, yet it is well and fitly inserted; for the Church being one body, the Saints which belong to it must needs have fellowship together.

Exposit. Symb. Apost. Communio est relatio inter duos vel plures, rem sive possessionem communem habentes. Communio sanctorum est aequalis participatio omnium promissionum Evangelicarum; seu, est communis possessio Christi, & omnium beneficiorum ejus: & collatio donorum in salutem corporis, quæ singulis membris data sunt. Significat unionem Ecclesiæ cum Christo & membrorum inter se; & quidem tum Christiana persona, utraque videlicet naturâ, divinâ & humanâ. Ursin. *Explicat. Catechet. pars 2da. Dominica 21. Qu. 54.* See Dr *Pearsons* Exposition of the Creed, and *Bodius* on the 4th of the *Ephesians*, ver. 4, 5, 6.

By *Saints* are meant holy ones; of such only doth the Church consist. There are Saints on earth, as well as in Heaven; although not such compleat and perfect Saints, *Psalm* 16.3. *Rom.* 15.25. *Phil.* 4.22.

Saints by imputation, inchoation, and separation.

First, The Saints have communion with God, he being peculiarly their God, and they peculiarly his people; he their Father, and they his children, 2 *Cor.* 6. 17, 18.

Secondly, They have communion with Christ, he being their Head, and they his members, *Ephes.* 5. 23, 30. He regenerates and governs them by one and the same Spirit, sheds his love into all their hearts, nourisheth all with the same food.

Thirdly, They have communion one with another, as having near relation one to another, being children of one and the same Father, and members of one and the same body.

1. The Saints in Heaven have communion one with another, they rejoyce one in anothers happinesse, and glorifie God one for another.

2. The Saints on earth have communion among themselves, so as to teach and admonish one another, *Col.* 3. 6. to comfort one another, 1 *Thess.* 4. 18. to

pray

pray one for another, *James* 5. 15. to succour and relieve one another, 1 *Peter* 4. 10.

This Article was put in against Schismaticks.

ARTICLE X.

The forgiveness of sins.

THis second benefit is peculiar to the Church, *Isa.* 32.24. *Jer.* 31.33. procured by the death and passion of Christ, whereby God for the merit of Christ esteems of sinne as no sinne, or as not committed, *Psalm* 32. 1. *Esay* 44. 22. & 38.17. *Micah* 7.19. That sinne is forgiven through Christ. See *Luke* 24.42. *Acts* 5.31. & 13.38,39. *John* 1.29. 1 *John* 2.2,12.

We must adde to this clause *I believe*, and then the meaning is this: I do not only believe that God doth give pardon of sinne to his Church and people (for that the very Devils believe) but withall I believe the forgiveness of mine own particular sins.

Credo tum omnes electos, tum me quoq; habere à Deo remissionem omnium peccatorum propter satisfactionem Christi in cruce præstitam. Piscat. *Exposit. Symb. Apost.* Dr *Pearson* on the Creed.

After Christ is declared to us by whose righteousnesse God is become propitious, and the Spirit by whose sanctification we communicate with Christ and the Church which riseth thence, then remission of sins is added, by which we are ingraffed into the Church.

This Article hath alwayes been expresly contained and acknowledged in the Creed, as being a most necessary part of our Christian profession: and for some ages it immediately followed the belief of the holy Church, and was therefore added immediately after it, to shew that remission of sins was to be obtained in the Church of Christ.

This Article is against the *Novatians*.

ARTICLE XI.

The resurrection of the body.

THere shall be a corporal Resurrection, a rising again of the body, though the soul be separated from it, and it be laid in the dust, and turned to dust, yet the soul shall be re-united to it, and it shall be raised up.

Neither the Greek nor the Latine ever delivered this Article in these terms, but the Resurrection of the flesh, because there may be ambiguity in the one, in relation to the celestial and spiritual bodies, but cannot be in the other.

Dr *Pearsons* Exposition of the Creed. *Etymi respectu* Resurrectionis *vox Latina est. Dicitur à resurgendo, & ab illis, qui somno soluti, ad eos in Ecclesia transfuntur, qui è sepulchris seu cœmeteriis resumunt.* Hottinger. *de Resurrectione. Resurrectio seu resuscitatio erit,* 1. *Instauratio ejusdem corporis, hoc est, recollectio illius materiæ quæ corpus nostrum constituit, & quæ in omnia elementa fuit dissipata.* 2. *Unio corporis cum eadem anima quam prius habuit, & vivificatio per eam, & effectio immortalitatis in ea.* 3. *Glorificatio electorum, & abjectio reproborum sempiterna.* Ursinus *Explicat. Catechet. pars* 2da. *Dominica* 22. *Quæst.* 57. *Credo corpora omnia electorum, & meum quoque (si mortuus fuero) in fine mundi, in adventu Domini ad judicium, in vitam revocatum iri: animasq; eorundem, itemq; meam, postea quam inde ab emigratione è corporibus in Cœlo beatam vitam egere cœperint, in suum quæque corpus iterum introductum iri, nec non corpora eorundem glorificatum iri, hoc est, incorruptibilia & splendida redditum iri. Resurrectio impiorum per synecdochen membri etiam hic intelligi potest: sicut in articulo sequenti vox æterna tum vitæ æternæ.* Piscat. *Exposit. Symb.*

1. Christs charge, *Of those that thou hast given me I have lost none.*

2. Their near union with Christ. This is largely handled by *Paul*, 1 *Cor.* 15. 13, 16. *If the Head be risen, then the members also shall rise againe*, vers. 14, 18.

3. Gods covenant made with his Church, with the whole man, *Matthew* 22. 32.

This seems incredible to a meer natural man; the Philosophers at *Athens* marvelled when they heard *Paul* speak of it, *Acts* 17. 18, 32. But they that believe Gods word, believe this, that the dead shall rise again, *John* 11. 24. *Acts* 24. 15. The *Heathens* derided Christians for believing this great truth, *Audetis ridere nos, quod mortuorum dicamus resurrectionem futuram.* Arnob. *adverſ. Gentes l.* 2.

Marcion & cæteri hæretici qui corporis resurrectionem negabant, quum Scripturæ testimoniis, quibus hominem resurgere efficitur, revincerentur, hominem distinguebant in interiorem & exteriorem, atque interiorem hominem, id est, animam verum hominem proprie esse dicebant; contra quos disputat. Tertul. Herald. Ahimadverſ. ad *Arnob.* l. 2. Multi ex veteribus hæreticis negarunt carnis resurrectionem esse futuram. Quæ hæresis apud Judæos fuit primum orta. *Alfonsus de Castro* adverſus Hæreses l. 13.

It is a Question, *An resurrectio mortuorum sit nota & demonstrabilis natura?* Whether the resurrection of the dead be known and demonstrable by nature? *Hottinger* (*Dissertat. 1. de resurrectione mortuorum*) saith, *Vexata est quæstio*, and disputed by the Schoolmen both wayes; but the more plain opinion is (saith he) that it neither can be known nor demonstrated by the light of nature alone, since the resurrection is a supernatural mystery revealed by the Word. Both *Jews*, *Christians* and *Mahometans* bring similitudes from nature to evince it, as *Hottinger* proves from them severally.

Swallows, worms and flies, which seem dead in the winter season, in the Spring by vertue of the Suns heat revive again. Every morning is as it were a new resurrection.

Omnes Articuli sunt inconcussa fide tenendi, sed hic præcipuè qui præcipuum adfert solatium piis in hoc mundo afflictis: Contra, impiis terrorem, qui sine modo prolaberentur in omnia scelera, si post hanc vitam non persolverentur pietatis & impietatis præmia. Eraſ. *Explanat. Symb. Apoſt.*

When Mrs *Katherin Brettergh* was moved to make confession of her faith, she would do it oftentimes, saying the Apostles Creed, concluding the same with words of application to her self. *I believe the remission of (my) sinnes, the resurrection of (my) body, and eternal life (to me) Amen.* And having done, she would pray God to confirm her in that faith, ever concluding with the Lords prayer, as devoutly and reverently as any that were present.

The efficient cause of the Resurrection is the whole Trinity, singularly Christ in respect of both his Natures, Divine and Humane.

ARTICLE XII.

And the life everlasting. Amen.

THe fourth and last benefit follows in these words.

Life is that whereby any thing acteth, liveth, and moveth it self.

Spiritual life (that alone which in the Creed we confesse and believe) is the most blessed and happy estate, in which all the Elect shall reign with Christ their Head in the Heavens after this life, and after the day of Judgement for ever and ever.

It consistech in an immediate communion and conjunction with God himself, *John* 17. 21. *Rev.* 21. 3.

Hic habemus Resurrectionis nostræ metam & clausulam. Quæ hic in Symbolo non ponuntur ulla, quibus fidelis conscientia consolationem recipiat, & in salutis fiducia alatur ac confirmetur. Per consequentiam autem intelligitur, quod si pii resurgent in vitam æternam: ergo impii resurgent in mortem. *Zanchius* de Symbolo Apostolico. Credo, omnes sanctos, sive credentes, sive electos, & in illorum numero me quoque post celebratum universale illud judicium, à Christo receptum iri in Cœlum, ibique fruiturum æternis gaudiis & æternâ gloria. *Piscat.* Exposit. Symb. Hic articulus in fine ponitur, 1. Quia post alios impletur perfectè. 2. Quia est effectus aliorum omnium. Est ergo hic articulus colophon totius salutis & vitæ nostræ. *Ursini* Explicat. Catech. part. 2. Dominica. 22. Quæst. 57.

This

This is the end of our faith, 1 *Pet.*1.9. and therefore fitly put in the end of the Creed.

There are three Degrees of this life:

1. In this life, when men are justified and sanctified, have peace with God, *John* 5.24.

2. In the end of this life, when the body freed from all diseases, pains and miseries, is laid to rest in the earth, and the soul receiv'd into Heaven.

The third is after the day of Judgment, when the body and soul re-united, shall both be advanced to eternal glory

Thus much of life it self: now follows the continuance thereof, which the Scriptures have noted, in calling it eternal or everlasting, *Luke* 16.9. & 18.30. & 20.36. *John* 6.47. & 8.51. & 10.28. & 11.26. 2 *Cor.*5.1. 2 *Tim.*2.10.

It is often expresst by eternal glory, 1 *Peter* 5.10 Everlasting salvation, *Heb.* 5.9. and inheritance, *Heb.*9.15. 1 *Peter* 1.4. the everlasting Kingdome of our Lord and Saviour Jesus Christ, 2 *Pet.*1.9.

This circumstance greatly commends the happinesse of the godly, 1 *Thess.*4.17. as it aggravates the misery of the wicked, *Matth.*25.41,46. 2 *Thess.*1.9.

There is no mention of the rising of the wicked in the former Article, nor of their going into eternal death here, because the benefits and priviledges of the faithfull or true members of the Church are only mentioned in the Creed. In that we professe we believe everlasting life, by the contrary likewise is understood the belief of everlasting death.

This Article though not found in all, yet was expressed in many ancient Creeds.

The Devils confesse, and the *Pagans* have testified, that there is an everlasting life after death, this is *Certitudo objecti*, assured unto us, as being *Promissio Dei*. But when I say, that the eternal life is prepared, and belongeth to me, this is *Certitudo subjecti*, and *opus fidei*. B. *Barlow* his Defence of the Articles of the Protestant Religion. Article 5.

Credere vitam æternam est certò statuere post hanc vitam, fore aliam vitam, in qua Ecclesia glorificabitur, & Deus in æternum celebrabitur. 2. Me etiam membrum esse istius Ecclesiæ, & ideo vitæ æternæ participem futurum. 3. Me etiam in hac vita ejus initium habere per fidem. *Ursin.* Explicat. Catechet. ubi supra. Quæst.57.

Amen] This word is *Signaculum fidei*. It is also added to the conclusion of the Lords Prayer, *Matth.*6.13. as if a Christian should say, I believe that all these things before rehearsed are most true.

Particula ad aliquid firmandum adhibita, ut fidem assensumque nostrum significet illi rei, cui subjungitur, *q. d.* verè hoc erit vel fiet: vel etiam voventis & optantis in modum, *q. d.* Verè sit ita vel fiat: vel certo illud eveniat, quod credo & spero futurum ex animi mei sententia. Cum vox hæc in nullum aliud idioma tam perfectè transferri possit, ut una aliqua vox ei respondens ejus vim & emphasin totam exprimeret, aut exhauriret; merito sane retenta fuit in Ecclesia Christiana, perque omnium Gentium linguas etiam in publico Dei cultu celebrando transfusa. *Bedius* in cap. 6. ad *Ephes. vers.*23,24.

Chap. II.

Of Mans Recovery.

When the Parſon once demanded about mans miſery, Since man is ſo miſerable, What is to be done? and the anſwerer could not tell: He asked him again, What he would do if he were in a ditch? This familiar illuſtration made the anſwer ſo plain, that he was even aſhamed of his ignorance: for he could not but ſay, he would haſte out as faſt as he could. Then he proceeded to ask, Whether he could get out of the ditch alone, or whether he needed a helper, and who was that helper? Maſter *Herberts* Remains, Chap. 21.

SEcondly, Mans Reſtauration or Recovery from his miſerable eſtate that he had plunged himſelf into by ſin.

1. That this Recovery is.
2. The cauſes and parts of it.

Of the firſt,

It is a part of Gods ſpecial Providence, whereby man is recovered out of the ſtate of ſinne and ſlavery to Satan, Death and Hell, to an eſtate of Grace, Life and Glory. Death and ſinne entred by the firſt *Adam*; the ſecond *Adam* brought life and immortality to light by the Goſpel, *Rom.*5.24,25. *Rom.*5 18,19. *1 Cor.*15.22.

The whole buſineſſe of mans ſalvation was tranſacted between the Father and the Sonne long before it was revealed in Scripture, there was a covenant of Redemption between God the Father and the Son for the ſalvation of the Elect.

God the Father covenanted ſeveral things:

1. He deſigned Chriſt to be our Redeemer, *1 Pet.* 1.20. *John* 6.27.
2. He gave certain perſons to Chriſt to be brought by him to everlaſting life, *John* 6.37,38. & 17.2,6,9.
3. He appointed Chriſt to the whole work of our redemption.
   1. Appointed him what he ſhould publiſh, *John* 12.49,50.
   2. Appointed him what he ſhould ſuffer, *John* 10.18.
4. The Father made many gracious promiſes to Chriſt.
   1. To give him his Spirit, to qualifie him for the work, *Eſay* 11.1.
   2. To aſſiſt him and carry him thorow the work of mediation, *Eſay* 42.5.
   3. To give him ſucceſſe, *Eſay* 53.10,11.
   4. To give him the rule of all things in Heaven and Earth.
   5. To bring him and his to everlaſting glory, *Eſay* 55.5.

Chriſt covenanted alſo on his part:

1. He accepted this commiſſion, the office of Mediatorſhip, *Pſalm* 40.5,6,7. *Heb.*5.5.
2. Waited on his Father for aſſiſtance to carry him thorow, *Heb.*2.13. *Eſay* 5.7, 8, 9.
3. Undertook to do and ſuffer what his Father had deſigned, *John* 17.4.
4. He expected the reward of glory from his Father for himſelf and all his members, *John* 17.4,5,24. There was alſo a covenant between God and man.

Rom. 5.14. Who was the figure of him that was to come. Gal.3.16. See my Annotations on 1 Cor.15.47.

God ſtill delighted to deal with a common perſon in the name of all the reſt, in both the Covenants there was a principal contracting party, a common repreſentee, *Adam* in the covenant of Works, Chriſt in the covenant of Grace, either of theſe was to communicate his eſtate to his poſterity. Both theſe were common parents, authors of life to their ſeed, *1 Cor.*15.45,49.

Chriſt was called *Adam*, becauſe he did partake of our nature, the ſecond *Adam*, becauſe he was another common Repreſentee in whoſe acts we are infolded.

But

But they differed

1. In the Dignity of their persons; *Adam* was an holy man, yet but an earthly creature; Christ is the Lord from Heaven. See *Rom.* 5. 15, 16, 17, 18.

2. In the Degree of the publick Office; *Adam* was a common person, but not a Surety for them: Christ was a Surety, *Heb.* 7. 22. able to give his a new heart.

3. In the Manner of Representation, *Adam* took nothing from us, and conveyed nothing to us but sin. Christ took sin from us, made our transgressions to be his, and his obedience is become ours, 2 *Cor.* 5. 21.

This work of mans recovery is Gods master-piece; all other designs are subordinate to this; all his Attributes shine out in this.

God manifested great love to man at the first, in making him happy, in stamping his Image on him, and in making himself his end, but he discovered greater love in the work of Redemption, *John* 3. 16.

He discovered great power in creating the world of nothing, but greater in mans recovery; it is greater power to restore a creature when fallen, than to uphold it at the first: all other acts of power were but over the creature, this was over his Son, *John* 10. 18. never was there such an act of grace to take the creature into personal Union with the God-head, *Zech.* 13. 7.

He made the world in six dayes, but he was thirty three years in redeeming the world.

God discovered great Wisdom in making the creatures, and in his Law; but that prescribed not a way how to satisfie God and sanctifie man, and that so easily, *Heb.* 2. 12. See *Rom.* 11. 33.

He declared also his Holinesse and Justice, rather than sin should go unpunished his own Son was punished.

2. The Cause of it:

It comes wholly and onely from the free grace and favour of God, *Ephes.* 2. 8. *By grace you are saved, through faith, not of your selves, it is the gift of God.*

The ground of mans restitution was the bringing in of the second Covenant, God vouchsafing to deal with man as a rational creature, was pleased to deal with him in way of a Covenant, the covenant of works being broken, and it being impossible to enter into Heaven that way, *Rom.* 8. 3. God made a new and better covenant, called the covenant of Grace, of which *Isaiah*, *Jeremiah*, and *Ezekiel* speak.

In the Covenant of works there was no undertaking, that ran thus, Do and live, sin and die.

This is the way of Gods bringing lost man to life and happinesse by a Mediator. The first covenant was Gods way of bringing man to life by his obedience. The righteousnesse required to bring a man to life in the second covenant is not his own righteousnesse, but the righteousnesse of a Mediator. Here God begins, *Hos.* 2. 23. *Zech.* 13. 9.

Man could not come to the favour of God again, unlesse the justice of God were satisfied, there must therefore be a price paid for him, and he must be bought again that was fallen from his Lord and Master. The Law of faith the Gospel, or the Covenant of Grace, 1. Allows a possibility of recovery. *Mat.* 9. 13. upon repentance; the other Covenant required compleat innocency. 2. It calls not away for infirmities. 3. It grants a pardon of course for some kind of works, sins of ignorance, incogitancy.

The Covenant is, to be an everlasting benefactor in the way of infinite power:

1. A Benefactor, *Heb.* 11. 6.
2. An everlasting Benefactor, *Matth.* 22. 32.
3. In the way of infinite power,

Gods Essence is his Churches and peoples, his Power, Wisdom, Glory, Mercy, the Persons or Subsistencies in the Divine Nature are theirs. The Father is theirs to love and elect them, the Father himself loveth you. The Son is theirs, to be born for them, to die for them, to sit in Heaven for them. The holy Ghost is theirs, to dwell and work in them. He ingageth himself to give them principally eternal blessednesse, temporal and spiritual blessings in order thereunto; all the blessings which it is proper for a God to give. He will pardon sinne as a God, *Hosea* 11. 9. will sanctifie as a God, 2 *Pet.* 1. 3. will supply our wants, and glorifie us as a God,

2 *Cor.*

2 *Cor.* 4. 17. He is God of all the world in regard of ſupremacy and common bounty, more eſpecially of his Church, 1 *Chron.* 17. 29. He effectually cals them, and takes poſſeſſion of them by his Spirit, *Zech.* 13. 11. *Hoſea* 2. 12. and they chooſe him for their all-ſufficient portion, *Pſalm* 73. 23.

Secondly, They reſign and ſurrender up themſelves to him, 2 *Chron.* 30. 8. *Hoſea* 2. *ult.* their life, time, ſtrength, health, reputation, all are for him, 2 *Chron.* 30. 8.

Thirdly, They glorifie him as a God by ſubjection to his Sovereignty, and by dependance on his proviſion, *Exod.* 24. 7. *Pſalm* 23. 1. are obliged to walk humbly and holily with him, 1 *Peter* 3. 21.

First, This covenant of Grace was ever one and the ſame, *Chriſt the ſame yeſterday, to day, and for ever*; all that obtain life, obtain it the ſelf ſame way. The ſame Covenant that was revealed to *Adam* when he ſinn'd, was revealed after to *Abraham* and *Noah*, the Prophets, and to us. Thoſe that went before, and came after Chriſt, cried *Hoſanna*, ſaith *Gregory*.

Secondly, Although for ſubſtance this Covenant be one and the ſame in all ages, yet the external adminiſtrations of it were different, in one manner before Chriſt exhibited, in another after. Then it was adminiſtred by Prophecies, Promiſes, Sacrifices, Types, Shadows: after Chriſt exhibited in the fleſh, it was adminiſtred only in the Ordinances of preaching, and the Sacraments. Their Types, Shadows, Sacrifices, Waſhing, Circumciſion, eating roſted Lambs, held out the ſame Chriſt that our Sacraments hold out.

Thirdly, The Adminiſtration of the covenant of Grace ſince Chriſt was exhibited, is far more glorious; theirs was called the old covenant, ours the new one. This lies in three things.

First, It is more univerſal, a great while the other was only in *Abrahams* family, and after appropriated to the Nation of the Jews, and ſome that turned Proſelytes, and now the utmoſt Iſles of the world ſee the ſalvation of God.

Secondly, Now the covenant of Grace is revealed more clearly, the things about Chriſt were then dark, babes may now underſtand thoſe things that their Doctors did not.

Thirdly, A greater meaſure of Grace and Holineſſe is now communicated.

We ſhould:

First, Make it ſure that God is ours.

1. By having our hearts ſubdued to him.

2. By loving him as the chiefeſt good, ſeeking his glory as our utmoſt end, obeying him as our higheſt Law-giver.

Secondly, We ſhould improve this Covenant

1. To contentment and complacency in our portion, *Pſalm* 16. 5. *Rev.* 21. 7.

2. To comfort in our diſtreſſes, when all is gone, God is left, 1 *Samuel* 13. 6. *Hab.* 3. 16, 17. This is the life of Heaven to live immediately upon God, 2 *Cor.* 6. 10. eſpecially to a ſetled expectation of glory in the hour of death, *Pſalm* 73. 26.

See of all the Covenants in the Morning-Exerciſe at *Giles* in the Fields, the ſixth Sermon of the Covenant of Works, by M^r *Cooper*, the eleventh of the Covenant of Redemption, by M^r *Jacomb*, where he diſtinguiſheth thus betwixt the Covenant of Redemption, and of Grace, that the *fœderati* in the firſt are God and Chriſt; in the Covenant of Grace, the confederates are God and believers; and the twelfth, of the Covenant of Grace.

3. The parts of this Recovery are two, ſaith M^r *Richardſon*.

1. The work of Mans Redemption.

2. The Application of it.

The work of Redemption is the purchaſing of man from his undone condition by a Redeemer or Mediator, or the Recovery of man from his eſtate of ſin and miſery by a full price paid for him by a Redeemer.

2. The Application of it is, whereby it is made ours by imputation.

Theſe two are joyned together, *John* 3. 16. *Mark* 16. 16. The one of theſe is the

the sufficiency of mans Recovery, the other the Efficiency: *Paul* and *Peter* speak often of a price paid for us.

I shall therefore shew,

1. Who this Redeemer is that hath paid this price for us.
2. What the price is that he hath paid for us.

Our Lord, Jesus Christ, Immanuel, the Word made flesh, God and man united in one Person, is the Person. The price that he hath paid was the subjecting of himself in our stead to do what we should have done, and suffer what we should else have undergone, *Mat.* 18.11. *Luke* 19.10. *Rom.* 3.24,25. 1 *Tim.* 5.15.

The Heathens had some obscure notice of the fall, but could not dream which way the remedy should come, Eph. 3. 12. They spake of vertue and vice in a moral way, but not of righteousnesse and sin as they related to the Law, Joh. 17.3. Act. 4.12. & Act. 1.15, 1 John 3. 11,12, *O felix culpa quæ talem meruit habere redemptorem.* Greg. Bern. Luk. 15.7.

All the Ceremonies and Sacrifices under the Law had relation to Christ, they were but the shadow, and he was the body.

See Rom. 10.4 Act. 10.43. & 26.22,23.

First, The *Nazarite* must be sanctified in his mothers womb, to signifie, that Jesus the true *Nazarite* should be conceived without sinne in the womb of the Virgin.

Quæ legem præcesserunt, variis modis Christum præfigurabant, ejusq; actiones, vitam, mortem regnum, Ecclesiam; ut in morte Abelis *insontis, in diluvio, & reliquiis humani generis à* Noë *servatis: in fide* Abrae, *in obedientia* Isaac, *in simplicitate* Iacob, *in invidia & exaltatione* Ioseph, *in agno Phase, in egressu* Ægypti, *in transitu maris rubri, in introductione ad terram promissam patribus. Quæ omnia quòd umbræ essent regni Christi, id circo tam diligenter est ea* Moses *persecutus.* Lod. Viv. *de verit fid. Christ. l.* 2. *c.* 7. *Christus est sal & vita & lux veteris Testamenti, qui mortuis rebus vitam attulit, & salivis insipida.* Id. ibid.

Secondly, His two Natures were signified by the Goat that was killed, and the Scape-goat, and by the two Sparrows, the one killed and the other let go. His Offices of King and Priest typed by the High-priests Crown, Garments and Ornaments. His Death by the Sacrifices, and his lifting up upon the Crosse by the brazen Serpent. His Burial by *Jonahs* lying in the Whales belly three dayes. His Resurrection by the first fruits, 1 *Cor.* 15.20.

Every thing in the Temple was a Type of Christ, the Vail was a Type of his Flesh, *Heb.* 10. 20. the golden Altar of his Intercession, *Revel.* 8. 3. and the brazen Altar of his Passion, the Temple it self was a Type of Christs body, *John* 2. 19.

There was not a livelier Type of Christ than the Serpent in the wilderneſse lifted up on the Pole, and that more encouraged sinners to believe in him. See *Num.* 21. from the 6th to the 10th, and *John* 3.14,15.

1. There were the fiery Serpents, and the *Israelites* wounded by them. The Serpent signified the Devil the old Serpent, and the biting the guilt of sin.
2. The Serpent of brasse being without a sting signified Christ who was without sinne.
3. Looking upon him signifies believing.
4. This Serpent was lifted up as Gods Ordinance, and a remedy invented by him, there was no suitableneſse in it to the cure, so Christ must be lifted up and exalted. He is called the Christ of God, he qualified him, *Esay* 42.6.
5. The Serpent was lifted up as the only remedy to cure those who were bitten by the fiery Serpent: so Christ for souls under the guilt and power of sin.
6. The Serpent was lifted up as a sufficient remedy to heal all that looked on it: so Christ is sufficient for what God required, and we need, *Heb.* 4.16.
7. The brazen Serpent was an universal remedy for all sorts of wounded people: so Christ for all sinners, *John* 3.14,15.

The Tabernacle was built with three distinct rooms:

1. The most holy place, in which were the Ark and Cherubims, the most holy place signified Heaven, the Ark Christ, as he is received up into Glory, sitting at his Fathers right hand, protecting his Church, and using the Ministry of his Angels for their good and welfare. See Mr *Hide* of the office and use of the moral Law in the dayes of the Gospel, *p.* 52,53.
2. The second was called the holy place, and this did signifie the true invisible

Church of the Elect of God here militant on earth, into which none entered but the Priests, which signified the elect people of God, which are a holy and royal Priesthood unto him, here was a golden Candlestick, which having Lamps was dressed every Evening, and gave light all night, to signifie the work of Christ by his Spirit affording the true light of saving knowledge of himself, and of his spiritual benefits to them, when it is dark night to all the world besides, here was the golden Table which had ever upon it Bread and Incense, signifying Christs giving himself as spiritual Food to his people to strengthen and confirm their hearts in obedience, and also giving the pure Frankincense of his Merits unto them, by which they become acceptable unto his Father.

Manna was a most noble type of Christ, and of our spiritual food by him, *John* 6. 1 *Cor.* 10.3. See *Camerons* 4th Sermon on *John* 6.58,59. where he treats of the profit and excellency of Manna, and of its defects, and of the true Manna, Jesus Christ, and of the vertues of the Manna in him in a farre more excellent manner, and higher degree, and *Baxters* History of Manna in his Exercitations.

The third room was the utter Court where all the people came, and it signified the Church visible, wherein are Elect and Reprobate, true and false Christians mixt; there were the Offerings of Buls, Goats and other beasts; and sprinkling of bloud in all the services to be performed, signifying the Revelation of God himself in the Ministry of his Gospel to the sons of men, that they might be brought to believe in him.

Samson and *David* were two of the most eminent Types of Christ registred in the Old Testament. See Dr *Gouge* on *Heb.* 11.32. Sect. 206,217.

The whole Gospel concerneth Christ; the Apostles Doctrine was a long Story concerning Christ, his Person, and the end of his coming, *Acts* 9.20. 1 *Cor.* 1.23. & 2.2. *Gal.* 3.1. 1 *John* 4.10,14.

We should study Christ:

1. As he is the accomplishment of all that the Old Testament promised; he fulfill'd all that was foretold of him.

2. As he is the accomplishment of all the Types, the brazen Serpent, *John* 3. the pillar of cloud and fire, the Rock, the Manna, *John* 6. The Mercy-seat.

3. As he is the accomplishment of all the Sacrifices in the Old Testament, the Lamb, the scape-Goat.

The Sacrifices were of things without life, or things that had life. Things inanimate were dry or moist; if dry, as the Shew-bread, then it was broken in pieces; so Christ, *Esay* 53.10. *Matth.* 26.26. Things moist (as wine or oil) were poured out before the Lord; so Christ, *Esay* 53.12. if things that had life, then was the heart bloud taken from them, *For without shedding of bloud there was no remission*, Heb. 9.22. so Christ, *Revel.* 1.5. Mr *James* on *Esay* 53.10.

Justification, *Rom.* 3.24. Adoption, 1 *John* 12. *Gal.* 4.5. Regeneration, *Jam.* 1.17. 1 *Cor.* 4.7. Repentance, *Acts* 5.31. Faith, *Ephes.* 2.8. *Phil.* 1.27. [a] Iohn 4.10. The happiness of the persons is the infinite satisfaction they take one in another.

The whole Doctrine of Christ in his Person, Works, the Benefits which the Church receives by him, are all the free gift of God, *Isa.* 9.6. *Titus* 2.14. *Rom.* 5.15,16, 17,18. His Person, Spirit, graces are a gift.

Gift is a transferring of right from one to another by free-will, or the free interessing of another in that which is my own: only I forego my own property when I give it another, but God hath still the same right in his Sonne when he gives him to us.

First, Christ is the great gift of God, the greatest that ever he gave. God gave him freely, *John* 3.16, 17. 1 *John* 4.9, 10. and Christ gave himself freely, *Gal.* 1.4. *Ephes.* 5.25.

Four things meet in him, which shew him to be the greatest gift:

1. He is the dearest and most precious to him that gives him, *John* 3.16. 1 *John* 4.9,10. The heart of God was infinitely set on Christ, *Prov.* 8.30. a metaphor taken from two mates and companions that are born and bred together, and sport themselves in each others society.

Christ is incomparably more glorious than all or any of the sons of men, Psal. 45.2. Cant. 5. from v. 10. *ad finem*. 1. In respect of his Deity, Ioh. 1.14. & 17.5. Rom. 9.5. Isa. 9.6. 2. In respect of his humane nature, as he was holy, harmlesse and separate from sinners, *Heb.* 7.25. 3. In respect of the union of the Godhead and manhood in one person.

2. Of

2. Of all things that were in the power of God to give, there was nothing we so much needed; set fancy aside no man needs any thing in the earth but food and raiment; we are miserable for ever if we fail of Christ.

3. It is the comprehension of all other gifts, if we look on the intrinsecal worth of the gift it self; by him we have pardon, grace, glory, *Ephes.* 1.4. He is God-man, a Prophet, Priest and King, the true *Trismegistus.* God in giving him gives himself to us; it's a sign of his special love.

4. This is an everlasting gift, not only the gift lasts, but the mind of the giver, he lends thee but other things.

He is such a gift as in a peculiar manner is given to the Church, *Esay* 59. two last verses, 1 *Tim.* 4.10. See *John* 10.15. & 17.9. who ever have this gift are bettered by it.

Secondly, Christ is the free gift of God.

1. There is no one particular concerning Christ, and our salvation by him, but there are Scriptures to prove it, that it is the free gift of God; He gives the Spirit to unite us to him, *John* 7.39. and the means, *Ephes.* 4.11. and faith to lay hold on him.

2. What ever may argue a gift to be free, meets in the Lords giving of Christ.

1. When the giver hath no motive to stirre him to it but his own will.

2. When the party doth it out of no need, he is no whit the richer or happier.

3. He gives him to them who have no more, why they should partake of Christ, than others on whom he doth not bestow him.

4. When there is no condition in the receiver, but meerly that he do accept it, he works in our hearts consent of his good pleasure.

5. When he is pleased with this gift, and takes more content in giving than any soul can take in the receiving.

If Christ be a gift, he ought to be receiv'd, *John* 1.12. *Rom.* 1.16,17. We should receive him,

1. Humbly in a sense of our want of him and unworthinesse, 2 *Samuel* 7.18.

2. Thankfully, *Psal.* 68.26.

2. He ought to be prized and highly valewed, being a great gift, *Ephes.* 3.8. 1 *Pet.* 2.7. *Matth.* 13.46.

3. If God have given us Christ, he will withhold nothing from us, *Rom.* 8.32. nothing is properly good but what we enjoy in Christ.

4. We should give our selves to him, 2 *Cor.* 8.5. surrender our selves to his use, *Rom.* 12.1. and shew a like readinesse in his service, as he shew'd in our redemption.

There was a transcendent excellency in the love of Christ to the Saints in giving himself for them.

First, He loved them with the love of all relations, with the love of a brother, friend, husband, father, God.

Secondly, He loved them above all the creatures here below, he hath made them the first fruits of all his creatures, in some sort more than the Angels.

1. In regard of your nature which he took.

2. In regard of the relation wherein he stands to you, the Angels are his servants but not his members.

3. In regard of his righteousnesse bestowed upon you, it was not the essential righteousnesse of God, but such a righteousnesse as the God-head gave an excellency and efficacy to.

This love of Christ comforts the Saints under the greatest afflictions. They look on this love of his as the fountain of all blessings, it works a conformity in them to Christ.

We may judge of the love of Christ by these marks.

First, Suitable to the manifestation of himself is the love of Christ to thy soul, *John* 14.21.

Secondly, The more grace he beſtows on a man the more he loves him.
Thirdly, The greateſt communion we have with him the more he loves us, *John* 14.8.
Fourthly, The more he keeps thee from thoſe ordinary ſnares that others fall into, *Eccleſ.*7.26. *Revel.*13,8.
Fifthly, The more every thing works to thy ſpiritual good, 3.*ep. John* 2.
Sixthly, According to thy meaſure of fruitfulneſſe, *John* 15.16.
Seventhly, Obſerve the glimpſes of Chriſt to thy ſoul, *Pſalm* 35.3.
Eighthly, The more powerfull our prayers are with God, *Daniel* 10.11,12.

* *Teſtantur* Porphyrius & Plutarchus *à temporibus* Tybetii, *ſub quo videlicet Chriſtus Dominus mortem obeundo vitam mundo peperit. oracula dæmonum defeciſſe.* Bibliander. *de ratione communi omnium linguarum*, pag. 212.

Chriſts Kingdom was ſet up in oppoſition to Satan, when he was born all the Oracles ceaſed. The time was come mentioned *John* 12.31. the night was paſt and the day was come, and therefore ſuch birds of darkneſſe were not to prevail, as in times paſt they had done. As by the rending of the vail of the Temple of *Solomon*, was ſignified the abeliſhment of legal worſhip; ſo by the prodigious deſtruction of Satans throne or chiefeſt Temple at *Delphos*, was ſealed the irrevocable overthrow of *Ethniciſm*.

Some ſay the *Heathens* by the light of nature, by the knowledge of the Sunne, Moon and Stars, might come to a ſaving knowledge of God, and urge that place, *Heb.*11.16. *He that comes to God muſt believe that he is, and that he is a rewarder of them that diligently ſeek him*, and ſay, that men might know Gods being and bounty by his works. Others urge, *Rom.*1.19. & *Acts* 14.17. The Scripture is the only means of knowing God ſavingly, therefore it is called ſalvation, *Heb.*2.3. See 2 *Tim.*1.10.

Ante adventum Chriſti victus videbatur à dæmonibus Deus occupaverat enim cultus eorum non ſolum gentes, ſed etiam non obſtante Dei prohibitione in maxima parte Judæus; ſed per Meſſiam ſalvatorem noſtrum ſibi tunc Deus prævaluit, cum Chriſtus miſſis Apoſtolis, & aliis diſcipulis in mundum univerſum tot per eos miracula fecit, quod omnes ferè gentes ad cultum Dei convertit & idololatriam penitus extirpavit. Raymund. *Pugio adverſus Jud. par.*3. *Diſt.*2. *c.*23. *Sententia Amyraldi eſt, cognitionem Dei quæ poteſt haberi ex creaturis & operibus providentiæ eſſe gratiam ſufficientem objectivam, per quam homines expertes cognitionis Chriſti pro nobis mortui, poſſunt ſervari, ſi ea bene utantur.* Molin. *de Amyraldi error. Spanh. l. Judicium. tit. c.*9. *Vide plura ibid. etiam c.*10. & 11. Et Vedel. *de Deo Synagogæ, l.*1. *c.*4. Et Riveti *Synopſin Doctrinæ de natura & gratia. c.*8. *Non eſt coarctandus Jeſus Chriſtus, quaſi non ſervator extitiſſet, quod deliranti Manichæi, prius quam in Jordane baptizaretur, aut clamaret in cruce, conſummatum eſt. Sed erat ille modo rum illorum mediorum, temporibus & menſuris diverſorum, diſpenſator unus & Promus condus, in quo ſolo, ut nunc, ſervantur, qui ſervabuntur, ita quoq; & olim ſervati ſunt, quicunq; ſunt ſalutem conſecuti. Rectè igitur Auguſtinus, accuratiſſimus in fidei fundamentis diſcernendis & in diſputandis ſolertiſſimus, fieri olim potuiſſe pronunciavit, quin & revera fuiſſe ſæpè factum, ut præter Iſraelitarum quoſcunq; ad ſalutem pervenirent. Nullus tamen ſine Chriſto, nullus per legem, non per Philoſophiam ullus, cum non eſſet aliud ſub Cœlo nomen præter illud Jeſu Chriſti, in quo conſequi ſalutem poſſent homines.* Montac. *Appar.*1. p.33. *Vide plura ibid. per ſeq.*

Solus Chriſtus medium & ſpeculum eſt per quod videmus Deum, hoc eſt, cognoſcimus ejus voluntatem. Luther. *loc. commun. Claſ.*1. *c.*1. *Non ſolum periculoſum, ſed etiam horribile eſt de Deo extra Chriſtum cogitare.* Id. ibid. *No man comes to the Father but by me.* See *John* 17.3. *Acts* 4.12. *Col.*2. *Epheſ.*2.12. *Paul* ſaith, *That the Gentiles were without hope, and without God in the world*, therefore they could not conceive hope of remiſſion of ſins from the creatures, *Rom.*1.20. *The inviſible things of God*, viz. *his Power and God-head may be known by the contemplation of the creatures*; but not his mercy in pardoning ſins, and the hope of ſalvation by redemption. For that power and God-head ſtrikes a fear into a man, and requires perfect obedience, but doth not promiſe remiſſion of ſins.

It is true that God inſtructed the *Heathens* by his works of creation and providence. But never any yet could inſtance in one of them, and ſay aſſuredly, that by uſing well their naturals, he came to eternal life.

Zuinglius ſaid, That God did extraordinarily work grace and faith in the *Heathens*, which opinion of his is much exagitated by the *Lutherans*, and he is juſtly forſaken by the Orthodox in this point.

The

The *Papists* and *Arminians* say, That God gives an universal sufficient grace to all men, even to *Pagans*. *Paul* Rom. 1. speaking of them all, saith, *They became vain in their imaginations.* That is an excellent speech of *Austins*, *Qui dicit hominem servari posse sine Christo, dubito an ipse per Christum servari possit.* See Mr *Burgesse* of Grace, *Sect.* 12. *Serm.* 120.

It were a worthy work for one to collect the several places in Scripture, where the relations of Christ to his Church are mentioned, his various denominatioas also and representations are expressed, they being all great props of faith.

We must worship God through a Mediator, *John* 14. 1. *Col.* 3. 19. True Religion is not the exercise of the faculties of the soul upon a naked simple Deity, that is a Platonick devotion, *Ephes.* 2. 19. To take in Christ, and make him *Deus factus*, but not *Deus ab aterno*, is the Religion of *Socinus*, 1 *Cor.* 2. 2. 1 *Tim.* 2. *ult.*

We should know Christ as the only way to the Father, *John* 14. 6. & 17. 3. Know him in the efficacy of his merits, and fulnesse of his satisfaction, *Heb.* 9. lat. end. See a transcendent excellency in him, both in respect of his Person and righteousnesse, *Phil.* 3. 8. Know him in a fiducial way, so as to close with him by faith, *John* 14. 1. Know him in a way of union and communion, *John* 6. 53. *Col.* 1. 27. *Rom.* 8. 1. 1 *Cor.* 1. 30.

Christ was highly loved and favoured by God, he had the Spirit above measure, *John* 3. 35. he was superlatively holy, *Luke* 1. 31. *Mark* 1. 24. See *Daniel* 9. 24. *Vide* Petav. *de Incarnat. l.* 11. *c.* 5.

The Scripture expresseth this:

First, Negatively, he was without sin, *Heb.* 4. 15. 1 *Peter* 2. 22. 1 *Peter* 1. 10. *Heb.* 7. 26.

Secondly, Positively, *John* 1. 14. *Col.* 1. 19.

Thirdly, Comparatively, *Fairer than the children of men.* See *Cant.* 2. 3. & 5. 10.

Fourthly, Metaphorically, *Ephes.* 3. 8. He is set forth as a fountain of grace, *Zech.* 13. 1. *Col.* 2. 3.

This grace in Christ came,

1. From the pleasure of the Father, *John* 3. 35. *Col.* 1. 19.
2. From the Deity dwelling in his humane nature, *Psalm* 45. 7, 8.

It was necessary that he should be so full of grace:

1. In respect of what he was to do and suffer, *Matth.* 3. 15. *He was to fulfill all righteousnesse*, suffered more than any other of Gods children.
2. In respect of the things he was to purchase, and obtain an eternal Kingdom of glory.
3. That he might evidence himself to be the Son of God.
4. Because he was to be a patern of the grace of God; a patern must be most perfect.
5. He was to be the fountain of grace, whence all the Saints receive supply.

He manifested this in the whole course of his life, he fulfill'd his Fathers commands, and in his conversation, *John* 1. 14. *Psalm* 45. 2. by the supplies that the Saints have still receiv'd from him.

We should be certainly perswaded of this, love Christ the more for his holinesse, *Psalm* 73. 25. & 110. 3. *Cant.* 5. *ult.* Be conformable to him,

1. In holinesse, 1 *Pet.* 1. 15.
2. In humility, *Matth.* 11. 28.
3. In self-denial, *Rom.* 15. 2.
4. In patience, *Esay* 42. 2. 1 *Pet.* 2. 20.

Be comforted hereby in all our temptations and fears, and receive supplies of grace from him.

Consider for this purpose:

1. That the grace of God is still in Christ, *Luke* 2. 40.
2. He hath it in him to communicate to us.
3. He is very ready to communicate it, *Esay* 55. 1, 2.
4. We are in an undone condition, and in danger without it, *Phil.* 3. 8.

5. It is the greatest ornament, *1 Pet.* 3.4. it was Christs glory, *John* 1.14. and so ours, *2 Cor.* 3. *ult.*

6. It is the only way to glory, *Psalm* 84.11.

Chap. III.

Of CHRIST.

I. His Person.

IN Christ we must consider two things:

1. His [a] Person.
2. His [b] Offices.

In his Person also we must consider two things:

His Natures and the Union of them.

His Natures are two:

The God-head and the Manhood.

The Union of them is such as is called Personal, which is a concurrence of two Natures to make one Person, that is, an individual subsistence, as the soul and body in one man.

I shall therefore treat of these three things:

The God-head of Christ.

The Manhood of Christ.

The uniting of these two in one Person.

[a] John 1.14. & 3.33.

[b] Isa. 61.1,2. Luke 4.18. There is not so full a description of Christ in so few words in any place of the Bible, as in Isa. 9.6,7. 1. His Person is described, in which are two Natures, 1. Humane, *A childe is born.* 2. Prophetical, *The Counsellor.* 2. His Offices: 1. Kingly, *The government shall be upon his shoulders.* 3. Priestly, *The Prince of peace.*

Concerning the God-head, having shewed that Christ is God, even the second Person in Trinity, I now will shew how he is God, and why he was to be God.

He is called the only begotten Son, John 3.16. & 1 John 4.9. & Iohn 1.14. Gods own Son, *Rom.* 8.32 Gods onely Sonne two wayes: 1. In time, no Son was ever before him. 2. In dignity, no son was ever like him.

He is God the Son, the Son of God, he calleth himself the Son, and is so called of his Church. Not the Father nor the holy Ghost, but the Son took our nature upon him; for we are admitted into the Church with this faith, being baptized *into the Name of the Father, Son and holy Ghost.* He became our Saviour, that he might make us sons unto his Father. But consider how he is God, not by Office, not by Favour, nor by Similitude, not in a Figure, as sometimes Angels and Magistrates are gods, but by Nature, he is Equal and Co-essential with his Father; there is one God-head common to all the three Persons, the Father, the Son and the Spirit; and therefore it is said, *That he was in the form of God, and thought it no robbery to be equal with God,* Phil. 2.6. Loe an equality to God the Father is ascribed to him, he is not God in any secondary or inferiour manner, but is in the very form of God equal to him, the God-head of all the three Persons being one and the same.

Angels and *Adam* were Gods sons by Creation, *Job* 1. *Luk.* 3.38. we by adoption, *Rom.* 8.14. Christ by eternal generation of the substance of his Father. There was no priority, inequality or division in this begetting, the Father was not before the Son, better than the Son, or another besides the Son. *Vide* Scultet. *Delit. Evang.* c. 22. Sociniani, *qui Christum non nisi hominem agnoscunt, summè venerandum Incarnationis Mysterium, at parum putum figmentum blasphemè rident.* Broch *System. Theol. Assic.* 15. *de Christo* c. 1.

In the next place I shall shew, why he must be God.

There are four Reasons of it:

1. That

1. That he might be able to suffer.
2. To merit.
3. To do those things which must be done after suffering and meriting. And
4. For the further manifestation of Gods love to man.

First, I say, that he might be of power to suffer what was to be suffered by our Redeemer, that is, the punishment due to our sinnes. For our Redeemer must no otherwise redeem us than by being our Surety, standing in our very stead, supplying our room, and sustaining in his own person that punishment which all our sins had deserved at the hands of Gods Justice. He must be a propitiatory Sacrifice for sinne, he must be made sinne for us, our iniquity must be laid upon him, and he must bear our sins in his body upon the Tree. Christ must suffer for sin. Now the punishment due to our sins was the horrible wrath of God, a burden so heavy as no shoulder of any meer creature could beat it, for there is no proportion betwixt the weakness of man, and the anger of God. Wherefore he was to be God, that the omnipotent power of the God-head might uphold the frailty of the manhood, to the end, that it might not be oppressed with the weight, and sink down in dispaire, discouragement, impatiency, dejectedness, or the like inconveniences, which had he been driven unto he had sinned, and so should have lost himself in stead of redeeming us. This seems to be meant by the brazen Altar upon which the Sacrifice must be burnt, and which was made with wood but covered with brass; so Christ was man, but the weakness of the humane nature was covered with the power of the Deity, that it might not be consumed. Wood would have been burnt with fire, brass would not, man would have been swallowed up with those sufferings, had not the Divine Power upheld the same.

Secondly, He must be God, that the God-head might give worth, value, meritoriousness unto the sufferings and obedience, both which the humane nature performed: To the end, that one man might stand in the stead of all men, and that God might account himself as much satisfied in his Justice, by his sole and short sufferings, as if all men had suffered everlastingly, and as much honoured by his obedience, as if all men had obeyed, it was requisite that that one man should be made more excellent than all men put together, and so he was made by being God and man. For the humane nature of Christ, in that it is personally united unto God, and hath the God-head dwelling in it bodily, so that the body is the body of God, and more worth than all the race of men besides, and so God is satisfied by his sufferings and obedience, so that he may be and is in justice ready to forgive the sinnes of men for his sake. Hence we are said to be the righteousness of God, not of man or Angels, because it is such a righteousness as God accepts of as equivalent to that dishonour offered him by sinne. This may seem to have been signified by the Fabrique of the Ark, Table, Incense, Altar, all which signified Christ, for they were all made of Wood, even Shittim-wood, a Wood not subject to corruption, but this Wood was overlaid with gold, to express that the meanness of the humanity was hidden out of Gods sight, and the excellency of the Deity causeth the Church to be so acceptable to the Father, and to come so near unto him. Therefore the Apostle saith, *That God redeemed us with his own blood*, had it not been Gods blood, we should not have been washed from our sinnes by it. So the Scape-goat carried away all the sinnes into the wilderness, the Goat that was slain did it not. This Scape-goat signified the Godhead, which though it self did not suffer, yet made the sufferings of the humanity available to wash away our sinnes, as one man of great quality and place is fit to be set in ballance with ten thousand common Souldiers, and his life alone fit to be a ransome for them all, so it is in this case, else we could never have been redeemed.

Thirdly, Christ must do something after his Redemption, which can not be done but by God, he must pour forth the gift of his Spirit upon us, baptizing us with the holy Ghost; as *John Baptist* taught, and none can send the Spirit of God

In

into the hearts of whom he will, but he that is God. Again, He must overcome sin in us, and Satan for us, and guide and govern his Church to eternal life, through all the multitude of those enemies which lie in wait to hinder their salvation, which no less power and wisdome could do than the power and wisdome of God, even infinite wisdom and infinite power. He must vanquish principalities and powers that must save us, so could none but God himself.

This is *Ultimus conatus divini amoris*, He could do no more, than lay aside the glory of the Deity for our sakes. *Christi servatoris mors refertur ad ineffabilem ipsius erga nos charitatem.* Joh. 14. 13. Gal. 2. 24. Ephes. 5. 2. & 25.

Lastly, It made most for the commendation and honour of Gods infinite grace, that he would employ so eminent a person in the business of our Redemption, being a work of so great abasement and difficulty. Suppose that some Angel had been able to do this work, and to do it perfectly, yet it more exalts the excellency of Gods love to mankind, which he intended to shew in this work, that he might convince Satan of lying, when he chargeth him with not loving men, that he would seek no meaner person but his own and onely Sonne. Herein is the love of God made manifest, that he sent his Sonne into the world; and herein is love, that he loved us and gave his Sonne to be a propitiation for our sinnes. As a King might equally dispatch a businesse for the ransoming of his servant by a meaner Person if he would, but to grace him the more, and to shew greater respect to him, he effecteth that treaty by the most honourable personage of the Court.

Nam qua fuit illa charitas, si (quod Socinus *cavillatur) non mori non potuit Christus, quia homo fuit? Annon potius quam dilectionem suam demonstraverit Christus infirmitatem, si non benevolentiæ affectu, sed naturæ fuit conditio quod moriebatur?* Rivet. *Disput. 12. de satisfactione Christi. Quoad substantiam pœnæ nihil plus perpessus est Christus, quàm quod per legem debebatur: neque enim vel amor Patris, vel etiam justitia permittere potuit, plura Filio ut imponerentur quàm qua illi necessariò, tanquam Sponsori, ferenda erant. Quoad circumstantias autem, patientis personam, patiendi causam, passionis efficaciam; plusquam sufficiens satisfactio Christi & à nobis dicitur. Neque enim requirebat lex ut Deus moreretur, neque ut sine peccato proprio quis moreretur, neque requirebat denique mortem talem, tanta efficacia quæ esset, ut non mortem aboleret solùm, sed etiam vitam introduceret, eamque illâ, quam Adamus terrestrem perdiderat, multis gradibus præcellentiorem.* Sanford. *de Descensu Christi ad inferos*, l. 3. p. 67.

We should desire fellowship with the person of the Lord Jesus Christ, 1 *Joh.* 3. 5. *Phil.* 3. 10. 1 *John* 1. 3. 2 *Pet.* 1. 24.

We give the best gift we have to them we love most, though another might serve the turn, so God gave the best thing he had or could give to redeem us, his only Sonne. So much of this, that Christ is God, and how and why he must be God.

to have a distinct apprehension, 1. Of his personall excellencies *John* 1. 14. 2. Of his personall love, 2 *Cor.* 13. *ult. Gal.* 2. 20. 3. Of his personall Relation, as our Husband, Head, Lord.

Chap. III.

Of CHRIST'S being Man.

Sicut in flore fructus prænunciatur: sic in illis ceremonijs Christus venturus significabatur. Ludolphus *de vita Christ.* cap. 3.

NOW I am to shew in the next place that he was man.

Christ is set forth three wayes in the Scripture:

1. *Christus in promisso*, so the Patriarchs and Saints beheld him under the old Covenant, he was set forth unto *Adam* in the seed of the Woman, *Gen.* 3. 15. to *Abraham* as the seed in whom all Nations are blessed, to *Jacob* as *Shiloh*, to *Job* as *Goel*, to *David* as the *Messiah*, to *Zachary*, as the man whose name is the Branch, to *Malachi* as the Sunne of Righteousnesse with healing in his wings.

2. *Christus in carne*, Joh. 1. 14. 2 Tim. 3. 16.

Christs Incarnation is called flesh,

First, To shew the greatness of his condescension.

Secondly,

Secondly, Men were not called flesh, till sinne and misery entred into the world, *Gen.* 6. 3. Christ took our nature when it was tainted with sinne, *Rom.* 8. 3. *Heb.* 4. 15.

3. *Christus in Evangelio*, Christ as he is discovered and set forth in the Gospel, that is the glass wherein we behold the glory and excellency of Christ, 2 *Cor.* 3. 18. But I am now to speak of his Incarnation, or his being a true man.

Tota divinitas inchoative egit opus incarnationis, non terminative; hac res illustrata simili, tres sorores texunt unam togam, qua utitur secunda. Defensio Fidei Doctoris Elis.

1. He had the name of a man. *Luke* 24. 47.

2. He came of the race of mankind, of our stock and linage, he came of *Adam* and *Eve*.

He is called *Man*, 1 Tim. 2. 5. Luk. 23. 47. *The Son of man*, Dan. 7. 13. Mat. 8. 20. & 16. 13. Mark 10. 45. Apoc. 1. 13. This the Scripture foretold before, in saying, *That the seed of the woman should bruise the Serpents head*, and that *in the seed of Abraham all Nations should be blessed*, and that *a branch should spring out of the root of Jesse*: Therefore the Apostle saith, *He was made of the seed of David according to the flesh. And he that confesseth not that Jesus Christ is come in the flesh, is not of God.* More particularly Christ is called *The Son of Mary*, Luk. 1. 31, 44. the holy Ghost goes further and shews of what Tribe he was, *Heb.* 7. 14. nay of what family, *Rom.* 1. 3.

Hominem factum fuisse Christum, docent Scriptura, dum primo ea ipsi tribuunt nomina quæ naturam humanam designant, hominis, Rom. 5. 15. 1 Cor. 15. 21. 1 Tim. 2. 5.

seminis mulieris, Gen. 3. 15. *Filij hominis*, Dan. 7. 13. Matth. 9. 6. *filij* Abrahæ, *Matth.* 1. 1. Davidis *ibid.* & Mariæ *Virginis*, Isai. 7 14. Matth. 1. 25. *& eum deinde nobis per omnia similem factum fuisse*, Heb. 2. 17. & 1. 15. *Carni & sanguini communicasse, omnesque veri hominis proprietates habuisse prædicant.* Rivet. *Disput.* 13. *de satisfactione Christi. Vide* Matth. 11. 19. & 12. 8. & 25. 31. & 24. 27, 30, 37, 44. & 26. 24. *Fuit eisdem temporibus Jesus, sapiens vir, si tamen virum eum nominare fas est, erat enim mirabilium operum effector, & doctor hominum eorum qui libenter qua vera sunt audiunt. Et multos quidem Judæorum, multos etiam ex gentibus sibi adjunxit. Christus hic erat. Hunc accusatione primorum nostræ gentis virorum, quum* Pilatus *in crucem agendum esse decrevisset, non deseruerunt hi, qui ab initio eum dilexerunt. Apparuit enim eis tertia die iterum vivus, secundum quod divinitus inspirati Prophetæ vel hæc, vel alia de eo innumera miracula futura esse prædixerunt. Sed & in hodiernum diem, Christianorum, qui ab ipso nuncupati sunt, & nomen perseverat & genus.* Josephus *in Antiq. Non venit qui aberat, sed apparuit qui latebat. Venit universitatis Creator & Dominus: venit ad homines: venit propter homines: venit homo.* Bern. *Serm.* 3. *de adventu Domini.*

2. He had the birth and growth of a man, he was conceived in the Womb of his Mother as a man, *Luke* 1. 31. He was born in the usual time as a man, *Luke* 2. 7. swadled like a man, *Luke* 2. 12. He grew up as a man, both in respect of body and mind * *Luke* 2. 40, 52. and therefore he was a true man.

* The Papists say, Christs soul was presently replenished with all knowledge, as the Academicks hold, That the soul came from Heaven where it knew all things, and *Discere* is *Reminisci*.

3. The same thing is proved evidently by the story of the Gospel, which ascribes to him the parts, the sufferings, the actions and affections that are peculiar to man. He had the essential parts of a man, a body, as it was written, *A body thou hast given me*, and they took his body from the cross, and laid it in a sepulchre, a soul *Matth.* 20. 28. & 26. 35, 38. *Luke* 23. 46. *John* 10. 15. & 5. 21. Knowledge Understanding, Wisdom and Will which are proper to the reasonable soul are given unto him. He did dispute and reason. He had the integral parts of a man, as bones, flesh, hands and feet *They pierced his hands and his feet, A Spirit hath not flesh and bones as you see me have.* They crowned his head with a crown of thorns, and one of the souldiers thrust a spear into his side, and forthwith came out water and blood, he lift up his eyes to Heaven, he kneeled on his knees and prayed, sure he was very man that had all the parts of a man.

Matth. 26. 26. Mark 14. 8. John 2. 21. 1 Pet. 2. 24. That Jesus Christ was man, and that such a man there was, both Jews, and Mahumetans confesse, yet Orthodox Christians only acknowledge him to be God, and that according to the Scriptures, Isaiah 7. 15. Luke 2. 40. He tooke the whole nature of a man. *Apollinaris* said he tooke the body not the soule, John 12. 28. Luke 24. 39. Isaiah 53. 10.

Heb. 4. 15. The general not perſonal infirmities, nor madneſſe, blindneſſe, lameneſſe. *Phil.* 2. 7. He was found in ſhape, that is, in carriage and behaviour as a man, *John* 1. 14. *He dwelt amongſt us*, pitcht a Tent amongſt us. *Mark* 13. 8. He was heard concerning his fear, *John* 4. 6.

4. He had the infirmities which accompany the whole nature of mankind. He was Hungry, *Mat.* 4. 2. Thirſty, *John* 4. 7. Wept, *John* 11. 35. was Weary, he died, as other men do, giving up the Ghoſt, *John* 19. 30.

5. He had the actions of a man, he ſate down to meat, he drank of the fruit of the Vine, he ſate upon the Well, he went from *Jericho* toward *Jeruſalem*. He opened his mouth and taught them, he touched the Leper, ſaying, *I will be thou clean*, he did ſleep, *He cried with a loud voice, and gave up the Ghoſt*. So he took upon him the very nature of man, and was made in all things like unto us, but without ſinne.

6. He had likewiſe the affections a man, *His ſoul was heavy to death*, he ſighed in his Spirit, he was ſtraitned in his Spirit, and teſtified that one of them ſhould betray him, he mourned and wept for *Lazarus*, he looked upon them angerly, he cried out, *I thirſt*. Joy, *Luk.* 10. 21. Anger, *Mark* 10. 14. Grief, *Matth.* 26. 38. Love, *Mark* 10. 21. *Joh.* 11. 5, 13. Zeal, *John* 2. 17. Fear, *Heb.* 5. 7. as in a man were found in him.

The difference of theſe paſſions which are in Chriſt and us, ſtandeth in theſe points.

Firſt, In the ſubject, or (at the leaſt) the cauſe thereof, our affections are ſeated either in the iraſcible, or concupiſcible faculty, and ſo hardly obey reaſon, Chriſts affections (though in the ſenſitive part) were led rather by reaſon than appetite.

Secondly, In the object, ours are often carried to that which is evil, Chriſts only to good.

Thirdly, In the meaſure.

1. The aſſumer was a perſon not a nature, the ſecond Perſon in the Trinity, this confutes the errour of the *Patropaſſians*, who held that God the Father was Incarnate as well as the Son.

2. That which was aſſumed was a nature not a perſon, *Heb.* 2. 16. otherwiſe there ſhould be four perſons. We may ſay God was made fleſh, but we can not ſay the fleſh was deified, the humane nature was taken into Communion with God.

3. The manner of aſſuming was by uniting two natures, not *convertendo*, by changing and altering them, nor *componendo*, by compounding the two natures, ſo that a third thing was produced, as upon the coalition of ſoul and body reſults a perſon, one of theſe was a perſon it ſelf, nor *conjungendo* by placing one near another, nor *conciliando*, as friends are made one by agreement.

Now there are divers good Reaſons why Chriſt was to be Man.

First, He was to be a mediator, a middle perſon betwixt God and Man, and therefore was to take upon him mans nature, that he might familiarly converſe with men, and acquaint them with the whole counſel of his Father, and therefore the Apoſtle ſaith, *There is one Mediator betwixt God and man, the man Chriſt Jeſus*. And St *John*, *That which we have heard, and have ſeen, and have looked upon with our eyes, of the word of life*. He muſt be man that he might converſe with men, and be ſubject unto their ſenſes, and ſo was a fit perſon to interpoſe himſelf, and make concord betwixt God and man.

1 John. 1. 4.
1 John 1. 1.

Valde inconvenienter erat ut una nobiliſſimarum creaturarum à fine ſuo tantiſper frustraretur: ſed humana natura eſt una

Secondly, He was to be man, 1. That he might ſatisfie Gods juſtice in ſuffering for man the things which mans ſins did deſerve, and which were to be inflicted upon man according as it was threatned, *In the day thou ſinneſt, thou ſhalt dye*. Mans nature had ſinned, mans nature muſt ſuffer for ſinne, that as by a man came ſinne and ſo death, ſo by a man might come righteouſneſſe and the reſurrection from the dead.

The Godhead was too ſtrong to ſuffer, for it is not poſſible that the excellent Eſſence of God ſhould endure or bear any puniſhment, any evil, any miſery,

fery, without which yet mans ſinnes could not be expiated; therefore did the Godhead cloath it ſelf with fleſh, that he might ſuffer in the humane nature, that which it was impoſſible it ſhould ſuffer in that high and ſuperexcellent nature.

The Manhood was too weak to bear and overcome in ſuffering, and to deſerve by ſuffering. The Godhead was too ſtrong to bear or ſuffer, wherefore the Godhead was to borrow weakneſs, as I may ſo ſay, of the manhood, and to lend power to it, that that great work might be done which could not be effected without a wonderfull concurrence of exceeding great weakneſſe and exceeding great power.

The Juſtice of God required that the ſame nature ſhould be puniſhed that had offended, *Rom.* 8. 3. He could not elſe have ſuffered the penalty, *Gen.* 3.24. See *Heb.* 7.27. & 9. 22 *Without ſhedding of blood there could be no expiation of ſin*; there muſt be a active obedience performed in our ſtead to the Law, *Gal.* 4.4,5. elſe he could not have communicated to us. Union is the ground of Communion, *Epheſ.* 1.21. *Titus* 3. 4.

de nobiliſſimis creaturis: cum igitur tota corrupta fuerit per peccatum primorum parentum, & ſic beatitudine privata, & indigna facta, ad quam poſſidendam fuerat inſtituta, conveniens fuit ipſam reparari. Reparatio verò non poterat fieri niſi peccatum dimitteretur: non erat autem juſtum hoc fieri ſine ſatisfactione. Quare oportuit pro peccato totius naturæ humanæ ſatisfieri. Sed ſatisfactio decenter fieri non poterat niſi ab eo qui debebat ſatisfacere & poterat; non debebat autem niſi homo qui peccaverat, nec poterat niſi Deus. Quælibet creatura enim totum ſuum eſſe debet Deo: nedum ut præ alio ſatisfacere poſſit, ac ſic nulla creatura poterat pro homine ſatisfacere; nec ipſe per ſe, cum per peccatum redderetur indignus; ſordes quippe tergere non valet manus quæ lutum tenet. Quia ergo Deus ſumme bonus, & ſumme miſericors eſt, *Pſal.* 103. 8. decuit ut nulli negaret bonum miſericordiæ, cujus capax erat. Unde cum humana natura cecidiſſet, & tamen caſus ejus reparabilis eſſet, decuit ut eam repararet. Quia verò juſtitia ejus immutabilis eſt, *Pſal.* 119. 142. cujus decretum eſt ut nunquam peccatum ſine competenti ſatisfactione dimittatur, proculdubio decens fuit ut in humana natura inſtitueret eum qui ſatisfacere ſufficeret, quia hoc purus homo nequibat. *Raimund.* Pug. Fid. parte tertia *Diſt.* 3. cap. 5.

2. That he might honour and dignifie the nature of man, by advancing it farre above all Principalities and Powers, yea above every name that is named, and ſo God might declare his infinite and unſearchable grace to that fraile and feeble nature which came of the duſt, by making it the chief of all his workmanſhip and head over all: Therefore hath he attained by inheritance a more excellent name than Angels, being called the Sonne of God, in carrying, as I may term it, the Humane nature to the Divine, that nature was exalted above all other natures. A woman of ſome place is dignified by Matrimony with a King above all thoſe that were her ſuperiours before; ſo that now of all Natures next to the Divine Nature, the Humane Nature by being ſo nearly united to it, is become the moſt excellent and glorious nature. So God willing to ſhew the height and length, the bredth and depth of his love which paſſeth all underſtanding, hath thus glorified the ſeed of *Abraham*, even above the nature of Angels; for he took not the nature of Angels, but took the ſeed of *Abraham*.

Thirdly, This was done to foil, cruſh and confound Satan ſo much the more, in cauſing that nature which he envied, ſupplanted and polluted, to become ſo pure, perfect and glorious, and to triumph over him and lead him captive, and tread him under foot and make a ſhew of him openly. The Lord would puniſh Satan in his envy, and make him feel the effect of his power and goodneſs, in doing ſo very much againſt him by a man, to fulfill that, that *The ſeed of the woman ſhould bruiſe the Serpents head*, and to cauſe him to fall from heaven like lightning before the ſecond *Adam*; how much ſoever he gloried, as it were, in his conqueſt over the firſt *Adam*.

It was foretold that he ſhould be man *Gen.* 3. 15. The ſeed of *Abraham*. The Ancient Fathers, *Irenæus*, *Juſtin Martyr*, *Tertullian*, obſerve that Chriſt from the beginning of the world, often took the ſhape of a man and appeared in it to the Fathers, and that this was a præludium of his Incarnation.

Laſt of all, The Lord pleaſed to do this for our greater conſolation and aſſurance, that we might know without all doubt we ſhould find him a faithfull and a mer-

cifull high-Priest. For in that he suffered temptation, *he knows how to succour them that are tempted.* Christ was to be a man of sorrow, and to have experience of infirmities, that by bearing our sorrows, he might be fitted to relieve and succour us in all our sorrows; for he that hath indured any misery himself, is made more tender in compassion, and more able in knowledg to afford comfort unto them that must after taste of the same afflictions. He knows the weight of sin, the intolerableness of Gods wrath, the violence of Satans temptations, and the trouble of being wronged and abused by men. We can bring no misery to him but what himself bare or the like, so now we are assured to find him most pitiful to us, that for our sakes was content in our nature to be most afflicted. You see now that Christ was man, and why he was to be so.

Heb. 2. 17, 18.

Christ took not the nature of man as in the state of innocency, or as glorified, but abased and compassed with infirmities, *Isa.* 53. 2. Rom. 8. 3.

Non ignara mali miseris succurrere disco, said *Dido* in *Virgil.* None but a brother had right to redeem, *Ruth.* 2. 20. see *Job* 19. 25. By this means he was qualified, 1. To be a Priest, *Heb.* 5. 1. 2. A Prophet, *Deut.* 18. 15. 3. A King, *Deut.* 17. 15.

Consider how he was made man, and that was wonderfully miraculous above the course of nature and beyond the common custom, that he might be wonderfull in his entrance into the world, who was to be wonderfull in the course of his life. For he was not made of the seed of man by copulation as other persons are, but a Virgin did conceive and bring forth a Sonne. *Mary* descended by direct line from *David* and *Abraham*, a mean and contemptible maiden whom no man regarded, because she was poor, she was a chosen vessel to be the Mother of our Saviour, and the holy Ghost did over-shadow her, and the power of the most High come on her to frame a man in her womb of her substance, as you have the Angel telling *Joseph* in the first of *Matthew*, and *Mary* in *Luke* 1. 35. This was so done,

This was foretold, *Isa.* 7. 14. and fulfilled, *Matth.* 1. 22, 23

Christ is said to be a stone cut out without hands, *Dan.* 4. 34, 35. See *Heb.* 8. 2. and 9. 11.

1. (Say some of our Divines) To free the manhood from the stain of sin wherewith those are polluted which are begotten by carnal generation, though the holy Ghost could easily have sanctified the substance of a man as of a woman, to frame of it the humane Nature of Christ.

2. To shew the greatness of his love to man by transcending the course of nature for his restitution, and that the making of the second *Adam* might no less commend the power of God than the making of the first, for it is no more beyond the power of nature to produce a man of a Virgin, than to frame a man of the dust of the earth. *This is a great mystery, God manifested in the flesh*, 1 Tim. 3. 16. The second person did assume humane nature to it, so as these two make one person, *John* 1. 14. *Rom.* 1. 3. The second person (I say) for it is not proper to say that the Divine nature was made flesh, but the second Person, though the second Person have the Divine nature in him and is God. For though God was made flesh, yet it was not the Divine nature in all the Persons that was incarnated, but the very person of the Son subsisting in the Godhead.

There is a twofold nativity of Christ, one eternall and incomprehensible, as he is the Son of God: The other temporall and miraculous, as he is the Sonne of man; both are contained, *Gal.* 4. 4. *Caterum ex matre sine patre nasci, grandi hoc mysterio non carebat.*

Alioqui cur fuisset turpius patrem habere quam matrem, cum praestantior sit vir quam femina? Sed nefas erat, ut homo quisquam diceretur ejus pater, qui patrem haberet Deum. Lud. Viv. *de Veritate Fidei Christiane*, lib. 2. cap. 10. The holy Ghost did as it were cast a cloud over her, to teach us that we should not search overmuch into the mystery of the Incarnation. Master *Perkins* on the Creed. Christ was not begotten spermatically nor of the substance of the holy Ghost, but operatively, by the power of the holy Ghost: He was the *activum principium*, as the Virgin *Mary* was the *passivum principium*. *Descendens itaque de Cœlo sanctus ille Spiritus Dei, sanctam Virginem, cujus utero se insinuaret, elegit. At illa divino Spiritu hausto repleta concepit, & sine ullo actu viri repente virginalis uterus intumuit. Quod si animalia quædam vento aut aura concipere solere omnibus notum est, cur quisquam mirum putet, cum Spiritu Dei, cui facile est quicquid velit, gravatam esse Virginem dicimus?* Lact. Divin. Instit. l. 4. *de vera sapientia.* Men have been generated four waies, saith *Austin.* 1. Without either man or woman, as *Adam* was. 2. Without woman, as *Eve* was. 3. Without man, as Christ was. 4. With man and woman, as all other men were.

The Schoolmen have divers curious questions,

1. Whether it was convenient for God to be Incarnate.

2. Whether it was necessary for the repairing of mankind, that the Word should be Incarnate.

3. Whether

3. Whether God ſhould have been Incarnate, if man had not ſinned. *Aquinas part* 3. *quæſt.* 1. *Artic.* 1, 2, 3.

That Chriſt ſhould have come although man had not ſinned, will ſcarce be made good. The Scripture acknowledgeth no other cauſe of Chriſts coming in the fleſh but to ſave ſinners, and redeem them who are under the Law, and ſo ſubject to the curſe, *Matth.* 2. 21. & 9. 13. & 18. 11. *Rom.* 5. 6, 7, 8. *Gal.* 4. 5. *Heb.* 2. 14, 15. Luk. 19. 10. 1 Tim. 1. 15.

Chriſt was born of a Virgin, but ſuch a one as was eſpouſed to a man, *Luk.* 1. 27. and that for theſe Reaſons.

1. To avoid the infamy and ſuſpition of immodeſty.

2. That her Virginity might be the better evidenced, *viz.* He bearing witneſs to whom it ſpecially belonged to underſtand how things were, and who was moſt worthy to be believed in that matter.

3. That ſhe might have a moſt intimate helper in bearing all other cares and troubles.

4. To repreſent our ſpiritual conjunction with Chriſt, for we are eſpouſed to him, and yet we ought to be virgins, cleanſed from all pollution both of fleſh and ſpirit, 2 *Cor.* 7. 1. ſee 2 *Cor.* 11. 2. *Rev.* 14. 4.

Doctor *Taylor* in his Hiſtory of the Life and Death of Chriſt, *Part* 1. *Sect.* 3. ſaith, As there was no ſinne in the conception, ſo neither had ſhe pains in the production, and that Chriſt came into the world without doing any violence to the Virginall and pure body of his Mother, *Ezek.* 44. 2. Matth. 2. 1. *Vide* Scultet. *Delit. Evang.* cap. 10. *Certè de vero natali Chriſti anno vix ferè ſunt ſententiæ,*

The place where Chriſt was born was *Bethlehem*, which ſignifies a houſe of bread, the beſt place for the Bread of life; and in *Ephratah* a moſt fruitfull place.

In the Year 3967. ſay ſome, others ſay it is uncertain in what year. In the 42. year of *Auguſtus* his Reign.

For the moneth there is great difference alſo.

Epiphanius thinketh he was born in the 6th of *January*. *Beraldus* at the middle of *September*. *Clemens Alexandrinus* at the Spring-time. Others at the 25th of *December*.

Scaliger objects that the Winter-time was not fit for a Maſter of a Family to undertake ſo long a journey with his wife to be taxed; alſo that Shepherds are not wont in the night time to watch their flocks at that time of the year. *Voſſius de Natali Jeſu Chriſt.*

quot Chronologi. Scultet. *Delit. Evang.* c. 14. *Vide plura ibid.* In the year of the world (as among twenty eight differences we pitch upon with *Luther* and *Lucidus*) 3960. Dr *Prid.* Hiſtory.

Dr *Drake* in his Chronology gives probable grounds why Chriſt was not born in *December*, but rather about *Auguſt* or *September*. God of purpoſe concealed the time of Chriſts birth, as he did the body of *Moſes*, as well foreſeeing how it would have been abuſed to ſuperſtition, had it been exactly known. *Refert* Epiphanius *natum eſſe Dominum* Auguſto 13. & Sylvano *Conſ. die quinto* Januarij, *anno ab orbe Condito* 3948. Petiti *Miſcel.* lib. 8. cap. 7.

There is a Tract proving the Nativity of our Saviour to be on the 25th of *December*, put out in Mr *Seldens* name, (ſince his death) and ſuppoſed by ſome to to be his *Sect.* 1. he voucheth Authorities of keeping it on this day, both in the Eaſtern and Weſtern Churches about the 400 years after our Saviour. See alſo *Sect.* 3d 4th 7th.

Interpreters indeed render the word ἀγραυλοῦντες *Vigilare* or *excubare*, but it may be better tranſlated *ſub dio agere*: It properly notes to live in the fields, as the original of the word ſhews, which agrees to the day-time, as well as to the night. In *England* (ſaith *Voſſius*) we have travelled both before and after the Nativity of Chriſt. *Vide* Grot. *in* Luc. 2. 8 & Montacut. *orig. Eccleſ. partem priorem* p. 47, 48. & *Appar.* 11. Mr *Bryan* on 1 Sa. 12. 16, 17.

For the day of our Saviours Nativity, it is not certain this was the day which we celebrate. Some learned Divines gather from the computation of the time when See Mr *Mockets* Chriſtmas *The*

Chriſtians grand Feaſt. pag. 10, 11, 12. Biſhop *Hall* in his *Remaining Works*, hath a Letter for the obſervation of Chriſts Nativity. Biſhop *Uſher* was alſo for it; others are earneſtly againſt it. See Maſter *Baxters Catholick Unity*, p. 365. to 377.

the

the Angel ſaluted our Lords Mother (being the ſixth moneth, *Luk.* 1. 26.) that this cannot be the day, though 'tis true the Tradition is ancient.

Sculteſius thus concludes the fourteenth Chapter of his *Delit. Evang. Tacente Scripturâ taceamus & nos, & Chriſtum ſervatorem in tempore natum adoremus, etſi in quo temporis puncto natus ſit ignoramus.*

[a] Wilhelmi Langi *de Ann. Chriſt.* l. 2. c. 2.

A late Writer [a] ſaith that opinion of the *Romans* is true, which held that Chriſt was born on the 25th day of *December*, and undertakes to demonſtrate it. As for the day, ſaith *Scaliger*, *Unius Dei eſt, non hominis definire.*

Joh. 19. 28, 30.

This Jeſus of *Nazareth* perfect God and man, is that *Meſſiah* promiſed of old, What ever was ſaid of the *Meſſiah* was accompliſhed by him and him alone.

See Luk. 27. 51

The firſt Chriſtians believed in him, *Luke* 1. 68. & 2. 25, 38. Chriſt much inſtructed his Diſciples in this great truth, *Luke* 24. 25, 26, 27, 44. *verſes.* See *Joh.* 5. 46, 47. The Apoſtles proved this great Doctrine, *Acts* 18. 24, 27. & 26. 22, 23. & 28. 23.

Arguments that prove this Jeſus to be the *Meſſiah.*

See Mr *Froſt* on 1 *Tim.* 1. 15.

All the times of exhibiting the *Meſſiah* delivered in the Old Teſtament are expired, *Acts* 13. 32. See 1 *Pet.* 1. 10. The old Teſtament ſpeaks of a twofold coming of Chriſt, in a ſtate of humility, and glory: The Jewiſh Rabbins could not reconcile theſe two; the *Talmudiſts* diſtinguiſhed of a twofold *Meſſiah*, *Ben-Iſrael* or *Ben-Ephraim*, and *Ben-David.* The Prophets ſpeak not of ſeveral perſons but of ſeveral ſtates of one perſon. See *Ezek.* 37. 24.

1. That the promiſed Meſſiah is already come into the world.
2. That Jeſus Chriſt whom we acknowledg and profeſſe, is that promiſed Meſſiah.

Gen. 49. 10. The power of ruling and authority of judging is departed from *Judah* and hath been a long time, Therefore *Shiloh* (the *Meſſiah*) is come.

Hag. 2. 6, 7, 9. The outward glory of the firſt Temple was greater, all the veſſels of the firſt Temple were beaten gold, *Dan.* 5. 2, 3. of the ſecond braſſe; but Chriſt honoured the ſecond Temple by his own Preſence, Doctrine and Miracles.

Hoc diſputationis præcipuum caput, quod inter Judæum diſcrimen facit & Chriſtianum, credere Meſſiam veniſſe. Deinde eum eſſe Jeſum Nazarenum.

The Jews confeſſe that there were five things in which the latter Temple was inferiour to the former.

Heavenly fire came down viſibly on their Sacrifices. They had the Ark of the Covenant: The Cloud, a witneſs of the Divine preſence. Urim and [b] Thummim: And laſtly a ſucceſſion of Prophets, which the latter Temple wanted. *Rain. in loc. & de lib. Apoc. tom.* 2. *Prælect.* 134, 135.

Hornbeck *contra* Judæos, *lib.* 2. *cap.* 1. *Vide ejus* lib. 3. *per totum.* Scepter *Regia poteſtas*, Merc. *Majeſtas Imperij Cuneus.* They had no Kings in many years afore Chriſt. After the captivity it was turned into a Commonwealth, *Epheſ.* 2. 12. Whileſt it was governed by their own Laws the Scepter continued. *Shiloh*, Chriſt, *pacis & felicitatis author*, Mic. 5. 5. Epheſ. 2. 14. *Vide* Raimundi *pugionem*, cap. 4. pag. 12. [b] *Non dubium eſt epitheton Meſſiæ, atteſtantibus & Chaldæis Paraphraſtis ambobus*, Mercerus *in loc. Vide* Paul. Fag. *Annotat. in Paraphraſ. Chald.* Rivetum, Ainſw. & Cartw. *in loc.* Montac. *Apparat.* 2.

Biſhop *Uſher* ſaid, whenever the Jews were converted, the great argument which ſhould move them, would be the right underſtanding of the propheſies of the Old Teſtament, eſpecially this. *Vide* Brochm. *Syſt. Theol. Art.* 15. c. 2. qu. 7, 8. *Niſi hunc locum de Meſſiah accipias nullus in univerſa Scriptura eſt, ubi Meſſias abſolutè & ſine ulla relatione, vel affixo vocatur.* Hornbeck. *contra* Jud. *l.* 11. *c.* 1.

Dan. 9. 24, 26. *Seventy weeks are determined upon thy people, and upon thy holy City, to finiſh the tranſgreſſion.* That is, The time that the Jews were to live in their own land, and enjoy their own worſhip after their return out of Captivity.

We are wont to apply the ſeventh number to dayes, that a perfect week ſhould comprehend ſeven full dayes. So *Dan.* 10. 2. *Levit.* 23. 15. The Prophecy cannot be underſtood in this common and uſual manner, ſo Seventy weeks riſe but to Four hundred and ninety dayes, within which ſpace of time none of thoſe things were conſummated of which the Angel ſo ſpecially propheſieth.

Weeks are alſo taken in Scripture for years not dayes, ſo that every week makes ſeven ordinary years, ſo that phraſe is uſed, *Gen.* 29. 47. *Levit.* 25. 8. So it is here taken by Interpreters generally, and they fill up the ſumme of Four hundred and fifteen years, in the ſpace of which the God of Heaven would work wonderfull things which the Angell *Gabriel* recites here particularly. *Montac. Appar.* 2.

By this the times of the *Meſſiah* are paſt, for when the *Meſſiah* came the Sacri-

fice was to ceaſe, and there was a ſealing up of the viſion and Prophets, this is ceaſed; there is now no Viſion nor Prophecy among the Jews.

Here only in Hebrew and twice here 25, & 26. *verſes, Meſſias* cometh, a meer proper name, hence made famous, *John* 1. 41. & 4. 25. *Broughton* on *Dan.* 9. 25.

Chriſt wrought miracles, *Matth.* 11. 4, 5. which only God can do, *Pſal.* 72. 18. & 86. 10. & 136. 4. and by his own power, others, and his Diſciples, by him, and in his name, *Matth.* 9. 28, 29. and when he pleaſed, which is proper to God alone, *Pſal.* 115. 3. & 135. 6. *Matth.* 8. 2. *John* 5. 21.

He wrought many and great miracles, *John ult. ult.* giving ſight to thoſe that were born blind, *John* 9 32.. See 15. 24. caſting out of Devils, raiſing of the dead to life; miracles of any kind, on Men, Devils, Sea, Tempeſts, Loaves, Fiſhes, openly, before many, not privily in corners, for his own glory, *John* 2. 11 He alſo gave to others the gift of miracles, *Matth.* 10. 1.

Petavius in his 2d part of his 4th Tome of *Theologica Dogmata*, lib. 16. cap. 6. and ſo onward, proves againſt the Jews, 1. That the *Meſſiah* is come already, and that the time foretold by ſo many Prophets, and deſigned for his coming is paſt. 2. That he whom the Chriſtians acknowledg, Jeſus the Sonne of *Mary* and God alſo, is the true and only *Meſſiah*.

Some Hereticks oppoſed Chriſts Deity.

Arius ſaid Chriſt was an excellent creature, but not of the ſame ſubſtance with the Father.

Paulus Samoſatenus, more fitly *Semiſabanas*, held Chriſt was but a meer man; ſo did *Ebion*.

He was *homo verus*, but not *homo merus*, Auguſtine on 1 *John* 1. A true man, but not a meer man: He was truely God, equal to the Father; and truly man, like to us in all things, ſin only excepted.

The higheſt Hereſies have riſen from miſguided zeal. *Arius* upon deteſtation of Gentiliſm, leaſt he ſhould ſeem to acknowledge more Gods than one; by conſeſſing a coequality of Chriſts Divinity with his Father, denied the Deity and *Sabellius* in deteſtation of *Arius*, fell into the other extream, and denyed the diſtinction of Perſons. *Symmons.*

Servetus a Spaniard burnt at *Genevah* in *Calvins* time, denied that Chriſt was Gods Son till *Mary* bore him. He ſaid, Chriſt was not the eternal Son of God, but the Son of the eternal God.

If this be truely believed that Chriſt is the Son of God and Saviour of the world, it will work a reſolution to cleave to Chriſt, though all the world forſake him, nothing will make us ſhrink from Chriſt though it coſt us our lives, and all our comforts.

2. If we believe this becauſe it is written in the Bible, in the Old and New Teſtament the word of truth, then we muſt forbear what the Word forbids, and give our ſelves to be ruled by him, and expect ſalvation from him according to the direction of that Word, then we will believe the whole Word, if we believe this which of all other parts of it hath leaſt of ſenſe and humane reaſon.

Quemadmodum Jeſu Chriſto, orbi revelato, & Gentibus exhibito ſecundum promiſſiones Patribus factas, exorti ſunt ſtatim Antichriſti multi, qui ſe opponerent Dei excelſo brachio, ac titulum & nomen ſibi illud uſurparent, quod Dei unigenito debebatur, ita etiam cum recens adhuc naſceretur, aut etiam paulò antequam de Virgine carnem ſumpſiſſet, multi in Judaa oriebantur, qui & novas religionum ſectas inſtituerent, & ſe etiam pro Meſſia venditarent. Inter caeteros haeretici quidam, quod Baronius obſervat, regnante Herode Idumaeo prodierunt, qui ipſum pro Meſſiâ in Scripturis praedicto, reputabant, cui regnum Iſraelis in aeternitatem promiſſum olim fuerat, eo quod ſecundum vaticinium Jacob, regnum in ea receſſerat de Judâ. Montac. *Anal. Exercit.* 3. *Sect.* 4.

Some Hereticks oppoſed Chriſts manhood.

1. The *Marcionites* which held that Chriſt had not the true ſubſtance, but only the ſemblance or ſhew of a man, alledging *Phil.* 2. 7. but there a true not counterfeit the humane nature. The *Marcionites* thought that Chriſt took only a fantaſtical not a true body, the fleſh. 1 *Tim.* 3 16.

Some held that the Godhead was converted into God manifeſt in

likeneſs

likeneſs is underſtood, even as one man is like another, and *Rom.* 8. 3. ſimilitude is not referred to fleſh, but to ſinfull fleſh, *John* 1. *The Word was made fleſh*, not by mutation, as the water was turned into Wine, *John* 2. 19. nor by confuſion, by mingling the God-head and manhood together, but the ſecond Perſon of the Trinity took a humane body and ſoul into his Divine Nature.

Secondly, The *Manichees*, which ſaid, He had the true ſubſtance of man, but that he brought his body from Heaven, alledging 1 *Cor.* 15. 47. and had it not by birth of the Virgin *Mary*, but that is ſpoken of the Perſon of Chriſt not of his manhood it ſelf.

Thirdly, The *Valentinians* who held that Chriſt had an aerial body, and aſſumed nothing of *Mary* but only paſſed as thorow a chanel.

Vide Spanhem. *Dub. Evangel. part.* 1. *Dub.* 30. Manichæus *Chriſtum veram habuiſſe carnem negavit.* Photinus *purum fuiſſe hominem aſſeruit.* Arius *quoad divinam naturam Patri conſubſtantialem & æqualem non credidit.* Sabellius *Perſonam à Patre diſtinctam negavit.* Apollinarius *animam rationalem ei ademit.* Neſtorius *Deum & hominem duplicem perſonam conſtituit.* Eutyches *divinam humanamque naturam confudit.* Valentinianus *non fatetur Chriſti corpus ex Virgine ſubſtantialiter ſumptum, ſed fingit de Cœlo depoſitum.* Fulgentius *ad Tranſim.* lib. 1. *Cum duæ ſint in Chriſto Domino naturæ, conditionibus diſtinctæ ſuis, ac proprietatibus; & de alterutra quædam in ſacris libris habeantur, quæ in alteram minime congruunt, hæc hæretici perverſè, ac præpoſterè ſic uſurpant, ut quæ unius propria eſſe debent, ad alteram accomodent. Ad hunc modum quæ ad humanam ſpectant imbecillitatem, divinæ Chriſti naturæ impingebant Ariani; ut infra paternam dignitatem Filium abjicerent: quæ vero de ejuſdem divinitate Commemorata ſunt, ad humanam naturam trahebant* Eutychiani, *ut eam altius extollerent.* Petav. *de Trinitat.* l. 2. *Prooem.*

Fourthly, *Apollinaris* confeſſed the fleſh of a man in him, but not the ſoul, but that his Deity was in ſtead of his ſoul. See *Matth.* 26. 39. The whole man muſt be redeemed, and in its own nature, the ſoul is the principal part of man, ſinne ſpecially adheres to it, and it is a true rule, What Chriſt did not aſſume he did not redeem.

Fifthly, The *Ubiquitaries* will have his manhood every where, and ſo they deſtroy the very being of his manhood. Each Nature retains their ſeveral eſſential Properties, and it is the property of the humanity to be contained in one place at once. The Papiſts alſo offer indignity to Chriſts manhood, in that they would have his body to be in divers places at once.

6. Others held his body impaſſible. His body was not immediately created by God, nor did he bring it from Heaven, but he was a man of our ſtock and nature, *Heb* 2. 11, 16, 17. he is often called the Son of man.

See of the Jews converſion. *Mercer* on *Amos* 9. 9. and 14. and on verſ. 20. of *Obadiah.*

7. The Jews look for a *Meſſiah* to come in outward pomp, yet ſome of their Rabbins ſay, *In regno Meſſiæ nihil mundanum aut carnale.* By thoſe Arguments, *John* 5. 30. *Acts* 17. 2, 3. & 18. 28. *Rom.* 16. 26. one ſaith, many Jews have been convinced.

Capel. *Spicil. ad* Matth. 17. 3. & Joh. 3. 14. Druſ. *ad difficil. loca.* Gen. 8. 1.

Unio importat conjunctionem aliquorum in aliquo uno. Aquinas *par.* 3. *quæſt.* 2. *art.* 9. places of Scripture which ſpeak of the Union of both Natures. John 1. 14. Col. 2. 9. 1 Tim. 3. 16. Heb. 2. 14, 16. *Unitæ hypoſtaſi Deum & hominem nihil eſt illud, quam naturam humanam*

So you ſee what the Scripture tels of the Incarnation of Chriſt, and how he was made of the ſeed of *David* according to the Prophecy that went before. Now we are to ſpeak of the Union of theſe two Natures.

They are united in a perſonal Union, ſuch I mean, as that both Natures concur to the conſtituting of one individual Subſiſtence, as it is evident by this, that the works and ſufferings proper to one of the Natures are deſcribed unto the whole Perſon, which could not be truly affirmed, if both of theſe Natures were not conjoyned in one Perſon.

The Actions or Properties of the God-head and Manhood both could not be given to whole Chriſt, if the God-head and Manhood both do not conſtitute one Perſon of Chriſt.

For the ſecond Perſon in Trinity did aſſume to it ſelf that frail Nature ſo ſoon as ever it had a being, but had no perſonal Subſiſtence in it ſelf, ſo that it perſonally ſubſiſts by virtue of its ſo cloſe and near an Union with the Perſon of the Son, and ſo whole Chriſt might be the Sonne of God, and the God of Glory might be crucified, and the Bloud of God might redeem us; and ſo whatſoever was done or ſuffered might be attributed to the whole Chriſt, the God-head being intereſſed into

that

that which the Humanity did and suffered, because of this unspeakable Union betwixt them.

Union ordinarily and in things natural is the joyning together of two things by one common bond, but this Union is not so effected, but it is performed by the voluntary and powerful Act of the one of the things to be united, assuming and taking to it self the other after a manner incommunicable.

The hypostaticall Union by the common consent of Schoolmen, is *modus substantialis*, not a substantiall entity, but only a substantiall manner of being, and the *res modificata* of it, the thing which it modificates, is the humanity of Christ.

nam non habere propriam subsistentiam, sed assumptam esse à verbo aterno ad ipsam verbi subsistentiam. Bellarm. *de Christo lib.* 3. *cap.* 8. Unionis istius modus *talis est, ut facta sit, (quemadmodum habetur in aliis Synodi* Chalcedonensis) ἀσυγχύτως, *id est sine mutatione verbi, item* ἀδιαιρέτως, *&* ἀχωρίστως, *id est*, sine naturarum confusione, divisione & separatione, *est enim arctissima ac prorsus indissolubilis.* Ravan. *Bibliotheca sacra ad verbum unio.* From this Union of two Natures in one Person ariseth a kind of speech or phrase peculiar to the Scriptures, called κοινωνία ἰδιωμάτων, the communication of properties, when the property of one Nature is attributed to the whole Person denominated by the other Nature, as when *Paul* saith, *Acts* 20. 28. *That God shed his blood*, 1 Cor. 2. 8. *That the Lord of Glory was crucified.* And when Christ saith *John* 3. 15. that he talking with *Nicodemus was then in Heaven. Communicatio idiomatum ex unione orta non est alternata idiomatum infusio, aut permixtio in Naturis: Sed est* modus alternationis idiomatum, *naturarum propria alternatim tribuens humana Deo, & divina homini Christo, non juxta utramvis, sed juxta illam naturam, cujus sunt propria. Sic* Filius Dei factus est ex Davide *ad* Rom. 1. 3. *Sed non secundùm utramvis naturam promiscuè: sed ut sequitur ibidem,* secundùm carnem, *Nempè secundum naturam istius attributi capacem, sic pari passu Christus est immensus, infinitus, aternus, at secundùm naturam perfectionis istius modi capacem, Deitatem scilicet.* Barlow *Exercitat.* 6. *Vide plura ibid. Et* Zanchium *de Symbolo Apostolico.* p. 143. Perav. *de Incarnat,* l. 2. c. 3. Communicatio proprietatum *à Scholasticis appellatur, non quod unius natura proprietas cum altera natura, sed potiùs utriusque natura proprietates cum ipsa Persona communicentur: hoc est, de ipsa Persona tam unius quam alterius naturæ Proprietates enuntientur.* Sadeel *de veritate humana Naturæ.* There is also a communication of gifts, by reason of this personall Union the Humane Nature of Christ becomes enriched with excellent gifts and endowments, as Wisdome, Knowledg, Holinesse, yet finite, and of Dignity, the Manhood is exalted above all creatures whatsoever.

There have been many similitudes to make us conceive how God should become man, from iron throwly fired, there is iron and fire too, of the soul and body which make one Person, of the Scion ingraffed in the Tree, of the Jewel in a Ring, of a Planet in its Orb, all which may something illustrate; but there is as much dissimilitude as similitude in them. Only there are these rules which are good to observe.

Vide Thes. Theol. Salmur. part. 2. *De Duarum Christi naturarum Hypostat. Unione.*

First, There are two Natures but not two Persons, *Aliud & aliud*, but not *Alius & alius*, as there are in the Trinity, it is a Union of Natures*, yet not a natural but a supernatural and mystical Union.

Secondly, The Scripture expresseth it, *John* 1. 14. *The Word was made flesh*, it was not turned into flesh as the water was made wine, not by any confusion, as if the Divine Nature were made the Humane, or the Humane the Divine. When we say the Divine Nature took our Humane Nature upon him, we must not think that that Humane Nature consisting of a soul and body was one entire person, as it is in us, for though it was particular, yet it did not subsist of it self before the Union of the God-head to it.

Nestorius said Christ had two Persons. *Eutyches* makes the natures not to be two existing in one Person, but the manhood deified, from that place, *John* 1. 14. This saith Brochmand is, *Cumulus quidam sadorum errorum.* * A personall union, but not a union of persons. A Doctor in Divinity and a Frenchman, having read very learnedly concerning the Trinity, being much admired, and desired by his Auditors to publish the same for the common good, he was exceedingly puffed up thereby, and used this speech, *O Jesule, Jesule, quantum hac quæstione confirmavi legem tuam & exaltavi: profectò si malignandò & adversandò vellem, fortioribus rationibus & argumentis scirem illam infirmare & deprimendo improbare.* Lord Jesus, how art thou beholding to me? if I had turned my wit against thee, how much hurt could I have done thee? and hereupon God struck him, and so took away his understanding, that he could scarce learne the Lords Prayer and Creed of his own childe. *Matth. Paris.* Angl. Johan 120. 1. *Simon Thurnajus vir doctissimus, qui cùm plus æquo sua gloriaretur doctrina, repentè literas ita oblitus est, ut rudissimus penitus sit effectus.* Polyd. *Virg. Ang. Hist.* lib. 15. pag. 288. *Petav. de Incarnat.* lib. 15. cap. 6, 7, 8, &c. *De duabus in personam convenientibus naturis, & post unionem, sine ullâ confusione, vel extinctione alterutrius in Christo remanentibus.*

So the holy Ghost appeared in a Dove.

Thirdly, This personall Union is inseparable, for when Christ appeared like man in the Old Testament that was not an Incarnation, because separable.

* See Master *Downs* Treatise.

Fourthly, By this means the Virgin *Mary* is truly called * *Deipara* the mother of God, so in Scripture she is expressly called *The mother of the Lord*, for she brought him who was God and Man, though she did not bring forth his Deity, the whole person of Christ was the subject of conception and nativity, though not all that was in that Person.

The blessed Virgin *Mary* is truly *Deipara*, the mother of God.

Sanctissimam *Mariam* Deiparam, Θεοτόκον, Genetricem Dei profitemur contra *Nestorium*. Et utcunque verum sit quod nonnulli observant, Leonem 1. Romanæ urbis Episcopum, omnium principem, desertis verbis Deiparam, vel Dei matrem appellasse eam, rem tamen ipsam summâ cum veritate conjunctam agnoscentes eadem metipsa appellatione libenter utimur: non tantum quia Leo sic locutus est, sed quia durante Leonem *Elizabeth* eam ita compellabat. *Montac.* Apparat. 9. *Maria*, vocata est, idque verissimè, mater Dei, Θεοτόκος, quia mater est totius illius personæ Christi, quæ una tantum est, neque in partes scindi potest. Christus autem & est Deus verus, & perfectus homo. *Zanch.* de Oper. Dei part. 3. l. 2. c. 5. De Origine Animorum. Vide *Petavij* Dogmata Theol. Tom. 4. De Incarnat, l 5. c. 14, 15, 16, 17, 18, 19.

Est incarnatio inchoativè & effectivè totius Trinitatis, sed appropriativè & terminativè solius Filij, ut si tres simul consuant vestem, ab uno tamen ex illis induendam.

Consider lastly, The end of this Incarnation, which is this, God and man became one in Person, that God and man might become one in the Covenant of Grace, *Gal.* 4. 4, 5. Before this, man was at as great a distance with God, as the apostate Angels, but now by this means as he is made sin for us, so are we made righteousnes by him, not that this benefit extends to all, but only to those men who are under the Covenant; and therefore *Gal.* 3. all the mercies which *Abraham* had are limited to a spiritual seed; therefore as the mystery is great for the truth, so for the comfort of it, and why should faith think it such an unlikely matter to adopt us for his children, when God hath united our nature to him?

Maref. Colleg. Theol. loc. In qua ut fidentius ambularet ad veritatem, ipsa veritas Deus Dei Filius homine assumpto, non Deo consumpto, eandem constituit atque fundavit fidem, ut ad Deum iter esset homini per hominem Deum. Hic est enim Mediator Dei & hominum homo, Christus Jesus. Sola est autem adversus omnes errores via munitissima, ut idem ipse sit Deus & homo, quo itur Deus, quâ itur homo. *Aug.* de civ. Dei, *l.* 10. *c.* 11.

Chap. V.

Of Christs Offices,

Of the Title Christ, see Doctor *Gouge* on *Heb.* 3. 6. §. 45.

SO much may serve concerning Christs Natures, both what they be, Manhood and God-head. And

Secondly, How they are united into one Person by a personal Union.

Christs Offices in the next place are to be treated of. Wherein consider,

1. His calling to his Office.

2. The Office to which he was called, or which is all one. The efficient cause of these Offices, and the matter or parts of them.

* Annointing signified three things, 1. A solemn separation of one to a work or imployment Thou shalt anoint Jehu to be King over *Israel*, and thou shalt anoint *Elisha* in thy room. 2. It signifies the Lords gifting and fitting the person for that work, *Psa.* 45. Oyl is an instrument of activity and nimblenes. You shall be anointed with the holy Ghost. *Saul* had another heart after he was anointed by *Samuel*. 3. Acceptation with God, *Cant.* 1. 5. when the Lord had separated Christ to this work, he proclaims he was well pleased with him. Christs anointing differs from other mens, 1. His was only spiritual. 2. Above measure and overflowing, whereas others were anointed with material oyl, and they received the Spirit but in measure. There were many glorious appearances and representations of Christ in Scripture both before and since his coming in the flesh, those before were *Incarnationis præludia*, those since his Ascension were *Officij insignia*. Before his coming in the flesh he appeared to *Abraham* and others. See *Ezek.* 9. 2, 4. & 40. 3: Since his Ascension there were divers visions and representations of him in the *Revelations*, c. 1, 13. & 4. 3. & 5. 6. & 19. 13, 14. which shew that Christ glorified hath not laid down any of his Offices.

For the cause of the Lords undertaking these Offices, it was the will and calling of his Father who is said to anoint him *, that is to say, to appoint him to them, and

and fit him for them, and himself saith, *Him hath God the Father sealed*, that is to say, ratified and set apart to that work, as a Prince by his Seal doth give Commission to any of his Subjects to undertake such and such a work, furnishing him with Authority to fulfill the same. And therefore the Apostle to the *Hebrews* saith particularly concerning his Priesthood, that he did not make himself a Priest, but he that said unto him, *Thou art my Son, this day have I begotten thee*; and this calling was ratified with an Oath, saying, *That the Lord hath sworn and will not repent, Thou art a Priest for ever*, to let us know the certainty and immurability thereof. Now this observation makes to the exceeding great commendation of the goodness of God, that he himself would take care to provide for us a perfect and sufficient helper against this our misery. If we had bethought our selves of a remedy, and procured it for our selves, so much lesse had been the glory of his grace. But when he to whom it little pertained in regard of any good he should get by it, but that he counts it a benefit to manifest his grace by doing good to us; when he (I say) bethought himself of a way to effect this work, and took order to send a Person that was perfectly sufficient to work it out: Now this honour is enlarged exceedingly, and the glory of the work redoundeth wholly to him, and then it must be confessed to be altogether of his grace. It is true indeed that Justice and Mercy do meet together in this work, and each shew it self in perfection, for that he pardoneth our sins and saveth us. Now that Jesus Christ hath deserved pardon of sin and salvation for us, it is a part of righteousnesse. *For he is righteous* (saith the Scripture) *to forgive us*; but in that he himself found out a means to satisfie his Justice, and after a sort to tie his righteousnesse to do this for us; this is of meer mercy and grace, for mercy is the beginning and first cause of our deliverance, but yet mercy sets justice satisfied, and so accomplisheth the whole work, not with any wrong, injury or offence to justice, and with the help of it. So we see our Lord Jesus Christ came to undertake this work, the manhood of his own accord did not put himself to do it, the Angels did not perswade him, we did not intreat him or hire him. Nay we nor any other creature had an hand in assigning him to it, but the Father being offended with us, and finding the way of his justice shut against us by our sinnes, made a Covenant with the Sonne that he should undertake it, and appointed it to be done by the way of taking our flesh, resolving that that Person should be the raiser up of lost and fallen man to happiness and felicity.

Now for the Offices themselves which Christ undertook, we must learn them by the Titles which the Scripture giveth unto him. These Titles are *a Saviour, a Redeemer, a Mediator, a Surety, a Christ, a Lord*, and in explicating these six Titles, I shall sufficiently declare the Offices of our Lord.

Christ is a King, a Father, a Husband, a Friend, a Redeemer, Shepherd, and many such Tiles are given to him, to be props of our faith, no one relation answers all our necessities. 2. That every thing may lead us to him. All the Promises of the Gospell have their efficacy in the relations of Christ, *Rom.* 9. 5. Look upon them as the ground of your greatest comfort and honour. 2. The knowledge of Christs relations is the only way to make your prayers effectual. 3. All your relations to God are grounded only on your relation to Christ.

First, I say he was a *Saviour*, A Saviour is a Person that undertaketh to free any that are in distress through the want of good things, and the presence of evil, from that misery under which they lie, by taking away those evils from them, and conferring those good things upon them. Now he is therefore called by the name of *Jesus* * which signifies a Saviour, because he was to deliver his people from that misery whereinto *Adam* and themselves had plunged themselves, removing those

Ismael, Isaac, Josias, *& servator noster ante suam nativitatem à Deo vel Angelo propriis nominibus vocati sunt.*

Wakfeldi *orat. de laudibus & utilitate trium linguarum Arab. Chald. & Hebraic.* Jesus *servator est, vel potius salus, id quod & Christus, ipse innuere videtur*, Joh. 4. 22. *quum ait*, Salus ex Judæis, *& ex Juda a nato, alludensque proculdubio ad nomen suum.* Id. ibid. *Nomen* Jesu *salutis beneficium quod ab illo expectandum denotat; Cognomen Christi, Officium per quod illud nobis acquirit & confert. Illud Hebraicum est, hoc Græcum, (ut Deus vocatur Abba Pater*, Rom. 8. 15.) *quia Judæorum & Græcorum indiscriminatim Redemptor est.* Maresii *Colleg. Theol. loc.* 9. * The Angel gives this reason of his Name, *Matthew* 1. 21. See Doctor *Gouge* on *Hebrews* 2. 9. Section 73. of the Title Jesus.

extream evils which lay on them, and bringing unto them thoſe great benefits whereof they are deprived. Even among us when any City or Commonwealth is oppreſſed by a Tyrant who ſpoileth them of their Liberty and Lands, and holds them in ſlavery and beggery; if any Perſon ariſe and put down that Tyrant, and reſtore every man his Goods and Liberty, free them from their miſeries, and reſtore them the free uſe of their Countrey and Laws, this man is a Saviour, of ſuch a City: ſo is the Lord Jeſus to us. Therefore is he frequently entituled, *The ſalvation of God: Mine eyes have ſeen thy ſalvation, and all the ends of the earth ſhall ſee the ſalvation of God, and our God the God of our ſalvation.* So was he figured by all the Judges whom God raiſed up to help his people, for it is ſaid, *God raiſed them up Saviours which ſaved them out of the hands of their enemies,* and *God raiſed them up a Saviour,* even ſuch and ſuch a one, they were Types of Chriſt the great Saviour, *That ſaveth us out of the hands of our enemies,* as that holy man telleth in this Song. This is the firſt Title Jeſus, and the reaſon of it, and it was his Name by which he was commonly known and called, and now known and called, a name of infinite ſweetneſs to us, of infinite honour and praiſe to him; For how much comfort did oppreſſed Nations receive at the hearing of ſuch a Deliverer? How much honour did they ſhew unto him? And therefore when the Apoſtle telleth us of our ſubjection unto Chriſts Authority, he aſcribeth it unto this Name, as ſhewing us, that this is the foundation of his requiring, and our yielding all honour and obedience to him. He takes not upon him to be honoured only, becauſe he will be honoured, or becauſe he is in himſelf worthy of it in regard of Excellency, but becauſe he hath deſerved it at our hands, and is perfectly worthy of it in regard of the things he hath done for us. Baptiſm ſaves repreſentatively, *Joſhuah* temporally, Miniſters inſtrumentally, Jeſus principally.

Jeſus, Joſhua, Jeſhuah, Jehoſhuah *eadem nomina ſunt Hebræis & commemorantur paſſim in ſcriptis Rabbinorum.* Rainold. *de lib.* Apoc. *Non ſolùm dicitur ſalvator, ſed etiam emphaticè ſalus, quia ſcilicet eſt fons ſalutis noſtræ unicus, extra & præter quem non eſt ſalus.* Gen. 49.18. Iſai. 62.11. John 4.23. Acts 28.28. Gerh. *in loc. commun.* *Pulchrè & ſuaviter* Bernardus; *ſi ſcribas, non ſapit mihi, niſi legero ibi* Jeſum, *ſi diſputes aut conferas, non ſapit mihi niſi ſonuerit ibi,* Jeſus. Jeſus *mel in ore, melos in aure, jubilus in corde.*

Chriſt delivers his people from their ſpiritual ſlavery, the bondage of ſin, Satan, the Law, Death, Hell.

The ſlavery of ſin and Satan is all one, the Devil hath dominion over the ſoul only by ſin, our luſts are his ſtrong holds, Satan is caſt out when ſin is broken, 2 *Tim.* 2.26. See 1 *Joh.* 3.8.

To be ſlaves to ſin, 1. A baſe bondage, to be at the command of every unclean motion, *Gal.* 5.19, 22. They are called works of the fleſh, fruits of the Spirit. 2. A dreadful bondage, other maſters are content to have their ſlaves obedience, but the more we do work the more we ſmart.

Chriſt is not only the Saviour of our ſouls, but of our bodies, moſt of his miracles were for the good of their bodies, *Luke* 22.35.

First, He aſſumed our body as well as ſoul in his Incarnation, he aſſumed our infirmities, naturall, not penall or perſonall.

Secondly, He ſuffered not only in his ſoul, but body.

Thirdly, Chriſt in his body is now in Heaven.

Fourthly, At the day of Judgment, he will come down in his Humane Nature for the good of our bodies.

We muſt therefore truſt him with bodies and eſtates, as well as with our ſouls, and take heed of bodily ſins, drunkneſs, gluttony, lying, ſwearing, fornication.

Where he comes to be a Saviour,

Salvation is provided for loſt man, this ſets out the free grace of God, *Tit.* 3.4.

First, He breaks all the yoaks of ſin, *Iſa.* 59. two laſt verſes, *Acts* 5.31. *Rom.* 7.14, 17. & 8.2. He delivers his ſervants,

1. From the guilt of ſin, whereby the ſinner is bound over to puniſhment, Chriſt hath diſcharged the debt for us, *Rom.* 8.1. *Gal.* 3.13.

If *Adam* had lived by his righteouſneſſe, it had been life, but not ſalvation. 2. Salvation provided for man is in Chriſt, and in him only, *Acts* 4.12. This ſets out the admirable wiſedom of God in affording this ſalvation in his own Son, and his ineſtimable goodneſſe to us that in joy the Goſpel, *Luke* 24.47. 2 *Tim.* 1.9, 10.

2. From

2. From the ſtain and defilement of ſin, 1 *Cor.* 6.11. and that partly by repairing the Image of God in the ſoul which ſin had defaced, and by imputing all his righteouſneſs to them, ſo that the ſoul ſtands covered over before God with the beauty of Christ Jeſus, *Rev.* 1.5.

3. From the reigning power of ſin by his Spirit, *Rom.* 6. *Acts* 3.26. *Titus* 2.14. 1 *Pet.* 1. 18.

Secondly, Christ delivers his people from the yoak of the Law both Ceremonial and Moral.

1. He hath totally delivered his people from the ceremonial Law, thoſe ceremonies that concerned the publick external Worſhip of God, and their private converſation, multitude of obſervations, and ſome coſtly. *Galat. Coloſ. Heb.*

2. He hath freed them from the burden of the Moral Law,

1. From it as a Covenant of life, they have life by Christ.
2. From the curſes of it, *Gal.* 3.13.
3. The rigor of it.
4. As it brings wrath and the Spirit of bondage, 2 *Tim.* 1.7.
5. From the irritation of it, for by accident it provokes a mans corruption, *Rom.* 7.8.
6. As it encreaſeth the guilt of ſin, Christ hath taken all the guilt upon his own ſhoulders.

Thirdly, Christ ſets all his ſervants free from the yoke of Death and Hell, the firſt and ſecond death; this is proved out of 1 *Cor.* 15. 25, 26, 54. *John* 11. 26. *Revel.* 2, 10. and 20. 6. 1 *Theſſ.* 1. *ult.* Christ delivers his people from the curſe of Death.

In their death, 1. There is an end of all their miſery both of ſinne and puniſhment. 2. A compleating of the graces begun in them. 3. A paſſage from this vale of miſery to heavenly glory.

1. Meritoriouſly by undergoing death, *Heb.* 2.14,15. *In morte Christi obiit mors*, he endured the wrath of God due to all Gods people.

2. He effectually applies this to his people in the adminiſtration of the Covenant of Grace.

The Papiſts abuſe the name of Jeſus four wayes:

1. In making it a name of wonder, uſing it idly and fooliſhly in their talk, *O Jeſus!* *Quàm sæpè repetant ad nauſeam usque sanctiſſimum nomen; dicant se de nomine Iesu Iesuitas, festum nominis Iesu devotiſſimè concelebrent, revolvant Psalterium Iesu, & ſtultè ſibi placeant Ethnico battalogiſmo quod in eo nomen Iesu ad quadringentas usque & quinquaginta vices iteretur; non niſi proditores in illum sunt, Judâ ipso fœdè deteriores, qui gloriam ſalutis noſtræ nullis ſi alteri nomini communicandam, ab illa e-*

2. In a ſuperſtitious worſhipping of the letters and ſyllables, bowing at the ſound of the word, *Vox Jeſu, vel audita, vel viſa*, is worſhipped by them. *Fideles audito nomine Jeſu, pia conſuetudine aſſurgunt, caput aperiunt, aut genu flectunt.* Bayi *Inſtitut. Relig. Chriſt. lib.* 1. *cap.* 144. *Vide plura ibid.* They ſay this is the name which God gave his Sonne after he had ſubmitted to death for us. This name Jeſus was given to Christ long before his exaltation. It is common to others, *Jeſus the ſonne of Syrach*, and *Joſhua*, Heb. 4. 8. They do not bowe at the Name of Christ or *Immanuel*, or at the mention of any other Perſon in the Trinity.

3. In making it a name of a Sect, the Jeſuites are ſo termed from it. *Vide* Bezam in 1 *Cor.* 2,21. They ſhould rather be called *Ignatians* of *Ignatius* the firſt author of their Society and Order.

4. In abuſing it for a charm to caſt out Devils. The Scripture indeed ſaith, *By thy Name*, but the meaning is by thy power have we caſt out Devils.

They abuſe that place, *Acts* 3.16. *His Name hath made this man ſtrong*, that is, ſay they, the Apoſtles pronounced the Name *Jeſus*, and the pronunciation of this name hath a force of driving away Devils, or doing other miracles, the Name of Christ there is Christ himſelf or his power.

* The Jews out of the word *Jeſu* make the number of 316. by the Letters, and there they have curſes and blaſphemies ſcarce to be named. *Calverts* Annot. on the bleſſed Jew of *Morocco*.

titiunt, & ſibi ipſis & ſanctis, & ſtultiſſimis devotionum ſuarum figmentis impertiuntur. Abbot. *Antich. Demonſt. c.* 12.

* They are wont to call our Saviour *that man*, leaſt they ſhould be compelled to expreſſe his name.

The

Dr Owens Display of Arm. c. 11. *Condonandus hic error veterum nonnullorum charitati, etiam ex Philosophis nonnullos per legem naturæ salutem consecutos esse profitentium.* Twiss. contra Corvinum, c. 11. *Sect.* 5. *Si erravit Zuinglius, non in eo hallucinatus est quod dixerit, Quenquam salvum fuisse factum sine fide in Christum; sed quod existimavit, donatos tali fide fuisse, de quibus neq; verbo Dei, neq; ex historiis fide dignis, id probari potest.* Joh. 17. 3. Rivet. *Disp.* 7. *de Gratia universali.*

The *Arminians* say, Salvation may be had without knowledge of, or faith in Christ Jesus. *Vide* Musæum *contra* Vedel. c. 9. *Acts* 4. 12. Some of the ancient Fathers before the rising of the *Pelagian* Heresie, who had so put on Christ, as *Lipsius* speaks, that they had not fully put off *Plato*, have unadvisedly dropt some speeches, seeming to grant, that divers men before the Incarnation, living according to the dictates of right reason, might be saved without faith in Christ. The Question is not, Whether a *Gentile* believing in Christ may be saved? But, Whether a man by the conduct of Nature without the knowledge of Christ, may come to Heaven? The assertion whereof we condemn as wicked, *Pelagian*, *Socinian* Heresie: and think that it was well said of *Bernard*, *That many labouring to make* Plato *a Christian, do prove themselves to be Heathens.* The Patriarchs and Jews believed *in Christum exhibendum & moriturum*, as we in him, *Exhibitum & mortuum*, Gen. 12. 3. & 49. 10. Psal. 27. 8. & 110.

Some say men must be saved by a Christ within them; it is true we must be united to Christ before we can have benefit by him, but that is not their meaning; they say, Christ without us is a mystical and typical thing, and a shadow of Christ within us, and so they will be saved by their own works: So the *Jewes*, Galat. 2. 16. *Menasseh Ben Israel* being asked by some of our Divines, How he hoped to be saved, if not by Christ? answered by the Law, therefore the *Jews* are circumcised. See *Gal.* 5. 2, 4.

Audito nomine Jesus aperiunt capita, inclinant genua, & pavimenta repedibus scalpendo tantum efficiunt strepitum, ut aliquandiu nequeat quis auribus percipere verba à lectore aut concionatore prolata, abutentes verbis Apostoli, Phil. 2. 9, 10. *Quæ verba nihil aliud significant, quàm Christi imperio & potestati subjici creaturas omnes ubicunq; fuerint.* Didoclav. *in* Alt Damasc. c. 10. *Vide plura ibid.*

Bowing at the name of *Jesus* is defended by *Mountague Orig. Eccles. part* 1. *pag.* 123. and Mr *Nicholson* on the Creed, *part* 2. *Serm.* 16. And *Parre* on the *Romans* seems from *Zanchy* and *Pareus* to justifie it: but it is generally disliked by the soundest Divines. *Vide* Voet. *Select. Disp. Theol. partem tertiam, pag.* 161, *&c.*

Goel *Redemptor*, Job 19. 25 Isa. 59. 20. 1 Cor 1. 30. 1. *Potestate, quia est verus Deus ad redimendum genus humanum sufficientibus viribus instructus.* Psal. 49. 8. Isa. 35. 5. 2. *Affectu, quia est verus homo propinquitate carnis nobis conjunctus.* 3. *Effectu, quia interposito sanguinis sui precio nos redemit à potestate Satanæ ac mortis, à peccatis, ab ira Dei, ab æterna damnatione.*

The second Title by which he is termed, is a *Redeemer*, by which is expressed in part the manner how he saved us, even by buying us out of the hands of our enemies, 1 *Cor.* 6. 20. For to save signifieth to deliver without intimating the means of delivering; but to redeem noteth also the way how the deliverance was accomplished, even by paying a price, a valuable consideration, in regard of which the party captived, and forfeited to death or bonds should be restored to his liberty and good estate again. And this kind of deliverance is the fairest deliverance, and the only way of procuring deliverance, when a person is made miserable by his own default, and fallen into the hands of Justice joyned with perfect strength, so that there is neither reason to use violence against him, nor possibility to proceed by violence. It was so with us, our misery came in regard of God from our own default, so that he was tied by the rules of his own justice to cast us off from himself, and from the enjoyment of those benefits that he had once bestowed upon us. And such is the weighty power and omnipotent arme of the most high, that it was impossible to pull us from out of the hands of his justice, whether he would or no. Wherefore then remain-

Redemption which in the Scripture is λύτρωσις sometimes, but most frequently ἀπολύτρωσις, is the delivery of any one from captivity or misery by the intervention λύτρου of a price or ransome: that this ransome or price of our deliverance was the blood of Christ, is evident: he cals it λύτρον, Matth. 20 28. and ἀντίλυτρον 1 Tim. 2. 6. Dr *Owen* of Redemption, *l.* 3. *c.* 5. It is taken, 1. Improperly for delivering out of danger, Gen. 48. 16. Deut. 7. 8. 2. Properly for setting free those who were slaves to others, Act. 26. 18. John 8. 34. 2 Tim. 2. 26. That is two-fold, 1. Delivering from all evil, Luk. 1. 74. Eph. 1. 7. 2. Putting one into the possession of all goods Luk. 21. 28 Ephes. 4. 30.

ed

ed alone this way of buying us out of his hands, by laying down a ſufficient ranſome for us, and ſo did Jeſus, he laid down his life as a ranſome for many.

This price was of infinite value, we were redeemed by the bloud of God, by that perſon who was God.

One was made free among the *Romans*, *Vi, precio, manumiſſione.* Chriſt by force hath delivered us from ſin and Satan, *Col.* 2. 13, 14. paid the price to his Father, 1 *Tim.* 2. 6. a price every way equivalent to the debt, and hath manumitted us alſo from the juſtice of God.

The price which he paid to redeem us was no leſſe than that of his own moſt precious bloud, as *Peter* tels us, by which it came to paſſe that Juſtice being ſatisfied, the Lord God of Heaven willingly releaſed us from his curſe and wrath, and the puniſhment due to our ſins, *Rom.* 3. 25, 26. Indeed in regard of Satan and the fleſh we are to them in unjuſt captivity, as I may ſpeak, as was *Iſrael* in *Egypt* to *Pharaoh.* The Devil had by fraud, craft, ſubtilty, guile, made us his ſlaves, and by force kept us under his ſervitude, wherefore God dealeth not with him by way compoſition, but compulſion, drawing us out of his power in ſpight of his heart, *Col.* 1. 13. but with his Father he effecteth our deliverance another way, even by compounding and paying for our deliverance. You ſee why and how he is a *Redeemer*, and therefore this Title is often given him, *The Lord thy Redeemer, and thy Redeemer the holy One of Iſrael.*

Yet goodneſſe and free grace was manifeſted to us that were redeemed (though Chriſt paid a ſufficient price) becauſe God (the offended party) provided this Surety. To redeem ſignifies the fetching back of a thing by price or force. Chriſt is a Redeemer in both ſenſes. 1 Cor. 6. 20. Col. 2. 15. *Redemptionis Nomen apud latinos propriè ſignificare, vel* iteratam emptionem, *vel ſimpliciter* emptionem *expoſito pretio & ſumpta emere, motius eſt quam ut probari debeat.* Rivet. *Diſp.* 6.

One ſaith, There are four wayes of delivering a perſon out of captivity:

1. By a free diſmiſſion, 2 *Chron.* 28. 14, 15. 2 *Chron.* 36. two laſt verſes.
2. By way of flight or eſcape.
3. By commutation, *Prov.* 11. 8. *Eſay* 43. 3, 4.
4. By way of ranſom or redemption, as thoſe that are taken by the *Turks* and made gally-ſlaves, are redeemed by a ſumme of money, *Mat.* 20. 28. *Acts* 20. 28. 1 *Cor.* 6. 20. 1 *Peter* 1. 19.

Lawyers ſay, There are in civil Corporations three wayes of freedom, by Birth, by Service, by Redemption; by Birth, as S^t *Paul* was free of *Rome*; by Service, as Apprentices upon expiration of their years; by Redemption, as the Centurion with a great ſumme purchaſed his freedom. B. *Halls Remaining works* on *Gal.* 5. 1. See more there of the things from which Chriſt hath freed us.

Redemption implies three things:

Firſt, A captivity from whence we were redeemed; we were under ſin, *John* 8. 34. *Titus* 3. 3. Satan, *Epheſ.* 2. 2. 2 *Tim.* 2. 26.

Secondly, A price payed to ſatisfie Gods juſtice, *Rom.* 3. 5, 6. *Heb.* 2. 14.

Thirdly, The ſtate of liberty, which reſults to us from paying this price.

1. His obedience was properly his own, *John* 17. 19. *Rom.* 8. 9.
2. It was undue as to himſelf, *pretium indebitum*, he had not committed any ſin, *Matth.* 17. 26.
3. Becauſe he was a divine perſon there was an infinite value in all he did, *Matth.* 3. 17. & 13. 46.
4. The honour done to God by the death of Chriſt, was abundantly proportionable to the injury we had done to the juſtice of God.

All that is in God is offended by ſin, and all in ſin, yet two Attributes of his are eſpecially offended by it.

1. His Juſtice, that whereby he cannot but puniſh ſin where ever he finds it under the guilt of it.
2. His Holineſſe, whereby he cannot but hate ſin where ever he finds it in competition with him.

There are two things in ſin, the commanding and condemning power of it, *Vi dominandi, & vi damnandi*, Rom. 8. 2.

In

In Christs death there are two things:

1. The price or value of it.

2. The power and efficacy of it. Upon the merit is founded the efficacy of it. The price of Christs death takes away the condemning power of sin, and so Gods justice is satisfied, the power of Christs death takes away the commanding power of sin, and so his holinesse is appeased. Faith layes hold on the price of Christs death which takes away the condemning power of sin; by new obedience we partake of the virtue and efficacy of Christs death whereby the commanding power of sin is taken away.

Christ is a Saviour by his merit and power. He doth conquer for us by his merit, and in us by the efficacy of his Spirit.

Christs merit is necessary:

There is, 1. The impetration of this redemption, so we were delivered when Christ died. 2. The application of it, when we believe, Ephes. 1.17.

First, In regard of the difference of the enemies, God and the Law are our enemies by right, the Devil and the World out of malice. God could not be overcome, therefore he must be reconciled; the Law could not be disanulled, therefore it must be satisfied. In regard also of the Devil that fights against us as a tempter, so Christ was to overcome him by his power, and as an accuser, so Christ was to overcome him by his merit, *Rom.*8.34.

Secondly, Because of the different quality and respect in which Satan is an enemy.

1. He had a legal right as Gods executioner, *Ephes.*2.14.

2. He had an usurped power, *John* 2.32. the Lord made him an executioner, we made him a Prince; by the merit of Christ Satan is put out of office.

Secondly, Christ is a Saviour by power, and the efficacy of his Spirit, 1*Cor.*15.5.7. *Rom.*16.20. *John* 10.24.

1. It is bestowed upon us by vertue of Christs intercession, *Heb.*7.25. *Rom.*5.10. *Zech.*3.2.

2. It is sued out by prayer, *Rom.*1.27.

3. It is conveyed to us in the Ministry of the Word, *Psal.*8.2. *Isa.*53.1. *Rom.*1.16 2*Cor.*10.5.

4. This power is received and given by faith, 1 *Pet.*5.10.

Mediator vocatur 1 Tim.2. 5. Heb. 8.6. cap.9.15. cap. 12.24. *ratione Personæ & Officij, est enim media, id est, secunda Persona inter Patrem & Spiritum sanctum. Est Mediator inter Deum & homines divinitus ab æterno constitutus.* Gerhard. *loc. commun.* *Mediator est, qui se medium interponit inter partes dissidentes, & alios aliis reconciliat.* Sohnii *Expos.* August. *confes.*

But the third Title followeth, He is called a *Mediator betwixt God and man, and a Mediator of the new Covenant.* A *Mediator* is a person that laboureth to set at agreement two or more parties that be at variance, and therefore it is required that he be interessed into both parties, and have such a right in both, that in reason both should, and so farre as they are good and wise both will hearken and consent unto him. So Christ is a middle Person betwixt God and man, that he might fitly discharge the great work of making a peace betwixt God and man whom sinne had set at odds, and of reconciling the one to the other that were grown to be at enmity one with another. The first Covenant the Covenant of works was such as needed no Mediator, and therefore it was made without a Mediator by the Persons covenanting alone without any coming betwixt; for there was perfect amity betwixt them, and that Covenant gave Laws for the continuing and perfecting of that amity. For the Creator loved the creature as he needs must, because there was nothing in the creature that came not from his own work, and so must needs be pleasing to him; for it is impossible that the Creator should hate the creature so long as nothing is found in it, but that which he puts in him: and the creature also loved the Creator, perceiving in him nothing but love and favour, by which he had done much good for him already, and was willing to do more, and not willing to do him any evil except himself should pull it upon himself by sinning, which he had not yet done, and which he knew himself able to forbear doing. So this first Covenant needed no Mediator, the persons being perfectly united in good accord and love. But the second Covenant was to be made betwixt parties mortally offended, and exceedingly fallen out one with another. For God the Creator was

Vocamus Mediatorem eum, qui inter aliquos dissidentes, aut certè non conjunctos medium se interponit, ut eos redigat ad concordiam vel novo fœdere conjungat. Bellarm. *l.*5. *de Christo c.*1.

justly

justly become an enemy to man, that is, incensed against him, and fully resolved to punish him with great and heavy punishments, and man the creature was unjustly become an enemy to God the Judge, hating him, and muttering against him, because of the just punishment which he was to feel from him for his sins. Wherefore this Covenant must be made by a Mediator, a person that could and would as it were go between these two, offer to either reasonable conditions of agreement, and labour to win them to accept of these conditions, that so enmity might cease, and peace be setled between them. So did Christ, he came betwixt his Father and us, offered to his Father the condition of satisfying his justice, and to us the condition of being accepted into favour notwithstanding our sin, upon our conversion to him. The Lord most good is exceeding willing to imbrace the condition, yea he did offer it to Christ upon that condition, that his justice might be duly satisfied some other way without mans ruine, he would save him, only man stands off and is not willing to return to God again, and Christ hath more to do to perswade us to accept of favour on his terms, than to perswade him as it were to accept us on those terms: yet he doth perswade, win and draw all those to it to whom the benefit of this covenant redoundeth, therefore is he a Mediator of the New Covenant.

* God would have the work of our salvation effected by a Mediatour, 1. Because of the vast distance between, 1. Mans universal original pollution, and Gods infinite essential holinesse, Gen. 6. 5. Hab. 1. 13. 2. Mans universal continual guilt, Prov. 24. 16. & 15. 16. and Gods essential justice and jealousie against sin, Exod. 34. 7. Isa 33. 14. 3. Because of the Lords demand for satisfaction and mans utter inability to satisfie and obey, 2 Cor 3. 6. Iob 9. 2. 2. Because of the extraordinary suitableness and sweetness of this way, it sets forth all Gods Attributes, and satisfieth all mens scruples. *Mediatorem Dei & hominum, medium inter Deum & homines non* officio *modo, sed etiam* natura (*quæ muneris & officii fundamentum est*) *decebat esse, & medium quidem non* negatione (*qui neq; Deus, neq; homo esset*) *à tali enim Mediatore satisfactio percipi posset, sed* participatione, *qui simul & Deus & homo, duas Naturas in una eademq; Persona esset. Thes. Theol.* Salmur. *part.* 1. *de Christo Mediatore. Vide* Petav. *Dog. Theol. Tom.* 4. *partem alteram de Incarnat. l.* 12. *c.* 1, 2, 3, 4. See Dr Gouge on *Heb.* 8. 6. Sect. 23, 24. Christ was to be God-man, that he might lay a foundation of our union in his own Person.

Christ is the treasury of all that riches of grace which God in his eternal pleasure intended to bestow on his Elect, 1 *John* 5. 11. *Ephes.* 1. 22. *Acts* 3. 15. It was Gods great plot to make Christ *Canalis gratiæ* to all the reasonable creatures, to the creature fallen the channel of the grace of Reconciliation, to the Angels the channel of the grace of confirmation.

We should go to Christ for all grace, we should desire the Father to give grace by Christ the fountain of grace, *Heb.* 13. 21. and we should acknowledge him, and give him the honour of all the graces and spiritual comfort we partake of, *Tit.* 3. 6. 1 *Tim.* 1. 12.

Reasons, why God would have all deposited in the hand of a Mediator,

First, Man fallen could receive no good thing from God immediately, the change of the covenant brought in a change of the government, *John* 5. 22. All must come to us by vertue of a covenant; God dealt with man at first in a covenant-way, *Adam* and *Christ* were both heads of the Covenant, 1 *Cor.* 15. 47. God appointed them.

Secondly, Nothing can be conveyed to us without a payment in reference to the old debt, and a purchase in reference to the new benefit, only a Mediator could do this. There is more righteousnesse required to justifie man fallen than *Adam* had in innocency, or the Angels have in Heaven: that answered but the precept of the Law, yours must answer the curse; you are bound to the precept as a creature, to the curse as a transgressour, and there is more holinesse required to your sanctification, not only a conformity to God in his Law, but a destroying of the old Image. All the holinesse of the Angels could not mortifie one sinne.

Christ had an instrumental fitnesse for the Office of a Mediator, to answer all Gods ends, which were either,

I. Principal, which respect God,

First, The manifestation of his own excellencies to the creature,

1. His manifold Wisdom is declared in the Gospel.

2. His Love to take a humane Nature to an actual Union with the Godhead.

3. The Mercy of God was never before discovered.

4. His Iustice in bruising his own Son.

5. Sovereignty, for Christ to be his servant.

Secondly, The communication of his Goodnesse to the creature, the ground of communication is union; there is the fullest union betwixt God and Christ.

II. Lesse principal:

In reference to man, so God hath two ends, Reconciliation and Communion, *Luke* 2.14.

1. Reconciliation, 1 *Tim.* 2. 6. a price every way answerable to the wrong God hath sustained by sin.

2. Communion, Christ in his bosom the seat of love and secresie, by Christ we have a manuduction to God.

He was near to God whom he would accept, and near to us whom we may trust, he pleads with God for us, and treats with us for God, he was faithfull to him and mercifull to us, tender of his honour and our salvation.

There is a controversie between the Papists and us, *An Christus sit Mediator secundum utramq; naturam?* Bellarm. *Tom.* 1. *de Christo Mediatore, c.* 1, 3, 4. & 5, 6, 7, 8. Aquin. *part* 3. *Qu.* 26. *Art.* 2. say, Christ is Mediator only as man, not as God; they urge that Text 1 *Tim.* 2. 5. we say, Christ as God-man is Mediator; Christ cals himself the Son of man, is he not therefore the Son of God? *In Christo solus Deus non est Mediator, nec solus homo, sed Deus homo,* saith *à Lapide* in 1 *Tim.* 2. 5. The Godhead concurred with the manhood in all the acts of Mediatorship; and that place 1 *Tim.* 2. 9. proves, that Christ *qui fuit homo,* which was a man, is our Mediator; but not *qua homo* as a man.

Christ is sometimes called the Son of man, and sometimes the Sonne of God, because he is both in one Person.

See Master *Perkins* Tom. 1. Chap. 18. Of the Order of Causes of Salvation.

The Papists say that Saints are Mediators to God, see 1 *Tim.* 2. 5. *There is one Mediator* (say they) *of Redemption, but of Intercession there are many.* The Papists make the Saints Mediators of Satisfaction; Redemption is nothing else but the paiment of a price of Satisfaction. See *John* 14. 6. *Ephesians* 2. 18. & 3. 12. Why may not the *Manichees* so defend their two principles? Although it be said there is one God, they may elude it by saying, there is but one good God, and the Scriptures are to be understood of him, but there is another evil God. No man (saith *Sadeel* against the Papists) must expect *integram salutem à Christo diviso.*

Cesterus saith, *Christ is* Mediator excellentiori ratione, homines verò participatione. Has distinctiones Scriptura nescit, & diversos Mediatores nunquam nominat, imò contra unum esse asserit.

They say they acknowledge the Saints Mediators of Intercession onely to pray for us, but not Mediators of Redemption to pay for us. *Bellarm. l.* 1. *de Indulg. c.* 4. saith, that the Saints are in some sort our Redeemers.

At in unitate nihil distinguendum sciunt omnes. *Chamier.* Tom. 2. l. 8. c. 7. Omnis Mediator est medius, at nullus Angelus, nullus sanctus est medius inter Deum & homines. Qui pro omnibus interpellat, & pro quo nemo is unus utriusque Mediator. *Id. ibid.*

We are to understand that place 1 *Tim.* 2. 5. exclusively, one, and but one, as in the former part of the verse, *There is but one God,* one and but one. *Vide* Estium *ad loc.*

Ne dites pas, que nous y avons adiousté de mot de seul. Consultez le texte Grec, & la version Latine. Consultez les Dictionaires, Grecs, Latins, & François, & vous en apprendrez, que la mot, dont l'Apostre se sert, signifie *un seul* & qu'il faut tourner ces paroles & *un seul Mediateur.* De Croi. de verité de la Religion Reformee. Vide plura ibid. Vide *Bodium* in *c.* 6. *Eph.* v. 19, 20. p. 181.

You may as well say an Intercessour of mediation, as a Mediator of Intercession: for Intercessour and Mediator are both one. The Papists received this from the *Gentiles,* the Devils (their gods) which were reputed of the lower sort, were made as means to come unto the higher, whence they were called also *Dii medioximi,* that

is,

is, gods only for Interceſſion; as if *Neptune* would ſpeak to *Jupiter*, he made *Mercury* his means and Interceſſour. Mr *Deering* upon the 4th Chapter to the *Hebrews*, *verſ.*14,15,16.

Interceſſion ſuppoſeth exaltation at the right hand of God, *Rom.*8.34. *Heb.* 10.11.12. This dignity is incommunicable to any creature.

2, He that was to make Interceſſion muſt appear with bloud, *Eſay* 53.*ult.*

Christ is alſo called a *Surety of the New Covenant.* Now a *Surety*[a] is a perſon that undertaketh ſome thing, therefore it is uſed of a perſon that undertaketh to ſee another mans debt ſatisfied, and it is applied to thoſe which preſent a child to be baptized, becauſe they undertake to do that for the child which is ſpecified in the charge, to uſe the means there mentioned of bringing them to believe and repent. I ſay a Surety undertaketh ſome things. He that is a Surety in caſe of debt[b] undertaketh the debt; he that is a Surety of any covenant undertaketh to ſee the covenant performed, and undertaketh to and for both parties; that one may not doubt of the other in regard of any inſufficiency or other hinderance. So Chriſt is a Surety in his Fathers behalf to us, that he ſhould undoubtedly pardon us if we turn, let us not be farther carefull about that, but only ſtrive to believe, and he will deſerve remiſſion of ſins, and do that for us which ſhall without fail procure his Father to accept and pardon us. Again he undertaketh for us too that we ſhall repent and turn to him, and he will cauſe us to come to him, and will make a ſufficient Atonement. He undertaketh, I ſay, that there ſhall be a ſufficient Atonement made, and that we ſhall turn to him, and for him that he ſhall accept the Atonement; ſo that all the labour and pains for the effecting of the agreement lieth upon Chriſt, and he hath done it all, God would not truſt us, for he knows that we cannot ſatisfie his juſtice, nor would ever turn to him. Chriſt ſaith well, I will cauſe them to turn. We would never truſt God through the conſcience of our ſins which knowing him to be angry doth bitterly accuſe, but Chriſt undertaketh, let us not fear he will pacifie him and free us, only let us turn. So you ſee the reaſon of this Title, a Surety of the new Covenant. For Chriſt could not be a Mediator by any other means but by being a Surety, ſeeing without him neither could God in juſtice accept us, nor would, nor could we yeeld him ſatisfaction, or turn to him.

Heb.7.22. *Surety of a better Covenant*, it is not ſo fitly rendred of a better Teſtament, becauſe properly a Teſtament neither uſeth to have, nor needeth to have a Surety, as a Covenant doth. The Greek word rendred *Surety* is very ſignificant, being derived, as ſome think from γυιον an hand, as it were ὁ γυιοις in hands, becauſe the Security, or Fledge is given in hand.

[a] A *Surety* is one that ſtands ingaged for another; Chriſt is therefore called our High-prieſt, who was to ſtand betwixt God and the people, and our Sacrifice; the beaſt died not for its own fault. [b] In a debt there are two things: 1. The principal, the debt of obedience; Chriſt might have paid the debt, though he had never entred into the Bond, Col. 2.15. 2. The acceſſory, the forfeiture, *Nomine pœnæ*, the curſe. Chriſt that he might be a Surety for us, not onely paid the debt, but entred his name into our Covenant; Chriſt himſelf was made under the Law as a Covenant of works, and by coming under it himſelf he aboliſhed it, Galat.4.4. He took away the curſe by being made a curſe for us. If we render διαθηκη a Covenant, he is a Surety; if a Teſtament, he is the Heir of it. See Biſh. *Ushers* Myſtery of the Incarnat. of Chriſt, pag.9,10,11. We owe perfect obedience to God by vertue of our Creation, performance of the Law is a debt, Gal.5.3. Chriſt was to perform for him and all his the duties we were bound to perform, he made paiment for our obedience by his active obedience, 2 Cor.5. and amends for our ſin by his paſſive obedience, his blood, Rom.5.9. Active obedience anſwered the precept, paſſive our tranſgreſſion of the prohibition.

It is a Queſtion between the Papiſts and us, *An Chriſtus aliquid ſibi morte meruerit?* Whether Chriſt merited any thing for himſelf, or for mankinde onely?

Mr *Lawſon* in his ſecond Book of *the Body of Divinity*, Chap.3. ſaith, He merited to himſelf,

1. A ſupream and univerſal power in Heaven and Earth.
2. Immortality.
3. A power to ſend down the holy Ghoſt to reveal the Goſpel. *Vide Cl.* Gataker *Miſcel.c.*37.

Bellarm.*de Chriſto l.*4.*c.*9. & 10. Thoſe Texts which the Papiſts alledge for proof, ſhew rather *Ordinem* than *Meritum*, Phil.2.8,9. Heb 2.9. Luke 24.46. *Queries Spiritus ſanctus agit de fructibus incarnationis, eos omnes ad nos refert,* Chamier.*Tom.*2.*l.*2.*c.*8. *Vide* Calv.*Inſtit.l.*2.*c.*17.*ſect.*6. & River.*in* Pſal.110.7. The *Socinians* from this of Chriſts meriting for himſelf, inferred, that his merit was not ſatisfactory.

The Papiſts ſay, Chriſt merited ſomething for himſelf, *viz. Corporis gloriam*

& nominis exaltationem, the exaltation of the Name Jesus, wherein he was despised, that men should bow to it, and all the good things he was possest of after death.

The Scripture seems to oppose this, *Esay* 9.6. *Zech.* 9.9. *John* 17.19. 1 *Cor.* 1.30. *He suffered for our sins, and rose again for our justification.* He went to the Father to prepare a place for us, to intercede for us, and that we might sit together with him in heavenly places. The Surety *quà* Surety cannot do or suffer any thing for himself, but for those for whom he is a Surety. All that Christ did was for us, he was a Prophet and Priest for us. The humane nature when it is united to the Godhead is worthy of all the glory.

Bellarmine urgeth that place, *Ephes.* 2.8,9,10. His humiliation is not held to be the meritorious cause of his exaltation, but his exaltation is described as a following reward of his humiliation. By the name Jesus Christ is meant Jesus himself, as *Estius* confesseth, see *Acts* 3.16.

In the true meaning of the word, and not as the Papists mean merited, it is plain he did merit for himself. For properly *mereri* is no more than *consequi*, to *obtain* or *procure*, and in that sense the word is generally used in ancient Writers. Dr *Heylins Summe of Christian Theol. Artic.* 7. p. 268.

5. Now follows the Title *Christ* to be considered, the word signifies [c] *Anointed*, *John* 1.41. & 4.25. *Quis nescit Christum ab unctione appellari?* Aug. Anointing is pouring oyl upon a thing or person; this oyl was used to Kings, as *Saul*, *David*, *Salomon*, *Jehu*, *Joash*; and to Priests, as to the High-priest at the time of his admission to succeed in his Fathers room, and to all the Priests when they were first admitted unto their function for them and theirs; and it was also used to Prophets sometimes, and to holy things that were to be consecrated to God. Thus the Tabernacle and other instruments were anointed.

[c] *Salvator noster vocatur* Mashiach, *Dan.* 9 25,26. *& cum adjectione* Meshiach Jehovah, *unctus Domini*, Dan. 2.2. *cui* Luc. 2.26. *respondet* [d] χριστὸς κυρίου *esto, hac appellatio in N. T. libris tritissima.*

Aaron and his sons were anointed, and the High priests in succession ever after, but the inferiour Priests only at the first time. The High priest was anointed alwayes with sacred oyl, the confection of which the Lord himself appointed in the Law. One Prophet may seem to have been anointed, but there seems not to be any certain proof of anointing any Prophet. Whether the Kings had the holy oyl poured upon them or no, it is doubtfull, yet it seems rather it was, by 1 *Kings* 1.39. This outward Ceremony or Type expressed two things: 1. That God did of his good pleasure assigne and depute that person to that Office. 2. That God would certainly assist him with gifts fit for his place, if he were carefull to seek the same at Gods hands. *Unctio antiquitus in V.T. oleo fiebat, quod quia secundum naturalem efficientiam tum fragrantia reddebat corpora tum agilia, accommodum erat duabus rebus naturalibus significandi, quarum una est, personæ ad munus aliquod divinum obeundum sanctificatio & consecratio, alterum adaptatio, seu donorum ad illud necessariorum collatio.* Armin. *Thes. Pub. decima quarta.*

It served to set these things apart, to cause God to accept them for his own use, and so to design those persons to those Offices, assuring themselves and others, that God would accept and assist them in their places, that he did give them Authority, and would give them gifts fit for that place. Now therefore our Lord Jesus is called Christ, because he was *anointed* with the Spirit, *The oyl of gladnesse above his fellows*, as the Apostle speaketh, in which Title are comprehended three special offices of his, a Priest, Prophet and King.

Christ was a Prophet, *Deut.* 18. 18. Priest, *Psalm* 110.4. King, *Psalm* 2. 16. The Schoolmen note, that in Christ there is a three-fold grace, *Gratia unionis*, *Gratia unctionis seu habitualis*, *Gratia capitis*.

Christ had the wisdom of a Prophet, the holinesse of a Priest, and the power of a King. He was a King to take away our rebellion, a Prophet to take away our ignorance, a Priest to take away our guilt. Some were Priests and Prophets, so was *Samuel*: Some a Priest and a King, so was *Melchisedech*: Some a Prophet and a King, so was *David*: none but Christ was a Priest, a Prophet and a King, *Trismegistus*, a great King, a great Priest, and a great Prophet. A Priest for ever, *Psalm* 110.4. A Prophet for ever, *Matth.* 28.20. A King for ever, *Daniel* 2.44.

There

There is a difference between the anointing of the Kings, Priests and Prophets of the Old Testament, and the anointing of Christ:

1. In the efficient cause, they were anointed mediately by other Prophets and Priests, Christ immediately by God himself.

2. In respect of the matter, they were anointed with external oyl, he with internal, that is, invisible of the Spirit.

3. In respect of the end, they were anointed for an earthly and worldly Kingdom, he for an heavenly and eternal.

4. In respect of the effect, Christs anointing profits us, the anointing of the Spirit descends from him as the Head upon us his members, *John* 1. 16.

He was anointed,

1. *Extensivè*, so as King, Priest and Prophet.

2. *Intensivè*, others were but sprinkled, *Psalm* 133.

Now for his priestly function, it is the first in order of nature, though in time of executing it be not first. For God must be first reconciled unto the creature by the taking away of sinne, afore any good thing can be done to him, or for him.

There were some Ceremonies, which when they were over, the Priest was fully authorized to do his Office:

1. Oyl was poured on him, *Levit.*8.12. the spices which were in the oyl figured the graces of the Spirit, *Psalm* 133.2. 1 *John* 2.20. Christ was anointed with the Spirit, *Acts* 10.38. This related chiefly to his prophetical office.

2. Was sprinkled with bloud; Christ was not thus consecrated till his death, *Luke* 3.32. *Heb.*2.10.

He is called *our Priest*, Psalm 110.4. *A great high-priest in the house of God*, Heb.2. 17. & 3.1. *A faithful high-priest*, Heb.2.17. *A high-priest of good things to come*, Heb. 9.11. *Our Advocate*, 1 John 2.2. *A Ransom*, 1 Tim.2.6. *The Lamb of God*, John 1.29. *The Lamb slain from the beginning of the World*, Rev.13.8. *A Propitiation*, Rom.3.25. *Our Peace*, Eph.2.14.

The Kingly and Prophetical Office are both grounded on his Priestly Office; the end of this was to apply the fruit and benefit of all, though Christ entered upon all his three Offices at once.

This Priesthood must be considered in its properties and parts:

The properties of Christs Priesthood are these:

1. It is not a Typical but a Real Priesthood, in which not the shadows of things, which cannot take away sin are offered, but the thing which it self was the complement of all the shadows, so it differs from the *Aaronical* Priesthood, for it was but a type for the time being.

2. This is an eternal Priesthood not to be determined sooner than this whole world must determine: Christ is called a *Priest for ever*. See *Heb.*7.24. & 8.6. The vertue of his Priesthood began with the first sinner that was pardoned, and continues to the last, by him are all accepted that are accepted, and without him none were, nor can be accepted. The Fathers that lived before he was offered, enjoyed the benefit of his offering as well as we that live after, neither was the fruit any other, or lesse to them than to us, because that blood was reputed to God as shed from the beginning, and the Priesthood a Priesthood that hath no end in regard of the efficacy of the Sacrifice.

Christ as man first received *Gratiam habitualem*, which did perfect his humane nature in it self. These personal excellencies in Christ were *Dona & virtutes*, qualifying gifts for his office and sanctifying graces.

2. *Gratiam capitis*, as the Churches head, Iohn 1.14.

Not as if that of the Papists were true, it is therefore perpetual, because continued by the Priest still, who (they say) offers up the body of Christ in the Masse as a Sacrifice to God: but, 1. Because by his once offering he did fully accomplish that which was needfull for his Church, so that he needs not to be offered again. 2. Because the fruit is eternal, thy pardon shall be for ever, thy grace for ever: Christs priestly actions were transient, but the benefit endureth for ever. 3. He continually exerciseth his Intercession. 4. He admitteth of no successour, and this is one main reason why the Apostle maketh him a Priest for ever, because there is no Successour, as there was in *Aarons* Order; therefore to hold Priests, Sacrifices and Altars, is to make void the office of Christ, and to deny his Priesthood. The great relief the *Jews* had against sin committed was in the priestly Office. The High-priests great work was to make Atonement for the sins of the people, for reconciliation, *Lev.*16.14,21. *Heb.*2.18. when Christ died upon the crosse, he then offered up himself a Sacrifice, and made atonement to God the Father, all our sins were laid upon him. But Christ did all in a more transcendent and eminent way than any High-priest did before; the High-priest though he offered up a Sacrifice to God, yet himself was not made a Sacrifice.

3. It is a holy Prieſthood, *Heb.*7.26. & 9.14. *It behoveth us to have an holy Prieſt ſeparate from ſinners*; the High-prieſt offered for his own and the peoples ſins, but Chriſt was ſtricken for our iniquities. He was holy in his Nature, harmleſſe in his Life, undefiled in both. All the Sacrifices of the Law were to be without blemiſh, the Prieſts were to be without corporal blemiſhes, a type of Chriſts moral holineſſe, 2 *Cor.*5.*ult.*

4. It is an unchangeable Prieſthood, becauſe it was made not after the Law of a carnal Commandment, but according to the power of an indiſſoluble life. This Prieſthood receiveth not any alteration in regard of the perſon ſuſtaining it, or in regard of it ſelf, for as there is one Prieſthood ſo one Prieſt. The Levitical Prieſts died, and the Son ſucceeded the Father; ſo that though the Prieſthood continued, and was of long continuance, yet the Prieſt did not continue, but our Prieſt continues one as well as the Prieſthood, ſo it is an unchangeable Prieſthood, and therefore compared alſo to *Melchiſedech*, of whom we hear once for all and no more, a ſhadow of the unchangeableneſſe of the Prieſthood of Chriſt, who therefore is called of that order, for *Melchiſedechs* Prieſthood was never derived, but Chriſt was likened to it, and he reſembled Chriſt in it.

You have the properties of the Prieſthood, conſider its parts. The Acts to be done by the Prieſt are parts of the Prieſthood.

The parts of the Prieſthood of Chriſt are two:

The parts of Chriſts prieſtly function are two, Satisfaction and Interceſſion; the former whereof giveth contentment to Gods juſtice, the later ſoliciteth his mercy for the application of this benefit to the children of God in particular. Biſhop *Uſher* of Chriſts Incarnation. Some ſay, there were three things in the prieſtly Office, 1. *Oſtenſio*, a repreſentation of ones perſon,

1. To expiate or make propitiation for ſin, or to perform the work of our Redemption, and to apply it, for thus he doth expiate. He performeth it by two things, the offering of his own ſelf once for all to his Father, as in all the ſufferings of his life, ſo in the laſt and worſt of all in the garden, and on the tree, whereon he bare our ſins, and was made a curſe for us, according as it is written, *Eſay* 53.5. *Col.*1.12. His Perſon was the Prieſt God and man. The Sacrifice was the humanity, the Lamb of God that ſin-offering, treſpaſſe-offering, burnt-offering of a ſweet ſavour, acceptable unto God, and the Altar which conſecrated the Sacrifice, was the Godhead, by vertue of which merit was added to the ſufferings of the humanity, ſo he purged our ſins by himſelf, and made his ſoul, that is himſelf a Sacrifice for ſin. Not only to anſwer the Types of the Law, the Sacrifice of expiation and attonement, but ſin deſerved death, and the Law threatned it. And beſides, this offering of himſelf, he firſt took upon him the form of a ſervant, that is was made obedient to his Fathers will to keep the Law in all things as one of us ſhould have done, and that in our ſtead. He was made under the Law for us, and hath brought in eternal righteouſneſſe. For we muſt not alone ſatisfie God for our unrighteouſneſſe, but alſo perform perfect righteouſneſſe, elſe we could not be admitted into his favour; wherefore the Sacrifice of the Law, was firſt waſhed, and then the parts laid on the Altar in the burnt-offering. And though Chriſt conſidered as a creature, his humanity muſt needs be ſubject to his Father, yet in ſuch ſort and manner by being made under the Law given to *Adam*, as the Prince muſt be ſubject to his Father, but not in the quality of Groom or Squire, that were an abaſement to him, and more than could be required of him, but for ſome offence.

of ones perſon, *Exod.*28.12,29. The High-prieſt did bear the names of the children of *Iſrael* on his ſhoulders, to ſhew, that Chriſt repreſents you to his Father every day; and on his heart, to ſhew Chriſts tender affection to you, *Heb.*9.24. 1 *John* 2.21. 2. *Oblatio*, an offering of a Sacrifice; the Prieſts offered Sacrifices, Chriſt in a way of obedience voluntarily laid down his body and ſoul, which was equivalent to all the perſons in the world, *Heb.* 9.14. 3. *Interceſſio*, Heb.7.29. the Prieſts burned Incenſe. Thoſe things which God hath promiſed and Chriſt purchaſed, ſhall be beſtowed by the Interceſſion of Chriſt. When the Prieſt went into the holy place he ſprinkled it with bloud, Chriſts Interceſſion is his moſt gracious will fervently and unmovably deſiring, that all his members for the perpetual vertue of his Sacrifice may be accepted of the Father, *Rom.*8.34. *Heb.* 7.25. *Vide* Aquin. *part.*3. *Queſt.*22. *Art.*1,2,3,4,5,6. Alwayes when the Scripture ſpeaks of the redemption of Chriſt, it cals him God, *Acts* 20.28. becauſe therein the efficacy of his redemption lay; but when that ſpeaks of Chriſts interceſſion, it cals him Sonne, *Heb*,4.14. & 7.ult. becauſe Chriſts intereſt and favour with God was the great ground of his acceptance with him.

There

There is a charging of sin upon another:

1. By way of inherence, so sin could not be charged on Christ.
2. By imputation.
   1. By way of descent and traduction, so we are guilty of *Adams* sin, *Rom.* 5. 12,17,18,19. *Natura transit cum onere*; neither could sin be charged on Christ this way.
   2. By Covenant, by his Fathers ordination, and his voluntary susception, 1 *Cor.* 1.30. *Phil.* 2.7,8.

There are two things in sin:

1. *Macula*, the blot, this Christ took not on him, *Heb.* 9.14.
2. *Reatus* the guilt of sin, this may be considered two wayes:
   1. A worthinesse to be punished, this is only in the subject which hath committed sin.
   2. An actual subjection to punishment, though deserved by another, Christ did undergo punishment, but we deserved it.

Now this work of Christ whereby he offered himself to his Father,

First, Is perfect and exact obedience to the Law, as if he had been a son of *Adam* alone, not God and man. *Gal* 4.4,5. He was circumcised, to note his communion with the Church of the *Jews*, and his subjection to the whole Law, *Galat.* 5.3. Baptized, to note his communion with the Christian Church, and that he might fulfill all righteousnesse, *Matth.* 3.15. He was also subject to the moral Law.

A compleat Priest must have,
1. Fulnesse of righteousnesse, so had Christ habitual righteousnesse, active and passive righteousnesse. ult. therefore he was able to reconcile us unto God.
2. Fulnesse of interest in God, so had Christ, *Matth.* 3.
3. Fulnesse of compassion, must be a pitifull High-priest.
4. Fulnesse of merit in his Sacrifice.

1. In regard of the duties thereof, he was perfectly holy, *Hebrews* 7.26. & 9.14.
2. He was under the sufferings of the Law, *Heb.* 2.10. Though he were bound to obey for himself, yet this was part of his humiliation (because it was for our sakes) and so an ingredient to his merit and satisfaction, 2 *Cor.* 5.21.

His obedience was full and compleat in all things:

1. He sought the honour of God as his chief end, *John* 8.49,53.
2. Made the will of God his chief Rule.
3. The principle of his obedience was his love to God; *John* 14.31.
4. The manner of it, was
   1. Willing, *John* 4.24.
   2. Constant, *Phil.* 2.8.

Secondly, In suffering of his wrath and curse and just punishment, as if he had not fully kept, nay as if he had fully broken the Law. I say this offering did satisfie his Justice, and make as it were perfect recompence and amends for the sinnes of mankind. God was as much honoured, and his Law as much magnified in that it was so performed, and he so obeyed by this one Person so great and worthy, as if all men had perfectly obeyed that Law in their kind, and the Justice of God in hating sin, and perfection of his authority in binding to punishment those that would not obey, was as abundantly demonstrated in that so admirable a Person suffered for it, as if all mankind had suffered to all eternity.

The Law must be fulfill'd in the comminations and precepts of it. The obedience of Christ did in a far higher degree please God the Father, than the rebellion of *Adam* did

Socinus saith, The dgnity of the Person makes nothing to the value of the suffer-

displease him. For there the vassal rebelled, here the equal obeyed. B. *Bilf.* Full Redemption of mankind by the death of Christ. His death was an act of obedience, he died in obedience unto his Fathers will, or to the agreement between his Father and him, *Matth.* 26.54. *John* 10.18. & 17.4. *Phil.* 2.8. As there is a covenant of grace between God and us, so there was a covenant of Redemption between God and Christ. *Non intercedit per humilem deprecationem, & ut vulgò loquuntur per modum suffragii; sed potius per modum jurisdictionis, atq; per efficacissimam perfectissimi sui meriti repræsentationem.* Maresil *Hydra Socin. expugnatâ* l. 1. c. 17. Ioh. 17.24. Christ doth not in Heaven kneel upon his knees, utter words, or put up a supplication unto his Father for us, that is not agreeable to the glory to which he is exalted, but appearing in the sight of God for us, as a publick person, he willeth and desireth that the Father would accept his satisfaction in the behalf of all that are given unto him.

ing

ing. *Grotius* replies, *Pœnam hanc inde fuisse æstimandam, quod is qui pœnam ferebat erat Deus, etsi tam non ferebat qua Deus, & citra* Act.20.28. 1 Cor.2.8. The dignity of the whole Person, saith he, contributes much to this estimation, therefore it is emphatically called in Scripture, *The blood of the Lord*, 1 Cor.11.27. *The blood of Christ*, Heb.9.24. *The blood of Jesus Christ the Sonne of God*, 1 Joh. 1.7. *Grot. de Satisf. Christ.* c.8.

No meer man could make this satisfaction, because he only could do that which was due, *Luke* 17.10.

2. All that we can perform or suffer since the fall is but imperfect, that cannot merit grace which needs pardon, one single person of infinite dignity (who was worth all those he suffered for) otherwise his obedience had not been meritorious for the pardon of sin and procuring of eternal life.

Now after the making of this satisfaction follows the application of it. For the sin-offering was not alone killed, but also the bloud of it sprinkled upon the Offerer, and no man was esteemed purged from his sinne, till the bloud of the Sacrifice was sprinkled upon him. Therefore *David* saith, *Wash me with hyssop, and I shall be cleaner than snow*; and we are said *to be chosen to life through the sprinkling of the bloud of Christ*; that is to say, the giving of the vertue and merit of Christs death unto us, signified by that sprinkling. Now this application of the sufferings and obedience of our Saviour to us is done in time, and severally and particularly to and for each, when he pleaseth to bestow himself upon him, and it is inseparably and immediately joyned in time and nature with justifying faith, which at what time he worketh in us, at that time he maketh all he hath ours, and in present possession giveth us his flesh and bloud, that is to say, the merit of his Passion, and the work of our Redemption which in that flesh and bloud he accomplished.

This is the first part of his Priesthood, Redemption. The second is Intercession, whereby he pleadeth our cause in the presence of his Father; having done it already, in the day of his flesh he offered up prayers for us; and doing it also still, when sitting at Gods right hand he intercedeth for us, that is, presents himself with the merit of his life and obedience as ours, done in our behalf, and imputed unto us to take away the stain of our sins, and to cause the Lord to accept us, and our prayers and services, and passe by all our sins and offences.

Christ appeareth in Heaven for his people:

1. As an agent, a Lieger Embassadour, so *Paræus* interprets *Heb.*9.24. Christs agency in Heaven is a continual Intercession; which should it cease but for a moment, what should become of his people here upon Earth? Should Christ cease to appear in Heaven for us, (as he must do, if he should come and abide here upon earth a thousand years together; for he cannot in his *Humane Nature* appear both in Heaven and Earth at the same time) all that time Heaven must be without an Agent, an Intercessour.

2. As an Advocate, 1 *John* 2.1. appears for us.

3. As an Attourney, *Revel.*3.

4. As a Solicitour, M^r *Brinsleys Christs Mediatorship.*

There is a two-fold Intercession,

1. In us by the Spirit of grace, *Zech.*12.10. *Rom.*8.26,

2. For us,

1. Fraternal, as one Christian for another, *James* 5.16.

2. Ministerial, by the Officers of the Church for the people, 1 *Sam.* 12.23. *Esay* 37.4. *Ioel* 2.17.

3. Authoritative, when one in his own right pleads for those whom he represents, 1 *Tim.*2.5. 1 *John* 2.1,2.

Christs Intercession consists in these particulars:

1. Christ represents our persons to God the Father before the throne of grace, *Heb.*9.24. He appears as an Attorney for his Client, *Exod.*28.12,29. He tenders

all

all his sufferings to God in our behalf. Christ prayes *ex vi pretii*, we *ex vi promissi*. He tenders to God all his promises, and the ancient Decrees and purposes, *John* 7.13.

2. He addes his own desires that they may be accomplished, *John* 17.24.

3. He makes answer to any thing which is objected against any of these: as the Devil is an accuser, so he is an Advocate, 1 *John* 1.2.

4. Christ doth this constantly and earnestly, *Revel.* 8.21.

5. He tenders also your desires, mixeth his Incense with your odours, and he tenders them as his own, as truely as he bears your sinnes he prayes your prayers.

Onely the Priest was to offer Incense. Exod. 30.7. 2 Chron. 26. 18. Luke 1.9,10.

Christs Intercession,

1. Began immediately upon the fall; he began to be Intercessour when he began to be a Priest, this was part of his Priestly Office, *Revel.* 13.8. *Heb.* 3.4. Before he came in the flesh he interceded *vi pretii præstandi*, since he ascended into Heaven, he intercedes *vi pretii præstiti*.

2. His Intercession was effectual in all ages of the world, ever since there was a golden Altar, and an Altar of Incense; one referred to Christs oblation, the other to his Intercession, *Heb.* 7.25. *Rev.* 8.2.

3. His Intercession is of as great extent as all Gods promises and Christs purchase, *Lev.* 16.12,13. *John* 16.24.

4. All the long prayers Christ hath made for the accomplishment of the promises and necessities of the Church, God hath heard, *Zech.* 1.12,13. & 3.23. *John* 1. 41. see 22.

Because, 1. Christ hath with God the Father one and the same will, *John* 10.30.

2. Because of the acceptation of his Person, *Ephes.* 1.6. *Cant.* 5.6.

3. They are all offered on the Altar of his Godhead; *Heb.* 9.14.

So Christs Priesthood hath two parts:

1. The work of our Redemption.

2. The applying of it,

By Intercession for us, and then by bestowing his bloud upon us to purge our consciences, and actually to justifie us, for these two go still together, that the whole work may be Christs.

The Effects of this Priestly Office,

1. Satisfaction, This is implied in all those places where Christ is said to lay down his life as a price for sin, and to become an Atonement for our iniquities. Justice is satisfied by declaring a due measure of hatred against sin, and a due respect of his honour who is wronged by it.

If God had pardoned sin without convenient satisfaction, it would have been,

1. A blemish to his Justice, to free a sinner from the breach of the Law, unlesse he might be satisfied for the breach of it, *Rom.* 3.5,6. *Gen.* 18.25.

2. To his Wisdom, to part with his Law lightly, 1 *Cor.* 1.24.

3. His Holinesse, if he had pardoned sinners meerly on their submission.

4. His Authority.

5. His Veracity, he stands so exactly on his truth, that Christ must come to suffer a shamefull death for us.

Secondly, Reconciliation with God; *God is reconciled with us in Christ*, 2 Cor. 5.18,19,20,21.

Reconciliation procured by Christ is Gods accepting, or owning the righteousnesse of Christ, as a Satisfaction for all the quarrel he had against man from the Law; one may be an enemy to the Lord notwithstanding this.

Reconciliation is a returning to grace and favour after some breach.

Reconciliation applied to a sinner is Gods receiving a believing sinner into favour for the righteousnesse of Christ, *James* 4.4. *Ephes.* 1.6.

Thirdly, Obtaining of Remission of sins.

Fourthly, Communication of his Spirit and Graces, *By his stripes we are healed.*

The Priestly Office of Jesus Christ is the greatest Magazine and Store-house of

comfort and grace on this side Heaven to all Christians. *Paul* opens and presseth it on the *Hebrews* labouring with unbelief, the Priestly Office of Jesus Christ. Both the Kingly and Prophetical Offices of Jesus Christ are principiated in this, *Revel.*1. 16,18. See *vers.*13. Antichristianism is an invasion on the Priestly Office of Christ, the Masse (that *sacrificium Sacrificium*) is a derogation to the Sacrifice of Christ, their prayers to Saints to his Intercession, their satisfaction to his satisfaction. The Pope is styled *Pontifex maximus*, Christ did by one Sacrifice perfect for ever those that are sanctified.

This Office of Christ is set up out of meer love and compassion for the relief of distressed souls. Christs princely Office is for terrour, *Psalm* 2. there is a mixture of terrour in his prophetical Office, *The light shined in darknesse, and the darknesse comprehended it not.*

The Covenant of Grace is laid upon the satisfaction of Christ, *Heb.*9.14,15. He made full satisfaction to Divine Justice for all our sins, else the Lord might come on the Debtor if the Surety had not made full satisfaction to the Creditor, *Ephes.* 5.2. Christ did more fully satisfie God and Divine Justice than if all we had gone to hell, and been damned to all eternity; the debt was now paid all at once, not by a little weekly, the Divine Justice would have been satisfying, not satisfied by us.

We are not able to make any Atonement for sin, *Mic.*6.6,7. *Ps.*49.7,8. The *Jews* to this day believe, that God is atoned by Sacrifices; the *Papists*, that he is pacified by penance, and works of supererogation. But God now rejects all those things of his own appointment, *Heb.*10.3,4,5,6,7,8. and Christ is set forth as a propitiation for sin through faith in his blood.

The *Arminians* although in words for shew they professe the satisfaction of Christ, yet indeed they (no lesse than the *Socinians*) deny and overthrow the satisfaction of Christ, and the efficacy of his merit. They place not the nature of Christs satisfaction in that he on the Crosse sustained the person of the Elect (for this they deny) and so satisfied God the Father for them, as if they had satisfied him in their own person: But in that, that he got the Father a right and will of erecting into a new Covenant with men, which he might make with them upon any condition as well of works as faith. Also they deny that the end of the satisfaction or merit and death of Christ is the application of the reconciliation and remission of sins.

*Vedel.*de Deo Synagogæ l.2. cap.11. Vide plura ibid.

The word Sacrifice is taken,

1. Improperly, for any religious service offered to God, *Psalm* 110.17. & 51. 17. *Hosea* 14.2. 1 *Pet.*2.5. *Rom.*12.1. & 15.16. *Heb.*13.16. *Phil.*4.18.

2. Properly, for an oblation of a living creature to God in such a manner as he required. See several Chapters at beginning of *Leviticus*, *Exod.*29.38,39.

They were either,

1. Eucharistical, of thanksgiving for mercy.
2. Expiatory of sin, and to make atonement.

Sacrifices of the Old Testament were,

1. Living things.
2. Not living, but solid, as bread.
3. Not living, and liquid, as wine and oyl.

There was always *Destructio rei oblatæ*, if it was a living thing it was slain, answerable to which Christ is said to be a *Lamb slain*, Heb.9.22. if it were not living and solid it was bruised, so Christ *was bruised for our iniquities*; if it was not living, and liquid it was poured out, so Christ.

Some object against the equity of this, How could God punish an innocent person for the nocent?

Quid potuit cogitari convenientius, quam ut imago Patris increata, creatam repararet imaginem; & Filius naturalis Patri accerseret Filios adoptivos? *Rivet.* Disp.13 de Satisf. Christi. Vide *Grot.* de satisfactione Christi, cap.1

This was equal since all parties were agreed;

1. God the Father, *Matth.*3.17.

2. Christ

2. Christ, *Heb.* 10.7. There was the ordination of the Father, and free submission in Christ. It is no injury to require the debt of the Surety.

Again, Some object this, How could Christ being one Person expiate the offences of so many thousands?

Adam by vertue of his publick capacity could ruine all, *Rom.* 5. 15. to the end, therefore Christ might much more expiate the offences of many, because of the dignity of his person. And for this reason his sufferings, though but temporary, might compensate Justice for the eternal torments of sinners; sith his sufferings are not finite in their merit and efficacy, though discharged in a short time, *Acts* 20.28. God was more pleased with his sufferings than displeased with *Adams* sinne.

The *Socinians* make this the onely cause of Christs suffering to be an example to us, this is the lesse principal. They say, God may have that liberty which man hath, a man may forgive his neighbour offending without satisfaction, and so may God.

Mors peccati poena est, *Rom.* 5.12. & 6. 2. quam neminî infligit Deus, nisi aut peccatori, aut peccatoris Personam referenti. *Rivet.* Disput. 13. de satisfactione Christi. Ezr *Pet.* 2. 21. Inepte Sociniani colligunt Christum exemplarem fuisse servatorem esse, qui doctrinam annunciatam mortalibus non actionibus solum, sed & passionibus, & sanguinis sui effusione obsignaverit, adeóq; in utroq; genere exemplo præiverit. Quasi verò alii fines passionis, & pœnores quidem non inculcentur alibi, ob quos passus legitur, *Rom.* 3.25. *Eph.* 1.16. *Col.* 1.20. 1 *Tim.* 2.6. 1 *Joh.* 2. 2. *Spanhem.* Dub. Evang. part. 2. Dub. 33.

There was an hypothetical necessity of Christs satisfaction upon supposition of Gods Decree and revelation of it in the promise, *Luke* 24.25,26,46.

God could have pardoned sin without satisfaction, *Quid omnipotente potentius?* saith *Austin.* But this way of Christs suffering was expedient,

First, In reference to God:

1. That God might manifest,

1. His hatred of the corruptions of his Elect.

2. The truth of his threatnings, *In the day that thou eatest thou shalt die the death.*

3. The exactnesse of his Justice, both in punishing those that are out of Christ (when Christ himself suffered so much from his Father) and in pardoning his people, *Rom.* 3.25,26. give Christ unto us, but of Justice to pardon those that were in Christ.

4. His Mercy mixt with Justice to all men that are saved; now Justice is satisfied, and mercy magnified, that which is done by our Surety is counted as done by our own persons.

See Mr *Burgesses* 2d part of Justificat. Sect. 2. Serm. 11. whether God could have remitted sinne without satisfaction.

Secondly, In reference to Christ:

1. To declare the transcendency of his love, rather than we should be forsaken for ever, he would undergo for a while the losse of his Fathers love, *Matth.* 27.46. in his apprehension.

2. To shew the reality of his Incarnation, he had not only the excellency of our Nature, but all the common infirmities.

3. To shew his great condescention, he denied himself in all his glory for a time.

4. To declare the compleatnesse of his satisfaction, he had all manner of calamities in sense, and the losse of his Fathers love, the Divine Vision was suspended.

5. That he might by all this declare himself to be a perfect Mediator.

Thirdly, In reference to Satan:

That he might answer all his objections, he desired nothing more than the death of Christ, he had his desire, and his Kingdom was overthrown by it.

Fourthly, In reference to his Children;

That they might have encouragement to come to God by him, that they might have strong consolation; our remission is more honourable, to be forgiven on satisfaction, sets the person offended in the same state of Innocency that before: our happinesse is more sure, being by the bloud of the Son of God.

One saith, It is the nature of God to hate sin, but to punish it is from his will. God had been merciful if he had sav'd none, and just if he had punisht none. *Object.* Doctrina de satisfactione spoliat Deum omnipotentia, quia non potest liberè condonare peccatum, quod vilissimo cuique hominicidio conceditur. *Resp.* Nec homo potest liberè condonare ut judex, tametsi potest & debet ut conservus: Deus autem hic consideratur ut *Judex & Dominus* qui legem tulit à servis suis immutabiliter exequendam. Dr. *Prid.* Lect. 10. de Christi satisfactione. Ego unus sum inter alios qui *Piscatoris* tractatum & tanquam Theologum non modò in plurimis orthodoxum, & singulari eruditione textuali ferè omnia confirmantem suspicio: Cujus tamen illam de absoluta satisfactionis Christi necessitate sententiam comprobare nunquam potui. *Twiss.* contra *Corvinum*, cap. 1. sect. 7. See Dr *Owen* of Redemption, l. 2. c. 2. And Mr *Gatak.* Def. of Mr *Wotton* against Mr *Walker*, charge, p. 59, 60.

Christs death is not only to merit, but also to satisfie; for there is a difference between merit and satisfaction, merit properly respects the good to be obtained, satisfaction the evil that is to be removed. As a man merits a reward which is good, but satisfieth for that fault which is committed.

2. Merit properly respects the good of him that merited, or him for whom he merited; satisfaction respects the good of him for whom the satisfaction is made.

3. Three things make up satisfaction:

1. Ordination of the Judge,

2. Submission of the Surety.

3. Acceptation of the sinner.

Satisfaction is nothing but that *quo alicui plenè satisfit.* This the Scripture expresseth by Redemption, Expiation, Reconciliation.

Satisfactio nobis sit malum repellendum, meritum bonum acquirendum. *Vide* Petav. *de Incarnat. l.* 12. *c.* 9.

That is a poor shift of the Socinians, when we urge, That Christ died for us out of 1 *Pet.* 2. 21. & 3. 18 Rom. 5. 8. that is (say they) *propter nos*, or *nostro bono* for our benefit, not *loco vel vice nostri* in our room or stead. See *Job.* 11. 50.

Satisfactionis vocabulum in hoc negotio Scriptura non usurpavit, rem tamen ipsam docuit manifestissimè. Rivet. *Disp.* 13. *de Satisf. Christi.* The word satisfaction is not found in the Latine or English Bibles applied to the death of Christ: In the New Testament it is not at all, in the Old but twice, *Numb.* 35. 31, 32. But the thing it self intended by that word, is every where ascribed to the death of our Saviour, there being also other words in the original Languages, equivalent to that, whereby we expresse the thing in hand. It is a term borrowed from the Law, applied properly to things, thence translated unto persons, and *it is a full compensation of the Creditor from the Debtor.* Hence from things real it was, and is translated to things personal, *Isa.* 53. 12. The word *Nasa* argueth a taking of the punishment of sin from us, and translating it to himself, and so signifieth satisfaction, so doth ἀνταγειν used by *Peter*, 1 Pet. 2. 24. in the room thereof. Dr *Owen* of Redemption, *lib.* 3. *cap.* 7.

For a man to do or suffer ought for another, is as much as to do it in his stead. Christ died not only for our benefit, but in our stead as our Surety, *Heb.* 7. 22. Christ gave his life a ransom for many, *Mat.* 20. 28. 2. He died as a Sacrifice, *Ephes.* 5. 2. that died in stead of the worshipper, *Job* 33. 24. 3. He took our person, therefore was called the second *Adam*, Rom. 5. and burden, 1. Our guilt, 2 *Cor.* 5. 21. Our curse upon him, *Gal.* 5. 13. *Vide* Grot. *de satisf. Christi, c.* 9. *Vide* Camer. myroth. *Evang. ad* Heb 8. 4. *Ex Utpiano constat* apochas *appellari, quando eo cessat obligatio, quia pecunia vera ei soluta, acceptilatio si non soluta sit, sed perinde habeatur ac soluta. Quare non assentiendum Theologis, qui acceptilationem vocant, cùm dicere volunt, Christum Deo Patri pretiosa sanguine suo pro peccatis nostris plenissimè satisfecisse.* Sanè Socinum *sic loqui, mirum non est; sed eos; qui ejus sententiam refellunt, quando de satisfactione Christi scribunt.* Voss. *de vitiis Serm. l.* 2. *c.* 32.

Of Christs Priesthood you have heard, now you shall hear of his Prophecy, a work common to Priesthood, for the same persons were to teach the people that were to offer up Sacrifice for them, although some did teach that might not offer up Sacrifices.

Christus dicitur Nabi *propheta*, Deut. 18. 15, 18 *uti constat ex explicatione N. T.* Act. 3. 22, 23 & cap. 7. 37.

These Titles are given to Christ in respect of this Office. He is called, *Dan.* 8. 13. *Palmoni*, *The numberer of secrets*, or *the wonderfull numberer*. *The Doctor*, *Matth.* 23. 28. *Law-giver*, Jam. 4. 12. *Counsellour*, Isa. 9. 6. Revel. 3. 18. *Chief Prophet of his Church*, Act. 3. 22. & 3. 37. *A great Prophet*, Luke 7. 16. *That*

Est autem Nabi ab scribens à, qui profundiora de Deo deque rebus divinis disserit, qui mentem divinam hominibus aperit: sapius etiam divina inspirans, qui futura praedicens. Glass. *Philol.*

Prophet,

Prophet, by an excellency, *Mark* 2.6. *John* 1.18. & 15.15. & 3.32. & 14.25. *The Angel of the Covenant*, Mal. 3.1. *The Apostle of our profession*, Heb. 3.1. *A faithfull witnesse*, Apocal. 1.5. *A witnesse*, Isa. 55.4. *The light of the Church, and of the world*, Isa. 60.1. Luke 2.32. *Master or Rabbi*, Matth. 23.10. *An Apostle*, Heb. 3.1. and, *The author and finisher of our faith*, Heb. 12.2. *A speaker from Heaven*, Heb. 12.25. *He is the great Prophet like unto Moses, yea farre above Moses, whom God hath raised up in his Church to teach them all truth*, Deut. 18.18,19. Heb. 3.3,4,5,6. The Prophets Office was to teach the people the things which pertained to their duty, that they might please God and attain his promises.

Now Christ is also the teacher of the Church which taught the will and whole counsel of God concerning our salvation, that Prophet whom *Moses* did foretell, and whom the people expected for this end in that time that he lived, as the words of the *Samaritan* woman shew. See *Deut.* 18.15. to 19. *John* 15.15. and 17.8.

Two things make a compleat Prophet, 1. A fulnesse of knowledg of all the secret counsel of God *Prov.* 8.23,30. *Col.* 2.3. 2. An ability to communicate this knowledg unto men, *Isa.* 30.4. He revealed those counsels himself when he was on earth, and reveals them by his Spirit now in heaven.

He received not his message from the mouth, but bosome of God. *John* 1.18. & 3.31, 35. *John* 6.46. & 8.38.

He was the principal author of prophesie, Angels and men are but instruments and servants to him, *Gal.* 4.6. 1 *Pet.* 1.11.

The Prophets had their power from his Spirit, *Micah* 3.8. 1 *Peter* 3.19.

2. He had a permanent and habitual gift of prophesie abiding in him, the Prophets had the Spirit come upon them by way of transient impression, and by intervals, 2 *Kings* 4.27.

3. He had it by immediate patefaction, 1 *John* 3.2. they had all from him, *Eph.* 3.10.

4. Other Prophets could speak only to the ear and outward man, not open the heart nor give an understanding, *Luke* 24.45. 1 *John* 5.20. 2 *Cor.* 4.7.

5. He spake in his name, and wrought miracles by his own authority, other Prophets taught by his name, and by his authority, 1 *Cor.* 5.4,5.

The testimonies given to Christ shew that he was a Prophet.

1. By God, *Mat* 3. *ult.* & 17.5.

2. By Friends, *John* 5.46. the multitude, *Mat.* 21.11.

3. His Enemies, *Mat.* 22.46. Devils, *Luke* 8.28,29.

4. The inanimate Creatures, the Sea and Winds calmed, the bread multiplyed.

The nature of his Doctrine was properly Prophetical.

1. In foretelling things to come, he foretold the treason of *Judas*, the deniall of *Peter*, his own Death, *Luke* 19.43,44.

2. In searching and discovering of mens hearts, *Mat.* 22.18. *John* 1.48. that else could never have been known.

3. In revealing new and supernaturall Doctrine, *Gal.* 1.3. 1 *Corinth.* 2.9,10.

His Doctrine was confirmed.

1. By his own internal sanctity, *John* 1.17.

2. By the sanctity of his life, *John* 7.16,17.

3. By his mighty Miracles, *John* 6.14. *Luke* 7.19. & 24.19.

The matter or parts of this prophetical Office was teaching or revealing the will of God: This teaching of Christ is double, Eternal and Internal, externally he taught,

1. By the Ministry of his Prophets in the times that went before his coming into the world, whom he raised up for that end, that they might reveal so much of his will as was necessary for them to know. *Peter* telleth us that he spake to the Spirits that were then in prison, and that the Gospel was preached to them that were dead, meaning his Prophets in former time, whom Christ by his Spirit stirred up for that end.

2. He taught himself in person when he had taken our flesh upon him for the space of three years and a half, or as some think of four years, going up and down

and

and teaching the Doctrine of the Kingdom, saying, *Repent and believe the Gospel*, and confirming his Doctrine with miracles and signs of all sorts to the astonishment of all that heard the report of them, as the Story of the Gospel written by the four Evangelists doth plainly shew.

3. He taught by his Apostles, Evangelists and Prophets, men which he stirred up with extraordinary gifts and power to preach every where, sending them out first whilst himself lived, into all the Countrey of *Judea*, and then after into the whole world, and not only so, but moving some of them to write in Books, and leave to the Churches use those holy Scriptures which are the perfect rule of our Faith and Obedience, and do sufficiently, plainly and perfectly instruct the whole Church and each member of it to the saving knowledg of God and Christ, so that if there were never another Book extant in the world, yet if a man had their writings for all substantial points truely translated into a tongue understood by him, and had no other helps to make him understand the same, but his own reason and understanding, according to the true principles of it, by reading only and barely those writings, he should come, and that certainly and infallibly to the knowledg of all things necessary for his salvation. Neither is any thing requisite to the right understanding of the Scriptures in points of necessity to life and salvation, but alone the diligent perusing and meek receiving of the same.

Christ was a Prophet from the beginning.

First, By his Spirit, before the Incarnation, *Isa.* 55. 4. *Mal.* 4. 1. 1 *Pet.* 1. 10, 11. & 3. 19, 20. All the Prophets spoke and wrote by the Spirit of God, *Heb.* 1. 1, 2.

Secondly, After his Incarnation, he revealed the Counsels of God to his Apostles.

1. When he preacht to them, *Matth.* 5, 6, 7, Chapters.
2. When he sent them to the Jews, *Matth.* 10. 7.
3. When he forewarned of his sufferings, *Matth.* 16. 21. *John* 13. 14, 15, 16. resurrection, *Acts* 1. 3. ascension, *John* 6. 13.
4. In the Revelation, *chap.* 1, *vers.* 1. which is a prediction of the state of the Church to the end of the world.

And yet Christ performeth this outward teaching in a fourth degree by the Ministry of his servants from time to time, the Pastors and Teachers of all ages, whom he raiseth up and instructeth in the knowledg of his truth that they may instruct the people. And this is the outward teaching, the inward is noted where he saith, *You shall be all taught of God*, it is the work of his Spirit putting into the mind a light to conceive the things taught, and inclining it to hearken and consent to them, of which there are two degrees, the first fainter and lesser, breeding a kind of belief or opinion; the second is more deep and stable by which men are rooted and grounded in faith, and do firmly believe the known truth, and are guided and ruled by it.

The teaching of the Spirit, is
First, Unerring.
Secondly, Authoritative.

Those shall be taught by his Spirit
1. Who are his Children.
2. Who beg the Spirit, *Luke* 11. 13.
3. Who follow the motions and impulses of the Spirit.
4. Who study the Word and practise it.
5. Who follow the directions of the Spirit concerning themselves.
6. Who vex not the Spirit by inattention, or other wayes.
7. Who are humble.

The properties of Christs Prophetical Office are two:

John 1. 18. 1. He is *a great Prophet*, as the people say, *Luk.* 7. 16. indeed the greatest of all the Prophets, that reveals all things, as the woman of *Samaria* could say, *He shall shew us all things.*

Heb. 3. 2. 2. *He is a faithfull Prophet in all his house*, as *Moses* also was faithfull, and his faithfull-

faithfulneſſe ſtands in this, that he did acquaint his Church with the whole will of God without adding and diminiſhing, as *Moſes* did, and that he did as fully accompliſh all the things typified, as *Moſes* did declare and ſet them down; but it ſtands not in this, that he gave a particular direction for all external things about his worſhip and government, as *Moſes* did, for that we are ſure he hath not done in his Goſpel, neither indeed was to do.

The Pope oppoſeth Chriſt in his Prophetical Office, in making himſelf infallible, he brings in new Sacraments unknown to Chriſt and his Apoſtles, Chriſt is the onely abſolute Doctor of his Church, *Matth.* 23. 8. See *Matth.* 17. 5. *Rev.* 5. 7, 8. The Church of *Rome* hath added Traditions, Will-worſhip, humane Inventions to the Scripture.

Mahomet is extolled by many as the great Prophet of the world.

So you have the Prophetical Office of Chriſt, now follows the third, *viz.* He is a *King*, to which we may adde that of *Lord*, becauſe his Kingdom and Lordſhip ſignifie in a manner the ſame thing, both ſerving to expreſs the power and authority which he hath, and exerciſeth in and over his Church, *Pſal.* 72. *per tot.* *Iſa.* 9. 6. *Micah.* 5. 2. 1 *Tim.* 6. 14.

There is, ſay ſome, a two-fold Kingdom of God.
1. *Regnum eſſentiale*, which belongs to all the Perſons in the Trinity, and was before the fall.
2. *Regnum vicarium*, an œconomical Mediatory Kingdome committed to Chriſt.

Kingdom of God is taken,

1. For the ſtate of the Church ſince *John* the Baptiſt, *Matth.* 3. 2.

2. The Church of God, *Col.* 1. 13.

3. The inſtrumentall meanes by which Chriſt rules, the preaching of the Goſpel.

4. For the eternall glory which Chriſt will beſtow on his heereafter, 2 *Tim.* 4. 18.

5. For that principall and judiciall power which Chriſt exerciſeth toward his Church, *Zach.* 9. 9.

to Chriſt as Mediator, *Joh.* 5. 22. & 18. 36. Phil. 2. 6, 7. The Covenant was changed and made with Chriſt, therefore the Government is put into his hand. This Kingdom (ſay ſome) is threefold. 1. *Regnum univerſale*, a providential Kingdom, or Kingdom of power, ſo Chriſt is King over all creatures, *Pſal.* 8. 4. compared with *Heb.* 2. Chriſt is made *Caput rerum omnium ad finem ſupernaturalem*, Ephel. 4, 22. 2. Spiritual, *Luke* 17. 21. whereby God rules over men and Angels. 3. *Regnum Dividicum*, whereby God ſhall in a peculiar manner rule over the Jews, *Dan.* 7. 24. *Hoſ.* 3. latter end.

There is a three-fold Kingdom of Chriſt mentioned in the holy Scripture:

The firſt is his Kingdom of power or excellency, whereby he being God is the ſupream Lord of all things, *Pſal.* 24. 1.

2. The Kingdom of his grace, whereby he rules in the hearts of all his elect, ever ſince the world began, *Pſalm* 2. 6. *Zech.* 9. 9. *Jer.* 23. 5. *Ezek.* 37. 22. *Luk.* 11. 20. and 17. 21. See Dr *Gouge* on *Heb.* 1. 8. p. 76. 77.

3. Of glory, whereby he himſelf is now in endleſſe and perfect felicity, and of which happineſſe his Saints ſhall one day partake, *Luk.* 23. 42. & 12. 32. *Luk.* 13. 29. 1 *Cor.* 6. 9. 2 *Pet.* 2. 11. *Crakanth.* of the Popes Tempor. Monarc. *cap.* 2. See more there.

This Government is a right of immediate executing the ſoveraign authority of God over all creatures, *in ordine ad ſalutem*, in order to the ſalvation of his elect, *Joh.* 3. 34, 35. Chriſt was born a King, but he entred not into his Kingly Office till after his reſurrection, *Pſal.* 2. 6, 7. He was a Prieſt and Prophet on earth. Yet this is that which brings in the benefit of all the other Offices, and makes us partakers of all the good in Chriſt.

Of which the means are outwardly his Word and the Miniſtery thereof, and inwardly his holy Spirit worketh in and by the Word.

The parts of it are,

Firſt, Governing and guiding his Subjects in the wayes which he hath appointed them to walk in, and ſubduing the temptations of Satan, and the world, and luſts of the fleſh to them, and rewarding them at the laſt with eternal glory.

Secondly,

Secondly, Confounding and deſtroying all his enemies, and treading them under his feet.

The King, the Subjects, the duty, the reward are all Spiritual, 2 *Cor.* 10. 5, 6. It is a holy undefiled Kingdom, a peaceable Kingdom, *Iſaiah* 32. 18. Ezra 9. 6. *John* 16. 33. *James* 3. 18. a plentifull Kingdome, wherein all are Kings, 1 *Peter* 2. 9.

The properties of it are,

1. It is not a civil or earthly, but a ſpiritual Kingdom, *John* 18. 36. 1. *Cor.* 15. 47. *Rom.* 14. 1. which doth look to the Spirit, reacheth to the conſcience and ſpirituall things, it is not carnal nor of this world, nor looketh to the outward man aone. The King is ſpiritual, *viz.* the Lord from Heaven, the Subjects are ſpirituall, *viz.* the Church regenerate, the Law whereby the Church is governed is ſpiritual, *viz.* the Goſpel, the goods beſtowed upon the Church are ſpiritual, as remiſſion of ſinnes, the Spirit of grace, and the manner of government is ſpiritual.

2. Univerſal, *Pſal.* 103. 19. and that in four reſpects,

1. In reſpect of all ages and times, other Kings have the time of their riſe and fall, this dominion is eternal, it ſhall have no end.

2. In reſpect of all places, *Rev.* 5. 9. to the end. He rules in Heaven by his power, in the Church by his grace, in Hell by his juſtice.

3. In reſpect of all creatures, *Rev.* 5.

an immutable Kingdome, *Heb.* 12. 28. *Dan.* 2. 44. and 7. 14. *Luke* 1. 33. The Apoſtle uſeth the moſt extenſive expreſſions when he ſpeaks of the Dominion of Chriſt, *Epheſ.* 1. 21, 22. *Phil.* 2. 9, 10, 11. *Rev.* 5. 13.

That place 1 *Cor.* 15. 24. is underſtood by ſome of Chriſts outward viſible government in his Church, then ſhall all preaching and Church-adminiſtrations ceaſe.

4. In reſpect of all things and actions. *For him hath God the Father made Lord and King*, and he doth powerfully adminiſter his Church to the ſanctification, preſervation and ſalvation of thoſe which refuſe not to ſubmit. Chriſt doth one thing more than all Kings for their Subjects, for he maketh his Subjects, ſeeing all by nature are his enemies, but by his Word and Spirit he ſubdueth them to the obedience of his will, 1 *Cor.* 14. 25. that he may glorifie himſelf and his Father in their ſalvation.

3. Abſolute, *Rev.* 19. Chriſt is Lord Paramount, 1 *Tim.* 6. 14.

He is a King by a threefold right:

1. Of birth, *Gal* 4. 1.
2. Of donation, *Pſal.* 2. 8. *Joh.* 17. 2.
3. Conqueſt, *Rev.* 1. 18.

[a] *Vide* Aquin. *par.* 3. *Quæſt.* 7. *Artic.* 1, 2, 3, 4, 5, 6. *Caput dicitur, quod hinc capiant initium ſenſus ac nervi. Lactant. lib. de Opif. Dei cap* 5. *Caput ſignat imperium, nimirum quod à capite eſt in omnia membra motus & regimen. Indidem, ſi quod cujuſque rei prima authoritas capitis appellatione demonſtratur. Hinc & illa frequenter uſurpata, caput Reip. caput rerum, Tanta rei ſit capitis dignitas, ſummo loco poſitum eſt ut in ſpecula Paſchalini de Corona. l.* 5. *c.* 4. *Vide* Petav. *de Incarnat. l.* 12. *c.* 17.

Chriſt as Mediator is the Churchs [a] head, 1 *Cor.* 11. 32. *Epheſ.* 4. 15. & 5. 28. *Col.* 1. 1. & 2. 18, 19. He is the head of all things, *Epheſ.* 1. 22. they are all ſubject to him, of Angels, *Col.* 2. 10. as they are members of the Church Triumphant, and are confirmed by him, of all men, 1 *Cor.* 11. 3. he hath ſuperiority over them, but in a ſpecial manner over his Church.

[b] The head is the higheſt part in a man, ſo he the higheſt in his Church, the head giveth ſenſe and moving unto all the body, ſo he quickneth the Church. As in a natural body all the members how remote ſoever from the head, have a real union and conjunction with it, which is the foundation of the influences from the head unto them, ſo every Chriſtian hath a union with Chriſt, and thereby communion and influence from him. 2. All the members are ſo joyned one with another by certain wayes of communication, that they all ſerve for the uſe of the whole; ſo in the Church of Chriſt, all his people have not only an union with Chriſt the head, but a conjunction one with another, and are uſefull to the good of the whole body, *Rom.* 12. 5. 1 *Cor.* 12. from *verſ.* 8 to the end, *Eph.* 4. from *verſ.* 12. to 17. They are all poſſeſſed with the ſame ſpirit, *Iſa.* 11. 11. that is the principal bond, the ſecondary bond is Chriſtian love, 1 *Cor.* 13. *Eph.* 4. 16. *Col.* 3. 14.

Hee is their head [b], *Ratione Unionis, Ratione Regiminis, Ratione Influentiæ*, 1. In reſpect of Union. 2. In reſpect of Guidance. 3. In reſpect of influence. The Government of the Church is upon his ſhoulders, *Iſa.* 9. 6. & 22. 21, 22. *Matth.* 28. 19, 20. *Epheſ.* 1. 20, 21. *Pſal.* 68. 18. He is the only head and King of his Church, the Government of the Church is part of his Kingly Office. He as Mediator hath the Government of the Church committed to him.

1. The Church Mystical, the number of all the Saints of God whether Militant or Triumphant. Psalm 2. 6. Luke 1. 33. The Spirit is the bond of a higher union to the Saints then Angels, Christ is to the Angels *Caput dignitatis*, to the Saints *Caput unionis*, He communicates to the Angels as servants, to the Saints as members.

2. The Church Political, particular Churches gathered with their Officers, as the seven Churches in *Asia*. Christ is the head of both.

The original and fountain of all Government is God the Father, Sonne and holy Ghost, he hath a primitive and absolute Soveraignty over all men.

1. As he gives them what being he will.
2. As he appoints them what end he will.
3. As he gives them what Law he will, this is *Regnum essentiale*, *Thine is the Kingdome*. Isaiah 33. 22. John 5.20,21, 22,23.

Secondly, All the Persons of the Trinity have committed or delegated this power into the hands of Christ as he is Mediator, both God and Man, *Mat.* 12. 18, 19. *Dan.*7.13,14.

Four things qualified Christ for this: He hath

1. A Spirit of wisedom and counsel, *Isa.*11.2,3,4.
2. Of courage also there, and *Isa.*31.4.
3. Of meekness and moderation.
4. Is faithful, *Isa.* 9.6.

Keys are *Authoritatis symbolum*, a token of power, authority and government, *Rev.* 1.18. and 3. 7. A metaphor taken from Stewards in houses who have the Keys given them. Christ performs all promises, executes all threatnings, and exerciseth all the Attributes, *Col.* 1. 15. *Joh.* 5. 22. 1 *Tim.* 6. 15.

Thirdly, Christ delegates this power (as he hath the government of the Church) three wayes:

1. To the Angels, they are principalities and powers.
2. To the Magistrates, *By him Kings reign.*
3. To Church-officers, *Eph.*4.11,12. These are to continue so long as his Mediatory Kingdom shall last.

It is fit that Christ and he alone should govern the Church.

First, Because the Church is his own, his own body and house, *Rom.*12.5. 1 *Cor.* 12.12. *Eph.*4.16. *Heb.*3.6.

It is his,

1. By purchase, *He hath purchased to himself a peculiar people.*
2. By Covenant, *I entred into Covenant with thee, and thou becamest mine.*
3. By Regeneration, They are one Spirit.

Secondly, The Church is his great *Depositum*, and *Præmium*.

1. The great pledg God hath committed to his trust, *John* 17. 2.
2. The great reward of all his services, *Eph.*1 21,22.
3. There is none qualified for the Churches government but he.

This Soveraignty of Christ as Mediator is two-fold:

First, In the spiritual Kingdom, by which he rules in the hearts of all, especially his Saints, *Luk.*17.21. *Rom.*14.17.

This consists in six things:

1. He sets up a throne in the souls of his people, that they look on him as a King, *Rev.*4.3.
2. As a spiritual King he gives Laws to the soul, *Rom.* 13.5.
3. He will punish their enemies, 1 *John* 3. 18.
4. He bestows both gifts and graces, *Rev* 4.5.
5. He rules in their hearts and wayes, *Joh.* 16. 14.
6. He hath the key of heaven and hell, *Rev.*11.17.

Secondly, He hath a Soveraignty committed to him as Mediator God-man, in the providential Kingdom, *Psal.*8.4,5. compared with *Heb.* 2.5. *Ephes.*1.21. *Prov.* 8.15,21,22.

2. All the great things in providence are ascribed to Christ Mediator; he brought the floud, *Gen.*6.3. compared with 1 *Pet.*3. 18,19. he destroyed *Sodom* and *Gomorrah*, he gave the Law, *Heb.*16.26,27.

3. He shall accomplish all the prophecies, *Rev.* 19. 13. He shall judg the world,

Acts 17.30,31. therefore he rules it, else he could not proportion to men rewards and punishments, if he did not imploy them.

4. He shall give up his Kingdom to his Father, 1 *Cor.* 15.34. the Lord Jesus hath all this Soveraignty for the Saints sake, that they might have interest in it, *Joh.* 17.2. & 3.35.

We should take heed of doating on an earthly Christ, Kingdom, Inheritance, or Preferment by Christ; the Apostles expected earthly preferment; the Millenaries say, Christ shall destroy all Monarchies, and be Monarch alone, and his Saints shall be great Persons here.

Sane nihil in Veteris Testamenti scriptis usquam exstat, ex quo accuratius ac firmius demonstrari possit, Messiam iis temporibus Judæis datum fuisse, quo noster servator dulcissimus Jesus Christus, verus ille Messias ac Dei & hominum Mediator in Judæa visibiliter conversabatur, quam ex Prophetia Danielis c. 9. *Cætera quidem omnia variis modis eludere, & ad suum Messiam, quem adhuc exspectant, applicare possunt: hoc vero unicum testimonium os ipsis obturat, ut planè conticescant & obmutescant.* Wilhelmi Langi *de annis Christi*, l. 2. c. 1. *Judæi summi hostes Dei sunt, quia Jesum Christum pro Messiâ & Deo non habent, sed eum rejiciunt cum totâ sacra-sanctâ Trinitate; & quia Christum acerbè oderunt, etiam infensissimi hostes sunt Christiani nominis, præ omnibus aliis Gentibus & sectis, quæ Religionem Christianam aversantur.* Vedel. *de Deo Syntag.* l. 1. c. 2.

The Jews deny Christs Kingly Office, they say, he shall be an earthly King, and shall conquer all Nations, and bring them into the Land of *Canaan*, and there shall bless them with abundance of all things. The Papists speak of a carnal presence of Christ in the Sacrament.

James 4.12. Joh. 5.22,27. This Title was given to Christ, *Ephes.* 1.21. *Col.* 1.18. to list him above all powers, Rules and Dominions, ὁ κεφαλὴ with a demonstrative Article, he, and no other is the head.

The Pope hath invaded Christs Kingly Office by making laws which shall immediately bind the consciences of men. He saith he is Christs Vicar, and the Head of the Church. They say, there is a two-fold head of the Church, 1. Imperial, Principal, Invisible: so Christ. 2. Ministerial, Second, Visible: so the Pope: This is a meer contradiction. To be head argueth preheminence, to be ministerial argueth subjection and inferiority.

Most in the world oppose the Kingly Office of Christ, his Laws, *Psal.* 2.4. See *Phil.* 2.10. There are three Kingdoms contrary to the Kingdom of Christ, that of sin, Satan, and Antichrist.

It is impossible to do too much for Heaven, for this Kingdom, what a disproportion is there between all that we can do or suffer, and the glory of Heaven, *Rom.* 8.18. See *Luke* 10.42. & 13.24. 2 *Pet.* 3.11.

Directions to get a right to this Kingdom.

1. It must have your highest estimation, not only speculatively and notionally, but by a practicall judgment.

2. Your strongest resolution to do or suffer any thing rather than undergo the hazard of the loss of this Kingdom.

3. Your heartiest affections, the rational not passionate part.

4. Your faithfullest indeavours, *Mat.* 6.33.

See Dr *Jackson* on the Creed, *l.* 11. c. 6,7,8. Lord is taken three wayes: 1. Essentially, so God the Father. 2. Civilly, so men, *Act* 16.30. 3. Possessively, so a Master over his servant, the husband over his wife.

Christ is our *Lord*: This name is often given to Christ, *Psal.* 110.1. *Mat.* 22.44. *John* 13.13. *Acts* 2.36. 1 *Cor.* 2.8. & 8.5,6. The Apostle takes delight still to mention this Title *The Lord*, Col. 1.19. 1 *Cor.* 10.21. & 11.20. *Jude* v. 3. It is called *The Table of the Lord*, and the *body and bread of the Lord*, because we are so ready to forget Christs authourity, therefore he is very often called Lord in the New Testament *Rev.* 1.5. *Phil.* 2.10.

Christ is Lord:

1. As God, *John* 20.28.

2. As man, both in respect of the hypostaticall Union, and by the merit of his passion, by which he hath gained a dominion to himself over men redeemed by him, *Luke* 2.18.

3. From Gods Ordination, *Acts* 2.36. *Phil.* 2.9,10,11.

He

He is Lord by right,
1. Of Creation, *John* 1. 3.
2. Of Redemption, 1 *Cor.* 6. 20. 1 *Pet.* 1. 18.
3. Preservation and Government, *Eph.* 5. 23.

He is Lord two wayes:
1. In general, as over all Creatures, King of Nations, *Jer.* 10. 7.
2. In special, as head of his Church, King of Saints, *Rev.* 15. 3.

The King is Lord over all the Subjects, but in special manner over the Queen, by a double right, as King and Husband, *Eph.* 1. *penult.*

There are three priviledges of his Lordship.
1. He is Lord alone, he hath no co-partner, *Eph.* 4. 5.
2. Is Lord over all creatures inwardly and outwardly, the good to defend them, the wicked to offend them.
3. Is Lord for ever.

This Attribute when given to God the Father or Christ, usually signifieth his Soveraignty and Dominion, *Thus saith the Lord God*, that is, he that hath Soveraign power over you. When this Title is given to Christ in the New Testament as a distinction between God and the Lord, 1 *Cor.* 8. 6. *Ephes.* 4. 5. 6. *Phil.* 2. 11. it signifieth that Christ is he through whom all good from God is derived to us, and through whom all our services are offered to God, that he is our Mediator.

Christ exerciseth his Lordship in three relations.
1. Of a husband to his wife.
2. Of a Master to his servants.
3. Of a King to his subjects.

When this Lord of lords, Lord Paramount came into the world, *Augustus Cæsar* by a strict Edict commanded that no man should give or receive the Title of Lord.

Arguments to move us to accept of Christ as Lord.
1. Every one must be subject to one King or other, Christ or Satan, that which one studieth to please is his Lord.
2. Christ will be Lord whether we will or no, in respect of Supremacy and power to punish, this grant is, *Phil.* 2. 10. and accomplisht, *Rom.* 14. 10.
3. If Christ be not your Lord, he will not be your Saviour, *Acts* 5. 31. He can secure you against all other Lords, there is no Lord like him to reward you, *Psal.* 31. 19. *Joh.* 12. 26.

Will you deprive him of his purchase? 2 *Pet.* 2. 1.

To set up Christ as a Lord, is
First, To yield up our selves to his use in renouncing all sinne, *Titus* 2. 12. 1 *Peter* 1. 14.
Secondly, In actually dedicating our selves to him, 2 *Chron.* 30. 8.

This must be done,
1. With a sence of the Lords mercy, conscience will plead Gods interest on all occasions, 1 *Cor.* 6. 15. *Rom.* 6. 11.
2. By an unfained and diligent obedience, *Luke* 6. 46.
3. By a submission to his will, *Mat.* 21. 3.

We should pray, *Let thy Kingdom come*, labour for a true personal reign of Christ, that Christ and he only may be Lord of our souls, we should be glad to have him raign in our Families, publick Assemblies, his Truths, Ordinances and Government.

If we receive Christ into our hearts, we must receive him only and absolutely upon his own terms, and in all his Offices, and into every room of our hearts, and that for ever.

We become the servants of God four ways:
1. By an act of Election in God, *Acts* 9. 15.
2. By Purchase, 1 *Cor.* 6. 21. & 7. 23
3. By Conquest, *Servus quasi servatus in bello*, Luke 1. 74, 75.
4. By mutual Covenant, we at last choose God for our Lord and Master.

To be a servant hath two things in it:
First, Inward reverend affection.
Secondly, Ready outward subjection.

We must first do the work of God, Christ did his Fathers work; *John* 9. 41. *Psal.* 40. 7, 8.

Secondly, Do his work onely; we cannot serve two contrary Masters.

Chap. VI.

Of CHRISTS double ſtate of Humiliation and Exaltation.

Pſalm 110. *ult.* Luke 24. 26. He is called *Enoſh*, calamitous man, *Pſalm* 8. 5. the Apoſtle expounds it of him, *Heb.* 2. 5. See *Pſal.* 22. 6. and 69. 1. 2. Chriſt ſpeaks that there of himſelf (ſay ſome.) He did this as our Surety, as our Sacrifice, ſo he bare our ſinnes, *Pſal.* 40. 12. and 69. 5. compared with *verſ.* 9. and was liable to our debt, *Gal.* 4. 4. and 3. 13. *Dan.* 9. 26. there was a commutation of the perſon, not the debt, *Iſa.* 53. 6. He had a negative ignorance though not a privative in his underſtanding, *Iſa.* 7. 15. on this ground he is ſaid to grow in knowledge, *Luke* 2. 52. was troubled in Spirit, *John* 11. 33. His Spirit was ſpent after labour, his ſtrength weakned, *Pſal.* 22. 14. all the creatures were againſt him, the good Angels withdrew themſelves from him in the three hours of darkneſſe and approv'd of the judgement, the evil Angels ſet on him, *John* 14. 30. He was whipt and buffeted as a ſlave. The chief Magiſtrates in Church and State condemned him, the ſouldiers mocked and pierced him. God himſelf had a great hand in Chriſts ſufferings, *Iſa.* 53. 10. The ſame Greek word tranſlated Deliver and Betray is uſed of God, *Rom.* 8. 32. *Jude* v. 26. *Mat.* 16. 21, 23. The Prieſts, *Mat.* 27. 2. and *Pilate*. Mat. 27. 26. and of the people, *Joh.* 19. 11. *Act.* 3. 13. God ordained Chriſts death, *Act.* 2. 23. & 4. 27, 28. 1 *Pet.* 2. 20. Some ſay God foreknows but doth not by a certain and immutable Decree predetermine. The Apoſtle *Act.* 2. mentions his determinate counſel in the firſt place, and in *Act.* 4. his hand to note his concurring power, and his counſel to note his pre-ordaining will. 2. A great part of Chriſts ſufferings was immediately inflicted by God, *Matth.* 27. 46. *Gal.* 3. 13. 3. Chriſt aſcribes the cup to God, *John* 18. 11.

Hitherto of our Lords Natures and Offices, now of his acts by which in thoſe Natures he fulfilled thoſe Offices. They are all brought to a Dichotomy by our Lord himſelf, when he ſaith, *Ought not Chriſt to have ſuffered and to enter into his glory?* and by the Apoſtle Saint *Paul*, ſaying, *He humbled himſelf, and God hath greatly exalted him.*

First then for his humiliation, it was of neceſſity for our Redemption, becauſe he that is to ſatisfie for ſin muſt bear puniſhment. The bearing of puniſhment, as being a ſuffering of ſome evill and undeſirable thing, cannot be but an abaſement.

This abaſement was two-fold:

1. In ſubmitting himſelf to obey the whole Law in our behalf in the form and quality of a ſervant, even as if he had been no other than a bare man, ſo that he was found in faſhion as a man, and made in the likeneſs of men, that is, was put to ſerve and obey as meer men are. To be ſubject to God, and obedient to the author of being, is no abaſement at all, but to be in ſuch ſort and degree ſubject, as if he were a meer ſonne of *Adam*, of no more excellency than a man, this was an abaſement. That the heir of ſome noble-man or great perſon be inferiour to his Father, and do whatſoever he ſhall imploy him in, ſutable to his quality and condition, is no abaſement; nay it is an honour to him, but if ſome ſlave whom the ſon did pleaſe to affect ſhould play the thief and runagate, and the ſon requeſting his fathers favour in his behalf, ſhould be anſwered, I am content to pardon him for your ſake ſonne, upon condition that you will be ſcullion in his room this ſeaven years, and hereupon ſhould ſerve his Father in that homely office of the Kitchin for the term appointed, it is now were a great abaſement for the ſonne. So for our Lord Jeſus Chriſt in his Humanity to be ſubject and ſerviceable to his heavenly Father in an obedience ſutable to his worth and dignity, had been no humiliation; but to be ſubject in the quality of a meer man, nay a ſinfull man, and be put to obey the Law, and ſuch a Law, and ſo to obey it as if he had been of no higher off-ſpring than the loins of his mother, this was a great abaſing. He ſubmitted himſelf to be under the authority of his mother, as another child, and to live as a Prentice to *Joſephs* Trade, as another child to go up to the Feaſts to be circumciſed,

That place *Rom.* 8. 4. is a convincing Scripture for the imputation of Chriſts active obedience.

to

to bear injuries, to pray with weeping tears for sins, but our sins, and so in the rest; Here was a great and chief part of his humiliation, so our Apostle witnesseth; *God sent his Sonne made of a woman, made under the Law, that he might redeem them that were under the Law, and as by the disobedience of one many were made sinners; so by the obedience of one shall many be made righteous.* Psal. 40. 6. He alludeth to the civil Ordinance, *Exod.* 21. 5, 6. both his ears were bored thorow, his obedience was double to that of others. Dr *Hampton* on *Rom.* 5. 19.

Gal 4. 435. Rom. 5. 19. He was obedient in the humane Nature alone, not in the divine. Dr *Hampton.*

But this obedience was not so great a Humiliation as was requisite, a more difficult burden was required at his hands and a labour more tedious, he must suffer also those evils of all kinds which we should have * suffered, as if the fore-mentioned Sonne of some noble Personage for the winning of his Fathers favour to a run-away servant, should not be put alone to serve an Apprentiship in the scullery, but also to be grievously whipped with rods, as the slave himself should have been for his offence.

* *Amarissimam mortem dulcem, nitidam, candidam, acceptabilem reddit, dum audis Jesum Christum Filium Dei suo sanctissimo contactu omnes passiones, ipsam adeò mortem consecrasse ac sanctificasse, maledictionem benedixisse, ignominiam glorificasse, paupertatem ditasse, ita ut mors vita janua, maledictio benedictionis origo, ignominia gloria parens esse cogantur.* Luther. *loc. com. prima Class.* cap. 6. We should look unto Christ whom we have pierced, and on all his sufferings as brought upon him by us, nothing will make sinne so hatefull nor Christ so dear, *Vulnera Christi ratilantia sunt Biblia practica*, these lead us to all duties of holinesse. The proper object of faith in justification is Christ crucified. The Angels love Christ, because of the excellency and glory of his person, but not as made sinne for them. *Dignitas Personæ primò conducit ad acceptationem. Unde enim fit quod Persona Jesu Christi, in nostram omnium vicem admittitur, nisi quod Persona jam multò dignior pœnam luit, atque si omnes in mundo homines plecterentur? Secundò ad meritum. Tertiò ad compensationem.* Sanford. *de Descensu Christi ad inferos* lib. 3. pag. 108.

The sufferings therefore of our Lord Jesus come to be considered of, which O that we could seriously consider. It were impossible for any man not to repent, not to believe, not to obey that would addresse himself to the frequent and serious meditation of these sufferings, if withall he were informed of the motive, end, and fruit of the same.

Now all of the things endured by Christ may be referred to those of his Infancy and Elder time.

First, To be conceived in the Womb, and carried there nine moneths, *Luke* 2. 6, 7, 40. to be born of a poor and mean Parent, void of all earthly honour and state, although she were the Heir of the greatest Family and noblest Blood in the world, and had as due right as was possible to a rich and honourable Kingdom. The Virgin *Mary* and *Joseph* both were of the famous Linage of *David*, he the next Heir male, she the next Heir female to the crown of *Israel* and *Judah*, but Usurpers had laid violent hands upon that Principality, and the whole Tribe of *Judah*, specially the linage of *David* was so farre depressed and obscured, that now the Heir to the Crown was unknown and neglected, and the family of such honour even raked up in the dunghill of meanness and contempt, glad to apply themselves to base and carnal occupations, as the Carpenter or the like. This was an abasement to Christ, that he was not born of *Davids* posterity all the while it was of esteem, note and honour in the world, but now that the Scepter was quite departed from the Tribe, now that it was even cast down to the dust, and no man of note or power in it; now must he be born of that Family, now must he take flesh of that Linage.

Et in nascendi forte, & in vivendi instituto, & in mortis genere nihil nisi humile & abjectum & sordidum infimumque spectavit & cogitavit. Quid Deo immortali minus conveniens aut decorum quam è Cœlo in terram descendere? Hoc parum. Imò in ventrem Virginis mortalis se insinuare, ibique naturam humanam mortalem, & omnibus hominis infirmitatibus obnoxiam assumere? Hoc ille fecit. Quid verò homini magis probrosum, contumeliosum, indignum, quam servili supplicio, quo & latrones tum puniri solebant, animam quasi criminosam per vim exhalare? Hanc illo etiam sustinere infima abjectionis & ignominiæ extrema notam voluit. Salmas. *Epist.* 2. *ad* Bartholinum *de cruce.*

Secondly, The manner of his birth also was very base and beggarly, for his Father and Mother coming to *Bethlehem* upon occasion of taxing (when there was a great concourse of people to that little Town) were so courtly entertained, that

Sugit ubera qui regit sidera. August. *Vagit infans, sed in Cœlo est; puer crescit, sed plenitudinis Deus permanet.* Hilar. *lib.* 10. *de Trinit.*

her

her time of Travel being come perhaps a little before she looked for it, she was thrust into an out-house, an odd corner, a poor stable, there to cry out and be delivered without any attendance or regard. What could be more ignoble and contemptuous? The Son of God was born in a stable and laid in a Manger, as if he had been worthy of no better esteem than a very vagrant. Thus was he born and in this simple fashion did he enter into the stage of the world, as if he had been a person of no esteem or reputation.

And thirdly, No sooner was he born, and the thing made known to the world, but that his life was sought for by the malice and craft of *Herod*, who had usurped that Kingdom which was due unto him. For he having notice that the King of *Israel* was born (as is the manner of Tyrants to seek the destruction of the right Inheritor) dissembled with the Wisemen, pretending that his purpose was to come and worship him, and learning by them what he could for that purpose, intended in very deed to have made him away, by which means he was compelled for the saving of his life to take a long and tedious journey down into *Ægypt*, to Question with great labour and wearinesse to himself as well as to his Parents.

Thus you have the sufferings of our Saviours Infancy; next consider his whole life, and what was it but a suffering of all misery, both in the whole course of it, and in the conclusion of all at his death?

For the course of his life it was private and publick. For his private life untill his thirty years he lived a Carpenter *. He that was sufficient to have governed all the Monarchies under the Sun, to have ruled the whole world, to have led mighty Armies, and to have read a Lecture of Wisdom to Angels and Archangels, he was servant to his Father, a Carpenter, and spent his time obscurely in a manual occupation, handling the Mallet and Chezil, and doing the work of a mean labourer, burying as it were all his Divine Excellencies under the thick and dark cloud of a poor Trade, and not shewing forth so much as a glympse of his heavenly glory, but that at one time at the age of twelve years he peeped a little out of the Cloud, when at a feast in *Jerusalem* he Disputed with Doctors, to the astonishment of all the hearers and beholders. He was cast down from all honour, and made to inherit contempt and baseness.

But come we to his publick life, where he was to take upon him a glorious function fit for himself, even to be the Minister of the Circumcision, a Prophet to the people *Israel*.

First, He entred into this function with a great toil and labour, for by and by after his Baptism and Calling to publick view, he was thrust forth into the wilderness there to be tempted of the Devil, not for a few hours or dayes, but for full fourty dayes together. There he did challenge all the powers of darkness, and hand to hand did enter the lists to fight a combate with all the Devils of hell. There was he singled forth, and they let loose to try the utmost of their mighty and subtil temptations, three principal ones are mentioned, but no question he stood not against so little as three thousand, for what would not Satan assay to do him mischief? What evils did he not by word or suggestion labour to draw him to? when he had him for so long a space of time at so great a disadvantage all alone in the wilderness and fasting, he would strain himself to the utmost of his wicked wit to have poysoned him with some taint of wickedness, that he might have killed the whole body of his Church in him the Head thereof, as he destroyed all mankind in the first *Adam* the common root of it. It is certain that our Lord was armed with power and wisdom to discover and resist his temptations, and knew he should, could and would be victorious, but no doubt the combate was troublesome and tedious, and filled his righteous soul with unspeakable dolour and anguish. Let a virtuous and honourable Matron be shut up so many dayes together in one room with a base and loathsome adulterer, there to suffer all his impure solicitations, will not her misery be so much the greater in sense by how much her self is more shamefac'd and honest, and more abhorrent from all such impurity? so it was with the soul of our blessed Saviour. That great and foul polluter of himself and mankind the Devil, had

Mark 6. 3.

* *Baronius* thinks he made yokes, alluding thereto, in that he professeth my yoke is easie, *Matth.* 11. 30. Dr. *Prid.* Introduct. for reading all sorts of Histories, *cap.* 7. *page* 51.

had liberty given him to try what ever he could do with all his crafty and abominable temptations to draw our Lord Jesus from his God, and to make him as all other men were, a sinner. The most valiant person in the world, armed with the best weapons for defence, and furnished with so much prowesse and skill, that he knew he should be conquerour and unwounded, would yet find it unspeakably troublesome to ward off the multitude of blows of ten thousand at once, assailing him with such fiery darts and poisoned weapons, that each of them had they but fastened to draw blood, would have been mortal unto him. Had any of Satans temptations fastened on the soul of Christ, he had been made a sinner, and so separated from the Union with the second Person, and so himself with all his members that depended upon him had perished eternally. Doubtlesse though he knew he should overcome, yet the bearing off, putting by, and resisting so many mighty blows and subtil thrusts, must needs be extreamly tedious and bitter unto him, by how much he was more perfectly holy, and did more detest all such manner of temptations.

Thus his sufferings from Satan were horrible, though in the issue harmlesse, yea and glorious, but now think what he bare in his whole life after.

Five things are most intollerable to the nature of man in passing of his life, Poverty, Reproach, Labour, Danger and Sorrows, he was laden with all these in all extremity.

First for Poverty, *Though he were very rich* (saith S^t *Paul*) *yet he became poor for our sakes*; he had been no slothful nor prodigal Person in his private life, but he was a servant to his father in law, and the calling was poor, so that he could get nothing but from hand to mouth, and therefore being to leave his trade, and become a Minister and Preacher of the Gospel, he had no house nor home of his own to dwel in, no stock nor revenues to live upon, but was fain to live of pure alms, and though he was no beggar [a], yet as if he had been a beggar, to maintain himself altogether by the kindnesse of others. [b] *The Foxes have holes, the Fouls nests, but the Son of man hath not whereon to rest his head.* We read of a bag he had, but it was not filled with the fruits of his own hand or stock, but with the gifts and alms of others. He had it, but he had it of alms: it was enough, but at other mens voluntary cost. What ingenuous spirit doth not feel it an abasement to be so maintained? You see his Poverty, he was of so low estate that indeed he had nothing at all, but what good people would bestow upon him. 2 Cor. 8. 9.

[a] Pope *Nicolas* the third and others maintain'd, that our Saviour Christ was a very beggar and lived here in the lowest degree of beggary that can be, which

Pope *John* the 22. condemneth for an heresie. Master *Gatakers* Answer to Master *Walkers* Vindic. *pag.* 40, 41.

[b] Matth. 8. 20.

They mockt him in all his Offices.

1. Kingly, put a Souldiers Coat on him for a Robe, and gave him a Reed for a Scepter, *Mat.*27.29.

2. In his Prophetical Office, struck him, and then bad him prophecy who smote him.

3. In his Priestly Office, *Mat.*27.39,40.

Again, for Reproach, How insufferable a thing is that to worthy natures to be slandered, reviled, ill-spoken of, and laden with false accusations and calumniations? Doth it not seem unto us a heavier thing than death? Who is not so tender of his good name, that the least blemish and aspersion cast upon him, seemeth more smarting than the cutting of a sword? But our Saviour had all manner of disgraces cast upon him, not by mean, base, beggarly and despised companions; but by the Scribes, Pharisees, Elders, High-Priests and Rulers of the City, men of most fame and reputation, not for command and wealth alone, but also for learning and piety. These did seek to discredit him out of their repining envy, these vilified his person, depraved his best actions, and did cast the worst imputation they could upon him. They vilified our Saviours person by the baseneſse of his Parents, his kindred and profession, *Is not this Josephs son, is not Mary his mother, and his brethren James and*

Joses;

Joſes, Simon and Jude? Is not he the Carpenter? They gave it forth that he was a drunkard, a glutton, a rioter, a companion with the baſeſt fellows, even Publicans and ſinners. They depraved:

1. His Doctrine as heretical, croſſing *Moſes* his Law, and treaſonous, that he forbad to pay tribute unto *Cæſar*.

2. His miracles as magical, they reported that he did all thoſe miracles for which the people did ſo much honour him, not by the power and finger of God, but by the black Art of helliſh conjuration, even by the aid and working of *Beelzebub* the chief of Devils. Theſe ſaid he was a wicked and prophane fellow, a man that did not regard the Sabbath of the Lord. Theſe were bold to lay to his charge that horrible and ſacrilegious crime of blaſphemy, ſaying, *Why doth this man blaſpheme?* and *for thy blaſphemy we ſeek to ſtone thee.* Lo! to be traduced of men famous for knowledg and religion, and for honour and wealth, as a boon companion, as a wine bibber, a fellow for harlots, a prophane polluter of the Sabbath, an horrible blaſphemer of God; this was the bitter cup which our Lord Jeſus was fain to drink. Could he ſuffer greater and more intollerable ignominy? Nay at one time they were ſo audatious as to tell him to his face, *Thou art mad and haſt a Devil?*

Now conſider thirdly his Labour, his travel on foot, many a weary ſtep and long journey from *Galilee* to *Jeruſalem*, from *Jeruſalem* to *Galilee*, and from quarter to quarter, and Countrey to Countrey, ſometimes on foot with ſweat and toil, till he was even weary and tired again, glad to ſit down and reſt him, as once at the Well of *Jacob*: ſometimes by Sea in a Ship, when the furious winds conſpired againſt him, and raiſed ſuch a ſtorm, as if the Ship muſt have been ſwallowed up in the vaſt belly of the waves, and as if the Devil would have watched his opportunity to have drowned him ſleeping; for as for riding upon a beaſt, he never took that eaſe unto himſelf, except alone one time, and that the laſt of all that he went to *Jeruſalem*, and then poorly mounted upon the bare back of a ſilly fole of an Aſſe, that was never accuſtomed to the ſaddle before, with a jerkin or a coat or two caſt on him in ſtead of better furniture. A toilſom life indeed to do nothing elſe but go afoot from City to City, and ſometimes alſo to be ready to be preſt to dea h with the throng of a rude and unmannerly multitude. You have his Labours, now conſider

Fourthly, His Dangers. He lived in quietneſſe and ſafety enough during his Carpenters imployment, but when he came to be a Miniſter he was ſtill perſecuted. At *Nazareth* his own City where he was not born but bred up, the firſt Sermon (as I think) that ever he preached there, becauſe he was ſomewhat plain in telling them of their faults, they laid violent hands upon him, and would have broke his neck down a ſteep hill on which the Town was built. After as he grew more famous for wonders, ſo he was more hated and maligned by the Rulers, many times they conſpired to take and intrap him, ſent Officers to apprehend him, took up ſtones to daſh out his brains, and commanded that whoſoever knew where he was ſhould make it known that they might apprehend him, and that he which would confeſſe him to be the Chriſt ſhould be excommunicated, inſomuch that he was called *A ſtone of offence, and a ſign to be ſpoken againſt*; and he ſaith, *The world hateth me, yea they have hated me without a cauſe*; Inſomuch that he could not walk openly amongſt them, but was fain to hide himſelf after a ſort, and to flie for his life, for they were ſcarce ever without ſome or other device to take him and put him to death. You have heard of his Perils, let us ſpeak

Luke 4. 29.

Mark 3. 6, 7. John 8. 59.

Fifthly of his Sorrows, *He was a man of Sorrows*, full of grief and tears, for he was not a ſtone or a piece of iron that all theſe things did not touch him, but he was ſenſible of theſe evils, and felt the heat of his Fathers diſpleaſure againſt him for our ſins, for which he had undertaken to anſwer in all theſe things, and eſpecially the memorial of his laſt paſſion did wonderfully grieve and trouble him, *Luke* 12. 50. *How am I ſtraitned* or *pained till it be accompliſhed?* not with ſuch a grief as made him unwilling to come to it, but with ſuch as made him deſire that it were

were once over. He often ſet his thoughts awork upon his laſt ſufferings, he foretold his Diſciples of it ſome four or five times, no queſtion but he conſidered of it himſelf many hundred times, and not one of them without a vehement working of ſorrow, as if one of us ſhould know that ſome two or three years hence he muſt be put to the rack, or burned at a ſtake, he could not but beſtow full many a heavy thought upon that hour; ſo did our Lord, without all controverſie, with many frequent requeſts, and humble, tearfull, mournfull Prayers, ſupplicating to God for aid and help againſt that hour, according as the many complaints and prayers made by *David* his Type in the *Pſalms*, do manifeſtly evince.

Now come we to the laſt ſcene of this Tragedy, his end: The concluſion of his life (juſt like a Tragedy) was moſt diſtreſſed and lamentable of all the other parts, whether you conſider the things he ſuffered from God immediately, or the things he endured before, in, and after his death.

The Pſalmiſt expreſſeth Chriſts trouble by roaring, *Pſalm* 22. 1. The Apoſtle *Heb.* 5. 7. by ſtrong crying and tears. All the four Evangeliſts record Chriſts Paſſion. Thoſe words λυπεῖσθαι, Matth. 26. 37. πάλιν ἄγωνιᾷ, Mark 14. 33. ἐκθαμβεῖσθαι, are

The firſt and great work of his Paſſion was the agony and bloody ſweat, grief, aſtoniſhment and extream heavineſſe which he ſuſtained in the garden. *He began to be heavy and greatly grieved*, ſaith one Evangeliſt: and *To be aſtoniſhed*, ſaith another: and *He was in an agony*, ſaith the third; in ſo much that great drops of blood trickled from him to the ground. The two tormentingeſt paſſions that man doth wreſtle withal in this life, more inſufferable then any rack or diſeaſe of the body are ſorrow and fear, which if they be in the greateſt extremity that can be are the greateſt miſeries that can be. Now ſo they were in him, for the word ſaith, he complained thus, *My ſoul is ſorrowfull* round about *even to death*; ſo much as was enough to have killed him, not with the ſuddeneſſe of it, for that kils eaſily and quickly, but with the extream inwardneſs and weight of it, and his fear is called aſtoniſhment and amazement.

emphatical, ſee them opened in my Greek *Critica*. *Tanta ſudoris copia ut non corpus humectaret ſolum, ſed etiam in terram caderet. Non ſudor aqueus ſed ſanguineus, nec gutta ſed grumi, cui exemplo quid unquam auditum ſimile, nedum æquale?* Chamierus. *Tom.* 2. *l.* 5. *c.* 13. *Vide* Sanſordum *de Deſcenſu Chriſti ad Inferos*, *l.* 3. *p.* 203. *ad finem*

See Dr *Owens Vindicia Evangelica. c.* 26.

There is,

1. An amazement of wonder in regard of the ſtrangeneſſe of ſome accident beheld, as the people were amazed at Chriſts miracles and doctrine.

2. An amazement of horror, when a man ſtands agaſt and aſtoniſhed at the greatneſſe of ſome evil befalling him or like to befall him, and ſo was our Saviour taken with the higheſt degree of fear, even amazement, *Mark* 14. 33. It was not ſuch a fear as did drive him out of his wits, or take away from him the uſe of reaſon, but ſuch as did even ſurcharge his ſoul and ſo afflict him, (that as we uſe to ſay) he knew not what to do nor how to bear it, theſe two paſſions put him in an [a] agony, that is to ſay, an extraordinary great ſtrife or wreſtling. The infinite wrath of God due to him for our ſins, as much as if he had committed them (for the ſurety is as much liable to the paiment of the debt, as if he had in perſon borrowed the money himſelf for himſelf) did diſcover it ſelf to him in all extremity, procuring to him the extreameſt ſorrow that might be, becauſe he felt the tedioufneſſe of it for the preſent, and the extreameſt fear that might be, becauſe he feared the continuance of it for the future, not with a fear of reaſon that did doubt of the event of his ſufferings, but with a paſſion of fear, which the beholding of a terrible thing, ſo terrible as Gods infinite anger will ſtirre up in a creature, though he be never ſo ſure to eſcape it, and hence came that extream conflict which diſſol-

[a] An Agony is the perplexed fear of one who is entring into a great and grievous conflict, *Timor quo corripitur is qui in certamen deſcendit.* Ariſt. *Irenæus* ſaith the year of his age wherein he ſuffered, was about the fiftieth, which he vouchſafeth to be an Apoſtolical Tradition. The ground of his opinion was, *Joh.* 8. 57. The common received opinion is, That he ſuffered being thirty three compleat, and in the beginning of his thirty four. *Scaliger* added one year more, and placeth his paſſion in the beginning of his thirty five. *Non timeretur ille qui poteſt nocere, niſi haberet quandam eminentiam poteſtatis, cui de facili reſiſti non poſſit: ea enim quæ in promptu habemus repellere, non timemus. In Chriſto fuit timor Dei: non quidem ſecundum quod reſpicit malum ſeparationis à Deo per culpam, neque etiam ſecundum quod reſpicit malum punitionis pro culpa, ſed ſecundum quod reſpicit ipſam Divinam eminentiam: prout ſcilicet anima Chriſti quodam affectu reverentiæ movebatur in Deum, à Spiritu ſancto ei⟨lla⟩.* Aquin. *part.* 3. *Quæſt.* 16. *Art.* 6.

ved his flesh and made him sweat [b] bloody drops, whilst his faith and obedience strove against his fear and sorrow to keep him from murmuring or impatient fits, from all repenting of his having undertaken the work, from all doubting or despairing of Gods love or unwillingnesse to go through with the work, but to hold his heart still in the highest pitch of obedience, which he shewed, saying, *Matth.* 26. 39. *Not my will*, that is, natural desire, not resolute purpose be fulfilled, but thine.

[b] That is not sound, that one drop of Christs blood was enough to redeem the world. Pope *Clement* the sixth first used that speech, That one drop of Christs blood was enough to save men, and the rest was laid up in the Treasure of the Church, *Luke* 22. 44. Divine justice would not let go the sinner without a ransome, nor the Redeemer without full satisfaction. I am loath to believe that either the Father was so prodigal of his Sonnes life, or that the Sonne was so careless of his own blood, that he would have poured out all, if one drop would have served the turn. Doctor *Hampton* on *Rom.* 10. 4. See Master *Pinchins* Meritorious price of Redempt. *part* 2. *page* 88, 89, 90. 91. It belongs to God to determine what those sufferings of Christ are which deserve salvation, more then one drop of Christs blood was shed in his circumcision; the Scripture refers our reconciliation still to Christs death, *Rom.* 5. 10. *Ephes.* 2. 16, *Col.* 1. 20. 1 *Pet.* 2. 24. *Heb.* 9. 26. died not in vain, *Gal.* 2. 21. The dignity of the person availed, 1. To support him under his torments. 2. To make his sufferings satisfactory. 3. To make them meritorious for many. But it was agreed between the Father and the Sonne that Christ should die, *John* 10. 18.

Hence the Schools distinguish of a double will in Christ: 1. His Divine will, so as God he desired the same thing with his Father. 2. Humane, and that is either *Voluntas desiderij naturalis*, the bent of nature to its own conveniency; or *Voluntas desiderij rationalis & deliberati*, his sanctified jugdment submitted the desires of humane nature to the will of God. Here is no repugnancy but a diversity of wills. Christ is to be considered under a different relation, in the first part of the prayer he speaks as man; in the second as Mediator, see *Matth.* 26. 42. *Heb.* 4 16. 2. If we consider Christ as man, there is no repugnancy of wils; we must distinguish between the innocent velleities of humane nature, and the resolutions of reason.

This prayer was conceived,

1. With submission, *If it be possible, not my will.*
2. Drawn forth upon convenient reason.

If it be objected, How could this stand with Christs holinesse, the Law requires a conformity in the first motions and the very inclinations of the heart?

It may be answered,

1. That Christs sufferings were rather appointed by Gods Decree then his Law.
2. Suppose Gods Decrees were a Law to Christ, as they were to him being a Mediator, yet positive Laws blot not out naturall affections: Though *Abraham* was commanded to sacrifice his sonne, yet he was to have a natural affection to save his life. Christ was indeed obliged to this, and it was a duty in him to declare
   1. His bitter sense of Gods wrath, *Psal.* 90 11.
   2. The reality of his humane nature, by abhorring what was destructive to it.
   3. To shew his esteem of Divine consolation.

Now Gods Justice was satisfied, now his Name was honoured with an obedience as honourable to him as all the service of all the men in the world could have been. Thus did our blessed Saviour suffer in the Garden from God alone.

Then follows from the Jews, his Apostles and friends, and his enemies, and the common people.

See *Exod.* 21. 32. Matth. 26. 15. His Apostles, one betraies him, sels him for ready money, and for a little too, the price of a slave, thirty silverlings, so many half crowns, in all three pound fifteen

Rabbi Hebochim observavit Cl. Drusius *in Prater.* *pretium servi fuisse triginta sicles argenteos, liberi verò sexaginta. Servatur ergo non liberi, sed servi pretio æstimatus est.* De Dieu *in loc.* *Judas* for love of money was content to sell his Master, it may be he thought not to death, but that his Master might shift away and deliver himself by miracle, and he get the money; for when he saw that the Lord must die, he was grieved. Mr *Richardson* in his Manuscript.

shillings.

shillings. Lo the goodly price at which the Pharisees and this *Judas* valued him, O infinite indignity! The bravest sinne that ever was, was ventred in Heaven by an Angel; and the basest sin that ever was, was committed on earth by a Disciple. A Disciple, who had he been of an intire faith, had been even yet of an entire fame, and in our sacred Kalender enjoyed the place and Title of Saint *Judas*. Dr *Holyday* on 1 *Cor.* 2. 8.

Judas his Treason was a great part of Christs sufferings, as appears by the frequent prophesies of it, *Psalm* 41. 9. & 55. 12, 13, 14, 15. and by the Apostle, 1 *Cor.* 11. 23. But what did the other Disciples, Most of them left him and fled: The Shepherd was smitten and the flock was scattered; they afforded him no more assistance than a company of sheep would to him that tended them, if theeves come to murder him; but run one this way, another that, and left their Saviour all alone; in the same sort did all his friends that had received so many and great benefits from him by his miraculous cures of themselves or their friends, they all disappeared, not one would open his lips to defend and justifie him against the loud aspersions that were cast upon him; but one of his disciples among all the rest denies him; forswears, abjures him.

Now for his enemies the *Pharisees*, first they send their ministers and servants with the Traitor to take him, who coming to the place laid violent hands upon him, and binding his hands behinde him, like a thief they carry him away to them that had appointed them that service. Secondly, Themselves hire false and perjured wretches to bear witnesse against him of many things, and when that course would not take effect, at last upon his own most true, holy and constant confession, that he was (as indeed he was) the Son of God; in solemn manner, with pretended gravity and grief, and with rent garments, the High-priest stands up and condemns him of blasphemy and unto death, to which sentence each of the Elders gave his suffrage. Then the servants buffet him with their graceless hands, spit on him with their slovenly mouthes, and mock and jest at him with their petulant tongues, and thus they passe away the time abusing him all night, till in the morning early the High-priests (quickly up for a bad businesse) bring him to the Civil Governour, and there accuse him of the falsest crimes that might be, Sedition and Treason, as if he forbad to pay Tribute, moved the people, and sought to make himself a King; besides his blasphemy in counterfeiting (as they interpreted it) to be the Son of God.

They accuse him of blasphemy the highest sinne against the first Table, and sedition the highest sin against the second.

Now see what he suffers from the *Gentiles* and *Jews* both together. *Pilate*[c] to rid his hands of him sends him to *Herod*. *Herod* entertains him with mocks and taunts, and sends him away scoffingly arrayed in purple. *Pilate* dares not loose him, but to please the people and asswage their rage by a little yeelding, causeth him to be sorely scourged[d] with rods, according to the manner of the *Romans*, till his back

[c] *Pilate* was his proper name, and he was called *Pontius* of *Pontia* an Island, the place where

he was born that lay near to *Italy*. *Ille* Pilatus, *qui tempore Christi præsidem egerat, sub* Caio, *in tantas incidisse calamitates fertur, ut necessitate compulsus, ultro sibi manum intulerit, sui ipsius interemptor, divina illa ultione, ut par erat, non diu parcente facinus ausi.* Euseb. *Hist. eccles.* l. 2. c. 7. & Christs bloud was shed five times, *Circumcisione, Horto, Corona, Flagellatione, Crucifixione*, Numb. 19. 4. Levit. 8. 11. *Isaiah* calleth the torments preceding his death with an elegant word *Caburah*, Isa. 53. 5. and *Peter* μώλωπι, 1 Pet. 2. 24. Christs body was beat with scourges, *Fœdum supplicium*, as a Schoolman cals it, a pain so base as might not be inflicted on a Burgesse of *Rome*. He was whipt cruelly after the manner of the *Romans*, to move the people to compassion; by four, as is gathered by the parting of his robes into four parts, and those four all souldiers. A *Spanish* Postiller writes, that the *Jews* fearing *Pilate* would discharge him after stripes, gave money to the Officers to scourge him to death. Dr *Clerk*, Christ was twice whipt with rods: 1. Before the sentence of condemnation given, for that end that he might have been set free; and after condemnation, *ex instituto capitali*. He was whipt most grievously, for so Psal. 129. 3. shews. *Mont. ac. Orig. Eccles. Tom. prior. part. post.* In crowning him with thorns, the souldiers did not only wreath him a thick crown of thorns, to stick his head full of them, but after the putting it on, to fasten it, they did strike him on the head with their canes, as Matth. 27. and Mark 15. do plainly testifie. *Une nouvelle sorte de couronne, qui n' est faite ni de metal, ni di pierreries, ni de fueilles, ni de fleurs, mais d' epines tant seulement, & encore, si nous voulons ajoûter foy à la plus saine partie des escrivains, faite de cette sorte d' epines blanches, qui ont coûtume d' estre les plus aigues.* *Discours. Sur* La Croix *De nostre Seigneur par* E. Spanheim. B. Bilson of the Redemp. of mankind by the death and bloud of Christ.

was all gore bloud, and his skin and flesh torn with wounds and wails, and then clapping a crown of piercing thorns upon his head, he brings him forth in this fashion to be gazed upon by the people, who all shouting and hooting at him out of disdain, as accounting him undoubtedly a blasphemous Impostor, because pretending to be the *Messiah*, from whom they looked for the restitution of their earthly Kingdom; he was so farre from doing that, as now he could not (so they thought) deliver himself from the hands of men. Then *Pilate* sets him in balance with a seditious murderer, and they require the murderer to be saved, and him to be crucified; renouncing him, and denying him before *Pilate*, as not the lawfull King of the *Jews*, but a grand Impostor, and will have no nay, but with importunate clamours enforce the timerous Judge to condemn him. Now is sentence solemnly pronounced upon him, That forasmuch as he was a seditious person, a Traitor, and one that went about to usurp the Kingdom against the Royal dignity of *Cæsars* Imperial Majesty, therefore he should be taken by the *Romane* Officers, and led to a place without the City, where malefactors used according to the fashion of the *Romans*, with their basest slaves to be nailed to a Crosse, and so hang till they were dead. No sooner was the sentence passed, but that it began to be executed. The souldiers seize upon him, and having gotten him as a Dove among Kites, a Sheep among Lions, they sport themselves with mocking, deriding and abusing him by words and gestures of counterfeit honour, which are the greatest dishonours, thereby upbraiding him with folly that would needs make a King of himself.

Longer tortures others have endured, but never greater for the time, nor with like patience. *Id. ibid.*

See Dr *Taylors* History of the Life and Death of Christ, part. 3. Sect. 15.

So big were the nails with which they nailed him to the Crosse (as the Ecclesiastical History reporteth) that *Constantine* made of them a bridle and helmet for his owne use.

Bishop *Bilsons* Full Redemption of mankind by the death of Christ, pag. 5, 6. *Mortuus est, juventa vigore, hoc est annos tres & triginta natus, ut magis charitatem erga nos ostenderet, & paternis jussibus obsequentiam, tum enim posuit vitam, quum erat vivere jucundissimum.* Lod. Viv. *de verit. Fid. Christ. l. 2. cap. 15.*

To the place of crucifying they lead him bearing his own Crosse, till he being spent with watching, bleeding, wearinesse and grief, was no longer able to bear it; then they compelled another whom they met to bear one end of it after him. So being arrived at the dismall place of dead mens skuls, they offer him the potion of malefactors, wine mingled with myrrhe, as it is thought to intoxicate his brain, which he refusing, they stretch his hands and legs, till all his bones might be told, and so nailing one hand to one horn of the Crosse, the other to the other, and his feet to the stump at the bottom, they leave him hanging, and that also betwixt two thieves, with a scornfull superscription of his fault, *J. N. R. J.*

Jerusalem was chosen for the place of his suffering, *Ibi peractum est verum hoc & summum Sacrificium, ubi reliqua legis sacrificia umbræ istius.* Ludov. Viv. *de verit. Fid. Christ. l. 2. c. 15.*

His soul [e] was filled with unspeakable grief in the sense of the curse of the Law which there he bare, and so vehement was his anguish that he cried out for thirst, when they gave him the cold comfort of a little vinegar and gall, with a scoff to make it relish the bitterer, *Let us see if Elias will come.* All

[e] The great misery that Christ underwent was in his soul, when the Lord poured on him

pore wrath, Matth. 26. 38. The redemption of mankind is called *The travel of his soul*, Isa. 53. 10. Papists and Sotinians say, Christ suffered only in his body, that his soul sufferd but *sympathetice* and secondarily; but bodily sufferings could not make satisfaction for the sins of the soul: lusts fight against the soul, Isa 53. 7. where the greatest debt was there must be the chiefest satisfaction. Christ as our Surety must pay our whole debt; the whole man is bound to the Law, but principally the soul; sin is primarily against that: they sinned against their own souls, Num. 16. See Mic 6 9. The sufferings of the body will never make a man perfectly miserable: It is not pure darknesse till the inward man be dark. 2. The whole man was under the curse, Gal. 3. 13. The body is but one part of the man, therefore that could never pay the whole debt of the curse. 3. Christ took soul and body, and the infirmities of both, that in them both he might make a sacrifice, Isa. 53. 10. 4. Else many Martyrs suffered more than Christ, for they suffered greater bodily torments; some were cut in pieces, some sawn asunder, yet they suffered with rejoycing, because their spirits were filled with the consolations of God; but the Lord withdrew the ligh of his countenance from Christ. 5. Christs sufferings in soul began before his bodily suffe. ings, in the garden when he was in an agony. Some say, Christ was not *filius iræ*, because he was the Son of God, but *filius sub ira*, as a Surety *Vide* Grot. *de satisf. Christ. c. 1. p. 11.* & Sandford. *de descen. Christ. ad inferos, p. 130, ad 152.* & River. *diff. 13. de satisf. Christ.*

the

the people wagge their heads at him; the *Pharisees* they insult over him, with *Oh thou that didst destroy the Temple.* His poor mother, and some friends stood by and lamented him, till at the end of three full hours, he mightily crying did give up the ghost into his Fathers hands. So he died a most vile and shamefull death, a most hard and painfull, a most execrable and cursed death, the death of the Crosse.

The death of the Crosse was,

1. A shamefull [f] death, *Heb.* 12. 2. & 13. 13. *Esay* 53. 12. a filthy death, *Alexander ab Alexandro* so termeth it, *Mors turpissima.* Bernard. Therefore *Julian* called Christ the crucified or staked God. And the *Jewes* continue still in railing on Christ, and cursing him, and ignominiously call him *Talui*, him that was hanged, in which the Christians glory, *Galat.* 6. 14. They teach their children to curse Christ. The *Turks* mock us at this day with our crucified God. He died, *In medio latronum tanquam latronum maximus.* He was counted a malefactour by the wicked men, *Matth.* 26. 65. Good men lookt on him as an Impostor, *Luke* 24. 21. God lookt on him as a malefactor, *Heb.* 9. 28.

[f] It was usual with Pagans (as *Chrysostom* writes) to upbraid Christians with *Tu adoras crucifixum.* Heading, stoning or burning is not so odious among any people as hanging is, among us it is called in special reproach, A Dogs death, *Abeat in malam crucem.*

Tully [g] saith, *Facinus est vincire civem Romanum, scelus verberare, quid dicam in crucem tollere?* It is a great offence to bind a Citizen of *Rome*, a greater to beat him, the greatest to set him on the crosse.

[g] Orat. ad Verrem tertia.

2. It is a painfull death, *He endured the crosse*, Heb. 12. 2. Christs strong cries like womens in their travel, argued strong pain, *Acts* 2. 24. see *Lam.* 2. 24. Bruising hath pain, *Gen.* 3. 15. *Esay* 53. 10. He was nailed in the hands and feet the most sinewy and sensitive parts, *Psalm* 22. 16. There was an extension and distortion of his body; the crosse was a rack to him, and he was stretcht as upon the tentars. It was a slow and lingering death.

Mors confixorum in cruce est acerbissima; quia configuntur in locis nervosis & maximè sensibilibus, scilicet in manibus & pedibus, & ipsum pondus corporis pendentis continuè auget dolorem, & cum hoc etiam est doloris diuturnitas; quia non statim moriuntur, sicut hi qui gladio interficiuntur. Magnitudo doloris Christi potest considerari ex perceptibilitate patientis, & secundum animam & secundum corpus. Nam & secundum corpus erat optimè complexionatus, cum corpus ejus fuerit formatum miraculosè operatione Spiritus sancti: sicut & alia, quæ per miracula facta sunt, fuerint aliis potiora, & ideo in eo maximè viguit sensus tactus, ex cujus perceptione sequitur dolor. Anima etiam secundum vires interiores, efficacissimè apprehendit omnes causas tristitiæ. *Aquin.* part. 3. Quæst. 46. Artic 6. Vide *Lactant. Div. Instit.* lib. 4. pag 288, 289, 290. Quatuor causæ sunt cur Chaistus crucis mortem sustinere voluerit. Prima, Quia acerbissima, Secunda, Quia ignominiosissima. Tertia, Quia Gentilis non Judaica erat. Quarta, Quia significabatur eam fieri pro salute omnium credentium ubicunque illi terrarum essent, quod etiam repræsentabatur expansione manuum. Quo nimirum & Christus alluſit, *Joh.* 12. 32. Mors & crucifixio Christi in lege quoque adumbrata est, sacrificio ventilationis quæ sursum ac deorsum, dextrorsum ac sinestrorsum agitabatur. *Paul. Fag.* Annotat. in *Deut.* 21. 22. In ligno moritur Dominus, hoc est, mysterium peregit salutis, quoniam & lignum pernicies ac mortem attulerat. Genus est mortis non solum ignominiosum, sed durissimum, & prope intolerabile. *Lod. Viv.* de ver. Fid. Christ. l. 2. c. 15.

3. It was a cursed death, *Gal.* 3. 13. that is, yeelded himself to a cursed death for us; so the Fathers glosse it. It was a cursed death by the decree and appointment of God, *Deut.* 21. 23. Christs hanging on the Crosse seems to be prefigured by the Heave-offering, of which the Law makes mention: and the brazen Serpent, *Numb.* 21. 1. was a Type of Christ crucified, *John* 3. 14, 15. & 12. 32, 33. The reason was, That he might free us from the curse of the Law, being *made a curse for us*, Gal. 3. 13. The Prince of darknesse would not let so great an advantage passe without proving once more whether in this last hideous pang of death he might not prevail to have fastened some stain of sin upon the pure soul of that immaculate and now dying Lamb of God. He could not have fitly been said to have triumphed over them on the Crosse, if he had not properly grappled and fought with them there, wherefore assuredly the whole band of that hellish kingdom of darknesse was let loose upon our Saviour, he having at once the Creator and the creatures, men and Devils against him, and yet maintaining himself in perfect faith and patience,

Crux Christi est crux peccati, crux Christi est corona & triumphus Christiani. 1 *Cor.* 2. 2. *Gal.* 6. 14.

patience, might indeed make a full ſatisfaction to the Divine Juſtice for the miſerable diſobedience of man.

Chriſt died for the Reprobate five wayes:

1. By way of proclamation, Remiſſion of ſins is proclaimed to thee if thou wilt believe, *Luke* 24.47. *Acts* 13.38. & 10. 43.

2. By way of obligation, thou art bound to believe that thy ſins may be forgiven thee in Chriſt, *Mark* 1.15. *Rom.*7.2.

3. By way of obſignation.

4. By way of general merit, *John* 3.16.

5. By way of ſpecial intention too, for all that thou knoweſt, *Acts* 8.22. Mr *Fenners Hidden Manna.*

Some ſay, all men under the diſpenſation of the New Teſtament, are reconciled to God through Chriſt, and have received grace to be converted if they will, and they ground this on *Acts* 2.17. and ſuch places. The univerſal terme is there uſed to imply the diſtinction of Nations wih the Lord; the *Jewes* onely were his heretofore.

2. To ſhew that no ſorts of perſons are excluded from the gifts of the holy Ghoſt.

1. Age is no prejudice, *Eſay* 44. 3. 1 *John* 2.13. *Eſay* 59. 21.

2. Sex, ſons and daughters.

3. No condition, bond and free, 1 *Cor.*7.22,23.

Durham on the fifth of the *Revelations*, *verſ.* 8. to the 15. *pag.*299. See Biſh. *Halls* Epiſtle to *Hermannus Hildebrand* in his *Remaining Works.*

The Spirit is poured out:

1. In a way of gifts; eminent gifts are not beſtowed on all in the viſible Church.

2. In a way of grace, either common or ſpecial. The common is called grace, becauſe

1. It is given freely, *Heb.*6.4,5.

2. Becauſe to the elect it is an antecedent preparation to true grace; it is called common in regard of the cauſe, Gods patience, not his ſpecial love, and the object, the bad as well as good, but Gods ſpecial grace is meant, *Acts* 2. becauſe he promiſeth to give the Spirit ſo as to dwell in them and guide them. Beſides, if all have receiv'd grace to convert if they will, then free will and not free grace would have the honour of converſion. See *Jer.*31.3. 1 *Cor.*4.7.

2. This would aboliſh the neceſſity of regenerating grace, *Epheſ.*2.5.

Mr *Stephens* in his *Vindicia Fundamenti*, *Chap.*6. ſaith, I do agree that Chriſt by his death hath removed the guilt out of the way that hinders the ſalvation of man, and that all men are brought into a ſavable condition, 1 *Tim.* 2.4. But he ſhed his blood not only to obtain a poſſibility for the Elect, but that they may be certainly and infallibly brought to glory. See Mr *Lawſons Body of Divinity*, Ch.30.

This middle way of Univerſal Redemption hath been by writing, and diſputing, and preaching maintained by as excellent Divines for learning, judgement, holineſſe and powerfull preaching as ever *England* bred, B. *Uſher*, *Davenant*, *Carleton*, *Hall*, *Ward*, Dr *Goad*, Mr *Belcanqual*, Dr *Preſton*, *Stoughton*, Mr *Whately*, *Fenner*, *Bell*, *Culverwell*, *Vines*. Mr *Baxters* Preface to his Diſputat. See more there. And Mr *Hickmans* Preface to his Treatiſe, that ſinne hath not a poſitive being.

That is an Argument of great fame but little credit uſed by the *Arminians*[h], *Quod omnibus quisq; tenetur credere, hoc verum*, &c. That which every one is bound to believe, is true: But every one is bound to believe that Jeſus Chriſt died for him, Therefore it is true that Jeſus Chriſt died for every one.

[h] *Hoc argumento utitur Hofmannus Theologus quondam Auguſtanæ confeſſionis Author cum habuit, qui id primus extruſit. Avidè id exceptum fuit ab* Arminio *& ejus ſequacibus, qui illicò ſtricati ſunt cum eâ.* Spanhem. *de Orig. Univerſ. part.*3. *p.*1558, &c. *Vide plura ibid.*

The

The first object of faith is not to believe that Christ died for us, but that there is salvation in no other, *Acts* 4.12. To believe that Christ died for me is one of the heights of Religion, *Rom.*8.33. *Gal.*2.20. Faith is grounded on the Word, assurance on experience. A wicked man going on in sin is not bound to believe that Christ died for him. *Adams* disobedience is general and universal, not in power alone, but in act too, it maketh all sinners. The obedience of Christ hath a potential universality, and is sufficient to make all righteous, but actually it justifies the faithfull only. Dr *Hampton* on *Rom.*5.19.

They are grosely mistaken, that will make Jesus Christ to die for all, so as to make them *salvables*, if they will,

and yet cannot say that either God hath given Christ to all, or given all to Christ; or that the Spirit of God will apply that redemption to all. There is an adequation or commensuration betwixt the three Persons in the Trinity, and their workings for the salvation of Saints, 1 Pet. 1. 2. Dr *Hill* on Ephes. 4. 15. See Mr *Gillesp. Miscel. cap.* 2.

Every man is bound upon pain of damnation to believe in Christ according to the first degree of faith, *John* 3.18. that is, by a true and lively assent to believe, That Jesus is the Saviour of all that truly believe in him, and having this faith thou art bound to believe that he is thy Saviour, that he died for thy sins, and rose again for thy justification; but every individual person is not bound to believe that Christ died for him, for then the greater part of men should be bound to believe untruths, so some answer it.

Others say, that all generally have the offer of Christ to whom the Gospel is preached, *Acts* 13.38,39. yet Christ died not alike for all, as the *Arminians* hold, but for the Elect more especially, so as not only to save them if they believe, but also that they may believe, and so be saved, *John* 17.2,6,9. *Acts* 13.48. *Phil.*1.29. *Vide* Davenant. *Dissertat. de morte Christi.* Mori pro aliquo, *propriè est, morte sua aliquem à morte liberare, seu mori alicujus loco, ut ipse vivat,* 2 Sam. 18.33. Rom.5. 6,8. 2 Cor.5.15. 1 Joh.3.16. & 4 9. *Act. Synod. nation.* Dordrecht. *Artic.2.exam. Vide plura ibid.*

Testatur Scriptura Christum pro omnibus mortuum, nusquam autem pro singulis, nec disertis nec aquivalentibus verbis. Quamobrem Omnes *in hac propositione, aut notat Gentes pariter & Judæos,* Rom.3.9. *aut notat varia hominum genera, ut* 1 Tim.2.5. *aut denique, omnes & singulos fideles, ut* 2 Cor.5.14,15. *Idib.*p.133. *Vide plura ibid. Ponit enim aliquando Scriptura pro omnibus multos,* Gen.17.4. & 22.18. Aug. *de Civ. Dei, l.*20.*c.*23.

Now after his death follow two things more for his further humbling, *viz.* his burial, and his descending into hell.

For his burial, the Scripture is plain in it, *Mat.*27.59,60. *Luke* 23.53. and there are good reasons for it:

This was so clear, as that there was an

order of Knighthood of the Sepulchre; so at this day the *Turk* maketh a great commodity for letting travellers to go in and see the Sepulchre *Ester.* A *West-Indian* King having been well wrought upon for his conversion to the Christian Religion, and having digested the former Articles, when he came to that, *He was crucified, dead and buried*, he had no longer patience, but said, If your God be dead and buried, leave me to my old god the Sun, for the Sun will not die.

1. To fulfill the Scripture, *Isa.*53.9.

2. To shew that he was truly dead; for none but those that are dead use to be buried, and *Pilate* would not grant that he should be buried, untill by diligent search he found that Christ was dead.

3. To bury sin, *Rom.*6.4.

4. That his resurrection might be the more evident, to which the manner of his burial belonged; for therefore was he laid in a new sepulchre, in which none yet ever lay, least they should say, that he rose again not by his own vertue, but by the touch of some other there buried, 2 *Kings* 13.21.

5. To sanctifie our burial, and sweeten the grave to us.

6. That he might conquer death in his strongest hold, *Job* 17.13.

It was an honour to be buried of so worthy a man, and with such store of ointment

Mark 15.46. John 19.39.

Isa. 53.8. *He was taken from prison and from judgment.* His prison was the grave, and he died under a judgement, that is, a sentence of condemnation. The Angel was sent as a publick Minister of justice to roll away the stone, and let the prisoner go, when the debt was paid.

ment, but to be put prisoner into the dungeon of death the grave, and to seem to be swallowed up of death by giving so farre way unto it, that it might also bear him as it were captive into its strongest hold, this was an abasement. Had our Saviour rose again so soon as the souldier had run him through the midriff with a spear; or so soon as *Joseph* had taken him down from the Crosse, and then shewed himself in glory in an instant, all his enemies would have been dismayed, and he should have put them to confusion; but in tarrying so long afore he rose, till he might be laid in a Tomb, as other dead men are, he even yeelded himself, as it were, for a space to the flouts of his enemies, this was to abase him yet lower than dying.

[k] *Hunc Articulum Theologorum crucem non immeritò nuncupare possumus, adeo illos torquet & vexat.* Kara Δόξαν vis ἅδου descendit *ad inferos vel ad infernum.* This is the only Article (say some) which proves the immortality of the soul. The Question amongst us is, Whether Christ descended locally in soul into the Hell of the damned, or virtually by the power of his God-head? Some are as unwilling to have Christ descend into Hell, as to go thither themselves, and in a dangerous Brachygraphy write the Creed so short, that without the commission of an *Index expurgatorius*, they quite leave out the Article of the descent. Dr *Holy-day* on 1 *Cor.*15.20.

Now for Christs descending into Hell, there is a deal of quarrelling about it[k], insomuch that one saith, It is a kind of descent into Hell to read the controversies about it. This Article is grounded on most evident words of Scripture, *Psal.*16.10. *Acts* 2.25. S^t *Austin* might justly say, *Quis ergo nisi infidelis negaverit fuisse apud Inferos Christum?* And all men agee in this (as *Bellarmine de Christo l.*4.*c.*6.hath well observed) that Christ some way descended into Hell; but the Question (saith he) is altogether about the exposition of this Article, for the whole difficulty lieth in the word Hell.

The word *Scheol* is taken four wayes in Scripture:

1. For the grave, *Psalm* 16.10.
2. For the place of the damned, *Luke* 16.23.
3. For the torments of Hell, 1 *Samuel* 2.6.
4. For extream humiliation or abasement, *Esay* 14.15.

[l] *Tom.* 2. *part.*1. M^r *Perkins* following *Bobius* on the *Augustane* Confession in this Article (as he doth much on the whole Creed) mentions four several expositions, but in stead of this last, he hath another, that Christ was held captive in the grave, and lay in bondage under death for the space of three dayes. *Altingius Problem. Theol. part.*1. *prob.*44. much magnifies this Interpretation, as true, pious and agreeable to the Creed, and approved of by great Divines, *Calvin, Beza, Danæus, Ursin, Paræus*, and by publick Confessions of the Church.

In like manner (saith[l] *Altingius*) to descend into Hell is taken four wayes:

1. To be buried, *Gen.*42.38.
2. To come into the place of the damned, *Numb.* 16.33.
3. To feel the torments of Hell, 1 *Samuel* 2.6.
4. Extreamly to be abased, *Matth.*11.23.

I shall rehearse four several expositions of this Article, and deliver my judgment at last.

First, Some interpret it of the inward sorrows of Christs soul, which were very great, as the Scripture testifieth, *Mark* 14.33,34. and as appears by Christs prayer thrice repeated to his Father, that the cup might passe from him, by his agony and bloudy sweat, *Luke* 22.24. by his words uttered upon the crosse; and lastly, by that testimony of the Apostle, *Heb.*5.7. The word *Hell* is often put Metaphorically for great and grievous troubles here suffered, *Psalm* 18.5. & 116.3. *Psalm* 86.13. *Jonah* 2.2. But this exposition can in no wise stand with the order and series of the Creed, for since there is mention made of Christs descent into Hell after his death and burial, it cannot be understood of that which happened before his death.

Vide Sandford *de Descensu Christi ad Inferos.*

They which expound this Article thus, give this reason thereof: The former words, *Was crucified, dead and buried*, do contain (say they) the outward sufferings of Christ.

Christ. Now because he suffered not only outwardly in body, but also inwardly in soul; therefore these words may be so interpreted. But this reason is invalid; for neither is it true, that by the first words only bodily torments are expressed, but those of the soul also are meant; for *Christ was wounded for our transgressions, bore our iniquities, and made his soul an offering for sin.* And by the words of *David* and *Peter* (whence this Article hath its foundation and original) it is most evident that these words ought to be understood of that which Christ suffered after death. For the word *Hell* is not to be taken otherwise in the Creed than in those places of Scripture whence the Creed is taken; but it is manifest to any one that is not altogether blind, that *David* and *Peter* speak of that which happened to Christ after his death.

Secondly, Others say, that Christ after his Passion upon the Crosse, did really and locally descend into the place of the damned.

Many of the Ancient Fathers, the *Papists*, some *Lutherans* and *Protestants* follow this Exposition. One Reverend Divine, now with God, held that Christ descended locally into Hell to suffer in his soul the miseries of the damned, and urged for his opinion *Ephes.* 4.9. where the Apostle (saith he) makes Christ descending into the lowest parts of the earth in such a kind of suffering in the local Hell, opposite to his ascending farre above all Heaven, as the highest degree of advancement and lowest degree of abasement that could befall a creature. *Locus hic totalem Christi ad inferos descensum urgentissimè probare videtur. Defensio Fidei Doctoris* Elis *Artic.* 3. Mr *Nicholson* on the Creed, *Part.* 2. *Serm.* 20. so interprets it. And *Acts* 2.24,31. to take soul (said he) there for the dead corpse is so hard a kind of phrase, that howsoever it must be yeelded to in some places where the circumstances of the place, and the thing spoken of compelleth, yet so to take it in a place where there is no such necessity, seemeth unreasonable. The literal Text therefore here (saith he) is agreeable to those Texts which speak of Christs sufferings, *He made his soul a Sacrifice for sinne*, which could not be so well done any way, as by giving it to suffer the fulnesse of Gods wrath in the place of extreamest torment, which might seem to be signified by burning the Sin-offering after it was killed *, to shew that not alone death was suffered by our Saviour, but also the torments of Hell; and the words of m *David* (saith he) *Thou wilt not leave my soul in hell*, may very fitly import so much, when he speaks of it as of a strange thing that a soul should be in Hell, and not left there. And *Peter*, Act. 2.24. telling us, that God did loose the pains of death, might seem to import so much, seeing the pains of death may well be interpreted, those pains which follow after death, and in regard of which to those that know what death is, death is only painfull; otherwise from the pains of natural death, Christ was no more freed, neither were they more looosed from him than from every other man, seeing every man sees an end of his outward torments by dying. *Paul* also might mean this in mentioning of a cursed death, and saying, *He did bear the curse for us.* The greatest part of the curse of the Law is, To be cast into the place of the damned, and into their torments, though not into the sinfull things that accompany their torments. *David* as a figure of Christ, saith in one *Psalm*, *Thou hast delivered my soul from the lowest hell.* Now the lowest hell is not the grave, but the infernal pit, which is farre lower than the grave. This (saith the same worthy Divine) commends Gods Justice and Mercy, and Christs love, and shews the abominableness and vileness of our

Vide Bellarm. *de Christ. l.* 4. *c.* 8. 12. Some hold that Christ went to the place of the damned, and there preached, and that as many as believed in him, and were converted, were thence delivered. *Bellarm. de Christ.* lib. 3. cap. 16. Some say he descended into hell, that there he might shew himself a conquerour, and might triumph over the Devil, as it were, in his own Kingdome. See Bish. *Bilsons* Redemption of Mankind. Doct. *Prid.* Serm. *Montac. Orig. Eccles. Tom. prior part. posteriora*, pag. 442, 443, 444.

But the descent into Hell which the Creed expresseth, and the Scripture intimates did belong to his humiliation, Phil. 2. 8. his triumphal descent would rather have been an exaltation. * The Paschal Lamb was to be not alone killed, but rosted after. m Psal. 16.10. *Christus secundum animam post ejus (migrationem, verè & localiter detrusus est in carcerem infernalem; ut exterratio pro nobis factus, per inenarrabiles inferorum animæ suæ cruciatus, nostras animas liberavit ab æternis angoribus & cruciatibus inferni, immunes præstaret:* Lavater. *de Descensu*, &c. Sandford. *de Descensu Christi ad Infer. l.* 4. *Hoc idem censet &* Latimerus noster *in concione quadam quæ inter alias ejusdem extat.* Some Papists say that Christ went not down to Hell, but to the upper skirts and brims of it, where the Fathers were flouting, to fetch them thence: but the Fathers were not there, but were saved by the same faith we are, *Acts* 15.11. *Vide* Sandford. *de Descensu Christi ad Inferos, l.* 2. *p.* 16. *usque ad* 36. & l. 4. p. 83, 84, &c. Gal. 3.13. Psal. 86.13. See Psal. 99.1,2.

sins, more than any thing else could do. All this notwithstanding, others hold, That Christs local descent into hell is an unwarrantable conceit, and contrary to the word of truth and sound reason. *Vide* Sanford. *de Descensu Christi ad inferos*, l. 3. p. 36, &c.

Going into prison was no part of the debt. Some of the Papists say, he went not locally to hell. Christ went not down locally to hell, *quoad substantialem præsentiam*, saith *Aquinas*. And though *Bellarmine* in his controversies urged his local descent, in his Book of Recognitions, he retracts it.

If Christ went to hell to endure those torments that we might not endure them, then he ought to have descended thither, both in soul and body, since both our bodies and souls must have suffered those torments but for Christ.

Neither in the Creed nor Scriptures, where mention is made of hell with relation to Christ, is the word *gehenna* used, which is always restrained to the hell of the damned; but ᾅδης, which word designs the state of the dead in general, and is used of all with no difference.

For that place Ephes. 4. 9. By the lower parts of the earth Gualter understands the earth in which men live, where Christ exercised his divine power. See 1 Tim. 3. 16. Others interpret it of the grave, which is called the heart of the earth, Matth. 12. 20. See my Annotat. *Act.* 2. 27. *Thou wilt not leave my soul in hell*, id est, *me, frequens Hebraismus, non relinquet me vita fub regno mortis.* Grotius. The soul is used by a Synecdoche often in the *Psalmes* (whence this place is taken) for *me*, Psal. 7. 2, 4. & 3. 2. & 11. 1. & 17. 3. See vers. 11. of this Chapter. By hell is signified the state of the dead, though they were godly and in joy. See Gen. 37. 35. Psalm 6. 5. The same is said twice in Acts 2. after the Peculiar manner, and the latter words expound the former. Christ suffered not the pains of hell in specie or kind, that is, either in kind or place; but some think that he suffered pains and punishments conformable and answerable to them in extremity, that only excepted which is sin, or consequent upon the inherence and eternity of the sin of such as are punished in hell. Dr. *Field* of the Church, l. 5. c. 17. So also Mr *Perkins*. Some say the torments of hell are, 1. Essential, the wrath of God upon the soul, and that Christ underwent this. 2. Accidental, as despair, blasphemy, these he suffered not. The suffering of Gods wrath includeth two things: 1. A privation in regard of sense of all the favour of God. 2. An enduring in regard of sense of all the anger of God. These two things did Christ endure. He lost the apprehension of Gods favour, *My God, my God, why hast thou forsaken me?* 2. He suffered the full sense of the wrath of God. Whatsoever believers should have suffered for their sins, whether it be in the losse of the sense of Gods love, *Rev.* 19. 15. or in the sensible feeling of the wrath and divine displeasure of Almighty God; all that Christ suffered, so far as can be suffered without sin, *Zech.* 13. 7. Mr *Hookers* Gift of Glib on *Tit.* 2. 14. Therein eight things in hell pains which by no means Christs soul might suffer, Darknesse destruction, death, and fire of hell, remorse, rejection, malediction, and desperation of the damned. B. *Bilsons* Redemption of Mankind by the death and blood of Christ, p. 49, 50, 51, 52, 53. *Vide* Sanfordum *de Descens. Christi ad Inferos*, l. 3. p. 152. *ad* 170. *Bilson* saith the word ᾅδης by which St *Luke* Act. 2. expresseth *Davids* meaning, doth always note Hell in the New Testament, pag. 170, 171. But *Sandford* opposeth this, *de Descensu Christi ad Inferos*, pag 40, &c. See Mr *Nicholsons* Exposition of the Creed, part 2. Sermon 17. that Christ suffered hell torments.

In all the New Testament it occurres but once, *Luke* 16. 23. where necessarily it signifies the hell of the damned; and yet not there from the force and propriety of the word (for it is of larger extent) but from the circumstances which are there used. For as *Bucer* learnedly notes, the rich man is not simply said to be ἐν ᾅδῃ, that is, *in inferno, sed in gehennâ*, because in torments and in flame.

2. The Evangelists have professedly delivered to us the History of our Saviour even to his Ascension, neither yet have they made even the least mention of this his descent into hell, which they would never surely have omitted, if they had judged it a thing necessary to salvation. Moreover, blessed *Luke* in the Preface of his Gospel, tells *Theophilus*, *That he having had perfect understanding of all things from the first, would write to him in order, that he might know the certainty of those things wherein he had been instructed*, ad verbum, *in which he had been catechized*, but of descent, *ne quid quidem*, whence it appears that it was no part of the Catechism which *Theophilus* learnt and certainly knew.

3. Blessed *Paul*, 1 Cor. 15. 1, 2, 3, 4. where he rehearseth certain chief heads of the Gospel, which he had preached to the *Corinthians*, rehearseth the Death, Burial and Resurrection of Christ, but not this descent into hell, yet that was a fit place to have rehearsed it in, if he had preached any such thing. Therefore it is manifest enough that he preached it not, nor is it necessary to be known, he affirmeth to the *Corinthians* that which he preached would suffice them to salvation, if they were not wanting to themselves.

4. If

4. If Christ did goe into the place of the damned, then either in soul or in body, or in his God-head. But his God-head could not descend, because it is every where; and his body was in the grave till the third day; and as for his soul it went not to hell, but presently after his death it went to Paradise, that is, the third Heaven, a place of joy and happinesse, *Luke* 23. [n] 43. which words of Christ must be understood of his manhood, or soul; and not of his God-head.

[n] Nec valet ἀφαιρεθέντος *Smalcii* à priscis emendicatum. Ego dico tibi hodiè (ubi ponatur distinctio) & eris mecum in Paradiso, nempe post *diem Judicii*. Nam evertit hoc, 1. Lectio Syriaca. Ego dico tibi, quia hodiè eris mecum in Paradiso. Et 2 Hodiè, illud salvatoris respondet, quando latronis, &c. Dr *Prid.* Fascic. controvers. Theol. c. 4. de Eccles. Hæc elusio est (inquit *Suarez*) non interpretatio, cùm dicat Christus, petitionem latronis implendam esse, eo ipso die. *Sandford.* de Descens. Christ ad Inferos.

Some think by Paradise no certain place is designed, but that is Paradise where-ever Christ is, and whersoever God may be seen; because therefore the soul of the thief was to follow Christ, and to see God, it is said to be with him in Paradise.

Many modern Interpreters (saith *Sandford de Descensu Christi ad Inferos, l.* 3. *p.* 39) much favour this opinion, and cite *Austin* and *Beda* as Authors of it, *Quam verè ipsi viderint.* He saith he cannot approve this interpretation whosoever is the Author of it; for Christ spake of that Paradise where then he was not. But if Paradise be nothing but the place whence God was seen, when the thief hung on the Crosse he was in Paradise. Paradise is put often for Heaven in the New Testament, 2 *Cor.* 2. 4. *Rev.* 2. 7.

There is an analogy between the first and second *Adam*. The first *Adam* was cast out of Paradise the same day he sinned, therefore the second *Adam* did enter into Heaven the same day he made satisfaction.

Some say, that to descend into hell is a popular kind of speech which sprung from the opinion that was vulgarly conceived of the receptacle of the souls under the earth. As we use to say commonly, that the Sun is under a cloud, because it is a vulgar form of speech, and yet it is far enough from our meaning for all that, to imagine the cloud to be indeed higher than the Sun.

Bishop *Usher* of *Limb. Patrum.* *Loquendum ut vulgus, sentiendum ut sapientes.* Aristot. *in Top.*

Thirdly, Some almost confound this Article with Christs burial, and make one sense of both, because those words *Sheol, Hades, Infernus*, often in Scripture note the grave.

Both many Ancient and Modern Divines have taken Christs descent into hell in that sense. This seems to some to be the reason wherefore the *Nicene* Creed mentions only Christs burial and no descent into hell; and *Athanasius* his Creed, his descending into hell without speaking a word of his burial. Neither *Irenæus, Augustine, Tertullian* nor *Origen*, when they recite the rule of faith, mention Christs descent into hell. *Vide* Rivet. *Cathol. Orthod.*

But this seems not so probable an interpretation,

1. Because *He was buried* goes next before these words, neither can these be added exegetically, because they are obscurer than the former.

2. It is not likely that in so succinct and short a Creed the same Article should be twice put, or the same thing twice said by changing the words. *Vid.* Chamier. *contract.* à Spanh *Tom.* 2. *l.* 5. *c.* 3. & Calv. *Instit. l.* 2. *c.* 16. *Sect.* 8, 9, 10. & Bellarm. *de Christo, l.* 4. *c.* 14.

Fourthly, Some interpret this Article of Christs descending into hell, by his going to the dead, and for a time (*viz.* even to the Resurrection) continuing in the state, and under the dominion of death; and this seems to be the most genuine exposition of all, for it keeps both the propriety of the words, and the distinction of the Articles, and it is drawn from *Peters* words; nor is this opinion urged with any great difficulty. Hell signifieth the state of the dead, the condition of those that are departed this life, common to good and bad, the being out of this Land of the living, when the soul and body are separated, and do no more walk upon the earth to be seen of men, and converse with them.

Of the Hebrew word *Sheol*, and the Greek ἅιδης. See my Hebrew and Greek *Critica*.

The Hebrew, Greek and Latine words for hell, both in the Scripture and other Authours are used for the state of the dead, *Psalm* 89.47,48. *Psalm* 40.3. *Esay* 38.18,19. 1 *Cor.*15.55. *Peters* words, *Acts* 2.24. sufficiently confirm this exposition. The whole state of the dead is called a descent, because although some of the dead ascend into Heaven, yet all which are buried descend into the earth, whence from the first condition of the descent of carkasses the whole other state of the dead is called a descent. To descend often in the *Acts of the Apostles* noteth not a descent from a higher place into a lower, but only a departure from one place into another. Sometimes it signifieth to passe from a lower place to a higher. See *Jud.* 11.37. & 15.11. So *Juvenal*,

——Præcordia pressit
Ille senis, tremulúmque caput descendere jussit
In Cœlum.

Infernus ab inferendo deducitur, eò quod mortui efferantur domo & humo inferantur. Sanfordus *de Descensu Christi ad inferos*, p. 68. *Vide plura ibid.* The Vulgar renders it *Abire*, Act.13.4. *Venire*, Act.18.5. & 27. 5. *Devenire*, Act. 9. 32 *Supervenire*, Act.11.27. & 27.10.

Mr *Nicholson* in his Exposition of the Creed, part 2. Serm. 20. much opposeth this Interpretation. He saith, three Rules are exactly to be observed in the exposition of these words:

1. Distinction of matter.
2. Consequence of order.
3. Propriety of words.

Now this Exposition is contrary to all three. For it is a superfluous, disorderly and ænigmatical iteration. Superfluous, for to die is to come under the common state and condition of the dead. 2. Disorderly, for 'twas no place to mention the power and dominion of death after his burial. 3. Ænigmatical, obscure and improper; for it can not be properly asserted that Christ was under the dominion of death. He saith, Christ did really descend in soul into the place of the damned, and that this sense is most literal, natural and agreeable to the words, no way liable to any Tautology, nor repugnant to the Analogy of faith, consorting with the plain words of Scripture, and testimonies of the ancient Fathers, and the most judicious Divines of later times.

Chap. VII.

Of CHRISTS Exaltation.

Quemadmodum victoris triumphus duplex esse solet, unus quidem in ipso campo, quo hostes prosternit, alter in civitate regia, quo de victoria ante parta, amplissimam gloriæ, affluentiæ, dominationisque mercedem capit: ita & Christus triumphavit dupliciter, primò quidem in ipsa cruce ubi hostes devicit, deinde verò in Resurrectione Ascensioneque: ubi hujusce victoriæ suæ luculentum fructum adeptus est. Sanfordus *de Descensu Christi ad inferos*, *lib.* 4.

Hitherto of Christs humiliation. The first of these kind of actions he did to fulfill his great Offices in his Person consisting of two Natures God-head and Man-hood.

I proceed to the second kind of actions needfull to the same purpose. For if Christ had not overcome his humiliation, but had been overcome of it, then had he not been a perfect Saviour, then had he not been the Son of God, nor the King of *Israel*, for a King, Lord and God must conquer. Now this Glorification is the Exaltation of Christ is that glorious or happy estate which Christ entered after he had wrought the work of our Redemption upon the Crosse. Master *Perkins* on the Creed. Philip. 2. 4. Hebrews 2.7. 1 Pet. 1. 11.

the raising of himself to a most high and honourable estate, for so it is said, *He was to suffer, and to enter into his glory*, that is, that glory which God had appointed for him, and he by submitting himself to such meanness for Gods honours sake, fully deserved for himself and all his members with him. Therefore the Apostle saith, *God hath greatly exalted him*; for this is *the mighty one upon whom God hath laid strength, and he was to divide the spoil with the mighty*, according to *Isaiahs* Prophecy. Now this Glorification of our Saviour (say some) hath three [a] degrees, Resurrection, Ascension, sitting at the right hand of the Father. Four degrees, say *Estey* and others, of which two are past, *viz.* his Resurrection and Ascension, one is present, *viz.* his sitting at Gods right hand, the last is to come, *viz.* his judging of all the world.

[a] *Exaltationis gradus tres fuere, totidem gradibus extremæ humiliationis oppositi: scilicet Resurrectio à mortuis, oppositæ morti, ascensio in Cœlos Descensui in Sepulchrum & ad inferos; & Sessio ad dextram Dei, permansioni in Sepulchro & in statu mortis vel apud inferos.* Ames. *Medul. Theol.* l. 1. c. 23.

For his Resurrection, that is the first degree of his Glory; death had separated his soul from his body, and carried his body for a time prisoner unto the Sepulchre, but it was impossible he should be held of it, saith the Apostle; and therefore God having loosed the sorrows of death did raise him up again no more to return to corruption.

Of this Resurrection we have large proof in the Scriptures, both of the Old and New Testament, the Old *Psalm* 16.10. *Isa.* 53.10.

In the New each of the Evangelists insisteth upon the narration of it, and the Apostles in their Epistles do frequently mention and affirm it, and in their several Sermons declare and publish it unto all the people. See 1 *Pet.* 1.3. *Rom.* 10.9. 1 *Cor.* 15.4. *Matth.* 28.1. describes it thus, *In the end of the Sabbath*, that is, the Jewish Sabbath, which was Saturday, *as it began towards the first day of the week, came Mary Magdalen, and the other Mary to see the Sepulchre, and behold there was a great earthquake*: and *Mark* thus, *Chap.* 16.2. *Early in the morning the first day of the week, they came unto the Sepulchre at the rising of the Sunne.* And *Luke* thus, *Chap.* 24. 1. *Now upon the first day of the weeke very early in the morning they came unto the Sepulchre bringing the spices which they had prepared.* *John* thus, *Chap.* 26. 1. *And the first day of the week cometh Mary Magdalen early when it was yet dark unto the Sepulchre, and seeth the stone taken away from the Sepulchre.* The women when it was very early upon our Lords day in the morning came out of the City, and by that time the Sunne was rising they came to the very Sepulchre and found Christ risen before: For so soon as the morning did peep, and the first day of the week began to shew it self, he reduced his soul unto his body, and raised it up, the Angel at the same time rolling away the stone, and astonishing the keepers, and before the women could come into the Sepulchre he was departed thence. So he was part of three nights and three dayes in the grave, and rose the third day according to that he had foretold. He died upon *Friday* about three of the clock, and was buried that even, and lay in the grave that part of *Friday*, taking the day for the natural day. All *Saturday* he lay in the grave the night and the day. The first day of the week in the morning he lay but a very short space, and in the very beginning of it rose, that it might appear he lay there not out of necessity, but because he thought it fit to stay so long there to make it appear that he was truly dead. The women came and sought him, but were inform'd by the Angels that he was risen, yet could not make

See Dr *Gouge* on Heb. 13.20 Sect. 164. The Resurrection of Christ is affirmed by the Creeds *Apostolical, Nicene, Athanasian*, by the confession of the Churches, as Mr *Rogers* shews in his English Creed.

It is not for nought that the Gospels every one of them are so large in the Demonstration of the truth of Christs Resurrection, by variety of circumstances, and variety of apparitions, and that the Acts are written in effect for no other

end, as *Chrysostome* well observes (*Hom.* 1.) then to prove Christs Resurrection by his powerfull sending of the holy Ghost, by his powerfull endowing them with gifts, miracles, with gifts of more than man-like courage and fortitude, to preach stoutly the Gospel, notwithstanding all opposition, by the glorious successe likewise in their preaching; these are not the works of one that lieth in the power of death. *Garbuts* Demonstrat. of the Resurrection of Christ, *pag.* 7, 8. Sometimes Christ is said to raise himself, as *John* 10. 18. Sometimes his raising is ascribed to God the Father, *Heb* 13. 20. as it was an act of power, so he raised himself; as it was an act of authority, so he was raised by the Father. *Rose*] that is, his body rose, the Godhead could not, the soul did not. *From the dead*] that is, out of the grave. *Estey.*

the

the Apoſtles believe it. This *Peter* did preach *Acts* 2. this *Paul* preached, *Acts* 13. This *Paul* inculcateth 1 *Cor.* 15. and *Peter* in his Epiſtle alſo. It is ſo neceſſary a point of our Chriſtian Faith, that without it all our Faith is vain, and falleth to the ground *David* fore-told it in all the parts of it, as *Peter* interprets him, *Acts* 2. *His ſoul was not left in hell, nor did his body ſee corruption*, that is, putrifie at all. A man conſiſts of two parts, a ſoul and a body; there can be no Reſurrection after the ſeparating of theſe two, unleſſe the ſoul be re-united to the body again, and both lifted up out of the ſtate of death, therefore did the God-head to whom both ſoul and body were united, reſtore the ſoul to the body again, preſerving it from putrifaction, that it might be a fit dwelling place for the ſoul, and ſo having joyned them together, the body roſe and went abroad, and ſhew'd it ſelf to the Apoſtles, no longer a weak, feeble, mortal and corruptible body, but a glorious, impaſſible, incorruptible and moſt beautifull body; for it loſt all its imperfections in the grave. And this Reſurrection fell upon the third day after his death, as himſelf ſaid, *John* 2. 18. the third day he ſhould riſe. The day began as we ordinarily account, howſoever perhaps by ſpecial inſtitution the Sabbaths may be accounted to have begun otherwiſe, at the peep of the morning, when men begin to ſtirre about buſineſſe, then did Chriſt ſtirre alſo; he was to lie no longer than the firſt day of the week, becauſe he intended to challenge that day to himſelf to be the Lords-day, and the Chriſtian Sabbath, whence it came in proceſſe of time to have that name; before the third day he was not to riſe, that he might ſhew himſelf truly dead, and ſtay a ſufficient while under the arreſt of death for the accompliſhment of our ſatisfaction. Now this Reſurrection was performed by the power of his Deity; for all the while that he continued dead, his ſoul and body were both united to the God-head, as it were a ſword pulled out of the ſcabberd, which the man holdeth ſtill one in one hand, the other in the other, and ſo can eaſily put the ſame together again. For the Apoſtle ſaith, *Rom.* 1, 4. *He was declared to be the Sonne of God with power according to the Spirit of ſanctification by the reſurrection of the dead*, that is, by that his Reſurrection, which is virtually the Reſurrection of all, ſeeing by vertue thereof all his people riſe to glory. Therefore is he termed, *The firſt fruits of them that die*, 1 Cor. 5, 16. *And the firſt begotten from the dead*, Col. 1. 18. becauſe by vertue of his Reſurrection, the Saints riſe to glory, and enjoy from him the prerogative of overcoming death, as the firſt fruits ſanctifie the lump, and as the firſt-born hath the priviledge above all the children. In time ſome roſe before him, but in vertue none, for all that roſe did riſe by the efficacy and merit of him, and his riſing again.

Reſurrectio Chriſti fuit totius humanæ naturæ, quæ antea per mortem ceciderat. Reſpectu animæ fuit ab inferis, vel à ſtatu & Dominio mortis, cui anima, pronæ pars erat humanæ naturæ, fuit ſubjecta. Reſpectu corporis fuit à mortuis & ſepulchro. Ames. *Medul. Theol. l.* 1. *c.* 23.

It was the cuſtome of the primitive Chriſtians when they met one another, to utter theſe words, *Chriſtus reſurrexit*, Chriſt is riſen. Matth. 16. 21. & 20. 19. See Luke 24. 21. 1 Cor. 15. 4.

There be at this day who affirm, That Chriſts body is in the Sunne, an old hereſie of the *Manichees*, who affirmed, That Chriſt in his Aſcenſion left his body in the Sunne, taking their ground for it from *Pſal.* 19. 5. *He ſet his tabernacle in the Sunne.* That is a poor ſhift of the *Polonians* in their Catechiſme to avoid that Text, *John* 2. 19. for Chriſts raiſing himſelf from the dead, they ſay, *Græca vox* ἐγερῶ, *quæ eſt reddita Latinè* excitabo *poteſt reddi* erigam; *Unde ſenſus erit, Chriſtum a Deo excitatum ex mortuis, ſuum corpus erexiſſe. Beza* doth render it *erigam*, as the Vulgar *excitabo*, but the ſenſe is the ſame.

And this Reſurrection was neceſſary for divers purpoſes:

1. To make way for his farther Glorification, that he might reign as Lord of Lords, and King of Kings; for he could not have poſſeſſed fulneſſe of Glory had he been ſtill in the Sepulchre. The ſoul indeed might have been perfectly glorified, but whole Chriſt could not have been fully glorified, if the body had not riſen to partake of the glory of Heaven with the ſoul. Now ſeeing the body was helpfull to, and in the performance of the work of Redemption, ſuffering great abaſement, it was not equal that it ſhould be any longer deprived of the reward when once Juſtice was fully ſatisfied upon it.

It was neceſſary alſo to fulfill the Prophecies and Types that went before. *Davids* Prophecy *Peter* preſſeth, *Thou wilt not ſuffer thy holy one to ſee corruption.* The type of *Jonah* our Saviour telleth of, *Matth.* 12. 40. and both were to be accompliſhed.

Laſtly,

Lastly, It was necessary for the confirmation of our Faith, that we might be assured he was the Son of God, and had perfectly accomplished this great work he undertook, therefore *Paul* saith, *Rom.*4.25. *That he rose again for our Justification*; that is, to declare and prove that he had perfectly fulfilled all that was necessary to satisfie for our sins, and *to procure for us*, as the Apostle calleth it *everlasting righteousnesse*. When the Surety is apprehended for the Debtor, there is no getting out of the Creditors hand, till he have discharged the whole debt; therefore when the Surety gets out of prison and is at large, the debt is fully satisfied; so it is in this case, so that we could not have rested upon him as a full and perfect Saviour, if he had not risen, but now our faith doth evidently acknowledge him to be a perfect Saviour, and hath full assurance to ground upon, since in him salvation is to be had. And for the end and use of this Resurrection, it was to quicken our soul, first that we might rise to newnesse of life, as the Apostle St *Peter* saith, and strength to quicken our mortal bodies too, 1 *Pet.*4.5. *that the Head being risen the members might rise with him.*

The Philosophers scoffed at it, the *Sadducees* denied it, the *Jews* persecuted those which asserted it. See *Matth.*28.13. The *Sadduce* shall arise in that body in which he denied the resurrection of the body; and with his bodily eyes see the errour of his soul. Dr *Holyday* on 1 *Cor.*15.20.

The Resurrection of Christ should work on us so that we should live to him, 2 *Cor.*5.15. *Ephes.*1.19,20. and that four wayes.

From the knowledge of his Resurrection we should be assured

1. That the Lord will raise the Church or us out of our lowest afflictions, *Hos.*6.2. *Isa.*26.19. *Ezek.*37.14. and that should ingage us to improve all our power for him.

2. That Christ hath likewise power to raise up our soules to spirituall life as our first rising is by the life of Christ, as he recovered his life, so the increase of it is by the improvement of his Resurrection by Faith, *Phil.*3.10. *Rom.*6.4,5.

3. It assures us of the Resurrection of our bodies, *Rom.*8.11. 1 *Cor.*15. *John* 11.24.

4. Of an inheritance and glorious estate, 1 *Pet.*1.3,4.

Now you have the Doctrine of the Resurrection, as the Scriptures deliver the same.

The second Degree of Christs Glorification is his Ascension, which was a change of place, a transferring of his glorified body and soul into the upper Region of the world out of this lower room thereof. A body cannot be in more places than one, because it is circumscriptible, and our Saviours body though glorified, retaineth yet still the nature of a body, though it have laid aside all the natural imperfections of a body; and therefore our Saviours body could of it self move upward, because it was rid of that grosse weightinesse which doth always accompany a natural compound body. Now this Ascension of our Saviour is in Scripture often related, two of the Evangelists tell of it, and St *Luke* again in the *Acts of the Apostles*. St *Mark* hath it thus, *Chap.* 16.19. *He was received up into Heaven.* St *Luke* thus, *Chap.*24.51. *He was parted from them, and caught up into Heaven.* Again in *Acts* 1.9,10 11. *While he spake thus he was taken up, and a Cloud received him out of their sight.* Now this Ascension befell fourty dayes

Christ is the fountain of our supernaturall life, *John* 14.19.

We should labour to know Christs Resurrection, not onely historically and dogmatically, but experimentally, Phil.3.19. See Col.3.1. Rom.6.4.

Christ ascended,

1. To prepare a place for us, John 14.4.

2. To send down the holy Ghost into the hearts of his servants,

4. To make

John 16.7. & 7.39. Ephes.4.8. 3. To triumph over Sinne, Death, Hell, the Devil, Ephes.4.8. Intercession for us, Rom.8.34. But the principall cause of his lifting up was the power of the Deity, Act. 2.33. & 5.31. Why was he taken up in a cloud? The Law was given in a cloud; there was a cloud in the Tabernacle and Temple, and to Christ was taken up in a cloud, to shew, that we should not be inquisitive into that which God would have kept secret. *Aquinas* saith, That as he was fourty hours in the grave to shew the truth of his Passion; so he ascended fourty dayes after his Resurrection, to shew the truth of his Resurrection. He ascended from the Mount of *Olives*, Act.1.12. near which he had his bitter Agony in the Garden, Luke 22.39. that thence he might also take the rise of his Exaltation. But that the print of his feet should be there seen to this day whence he ascended, we leave that to the Papists to believe if they be so sottish. See *Lithgows* nineteen yeares Travel, *part.* 6. *pag.* 283. And Doctor *Heylins* Summe of Christian Theology, *Artic.* 7. *pag.* 268.

after

after his Resurrection, *Acts* 1. 3. when he had conversed with them, and informed them of all things necessary for their Apostolical function, both that he might thus confer with them of all such necessary things, and that by often shewing himself he might give sufficient and undeniable proof of his Resurrection. And after this was done S. *Luke* telleth how an Angel spake to them about it, and told them of his returning again, and that the Heavens should contain him till the time appointed.

Thus did he fulfill the Prophecy that went before concerning this matter, for *David* had said long before, *Psalm* 68. 18. *Thou hast ascended up on high, thou hast led captivity captive, thou hast given gifts unto men.* This was also typed by the High-priests entring into the most holy place upon the atonement day after the Sacrifice of expiation offered, therefore Christ the true High-priest entered into the holy place not made with hands, even into very Heaven, there to appear before God for us, *Heb.* 6. 20. & 7. 26. & 8. 4. *Enochs* translation, *Josephs* exaltation after his imprisonment; *Eliahs* carrying up to Heaven in a fiery chariot, and *Solomons* crowning were also types of Christs Ascension. The cause of his ascending was, because the earth was no fit place for a person so glorious to abide in, for either he must shew forth this glory of his, and then men could not have endured to converse with him: or else he must not shew it forth, and then he had depriued himself of his deserved glory. Wherefore it was necessary that he should betake himself to a place and company capable of that glory, even into the highest Heavens, where he might enjoy and declare that infinite great glory which his Father was to bestow upon him for a reward of his sufferings. And this his Ascension was even a taking possession of that glorious estate for us, that we might be fully assured of his drawing us his members after him, that at last in due time we might be where he is to behold his glory; and therefore he told his Disciples, *That he went to prepare a place for them*, and that in the fit season he would return again to take them with him, that head and body might be both together. And in the mean space this his Ascension is become a means of drawing our hearts after him to a longing desire of being with him, that *we might set our affections on things above where Christ our Head is.* For seeing Christ our Lord did leave earth to go into Heaven, it is evident that earth is a far meaner place, and Heaven a far more excellent. Wherefore it is necessary for us to raise up our hearts to that which is the most happy place and state.

Now the third Degree of his Glorification follows, that is, *His sitting down at the right hand of his Father*, whereof many Scriptures also make mention, *Heb.* 10. 12. & 1. 3. & 12. 2. & 8. 1. *Ephes.* 1. 20. Now this is a figurative kind of speech, and denoteth the high advancement of his humanity next to the Divinity above all other creatures, both in respect of admirable gifts and boundlesse authority. For to be at Gods right hand signifieth a state of excellent glory, as he that is next the King in honour standeth or sitteth at his right hand, *Gen.* 48. 18. 1 *Kings* 2. 19. *Psalm* 45. 9. *Matth.* 20. 20, 21. This is called, *A sitting at the right hand of the Majesty on high*, it is the *dwelling of the fulnesse of the God-head in him bodily*, in that very body of Christ the God-head hath poured forth all sorts of excellencies, as much as a creature is possibly capable of, and he is actually invested with all power in Heaven and Earth. Christ hath a Name above all names farre above all Principalities, and Powers, and Thrones, and Dominions. Where he must abide, *till he make all his enemies his footstool.* Our Lord Jesus Christ is adorned with more abundance of Wisdome, Power, Goodnesse, Love, Joy, Mercy, Holinesse, and whatsoever qualities tend to make him in whom they are excellent, glorious and happy, than all the creatures of God laid together, so that all the heavenly Army worship and adore him, and cast themselves down at his feet, and are most ready to yeeld him absolute and

Sedere ad dextram Diophrasis non est propria, sed metaphorica. Christus cum summum honorem, tum summum imperium designat.

Metaphora desumpta est a consuetudine Regum &c. Principum, qui eos, quos dextram suam collocare sensu, quibus proximum se cum dignum, non secus ac sinistram indignum censent. 1 Reg. 2. 19. Mat. 20. 21. Vtraq; pars sessionis evidens est ex Scriptura. Prior de gloria Eph. 1. 20. *Altera de Imperio & Regni administratione,* Phil. 2. 9. 1. & Eph. 2. 21, 22. *Altingius.*

perfect

perfect obedience, knowing him to be preferred by his Father to that Dignity. That so he might receive a most ample reward for that exceeding great abasement to the lower parts of the earth, to which he did voluntarily submit himself for his Fathers glory sake, and that he might become a fit Head and King to his Church, able to guide and rule them at all times, and to subdue all their and his enemies under him and them. *Dan.*2.44. & 7.14,27. *Mark* 14.62. *Rom.*8.3. *Ephes.*1.21,22.

The fitting of Christ at the right hand of the Father is the highest and supream degree of his Exaltation,

wherein he hath received of the Father excellent Glory, Dignity, Power and Rule, and is actually made the Head of his Church, and Lord, and Ruler of all things both in Heaven and Earth.

Mr *Paget* in the second part of his Meditations of Death, Chapter 2d saith, From every state of Christ, from each Nature, from every Office, and from every act of each Office there is a ground of comfort for the strengthening of faith in the promises of God.

I should now speak of Christs judging the quick and dead at his second coming, which some Divines make the last Degree of his Glory; but there will be a fitter place to handle that elsewhere. I shall therefore in the next place draw some usefull Corollaries from the Glorification of our blessed Saviour.

FIRST, We must labour so seriously to contemplate this unutterable glory of our Head Christ Jesus, till we be translated into the same Image from glory to glory, endeavouring to shew forth the power of his Resurrection and Ascension in rising to newnesse of life, and in ascending up on high in our desires and affections. We must be raised up together with him, and with him sit together in heavenly places. If the Resurrection of Christ have not a powerfull impression on our souls, to make us rise out of the filthy grave and rotten Sepulchre of a wicked life to a holy and godly conversation: If his Ascension and sitting at his Fathers right hand, have not a like powerfull impression upon our souls to raise us up to all heavenlinesse of minde, making us in desire and will, even as it were to ascend after him, and sit there with him; the bare saying, that we believe these Articles, shall little avail to our happinesse. I beseech you therefore, let us all endeavour to make a practical use of these heavenly and supernatural truths which are revealed to us. Christ is risen, say to thy self, why do not I rise with him from all loosnesse, vanity, wickednesse, uncleannesse, injustice and abominable lusts? Christ is ascended and hath taken his place in Heaven, Why do not I cast off all earthly base affections, and lift up my soul and aspire to that high place? We say we love Christ, and that we are his members, let us shew our love to him, and union with him by being thus made conformable to his Resurrection and Ascension. Yea let us long for his appearance, and thirst after the great day, when he shall come to judge the quick and dead. What good wife would not often long for the coming of her absent husband, and for her going to partake with him in his state of glory? This world is a dung-hill, and all the things in it are baser, compared to that estate of Christ, than dirt and dung compared to gold. O let us shew that we know and believe these things by filling our souls with holy and heavenly desires and affections! Contemplate our Lord Jesus Christ rising out of the grave, contemplate his ascending up to his Father; contemplate him sitting at the right hand of his Father; contemplate him coming to Judgement, till these things have banished all love of sinne in thee, all earthlinesse of Spirit, and made thee in some measure like unto him in these things. If the Spirit of grace and glory rest upon us, it will thus glorifie us and raise us up. A Christian man is not glorious, because he hath obtained more outward preferment or wealth, but because he hath obtained a more effectual and working knowledge of Christ his Head, and is made more and more suitable to the spiritual glory of such a Mediatour. Hitherto should our chief desires and endeavours runne. What do we musing, tiring and tormenting our selves in studying earthly things, nay evil and sinfull things? Do these studies

If we have so much benefit by Christs acting and suffering for us on earth, by Christ humbled, what have we by Christ exalted *John* 16.7. He is present spiritually still with us here, and acts in Heaven also for us.

and cogitations accord with the heavenly Nature, which our blessed Saviour maketh them partakers of, that are ingrafted into him by Faith, and enlivened by the mighty work of his Spirit? In vain do we call our selves Christians, and look to be brought to that glorious estate, whereto he hath already assigned all true Christians, if we do not shew our selves thus in our measure for the present glorified with Christ.

Christ being possessed of glory and happinesse, it should much confirm our hope and expectation of glory, *Job* 19.25,26,27. *John* 1.18.

Reasons:

1. Because he is gone before as our Head, and to take possession for us, *Heb.* 6. 19,20.

2. It shews, That his work of Redemption prospers, and removes all objections. See 1 *Cor.*15.

3. He is a patern to us, his Death, Resurrection and Ascension the cause of ours, *John* 17.19. *Because I live, you live also.*

But secondly, Let this thought make us to loath our sinnes, and heartily to lament them when we consider of them, because they offend so great and wonderfull a Person that is so highly advanced over all, and withall so good and glorious, and one that hath done so much for us, and doth so particularly know and observe us and all our actions. *That Lord of Lords, and King of Kings, that only blessed Potentate who inhabiteth eternity, who dwelleth in that light which is inaccessible, whom no creature saw nor can see.* This eminent Person he seeth us at all times, in all places and companies; he is a witnesse of all our actions that shall be the Judge; he taketh particular and precise notice of our whole carriage. O shall we dare to offend his pure and glorious eyes with things so abominable to him, as those must needs be, for which himself was put to suffer such things as he did suffer before he entred into his glory! Do we not think that Christ hateth sinne with a most perfect hatred, and shall not we strive to conforme our selves to him, and to please him that is so incomparably much greater than all other creatures? Do but think what a one our Lord is, and how displeasing sinne is in his sight, and then it is not possible for us to love it, if we either love our selves or him. And it is a sure truth, that God will sanctifie these Meditations to such, as will exercise themselves therein, to beat down sinne in them, and to work an hatred of it in their souls. Oh that each of us could retire our selves often from the world, and put himself in mind of Christs glory, and say to himself, if I follow voluptuousnesse, and give my self to wantonnesse, drunkennesse, gaming, idlenesse, riot or unthriftinesse, these are the things that glorious Saviour of mankind abhorreth, and shall I dare to provoke him against me? We are carefull to shun those things which we know will offend great men in the world, not alone Kings and Princes, but men of inferiour rank, that are of place in the Countreys where we dwell, and shall we not avoid that which will displease him, whose greatnesse is so great that all height set in balance with his is meer meannesse, baseneſse and contemptiblenesse? Admonish thy self often of this point; beseech him that knows how loathsome sinne is to himself, to make it abominable to thee for his sake, and this will cause thee to loath it. The true knowledge of Christ, to conceive him to be so exceeding excellent as he is, will force any reasonable creature to study to please him, and to cast away far from him all that will provoke him, and that is all sinne and wickednesse, for that his soul hateth, and then is our leaving of sinne, and casting away evil deeds truly acceptable to him, when it hath its original in this knowledge of him, and love to him.

Thirdly, This glory of Christ following his sufferings must become a pillar to our Faith, and a sure Argument to make us trust perfectly upon him, and him alone. For is he not able to the utmost to save those which come unto God by him, hath he not made it more than manifest, that he hath fully satisfied his Fathers justice, and answered for our sins? He bare the sins of mankind even of the world, as the

Scripture

Scripture speaketh indefinitely, that no man should through unbelief exclude himself. I say, he bare all the sins of men upon his body on the Tree, there he undertook to offer up a perpetual Sacrifice, and to make an atonement to his Father for us.

Now you see him no more in an Agony, no more crucified, no longer lying in the Grave, but entred into his Glory. O rest upon him, rest upon him, rest upon him perfectly! How many, how great soever those sinnes be that you have committed, for his entring into Glory maketh it manifest, that he hath satisfied for them all to the full, and if you renounce your selves, and all other merits, he can and will cause them all to be pardoned and blotted out of the Debt-book of his heavenly Father. If we can go to Christ for pardon of sinne, he is so glorified that his Intercession applying his Redemption to us, shall surely make us safe. To him therefore runne, on him cast thy self, on him relie for the plenary and certain remission of all thy sinnes, all aggravations of them notwithstanding; yea go to him and rest upon him for power against them all, and for strength to overcome them, and to vanquish all Satans temptations, and to make thee a perfect conquerour; for this glory hath he received as the Head of the Church for the use and benefit of his Church, and of all and each of those in his Church that shall seek to him, and believe in him. He will justifie, he will sanctifie, he will save. He can doe it perfectly, he will doe it certainly, onely so that we rest upon him for it, and seek to and call upon him for it. All that call upon the the Name the Lord shall be saved; that long and desire to be saved, and do trust in him, and cry to him to be saved from the guilt, power, punishment of their sinnes, shall be saved; for therefore hath he ascended, and is glorified that he might become a perfect Saviour to his Church. If he had not entred into Glory by sufferings, we should have had no benefit by his Glorification, but because he did in this manner conveigh himself to Glory, therefore is he become a Captain of our Salvation, as the Author to the *Hebrews* speaketh. Let us runne to him in all our fears, doubts, temptations, weaknesses; for doth not the Scripture tell, *that he hath received gifts for men?* even gifts to bestow upon men, not to keep to himself alone, but with a liberal hand to distribute unto men, yea even *to the rebellious* that God might dwell among them? Cleave to Christ, rest on him, stay upon him; he should lose the glory of his glory, the subordinate use of his glory, if he did not save them from whom he did both so suffer, and so enter into his glory.

He received a personal glory at his Ascension, his body is called a glorified body, Phil. 3.21. See Psal. 110. ult. Phil 2.8,9. 1 Pet. 1.11. Isa.53.ult.

Again, Let all the Saints learne to adore, admire, honour, love, serve, obey this glorious Person, this surpassing excellent Person, the Mediator God and Man, even the man whom God hath so exalted, let us see him by Faith, as they by sight see him in Heaven, that we may honour, praise, magnifie and exalt him as they doe, and obey him, submit our selves to him in our measure as they. Faith, Faith must be our guide, we see not Christ with this mortal eye, we must see him by the eye of Faith. I meane by a lively and full apprehension and perswasion of this his glorious being which the Scripture doth set forth before our eyes; and if we unfeignedly and undoubtedly believe that he is such an one, the great glory whereunto he is entred will

We should love Christ not *amore concupiscentiæ*, but *amicitiæ*, not for some good we hope to get by him, but for the good that is in him. *Cant.* 1.7.

and 5.16. *Phil.* 3.8. *Meretricius amor est plus annulum amare quam Sponsum.* August. Motives. 1. God loves him above all, Isa. 42.1. He loves his creatures with a common love, his Saints with a peculiar love, some of them above others, Christ above all. 2. Else we shall come under that dreadfull curse, 1 *Corinth* 16.22. 3. The greatest act of Gods love to you was in giving Christ. *John* 3.16. 4. All the excellencies of his benefits do flow from him, satisfaction was given to God in his sufferings, because of the excellency of his Person, *Acts* 20.28. and all his prayers are effectual, because of that also *Heb.* 7.25,26. 5. All your benefits which you have by Christ depend upon your interest in his Person, 1 *John* 5.12. 6. Christ loves your Persons, he loved you when enemies. We should love him with all kinds of love, of desire, complacency, benevolence, and wish the highest degree of it, above all things. Christ makes variety of applications to the souls of sinners. *Cupit amari*, saith one.

make us to glorifie him, highly to eſteem of him, devoutly to worſhip, to bow the knees of our ſoul alwayes, and of our body on fit ſeaſons to him, and to count it our happineſſe to be ſubject unto a Perſon ſo highly advanced by God. This is the whole work of thoſe immortal and bleſſed Spirits which are nigh unto him, becauſe their knowledge is more full and perfect too; but the more we informe our ſelves of the excellency of Chriſt, the more ſhall our ſouls ſtoop to him, and the more ſhall we eſteem it not our duty alone, but our felicity to be at his command. God is aſcended, our Lord Jeſus is aſcended with the joyfull voice of all Saints and Angels, which with a divine and heavenly muſick entertain him there, they ſing, *All honour be unto the Lamb*, let our ſouls ſing for ever; let us caſt our ſelves down before him, let us exalt his great and glorious Name, let our hearts, tongues and lives confeſſe to him, that he is the Lord of Glory to whom all Glory is to be given, that by glorifying him we may glorifie the Father that ſent him; for, *He that honours not the Sonne, doth not neither honour the Father.*

Chriſtians in the Goſpel ſhould look on Chriſt as aſcended.

Chriſt glorified hath not laid down any of his Offices:

Firſt, Becauſe certaine acts of Office are to be perſormed in Heaven, *John* 14.2.

Secondly, Chriſt hath not yet given up his Kingdome to his Father; 1 *Cor.* 15.24.

Thirdly, It appears by enumeration of the ſeveral acts that Chriſt performs as Mediator in Heaven in reference to each of his Offices:

I. To his Prophetical, ſo

1. He gives gifts to men, furniſheth them with abilities for the Churches ſervice, *Epheſ.*4.11,12.

2. He ſends them forth, and will uphold them, *Revel.*1.16. the Witneſſes ſhall propheſie till they have finiſht their Teſtimony.

3. He takes the meaſure of the truths taught, *Ezek.*40.3. his buſineſſe is to refine doctrines.

4. He concurs with his Meſſengers in their Miniſtry, 2 *Cor.* 5.12. & 31.2. *Iſa.*57.18, *Heb.*12.24,25.

5. When ungodly men prevail againſt any, the Lord raiſeth up others in their ſpirit and power.

II. To his Prieſtly Office, ſo

1. As a publick perſon he repreſents your perſons, *Heb.* 9.24. See *Exod.*28. 12,29. by this means you are made accepted, *Eph.*1.6. 2. You have a memorial, *Pſalm* 112.6. God is alwayes mindfull of you.

2. The High-prieſt was to ſprinkle the blood before the Mercy-ſeat, *Lev.*16. 15. Chriſt offers there the price of his own bloud, whereby you obtain Mercy, and have it continued, for the blood was carried into the holy place to abide alwayes before the Lord.

3. He hath taken poſſeſſion for you as your Prieſt; this gives actual right, as the price paid, a meritorious right.

4. He is careſull to receive your ſervices, *Lev.*1.1,2. to ſanctifie them, *Exod.* 28.3. *Rev.*8.3,4. and to offer them to his Father; the ſmoke of the incenſe comes up out of the Angels hand.

III. To his Kingly Office, *Mat.*28.18. *Eph.* 1.21,22.

1. In his preſent diſpenſations:

1. In protecting his people from danger, *Iſa.*4.5. *Mic.*5.5.

2. In preſerving his Truths and Ordinances, *Rev.*14.1,2.

3. By confounding his enemies.

2. In his preparations for the time to come:

1. He prepares Grace for his people, *Col.*3.3. 1 *John* 5.11.

2. Prepares Prayers for them, *Luke* 21.31,32.

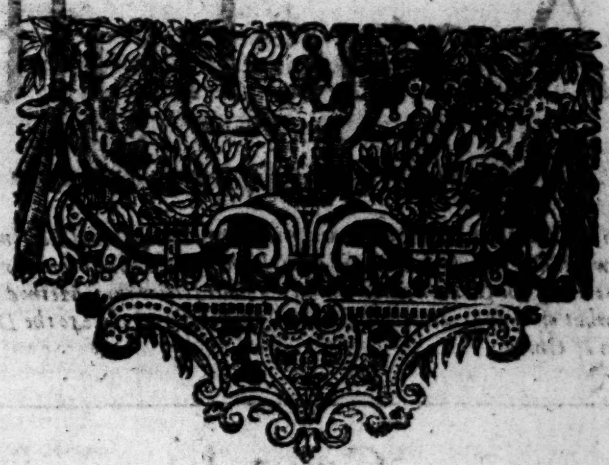
3. Prepares Glory for them, 1 *Cor.*2.9. *John* 14.2.

Gods

Gods people should exercise Faith on Christ as glorified, and in Office in Heaven.

1. An act of perswasion, that he takes care of them still.
2. Of reliance for thy self and the Church, 1 *John* 2.2. *Psalm* 55.22.
3. Look upon none but Christ, *Prov.* 3.5.
4. Quiet thy soul in trouble, *Psalm* 127.2.
5. Triumph over dangers.

The End of the fifth Book.



THE

THE SIXTH BOOK. OF THE CHVRCH

The Spouse of CHRIST, And Antichrist

The great Enemy of CHRIST.

Having handled the Work of Redemption in the Nature and Person of it, I should now speak of the Application of it by the holy Ghost. But because many Divines do treat of the Church after Christ, I shall follow that Method, and likewise speak somewhat of that great Adversary of Christ before I come to the Doctrine of the Application of Christ.

CHAP. I.

Of the Church of CHRIST.

THe principal matter required of our parts in the Apostles Creed, is, to believe things concerning God and the Church. God is the first Object of our Faith, we must know and believe in him so far as he is revealed in his Natures, Properties and Works. *Malè vivitur, si de Deo non benè creditur.* August. *de civit. Dei lib.* 5. *cap.* 10. After Articles concerning the several Persons in the Trinity, followeth this, *I believe the Catholick Church.* This was added to the former (saith *August. Enchirid. cap.* 56.) upon special consideration. For the right order of a confession did require, that after

after the Trinity the Church ſhould be mentioned, as the houſe after the owner, the Temple after God, and the City after the builder. And he cannot have God for his Father, which hath not the Church for his Mother.

1. The Act of Faith, in theſe words (tacitly implyed) *I believe.*
2. The Object of this Faith, *the Church*, deſcribed by two Properties, *viz.*
   1. *Sanctity*, in that it is called *Holy.*
   2. *Univerſality*, in that it is ſtiled *Catholick.*

Concerning the Act of this Faith [*I believe*] though it be not prefixed to the beginning of this Article, as neither to the reſt which follow it; yet it is to be underſtood; the former [*I believe*] which precedes the Article of the holy Ghoſt, communicating it ſelf to this and the ſubſequent, and that chiefly for two Reaſons:

The one to teach us, that the principal object of our Faith is God himſelf, conſidered in Unity of Eſſence, and Trinity of Perſons, and therefore to each of the Perſons, there is either a [*Believe*] prefixed, or the particle *(in)* ſet before, to ſhew that on them we are to build the certainty and aſſurance of our hope; but as for theſe Articles of the *Church*, *The forgiveneſſe of ſins*, *The reſurrection of the body*, and the like, they being creatures are but the ſecondary objects of our Faith, not to be truſted upon immediately in themſelves, and therefore have not a *Credo*, a [*Believe*] apart to themſelves, but prefixt to one of the Perſons, *I believe in the holy Ghoſt.*

Dr *Chaloners Credo Eccleſiam Catholicam*, Sect. 2.

The other, to ſet out and divide by this means unto every of the Perſons a ſpecial work, Creation to the Father, Redemption to the Son, Sanctification to the holy Ghoſt.

Queſtion is made, What the words are which are to be ſupplied in this Article, *The holy Catholick Church*, whether *I believe*, or *I believe in*? *I believe*, as is generally determined by the Orthodox.

The Papiſts ſay, we muſt believe in the Church, and the Rhemiſh Teſtament is for it upon 1 Tim. 3. after a ſort we are to believe in the Church, ſaith *Bellarmine.* Sciendum (inquit *Auguſtinus*, Serm. 131. de tempore) quod Eccleſiam credere, non in Eccleſiam credere debemus: quia Eccleſia non

Kahal in Hebrew ordinarily tranſlated ἐκκλησία by the *LXX.* Interpreters about 70. times, (See Mr *Lawſons Politica Sacra & Civilis*, cap. 13.) and by the Writers of the New Teſtament, whence the Latine *Eccleſia*, ſometimes *Synagoga*, is taken for an Aſſembly or Congregation, and that ſometimes in the evil part for an Aſſembly of wicked men, as *Gen.* 49. 6. *Pſal* 26. 5. ſometimes in the good ſenſe for an Aſſembly of men gathered together for a holy or civil uſe or end, *Nehem.* 5. 13 1 *Sam.* 17. 47. 1 *Chron.* 13. 2. *Deut.* 23. 1, 2, 3. *Pſalm* 8. 22, 23. *Gnedah* or *Hedah* ordinarily tranſlated *Synagoga*, doth alſo ſignifie an Aſſembly or Congregation gathered at ſet houres and places appointed. Sometimes it notes a rebellious, tumultuous and evil Aſſembly, *Pſalm* 106. 17, 18. *Numb.* 16. 48. and ſometimes an orderly and lawfull Congregation, as *Pſalm* 1. 5. *Jerem.* 30. 20. *Exod.* 12. 19, 47. *Gnedah* ſignifieth ſomething more noble than *Kahal*, as being the ſpecial. *Eccleſia* in prophane Authors ſignifieth an Aſſembly of Citizens, which by the voice of the Crier was called from their domeſtick affairs, and the reſt of the multitude to hear the ſentence of the Senate: ſo it is all one with *Concio*, which is derived * *a ciendo*, becauſe all were called by publick Edict into

---

eſt Deus, ſed domus Dei. Si dicatur in ſanctam Eccleſiam Catholicam, fides noſtra refertur ad finem qui ſanctificat Eccleſiam, ut ſit ſenſus, *Credo in Spiritum ſanctum ſanctificantem Eccleſiam*: ſed melius eſt, ut non ponatur ibi *In*, ſed ſimpliciter dicatur ſanctam Eccleſiam Catholicam, ſicut etiam *Leo* Papa dicit. *Aquin.* 2a, 2æ. Quæſt. 1. Artic. 9. Vide *Calvin.* Inſtitut. lib. 4. cap. 1. Ex *Gataberi* Cinnum, lib. 2. cap. 20. Vide *Seldenum* de Synod. vet. Ebr. cap. 9. pag 275, 276. Et *Whitakeri* controverſ. 2. de Eccleſ. Quæſt. 6. cap. 2. Ἐκκλησία à verbo ἐκκαλεῖν dictam eſſe, uti *concionem*, à *concio*, hoc eſt, *convoco*, uſque adeò notum eſt, ut vix commemorari debeat. Nimirum is mos erat olim in civitatibus, in quibus ſumma poteſtas penes populum erat, ut vel juſſu Magiſtratuum, vel alio inſtituto publico, non optimates tantùm, ſed etiam plebs è privatis ædibus evocaretur, atque convenirent, ſeu in plateam publicam, ſeu in Templum aliquod, aut in alium quemvis locum, ut de iis deliberaret quæ ad rempublicam pertinerent. Id factitarum olim *Athenis* & *Romæ*, & ubicunque ſui juris populus de legibus vel figendis, vel refigendis, de pace conſtituenda, de bello decernendo, deque tribuendis vel pœnis, vel præmiis pro imperio ſtatuere potuit: univerſis enim populus, eo modo, eúmque in finem convocatus, Ἐκκλησία apud Græcos, *Concio* verò apud Romanos appellabatur. Atque ex iis conventibus Reipublicæ cauſa conſtituris, vox manavit ad omnes alios cœtus, quæcunque de cauſa fierent, ſacra ſcilicet, vel profana. Theſ. Theol. *Salmur.* parte tertia de Eccleſia. * *Orſ.* l. 18. c. 7. Syriack, *Terræ admodum commota ſunt.* See Mr *Hudſons* Vindication, c. 1. *Vide* Meſtrezat de L'egliſe. c. 2.

the

the Assembly. In the New Testament it is once taken for a disorderly and confused Assembly, *Acts* 19.32,39,40. But that one place excepted, it is ever taken for a multitude or society, with a disposition or relation to Religion. And so it notes,

1. The company of all the faithfull, *Matth.*16.18. *Ephes.*1.21,22. & 4.16.& 5.25,26. *Col.*1.18,24. *Ephes.*5.27,32. It is also taken indefinitely for every multitude and society of believers in Christ, *Acts* 2.47. *Gal.*1.13. 1 *Cor.*15.9. & 12.20. *Acts* 5.11. & 8.1.

That is a good description of a Church, Act 6.2. Multitude, that is the *genus*, or matter of it, the difference or form of Disciples. See *Acts* 11.26.

2. More particularly it signifieth any Assembly gathered together for the worship of God, *Acts* 9.31. & 14.23. 1 *Cor.*11.16.

The reasons why the first Translators of the Bible into English in these later times did avoid the name *Church*, and in stead thereof used Congregation, do seem to have been these two. The first, because Church or Kirk being derived from the Greek Κυριακὸν, doth more properly signifie the place of meeting, than the Congregation it self, which is meant by *Ecclesia*: and therefore the word Congregation thought to be the fitter translation. The second, because the Papists had abused the word *Church*, whether it were generally used, to signifie the *Romish* Church; or particularly, to import the *Romish* Clergy. For when the people understood, that by Church was meant the company of men professing the faith of Christ, the name *Church* is every where used, as the translation of *Ecclesia*. B. *Down.* Defence of his Serm. *l.*2 *c.*6.

The Independents both here and in *New-England* are both known by the name of Congregational men, so called from this their first principle, *That the Scripture owns no visible Church, but one Congregation.* Mr *Pools Quo Warranto*, Chap. 2.

Ecclesia Christi est cœtus hominum Evangelium Christi profitentium, in quo per Ministros ad hoc vocatos, Evangelii doctrina pure traditur, & Sacramenta ex Dei verbo administrantur. *Beza* Epist.24. Vide *Bellarm.* de Eccles. milit.cap.11. Ecclesia prout dicta est ab evocando, conventum & congionem evocatam denotat. Unde Christi Ecclesia cœtus est hominum è turba reliquorum mortalium evocatus ad vitam æternam.

The Church in its primary signification may be defined, A multitude or society of faithfull men called out of all mankinde corrupted, by the Ministry of the Word according to the good pleasure of God, united as living members to Christ their Head, and in him partaking of grace in this life, and glory in the life to come, to the praise of Gods wisdom, power, and riches of his mercy.

1. It is a multitude, 1 *Cor.*10.17. and that out of every Nation, Language, Tribe and People, *Apocal.*5.9.

2. It is a society of men, not of Angels, *Heb.*12.22. See *Eph.*3.10.

L' Empereur in his *Theses* saith, If the word Church be generally taken, it is certain that the Angels also belong to it; for the Church is the body of Christ, *Ephes.* 1.23. but Christ is the Head not only of men, but also of Angels, *Col.*2.10,18,19. They are our *fellow-servants*, Rev.19.10. and *fellow-brethren*, Job 1.6. by Christ, *Ephes.*3.15.

3. A society of the faithfull called effectually and savingly out of the world or mankinde corrupted, by the Gospel.

God hath a most tender care of his Church, *Isa.*27.2,3. which appears:

1. In all the dispensations of his providence, he still intends the salvation of his people. *Eph.*1.4. 2 *Thess.*2.13.

2. In all the commotions of the world God will preserve his Church from utter ruine, *Isa.*17.4,5. *Mat.*16.18. *Rev.*12.17.

3. In that he hath a tender sense of all its afflictions, *Zech.*2.10. and doth it good by all its afflictions, *Isa.*27.9.

4. In that he extricates the Church still out of all its streights.

5. In

5. In repairing its ruines, *Amos* 9.11.

6. In thinking nothing too great or dear to give for the Churches ſake, *Iſa.* 43. 3, 4. & 45.4. 1 *Cor.* 3.21.

Eccleſia ſignifying generally any Aſſembly, Company or Congregation of men whatſoever, Civil or Eccleſiaſtical, holy or prophane, is in all the places of the New Teſtament (excepting *Acts* 19.32,39,40.) appropriated to the companies of the faithfull.

It is a company of men called out of the world unto ſalvation by Chriſt, that is to ſay more briefly, the Church doth ſignifie a company of Chriſtians. B. *Down.* Defence of his Sermon. *lib.*2. *Chap.*1. See more there.

The Church is either *Jewiſh* or *Chriſtian*, the *Chriſtian* either Primitive or Succeſſive, and they again in reſpect of Manners are Pure or Impure, in reſpect of Worſhip, Sound or Idololatrical; in reſpect of Doctrine, Orthodox or Heretical; in reſpect of mutual Communion, Catholick or Schiſmatical.

There are divers and glorious Elogies of this Church viſible in the Scriptures. it is called, *The City of God*, Heb. 12. 22. *The heavenly Jeruſalem*, there alſo. *Jeruſalem which is from above*, Gal. 4.26. *The houſe of God, the pillar and ground of truth*, 1 Tim.3.15. *Chriſts ſheepfold*, John 10.16. *The Spouſe of Chriſt*. Cant.4.8. 2 Cor. 11. 2. Rev. 21.9. *The body of Chriſt*, Eph.1.22,23. Col. 1. 18.

Titulus iſte *Domus Dei, Eccleſia Dei vivi*, & ſi ea conjungere libet, *Columna & ſtabilimentum veritatis*, magnificentior eſſe videtur, quàm ut in Eccleſiam particularem competat. Haud ſanè *Timotheus* in Eccleſia univerſali viſibiliter converſari potuit. Theſ. Theol. *Salmur.* part. 3. Eccleſiam ſanctam Catholicam partiuntur, in militantem, triumphantem, & patientem. Quis unquam ante natos Jeſuitas audivit hanc Eccleſiæ partitionem in militantem, triumphantem, & patientem, militantem in terris, triumphantem in Cœlis, patientem in purgatorio? Scriptura duas tantum partes conſtituit, unam in Cœlis, alteram in terris: ſicut ex Apoſtoli verbis apparet, *Epheſ.*1.10. & 3.15. *Col.*1.20. Scripturæ, Patres, Scholaſtici, Tridentini proceres duas eſſe tantùm Eccleſiæ partes ſtatuunt. *Rainold.* de lib. *Apoc.* prælect.2.

The Church is the place of Gods reſidence, *Matth.* 18. 23. *Matth.* 11. 13. as the world is Satans territory, *Epheſ.* 6.12. the Seminary and ſuburbs of Heaven, *Col.*1.12. our happineſſe in Heaven conſiſts in the viſion and fruition of God, that is here begun, *Pſalm* 27.4. his Majeſty, Wiſdom, Grace, Holineſſe are there manifeſt. He is alſo enjoyed here, *Pſalm* 133. 3. Here we have the light of his countenance, pardon of ſinne, and ſanctification of the Spirit. It is the Ark of *Noah*, only preſerv'd in the floud, the Land of *Goſhen*.

Here we have,

1. The benefit of Gods Ordinances, of knowing God, of being built up in faith and love.

2. The advantages of providence, *Pſalm* 134.3.

3. Priviledges both for our ſelves and poſterity, communion with Saints, and a bleſſing for our poſterity.

It is a great miſery to be a ſtranger from the Commonwealth of *Iſrael*, the Church of God, *Eph.*2.12. To have no communion with his people. See *Pſ.*87.3,4. *Eze.*16.20.

The Church is Triumphant or *Comprehenſorum*, and Militant or *Viatorum*:

Firſt, Triumphant, *viz.* that part of men who having overcome the fleſh, the world and the Devil, now reigne with God and Chriſt gloriouſly in Heaven.

Secondly, Militant, *viz.* that part of men which yet conflict with thoſe adverſaries. That diſtinction relies on the words of the Apoſtle, *Epheſ.*3.15. The Apoſtle ſpeaks of the Triumphant Church, 2 *Tim.*4.6,7. *Heb.*12.23. *Revel.*7.9.

Hence their errour is refuted, who think, That the ſouls of the dead do ſleep even to the Reſurrection, or who think that the ſouls of the godly and faithfull till that time are excluded from the viſion of God and heavenly glory. See 2 *Cor.* 5.6,7,8. *Phil.*1.23. *Rev.*14.13. the Apoſtle ſpeaks of the Militant Church, 1 *Tim.*6.12. That which is ſpoken to one is underſtood of all, *Gal.* 5.17. 1 *Pet.*2. 11. 1 *John* 5.4. *Epheſ.*6.11,12.

The Church is Militant either in deed or in ſhew onely and profeſſion, thoſe indeed belong to the Militant Church which are called according to purpoſe, *viz.* the truly faithfull and elect. Thoſe are the true Members of the body of Chriſt, who by faith are united to Chriſt, and ingraffed in him, who are partakers of the holy Ghoſt, who draw grace and ſpiritual life from Chriſt, *Rom.* 8. 9. *Coloſ.* 2. 19. *Epheſ.* 5. 25, 26, 27. but the wicked and hypocrites onely in name and profeſſion belong to the Church, for they have no true Communion with Chriſt, they no more belong to the myſtical body of Chriſt, than a woodden thigh or dry arme to the body of a natural man. For they want life, ſenſe and motion, and receive no influence from the Head, they are (as is commonly ſaid) in the Church, not of the Church, 1 *John* 2. 19. Hence aroſe the diſtinction of the Church into Viſible and [a] Inviſible. The Inviſible Church conſiſts only of thoſe who are endued with true faith and holineſſe, but theſe are known to God and Chriſt alone, 2 *Tim.* 2. 19. *John* 10. 14. therefore in reſpect of us, that Church (which alone truly and properly is the Church on earth) is called Inviſible.

[a] *Diſtinctio iſta non generis ſunt in ſpecies, vel integri in ſua membra, qua res multiplicet, ſed tantum quoad diverſos modos eſſiatum.* Dr *Frid. Eccleſia viſibilis eſt propter homines qui ſunt membra & cives Eccleſiæ, qui nobiſcum agunt & degunt, quos aſpicimus, alloquimur & ſalutamus. Viſibilis eſt propter externa pietatis, quæ videntur ab omnibus in Eccleſia. Viſibilis eſt, quia notæ ſunt inſignes & conſpicuæ, quibus ab omni infidelium contubernio diſtinguitur, viz. verbi divini prædicatio ſyncera, rectus uſus Sacramentorum, fidelis & ſimplex in Chriſto obedientia.* Humfr. *Jeſuit. pars* 2. *de natura Eccleſ. Ratio* 3. *Quemadmodum non negamus Eccleſiam univerſalem eſſe nonnunquam conſpicuam, non abſolutè quidem, ſed reſpectu multarum ſui partium, & in pluribus atque ingentibus Eccleſiis particularibus, ſic ex eo ſequi id eſſe perpetuum vehementer inficiamur. Theſ. Theol. Salm. par.* 3. Theſe two terms Viſible and Inviſible are not divers differences of the Church, as if they conſtituted two contradiſtinct or oppoſite Churches; for it is plain that they are for the moſt part ſubordinate and coincident. *Pura puta diſtinctio eſt reſpectu duplicis illius quæ in ipſa conſideretur, formæ: & rem non variat, verum varias illius conſiderandæ modos innuit.* To be Viſible and Inviſible, are denominations meerly accidental, no true differences of the Church. *Eccleſia* Catholica *eſt objectum fidei, non ſenſus, ut verò invenitur in* coetibus particularibus, duplicem *ſortitur* formam, internam *&* externam: *Interna conſtat* duplici unione, Chriſto, *per* fidem, fratribus *per* charitatem: *Externa elucet* in publica *verbi* profeſſione, & Sacramentorum *participatione. A prima habet* Eccleſia, *ut ſit, à ſecunda ſolummodo ut ſit conſpicua.* Dr *Frid. Lect.* 9. *de viſibilitate Eccleſiæ.*

The Church may be conſidered:

1. In regard of its internal conſtitution as joyned to Chriſt, ſo it is alwayes inviſible.

2. As to the external profeſſion of the truth.

1. The Church hath never been without ſome profeſſours of the truth.

2. Theſe did teſtifie for Chriſt.

3. Theſe in ſome ages in regard of a deluge of errours were ſo few and perſecuted, that there was not a conſpicuous face of a Church.

The Church is called viſible from mens profeſſion, and inviſible from the faith profeſſed. Mr *Baxters* 2d Diſputat. p. 192.

The Church is a ſociety of men, not as men (for ſo a number of *Turks*, or a neſt of *Arians* might be the body of Chriſt) but as believers: and therefore the Church, as the Church, cannot be ſeen, but believed. *Bellarmine* himſelf ſaith, *Videmus cœtum hominum qui eſt Eccleſia, ſed quod ille cœtus ſit vera Chriſti Eccleſia, non videmus, ſed credimus*; and what ſay we more?

Vide Dickſoni *Therapeutica ſacra l.* 1. *c.* 6. *Sect.* 17.

That is the viſible Church which conſiſts of men profeſſing the true Faith and Religion any way, whether in truth or counterfeitly and falſly, of good and evil, of elect and reprobate. This Church is mixt, whence it is compared to a great houſe, in which there are not onely veſſels of gold and ſilver, but alſo wood and clay, ſome for honour, ſome for reproach, 2 *Tim.* 2. 20. To a field, in which there are Tares as well as wheat, *Matth.* 13. to a net, in which fiſhes of all kind, good and bad are gathered. See Dr *Featley* againſt *Fiſher* about the viſibility of the Church. *Jacksons* Raging Tempeſt on *Matth.* 8. 23. *p.* 25. Dr *Taylor* on *Revel.* 12. *p.* 294. Mr *Baxters* Infants Church-membership, *p.* 176. *Par* on *Rom.* 11. *verſ.* 4. *p* 160, 161.

We muſt not expect to find a Church without exception, *Revel.* 2. 4. The Church of *Epheſus* ſeems to have the preheminence of all the Churches in the New Teſtament,

ment, it was planted by *Paul*, watered by *Timothy*, and *John* had there his residence. Churches are made up of men, they are mixtures of flesh and spirit. We should not make this a pretence for all irregularities, the purer the communion is the fuller. On the other hand this gives us caution against hasty and groundlesse separation. How much evil is said of the Church of *Corinth*; and of those of *Asia*, and yet not a word of departing from them? Men shall find more comfort in a faithfull endeavouring to reform what is amisse, than by withdrawing.

We may distinguish a four-fold face of the Christian visible Church spoken of by Divines. The first *fair*, in the Apostles time, she was then a *Virgin undefiled*: The second *spotted*, in the succeeding age of Fathers and Hereticks, wherein traditions began to prevail; she was then a *Wanton*: The third *deformed*, when Popery overspread all; she was then a *whore*: The fourth *reformed*, since *Luthers* time. Dr *Arrowsmiths Chain of Principles*, Aph. 6. Exercit. 2.

Again, The Church is either Particular, *viz.* a company of the faithfull which is contained in some particular place, 2 *Cor.* 1. 1. & 1 *Cor.* 16. 19. *Col.* 4. 15. Or Universal (*Catholick*) which consists of all that every where call upon the name of God, 1 *Cor.* 1. 2. The Apostle calls it, *The general Assembly*, Heb. 12. 23. It is General,

The Church is called Catholick, *quia universaliter perfecta est, & in nullo claudicat, & per totum orbem diffusa est.* Aug. *de Gen. ad lit.* c. 1. See Mr *Hudsons* Vindicat. c. 1. sect. 3. And Dr *Hampton* on 1 *John* 2. 19. and Mr *Durham* on Rev. 12. v. 15, & 18. Lect. 3.

1. In respect of time *, it had a being in all times and ages ever since the giving of the promise to our first parents in Paradise.

2. In respect of the Persons of men, it consists of all sorts and degrees of men, *Acts* 16. 34.

* This acception of the word *Catholick* can hardly be proved out of ancient Writers. *Ecclesia* Catholica *vocatur*, 1. *Respectu Ecclesiæ veteris Testamenti.* 2. *Respectu particularium Ecclesiarum.* 3. *Respectu Catholicæ Fidei Gerhard. loc. communes.*

3. In respect of place, because it hath been gathered from all parts of the earth, specially now in time of the New Testament, *Revel.* 5. 9.

4. In respect of Doctrine therein professed.

This name *Catholick* is not given to the Church in Scripture, but was imposed by men, yet consonant to the Scripture.

The Church was first entituled *Catholick* in opposition to the visible Church of the *Jews*, Act. 10. 15, 34. the full importance of this term *Catholick* is set down *Revel.* 5. 8, 9.

This word *Catholick* is not found in all the Bible, yet the sense being there it may be retained, the word is the same both in Latine and Greek, and signifies *General*. It is used, 1. Unproperly, and so it signifies as much as Orthodox, in which sense sometimes the Fathers use it, this is the Catholick Faith. 2. Properly, so it signifies universal, and so it is here taken. *Putant multi Catholicam dictam Ecclesiam, ut distingueretur ab* Judæorum *Synagogis terræ* Canaan *limitibus circumscriptis: sed parum id verisimile fit, cum Apostolorum ætate non in* Palæstina *modo, sed etiam extra illam religione fuerint* Judæi; *quin plures, quàm in* Palæstina. *Eoque magis sit verisimile, Catholicæ nomen opponi cœpisse, ut Ecclesia quæ toto orbe obtineret, distingueretur à conventiculis hæreticorum & schismaticorum, quales* Novatianorum, *& postea* Donatistarum. Vossius *de tribus Symbolis.*

The *Donatists* confine it to a corner in *Africa*, the Papists to the City of *Rome*. If any particular Church was called *Catholick*, it was in regard of purity of faith and doctrine, not in respect of primacy and amplitude of authority.

This Catholick Church is called *Holy*, 1 Cor. 14. 33. & Revel. 11. 2. because Christ the Head of it is holy, *Heb.* 7. 26. and he makes the Church partaker of

The Church is called *Holy* in three respects:

1. In respect of the Righteousnesse and Holinesse of Christ imputed, which may be termed *Sanctitas imputata*. 2. In respect of those degrees of sanctification, wherewith it is endowed in this life, which may be termed *Sanctitas incœpta*. 3. In respect of the Rule and Law by which it is directed to serve God in Holinesse and Righteousnesse, which therefore may be termed *Sanctitas imperata*. Dr *Chaloners Credo Ecclesiam sanctam Catholicam*, Part. 2. Sect. 1.

his holineſſe, *John* 17. 19. becauſe it is called with a holy calling, and is ſeparated from the world, 2 *Tim.* 1. 9. becauſe the holy Word of God is committed to it, *Rom.* 3. 2.

Sanctum propriè veteres appellavere *Romani*, quod ſanctione aliqua, id eſt, pœnæ conſtitutione, ab injuria, vel uſu promiſcuo munitum eſt atque defenſum. Ita ſanctæ leges, quæ impune violari nequeunt, eo quòd pœna ſit appoſita, quam propriè ſanctionem vocant, & legati jure gentium ſancti, quos violare non licet. Propriè tamen ſanctum dicitur, quod profano & polluto contrarium eſt, eſtque purum, & incorruptum. *Petav.* de Incarnat. l. 11. c. 5.

Object. But the Church doth not onely containe in it thoſe that are *holy*, but alſo Hypocrites and ſuch as are openly wicked, How therefore is it holy?

Anſw. Hypocrites and prophane perſons are but in name and outward profeſſion of the Church, indeed and in truth they are not, thoſe which are truly of the Church are *holy*, and therefore the Church is rightly called, and is *holy*.

Secondly, Although the viſible Church hath good mingled with evil, yea almoſt overwhelmed with their multitude, yet it is deſervedly denominated from the better part. As we call that a heap of corne where there is more chaffe than corn.

It is the priviledge as well as duty of Gods people to be holy, *Deut.* 26. 18. & 28. 9. it comes in by way of Promiſe, Reward, Priviledge, *Rev.* 20. 6.

The Reaſons of this are taken from the Cauſe, the Nature and Effects of Holineſſe.

Firſt, From the Cauſe of it, it flows from Union with God, *John* 17. 17, 21. 2 *Pet.* 1. 4. & 4. 14.

Secondly, The Nature of holineſſe conſiſts in a likeneſſe and conformity to God, *Be ye holy as I am holy*, Lev. 26. 44, 45.

There is a four-fold Holineſſe:

1. Of Dedication, ſo the veſſels of the Temple and Tabernacle were holy.

2. Of Exemplification, ſo the Law being the Epiſtle or exemplification of Gods will was holy, *Rom.* 7. 12.

3. By Profeſſion, as 1 *Cor.* 7. 14.

4. By Participation or Communion.

The people of God are *holy* all theſe wayes:

1. They are dedicated to God, *Rom.* 1. 1.

2. By Exemplification, *They are the Epiſtle of the Lord Jeſus Chriſt.*

3. By Profeſſion.

4. By Participation.

Thirdly, If we conſider the Effects of Holineſſe:

1. Upon our ſelves, it is the end of our Election, *Epheſ.* 1. 14. of our Vocation, 1 *Theſſ.* 4. 17. Redemption, *Luke* 1. 74.

2. Upon others, even the enemies of it, wicked men.

1. Affectation, the hypocrite affects it, that there are ſo many pretenders to it though but in ſhew, diſcovers the dignity of it.

2. That awfulneſſe which it ſtrikes in the hearts of wicked men. *Saul* ſtood in awe of *Samuel*, *Herod* of *John Baptiſt*, Mark 6. 20.

3. Envy, it works this in the worſt, 1 *John* 3. 17.

Queſt. Whether every one which ſincerely profeſſeth the belief of this Article of the *holy Catholick Church* be bound to believe, that he himſelf is a true lively member of the ſame Church.

Anſw. No, all men are not bound to believe that they are actual or real members of the *Catholick Church*, for none can truly believe thus much of himſelf, but he that hath made his Election ſure, and is certain that his name is written in the book of life.

A note, mark or character, is that whereby one thing may be known and differenced from another: That which is proper to a thing, and peculiarly found

in

in it, may ſerve as a note or mark of diſtinction.

The marks of the Church are,

An entire profeſſion of the Goſpel and ſaving truth of God, the right uſe of the Sacraments, Holineſſe of converſation, the ſound preaching of the Word of life, fervent and pure calling upon Gods Name, ſubjection to their ſpiritual Guides, mutual communion in the Ordinances of Worſhip, Chriſtian Fellowſhip with all Saints and true viſible Churches of Jeſus Chriſt.

Ubicunque Dei verbum ſyncere prædicari atque audiri, ubi Sacramenta ex Chriſti inſtituto adminiſtrari videmus, illic alimus.

All theſe are proper to the Church, but not perpetually to be found in it, nor alike pure in all ages.

quam eſſe Dei Eccleſiam nullo modo ambigendum eſt: quando ejus promiſſio fallere non poteſt, *Matth.* 18. 10. *Calvin.* Inſtit. l. 4. c. 1. Symbola Eccleſiæ dignoſcendæ, verbi prædicationem, Sacramentorumque obſervationem poſuimus. Nam hæc nuſquam eſſe poſſunt quin fructificent, & Dei benedictione proſperentur. Non dico, ubicunque prædicatur verbum illic fructum mox exoriri: ſed nullibi recipi & ſtatam habere ſedem, niſi ut ſuam efficaciam proferat. *Id. ibid.* Si ſolus eſſem in toto orbe terrarum, qui retinerem verbum, ſolus eſſem Eccleſia, & rectè judicarem de reliquo toto mundo, quod non eſſet Eccleſia. *Luther.* loc. Commun. Claſſ. 1. c. 37. de Eccleſia.

Where all theſe notes are to be found purely, the Church is excellent, for degree pure and famous; where any of theſe are wanting or impure, the Church is ſo much defective or impure, though it may be pure in compariſon of others. But all theſe things be not of equal neceſſity to the being of a true Church. The profeſſion of the Word, and ſo the preaching of it in ſome ſenſe or other, is ſimply neceſſary, that whereſoever it is, it maketh the Church in which it is a Church.

The Primitive Church was as glorious in the ſight of God, when they ſerved him in holes and corners, *in Cryptis, Sacellis, Conventiculis, Eccleſialis*, as when his Worſhip was more ſplendidly performed *in Baſilicis & Cyriacis*, in goodly Churches and magnificent Cathedrals. B. *Bramhall* his Anſwer to *Militiere* his Epiſtle.

To them who demand, where our Church and Faith was before *Luther*? We anſwer, it was in the ſame place then wherein now it is. Our Church was in the preſent *Romiſh* Church obſcurely, indiſtinctly, confuſedly in it, not as an entire viſible Church diſtinct from it, nor as any natural or integral member of it; in it as good corn in a field of tares. *Luther* did not erect a new Church, but refine a corrupt Church; nor preach a new Faith or Doctrine never preacht before, but purge the old Faith once delivered to the Saints from all new inventions and errours. *Rome* hath departed from the Churches of God, we have not firſt and willingly ſeparated from the Church of *Rome*, it hath apoſtatized from the true Faith ſhe did once profeſſe.

Luthers holy pains, preaching and writing was not a Novation, but a Renovation; not a planting of a new Religion, but a renewing and replanting of the ancient Religion; not true and holy

an Inſtitution, but a Reſtitution of the truth of God; not an Introduction, but Reduction of the Religion. Dr *Taylor* on *Rom.* 1. 18. *Revel.* 2. 3. *Epiſtola* Pauli *ad* Romanos *eſt epiſtola* Pauli *in* Romanos. *Faius. Vide* Polyd. virg. *Hiſt. Ang.* l. 6.

The Queſtion may fitly be retorted on themſelves, Where was your Church? Where was your *Trent* Doctrine, and Articles of the *Roman* Creed, received *de fide* before *Luther*?

Shew me that man, who before the Councel of *Trent* held all

the points of your Faith, as they are now taught and received in your Church? Dr *Featleys* Caſe for the Spectacles, chap. 4. See more there. Biſhop *Jewel* in a Sermon at *Pauls* Croſſe made a publick challenge to all the Papiſts in the World, to produce but one clear and evident Teſtimony out of Scripture, or any Father, or other famous Writers within ſix hundred years after Chriſt, for any one of the many Articles which the Romaniſts at this day maintain againſt us, and upon good proof of any ſuch allegation, he promiſed to reconcile himſelf to Rome.

1. In regard of true Doctrine: What hereſies doth ſhe hold about the Scripture, about the Church, about Grace, Free-will, Juſtification?

2. In regard of Worſhip, which is the Apoſtaſie or falling away ſpoken of by *Paul*

Paul to *Timothy*, an admitting of Angel-worſhip.

3. In regard of Government or Diſcipline.

Her errours are now ſo fundamental that we are commanded to *come out of her, and not to partake of her ſins*; and we depart no farther from her than ſhe hath done from God.

Their Apoſtaſie * is incurable, in that they hold,

1. That their Church cannot erre, as *Laodicea*.

2. That there is no viſible Judge to correct errours but the Pope. Therefore the Reformed Churches in *England, Scotland, France, Germany* did juſtly ſeparate from the Church of *Rome*.

Papiſts call themſelves Catholicks, but falſly, being both heretical in Doctrine, and Idolatrous in worſhip; a Catholick is a right believer: all true believers in the world make but one Catholick Church. *Lyford.* Papiſts call themſelves *Roman Catholicks. Catholick* is univerſal, *Roman* particular, that is, of the whole world, this of one City. So the *Roman Catholick* is as much as to ſay, Particular univerſal, that is, not Catholick, Catholick. *Downs* Defence of former Anſwers againſt the Reply of *N. N.* See more there. The *Mahometiſts* at this day aſſume the name of *Saracens* (as your men do the name of *Catholicks*) as if they came from *Sarah* the free woman *Abrahams* true and lawfull wife, when in truth they took their firſt beginning from *Agar* the bond woman. Dr *Featleys* Caſe for the Spectacles, *Chap.* 6. *Eccleſia Catholica univerſalis eſt, tota eſt, per orbem diffuſa ac diſſeminata eſt*: Romana *pars* ſolum *eſt, particularis eſt* & Romæ *Pomeriis circumſcripta. Extra Catholicam ſalus omnino nulla, extra* Romanam, & *ſervati multi & ſervandi.* Crakanth. *Defenſ. Eccleſ. Anglic. Ut* Donatiſtæ *nullam Eccleſiam prater* Africanam; *ita Papiſtæ nullam agnoſcunt Eccleſiam Catholicam prater* Romanam, *quàm abſurdè Catholicam* Romanam, *quaſi dicas univerſalem particularem vocitant.* Downh. *Diatrib. de Antichriſto part.* 1. *l.* 3. *c.* 6. *Illi ſunt Catholici, qui veritatem à Chriſto allatam, ab Apoſtolis diffuſam per Eccleſiam adeo diffuſam, propagatam tuentur. Nos profitemur in nullis* Romanam *deſeruiſſe Eccleſiam, niſi ubi illa veterem & Catholicam.* Montacutii *Antidiat. ad Diat.* 1. Bulengeri. * See *Revel.* 18. 4. 2 *Chron.* 11. 14. *Hoſ.* 4. 15. 1 *Cor.* 10. 14. 2 *Cor.* 6. 17. 1 *Tim.* 6. 3. 1 *John* 5. 21. *Vide* Streſonem *in* Act. 14. 48. *conc.* 162. *pag.* 528, 529.

The Church of *Rome* caſts off all Chriſtians and Churches from all hope of ſalvation who ſubject not themſelves to their way, therefore they are moſt ſchiſmatical.

If any man fall away from that Church, which is not Chriſt his Spouſe, he cannot be charged juſtly with Apoſtaſie.

Cauſa, non ſeceſſio, facit ſchiſmaticum. The cauſe (ſay the *Canoniſts*) not the ſeparation makes a ſchiſmatick. They who have given juſt and lawfull occaſion to others to ſeparate themſelves from their corruptions are the ſchiſmaticks, and not they that took the occaſion.

Nullus pudor eſt ad meliora tranſire. It is no ſhame to change for the better, we leſt not *Bethel* the houſe of God, untill it became *Bethaven* the houſe of iniquity. Dr *Hampton* on 1 John 2. 19. See more there. *Viretus hoc ſuaſit, & ſuadeo etiam ut ab illa Eccleſia non ſolum abſtineamus quæ hæreſibus & idololatria polluta eſt, & conventus habeamus, ubi poſſumus, in quibus duo aut tres congregentur in nomine Chriſti, ſi plures non poſſint. Novam tum Eccleſiam non colligimus, ſed veteri nos adjungimus.* Rivet. *Grotianæ Diſcuſ. Diabyſis. Sect.* 5. *Gerte præcipuum communionis vinculum miſſa eſt, quam nos ut maximum ſacrilegium abominamur.* Calvin. *Inſtit. l.* 4. *c.* 12.

He is well no ſchiſmatick though in ſchiſm, that is willing to joyn in communion with the true Church, when it appears to be ſo to him, as he is no Heretick, though he holds heretical opinions, who holds them not obſtinately; that is (I ſuppoſe) with deſire to be informed, if he be in the wrong. My Lord *Falklands* Diſcourſe of Infallibility.

For the Papiſts ſeveral Marks of a Church, our Writers that oppoſe *Bellarmine*, do anſwer him ſo fully, and Dr *Hampton* ſo ſolidly in a Sermon of his on 1 *John* 2. 19. treateth of this Argument that I ſhall ſay nothing of it. See Dr *Taylor* on *Rev.* 12. *p.* 99. to 110.

Thoſe notes of Succeſſion, Continuance, Viſibility, Unity are not proper, agreeing only and alwayes to the Church, therefore they are not certain and infallible. *Bellarmine de notis Eccleſiæ, cap.* 3. maketh them in themſelves to be but probable.

The Church hath one Head, or root; it is animated by one Spirit; it is ruled by one Law, bound together by one Covenant, it hath one Baptiſm, one main end, one nature, one kind of food to live upon, one joynt deſire for the preſervation of the whole, one joynt ſenſe of the good, and hurt of its members. It is not one in age, ſtature, ſtrength, office, honour, uſefulneſſe, degree of glory.

It

It is a Queſtion, *An Eccleſia viſibilis poſſit errare?* Whether the viſible Church may erre? The Papiſts deny it, and urge *Mat.*18.17. & *Mat.*16.18. & 1 *Tim.*3.15. See the *Rhemiſts* on that place.

The Inviſible Church (which conſiſts only of the elect and true believers) cannot erre damnably, *Mat.*16.16.

The Viſible Church, whether virtual the Pope, or Repreſentative, a general Councel may erre damnably. See *Rev.*2. & 3. *chap.*

If particular men may erre, then alſo the Church which conſiſts of ſuch; but the firſt is true, 1 *Cor.*13.9. *Pſalm* 25.7. *Heb.*5.2. *Rom.*3.4.

Nos dicimus Eccleſiam hanc aut illam poſſe errare, ut Eccleſiam *Corinthiorum, Galatarum, Epheſiorum,* & reliquas hujuſmodi, nec errare modò, verumetiam obrui tandem erroribus, & deficere, quod ipſa experientia in multis demonſtravit. Dicimus autem veram Chriſti Eccleſiam Catholicam (quæ eſt electorum tantùm) errare non poſſe, ſi errores mortiferos & inſanabiles intelligamus, at in levioribus rebus poſſe errare, nempe quæ non ſimpliciter & abſolutè ad Eccleſiam neceſſariæ, quæque fundamentum non evertunt. *Whitaker.* controverſ. 2. de Eccleſia, Quæſt. 4. *cap.* 1. See Dr *Reynolds* Sermon on *Hoſ.*9.12.

Secondly, This is the difference between the Militant and Triumphant Church, that this is freed from ſin and errour, but that is not, for it prayeth continually, *Forgive us our treſpaſſes.*

The Church of *Rome* is incurable:

1. Becauſe ſhe holds ſhe cannot erre.
2. If ſhe ſhould, only her ſelf and the Pope muſt reform her.

CHAP. II.

Of Paſtours.

THe Officers of the Church were either,

1. Extraordinary and Temporary, Prophets, Apoſtles, Evangeliſts, *Epheſ.*4.11,12. 1 *Cor.*12.28.

2. Ordinary and perpetual, whom the Scripture cals Biſhops, Paſtours, Teachers, Elders, ſeveral expreſſions of one and the ſame Office. They are called Biſhops to note their inſpection into the Church, Paſtours to ſhew that they muſt feed the Church: Teachers, to ſhew how they feed them by Doctrine: Elders, to note their grave, decent, and reverend behaviour.

In the Old and New Teſtament, he is called, *a man of God,* he is called in the Old Teſtament alſo, *a Servant of the Lord, a Seer,* a *Prophet,* a *Prieſt,* a *Watchman,* and a *Shepherd.*

1 Tim.6.12. 2 Tim.3.17. Gen.20. 1 Sam.9.9. Ezek.3.1. Ezek. 34.2. 1 Pet.5.1. Luk. 12.24. 1 Cor.4.1. 1 Cor.11.10. Revel.1.20.

In the New Teſtament they are called *Prophets, Miniſters of God*; of the ſignification and ſeveral acceptions of which word, and of Paſtors, ſee Dr *Collings* his *Vindiciæ Miniſterii Evangelici revindicatæ, c.* 1. *Paſtors, Teachers, Elders, Gods Stewards,* 1 Cor.4.1. Gal.6.6. Tit.1.7. *Overſeers,* Acts 20.28. *Gods* * *Embaſſadours, Revel.*1.13. 2 *Cor.*5.20. *Angels,* Revel.1.20. *Apoſtles, Evangeliſts,* that men might regard them, and they be put in mind of their duty. *Vide* Halli *Apol. pro Miniſterio Evangelico, cap.* 2. What reproachfull names have been lately given them, as *Prieſts* in ſcorn, *Preſ-byters, Dri-vines, Jack-Preſbyters, Black-coats, Pulpiteers?*

* Legatus proprie is eſt, qui publice lectus, publice etiam miſſus, negotium publicum auctoritate peregre agit. *Frederici* de Marſelaer Legatus, lib. 1. Diſſertat. 2. Vide Diſſert. 3. De ejus Dignitate.

There are two uſes of the word *Prieſt,* whereof the one is an abuſe, the other is the right and proper uſe of the word, according to the native ſignification thereof. The abuſe is, when it is aſcribed to the Miniſters of the Goſpel, as it is the *Engliſh* of *Sacerdos,* which ſignifieth a ſacrificing Prieſt, and implieth a relation to Sacrifices. Thus the Papiſts abuſe the name, when they apply it to the Miniſters

of

of their Goſpel, with relation to their Sacrifice of the Maſſe. The right uſe of the word is, when it is uſed as the *Engliſh* of Presbyter, and without any relation to ſacrifice. For Presbyter is the name which the Apoſtles and all antiquity gave to the Miniſters of the Goſpel, and the *Engliſh* of Presbyter is Prieſt, as Dr *Raynolds* doth confeſſe. B. *Downh.* Defence of his Sermon, *lib.* 1. *chap.* 3.

Vox noſtra & Belgarum Prieſt, *& Gallorum* Preſtre *à Preſbytero.*

He was to be of ſome years before he entred into that Function:

Our Saviour was thirty years before he entred into the Miniſtry, *Luke* 3.23. See *Numb.* 4.3.

Quid magis Eccleſiæ curandum, quam ut idoneus præſit Epiſcopus.

Baſil and *Gregory* (ſaith *Ruffinus Hiſt. l.* 2. *c.* 9.) ſpent thirteen years in ſearching forth the hidden ſenſe of Scripture barely, before they would make ſhew of their Profeſſion.

At in Ambroſio *obſtare viſum, quod* B. Paulus *vetet, ne Epiſcopus creetur Neophytus, nihilominus electus eſt Epiſcopus* Ambroſius, *licet Neophytus: quia & ab* Ariana *hæreſi conſtaret eſſe immunem; & ſummæ eſſet auctoritatis; quod illa tempora requirerent.* Voſſ. *Inſtit. orat. l.* 1. *c.* 10. *Sect.* 3.

How frequently do we read of the diſtinction of Paſtors & flocks, we find rules for the qualification of Miniſters, 1 Tim. 3. Tit. 1. we find that the Primitive Church had their Paſtors and Teachers, we find that ſome had the charge of this work upon them, Act. 20. 28. Col. 4. 17. 1 Pet. 5. 2.

There is an Office of the Miniſtry inſtituted by Chriſt in the Churches of the New Teſtament.

The Lord hath expreſly inſtituted ſuch an Office, *Acts* 6. 4. *Rom.* 11. 3. *Coloſ.* 4. 17.

This was one of his royal gifts in the day of his inauguration, *Epheſ.* 4. 11, 12.

Their Appellations and Titles ſhew it alſo, 1 *Tim.* 6. 11. & 5. 3. *Coloſ.* 1. 7. *Mat.* 9. 38.

The ends of it were converſion and edification, *Acts* 26. 18. 1 *Tim.* 4. 2. *Acts* 16. 17. *Titus* 1. 9. 1 *Cor.* 1. 21. Theſe ends do ſtill continue.

Here an inſtituted Miniſtry is clearly proved. Mr *Symmonds* Chriſtian Plea for Scripture Ordinances. See more there. And Mr *Gilleſp. Miſcel. c.* 14. That the Miniſtry is a perpetual Ordinance of Chriſt. About the calling of a Miniſter and Ordination, ſee Mr *Vines* on 1 Pet. 2. 1. *p.* 11, to 23. Epheſ. 4. 11. He gave not only Apoſtolical, Evangelical, Paſtoral gifts, but Apoſtles, Evangeliſts, Paſtors, as a fruit of his Aſcenſion; Miniſters both ordinary and extraordinary. Theſe Miniſters are not for a time, but to continue, *verſ.* 13. till all come to the unity of the Faith. That is therefore a prodigious opinion, That there is no Miniſtry. There is not only an eſſential and integral ſtate of the Church, but Organical, Miniſters. Dr *Hill.* God hath deſigned Parſons to teach the people, charged them with the cure of ſouls, given them commiſſion to go into all the world, given them gifts accordingly, charged the people to attend and obey, hath provided them maintenance and ſupport, and ſeparated them to Reading, to Exhortation and Doctrine, from the affaires of this world, that they may attend to theſe by the care of the whole man. Doctor *Taylors* Divine Inſtitut. of the Office Miniſterial, Sect. 3. A true Church cannot be without a true Miniſtry, the Reformed Churches are true Churches. *Sadeel. de legitima vocatione Miniſtrorum.*

The *Socinians* ſay, *Cum adhuc nova & inaudita eſſet Evangelii Doctrina*, &c. The Apoſtles had a Call when the Goſpel was newly publiſhed; there needs not a Miniſtry now that the Goſpel is generally taught; and it is promiſed, *We ſhall be all taught of God*; if we ſhould look for a Miniſtry, where ſhall we find it? Our Miniſters (ſay they) were ordained by Biſhops, they by the Pope, therefore their Calling is Antichriſtian.

The *Heathens* had their Prieſts, *Gen.* 47. 22. 1 *Sam.* 6. 2, 3. *Acts* 14. 15. and ſo hath the Church had in all ages. *Enoch* was a Prophet, *Noah* a Preacher of righteouſneſſe, *Abraham* a Prophet, *Numb.* 10. 7. 2 *Chron.* 26. 6. The firſt-born of every Family before the Levites, *Exod.* 19. 22. *Numb.* 33. 12. The Evangelical Miniſtry began in *John* Baptiſt, continued in the Seventy Diſciples. The Church hath poſſeſt a Miniſtry for 1500 years.

Epheſ. 3. 11, 12. Matth. 28. 21. That there is ſuch an office.

That there is ſuch an Inſtitution of Chriſt, and this to continue till the worlds end, may be thus proved,

Firſt, There are ſome to whom the word of Reconciliation is committed, and not

Judæi à nobis interrogati, ſi illis data eſſet facultas inſtaurandi Sanctuarij in Montemoria, ut antea, an victima immolaturi fuerim, reſpondebant fruſtra hoc fere, quia inquiebant, non eſt ſacerdotium hodiè in Iſrael. Joſ. Scalig. *a Diatrib. de decim.*

to

to others, 1 *Cor.* 5.18. *Rom.* 10.15. there is a peculiar Miſſion, men cannot preach as the Embaſſadours of Chriſt unleſſe ſent, *John* 20.21. *Gal.* 1.1.

Dr *Seaman* in his Vindication of the Reformed Churches from miſrepreſentation concerning Ordination, layes down four propoſitions, three of which he confirms by Scriptures, and the judgement of the Reformed Churches.

1. The Office of Miniſters is alwayes neceſſary in the Church of God, as an ordinary means of his Inſtitution to effect the ſalvation of the Elect.

2. Beſides the internal Call of God, and due qualification through the Spirit; an external mediate calling by men (in the ordinary ſtate of the Church) is neceſſary to put a man into the Office of a Miniſter, and to enable him for the work.

3. In calling to the Miniſtry, beſides Election, Ordination is to be uſed, where it may be had (*Acts* 6. 2. *Chap.* 13. 2. *Chap.* 14. 23. *Titus* 1. 5. 1 *Tim.* 5.22.) And beſides the uſual way of ordaining by Prayer, Faſting and Impoſition of hands; there is no other ſpoken of in any Confeſſion of the Reformed Churches.

4. The practice of thoſe in theſe dayes, who commonly preach, and receive maintenance for ſo doing, refuſing or neglecting to be ordained, is not to be juſtified by the Scripture, or by the Doctrine of, or approved example in any of the Reformed Churches; but forbidden in their Books of Diſcipline, and condemned by their Divines, as the opinion and practice of *Anabaptiſts*, *Libertines*, *Arminians* and *Socinians*.

Secondly, Becauſe a ſpecial Authority is committed to ſuch by vertue of their Office, they have the keys of the Kingdom of Heaven, *Iſa.* 22.22. *Matth.* 16.19. There is a double power,

1. Supream which belongs to Chriſt only, *Rev.* 3.7.

2. Subordinate and delegated. Miniſters are the Embaſſadours of Chriſt, and ſo are to be received as Chriſt himſelf, *We beſeech you in Chriſts ſtead*; and *He that deſpiſeth you deſpiſeth me*.

Thirdly, There is a ſpecial trial that in order to ſuch an imploiment they are to undergo, 1 *Tim.* 3.10. there is a trial required to the exerciſe of the meaneſt Office, the Deacon. A trial of their ſanctity of life, ſoundneſſe of doctrine, fidelity and aptneſſe to teach.

Fourthly, The Lord hath appointed them a reward for the performance of ſuch an Office. He hath ordained, *That thoſe which preach the Goſpel ſhould live of the Goſpel*. See *Acts* 6.24. 1 *Tim.* 4.15.

Fifthly, They are to give a ſpecial account for the ſouls of all that are under their charge.

Secondly, This Office of the Miniſtry is alſo to continue till the end of the world:

1. From the Inſtitution of Chriſt appointing this Office, 1 *Cor.* 12.28. in the laſt and pureſt times, *Revel.* 21.14. the *twelve foundations are the twelve Apoſtles*. The Apoſtles took ſpecial order for the ſucceſſion of the Miniſtry, *Acts* 14. 23. 2 *Tim.* 2.2. *Tit.* 1.5. *Acts* 20.28. *James* 5.14. 1 *Cor.* 9.7,8.

2. From the promiſe made to it, which ſuppoſeth, that the ſubject of the power ſhall remain, *Mat.* 28. *ult.* See *Jer.* 3.15. & *Iſa.* 66.2.

3. The neceſſity of this Office is as great now as ever. The ends of it are two, *The gathering and perfecting of the Saints*, Epheſ. 4.11,12. So long as one Saint is to be converted, and one grace to be compleated, there needs a Miniſtry. Sins are to be reproved, falſe Doctrines to be confuted.

For that part of the Objection, That their Calling is Antichriſtian.

In theſe licentious dayes ſeveral truths in Pamphlets are called Antichriſtian, as I have ſhewed before.

The Papiſts ſay, We have no true Miniſtry, becauſe at the Reformation we received it not from *Rome*.

While there is a Church there will be a Miniſtry, 2 Chron. 17.9 & 35. 32. There is an inſtitution of Officers as well as Ordinances, Heb. 13.24. In *Philippi* there were brethren, Biſhops and Deacons, *Rev.* 4.14. Some now grant members, yet deny Officers.

The *Brownists* say, Our Ministers are not rightly called into their Offices, because we received it from *Rome*.

Not every thing ordained by Antichrist is forthwith to be rejected, but only that which he doth *qua Antichristus*, as he is Antichrist. But Bishops were before ever Antichrist appeared in the world.

Hilary against the *Arians* saith, *Quisquis Christum, qualis ab Apostolis est praedicatus negavit, Antichristus est. Nominis Antichristi proprietas est, Christo esse contrarium.*

The most judicious and best approved among us do hold, That as Baptism, so Ordination even in *Rome* is so farre forth valid, that upon separation from them, and joyning with us, there needs neither new Baptism, nor new Ordination. Dr *Seamans* Vindicat. of the Ordinat. of the Reformed Churches.

That Church, Ministry and Sacraments where Christs holy Spirit is graciously, effectually and savingly present, can no more be denied the name of a true Church, than that man can be denied the name of a true man, who eateth, drinketh, walketh, speaketh, reasoneth and performeth all the operations of sense, motion and understanding; we may feel in our selves the power and efficacy of our Ministry and Sacraments.

Brown the Father of the *Brownists* was the first of note that did separate himself from the Church of *England*, and said, that we had not a Church, he meant a true Church. But after he went into *France*, and being at *Geneva*, he saw the Sabbath much prophaned, and the Wafer-cake given in the Sacrament in stead of Bread; whereupon he began to think better of the Church of *England*, and returning home, he became Pastour of a Church in *Northamptonshire*, called *Abchurch*.

The Church of *Rome* was a true Church, the Reformed Churches separated from it becoming a false Church. Though Ministers were ordained in the most corrupt estate of the Church of *Rome*, yet if they forsake the corruptions of the Church of *Rome* they are true Ministers, as the Church of *Rome* it self, if it would cast off its corruptions, should be a true Church.

See Mr *Hickmans Laudensium Apostasia*, p. 15, 16.

It is a necessary act of a Ministers Call to be ordained by other Ministers, not necessarily a Bishop, the Reformed Churches beyond Seas used not that, but the Imposition of Presbyters: and in *England* no Bishop could ordain alone, but Presbyters besides him were to lay hands on the man ordained.

Of the Ministers Calling.

See Dr *Gouge* on Heb. 5.2. Sect. 34, 35. and Mr *Durhams* 5th Lect. on Revel. 1.9. and Lecture 3. on Rev. 2.6,7.

Some say the inward Calling of a Minister is a work of Gods Spirit, inwardly inclining a man to imbrace this Function for the right ends, Gods glory and Mans salvation. See *Acts* 8.21. *Simon Magus* refused, his heart was not right or streight before God. Not sufficient inward gifts of mind, of knowledg, learning and vertue, is the inward Calling to the Ministry, because all these things may befall such an one as ought not to undertake the Ministry at all (as a King) but should sinne grievously against God, if he undertake that Function; yea all these may befall a woman who may not be a Minister, *I permit not a woman to exercise authority, or to speak in the Church.*

Of a Ministers Relation to a particular Congregation.

And *Chap.* 3. *v.* 7. to 14. Lect. 2. Of his Ministerial Qualifications. And *Chap.* 3. *ver.* 14. Lect. 3. concerning the Identity of Angel, Bishop and Presbyter. *Chamier De La Vocation Des Ministres*, well defends the calling of the Ministers in the Reformed Churches, against Cardinal *Perron* in three Books. *Par.* on Rom. 10.4. pag. 137. and *Elton* on Col. 4.17. p. 717. A Minister can have no good assurance that God ever called him, or will work with him, unlesse he can find that thing which moved him to enter into this calling, was an earnest desire to do good in it, 1 Tim. 3.1. *Hildersam.* Some say two things are required to his inward Calling, 1. Ability, sufficiency of gifts: No man is called by God to the Ministry that hath not either learning attained by study, or else Inspirations, Visions and special Revelations. 2. A sincere desire to imploy them in Gods service, to glorifie God in that work, 1 Tim. 3.1,2. Tit. 1. and save souls.

Some

Some ſay,

1. There muſt be a fitting of the perſon with due qualifications.

2. A working in him a ſincere deſire to honour God in that Function, 1 *Tim.* 3.1. 1 *Cor.* 16.5.

For the outward Calling, there is no particular manner or kind of Calling binding the conſcience to that and no other, becauſe bare example without a precept doth not bind. He hath the outward Calling to the Miniſtry, who is appointed to this by ſuch who are intruſted with this care. *Paul* left *Titus* in *Crete* to ordain Elders, that is, Miniſters.

Three things (ſay ſome) belong to the external Call, Exploration, Approbation, Separation.

1. Exploration or Examination, *Acts* 6.2,3. 1 *Tim.* 3.10. See 1 *Tim.* 5.21,22. & 2 *Tim.* 2.2.

2. Approbation, *Col.* 1.7. & 4.7.

3. Separation of them to the work, and ordaining them, *Titus* 1.15. Hereby,

1. They are warned of the importance of the work.

2. Prayer is made for a bleſſing, 2 *Cor.* 3.6,7.

3. A publick teſtimony is given to the Church of his fitneſſe for ſervice, *Acts* 13.2, 3.

Dr *Arrowſmith* on *John* 1.6. ſaith, Three things concur to a lawfull Calling,

1. Ability, 2 *Tim.* 2.2.

2. Inclination to that, above all other works, 1 *Pet.* 5.2.

3. Separation, *Acts* 13.2.

There is a double Calling neceſſary to a Diſpenſer of the Myſteries of Salvation, Inward and Outward. The Inward inableth them, the Outward authoriſeth them to diſcharge their ſacred Function. Where there are gifts, if God encline the heart of the party to enter into the Miniſtry, there is an inward Calling; yet this alone ſufficeth not without an outward Calling, either Ordinary or Extraordinary; we are not now to expect extraordinary Callings ſince miracles are ceaſed. The ordinary Calling is by the Impoſition of the hands * of the Presbytery, *Jer.* 14.14. & 27.15. *Rom.* 10.5. No other Ordination was heard of for fifteen hundred years, or at leaſt approved of. Dr *Featleys* Diſtinction of Clergy and Laity.

See Heb. 5.4. Rom. 10.22. 2 Tim. 2.2.

* This imports, 1. A deſignation of the perſon to the Office, Numb. 27.18 & 8.10,11. 2. An inveſting them with authority for that Office, Gen. 48.14,15. 3. An imploring of Gods bleſſing on them, Act. 14.26.

The Calling of men to the Miniſtry, is either

Immediate and Extraordinary, ſuch as the Prophets had in the Old Teſtament, and the Apoſtles had by Chriſt himſelf, *Gal.* 1.1. So in caſe of inevitable neceſſity, Chriſtians may take an extraordinary courſe among themſelves to ſet up one amongſt them, or in caſe of general Apoſtaſie. Mediate and Ordinary, ſuch as is now adayes of Paſtours, both are Divine; every Miniſter is as truly called, though not as immediately, as in the Primitive times, *Matth.* 9.38. *Acts* 20.28.

Vide Crocii *Antiregel. par.* 2. *c.* 2. *Quæſt.* 1. & Maſonum *de Miniſterio Anglicano l.* 1. *c.* 2,3,7. & *l.* 2. *cap.* 1. & *lib.* 5. *cap.* 14.

Munus Apoſtolicum, the Apoſtolical Function is ceaſed, becauſe the Apoſtolical gifts are ceaſed, ſpeaking by an infallible ſpirit, ſpeaking all languages, having care and rule of all Nations.

Ordinary Presbyters are appointed by the holy Ghoſt, *Epheſ.* 4.11. Paſtours who have an ordinary mediate Call, are made the gift of God; as well as the extraordinary Offices, they are both equally divine, but they differ in three things;

1. Thoſe which are immediately called have God only for the Author, as *Paul* ſaith, *Called by God and not by men.*

2. Thoſe which are immediately called, are for the moſt part endowed with a ſingular priviledge of not erring, and gifts of miracles, though ſometimes it be otherwiſe.

3. They are not tied to one particular Church, but are ſent to all indefinitely: an immediate Call is not now to be expected.

The Lord called his firſt Apoſtles by his own voice, and appointed them to call others, and to eſtabliſh an Order for the ſucceeding of others in that Office of the Miniſtry to the end of the world, *Matth.*28.21. and till the Saints be one perfect man, *Epheſ.*4.11,14. that they that ſhould ever after be called, might not expect a voice from Heaven to their ears, but might be called in Chriſts appointed way. Mr *Baxters* Quakers Catechiſm, *pag.*21. There he alleadgeth ſeven Signs of his Call.

The Nature of a Miniſters Call conſiſteth in two main things, Election and Ordination.

Some alledge that place, *Act.*14.23. for popular elections.

In the Reformed Churches of *France* and *Geneva*, the people give no voices in the Election of Miniſters, but are onely permitted if they have any cauſes of diſlike or exception, to make them known to the Paſtours and Guides of the Church, and the power of judging ſuch exceptions reſteth wholly in them. When one *Morelius* a phantaſtical companion ſought to bring the elections of Biſhops and Miniſters to be popular, and ſwayed by the moſt voices of the people, he was condemned by all the Synods in *France*, as *Beza* ſheweth, *Epiſt.* 83. Yet *Chamier* would have the people chooſe their Paſtour.

L' election du Paſteur par le peuple auquel il doit ſervir, eſt une des plus eſſentielles conditions de la vocation; des plus ſoignenſement pratiquees & par les Apoſtres, & long temps apres eux. *Chamier.* De la Vocation Des Miniſtres, lib. 3.

Some ſay, the original power is in the Church, *Acts* 1. & 14. the formal in the Miniſters; as to ſee is originally in the whole body, but formally in the eye.

Others ſay, The Miniſters originally receive their Church-offices, not from the people but Chriſt himſelf, who is the fountain, there being not the ſame reaſon of a natural and voluntary action.

Mr *Hudſons* Vindicat.c.6. *Queſtio oriri poteſt, ſi Eccleſia particularis non habeat paſtores, nec Presbyteros, ut aliquo caſu interdum poteſt contingere, cum plebi hac poteſtas data non ſit, Paſtores ſibi eligendi & ordinandi, an neceſſario ad vicinarum Eccleſiarum Presbyterium recurrere debeat, ut per Impoſitionem manuum Presbyterij illius ipſa Paſtorem à ſe electum per illos ordinatum queat accipere! Nec dubium eſt ita fieri debere. In caſu tamen neceſſitatis, ſi nulla ſit hac in proximis, nec in longinquis partibus Eccleſia, ut ſi Chriſtiani aliquot in novum orbem delati, Paſtoribus deſtituantur, certum eſt poſſe eos ſibi Presbyterium cum paſtoribus conſtituere à quibus gubernentur & doctantur, verbum Dei & Sacramenta percipiant.* Salmaſ.*apparat.ad primatum Papa.* Mr *Hudſons* Vindic of Qu.2. p.233. Ordinary Miniſters are Miniſters of the Church Catholick, though not Catholick Miniſters actually. If Miniſters be Miniſters only in their particular Congregations where they are fixed, and to which they are called by the Congregation, I marvel that our Brethren of the congregational way here in *England* are ſo deſirous to have itinerant Miniſters to be ſent into all parts of the Land, and ſhall be faſtened to no particular Congregation; yea, and alſo to have gifted men not ordained at all, to be ſuffered to preach publickly and conſtantly in Congregations. *Id.*Vindicat.chap.6.

There is a Queſtion, Whether the Church or the Miniſters be firſt, becauſe the Miniſters are the inſtrumental cauſe of the converſion of the Church, and the Church of the choice of their Miniſters, which is ſomething like the Philoſophers Queſtion, Whether the Egge or the Hen were firſt; for as the Egge comes of a Hen, ſo the Hen comes ot an Egge. And as that is reſolved by the conſideration of the creation, then God made the Hen firſt; ſo is this Queſtion by conſideration of the firſt inſtitution, and ſetting up of the Evangelical Catholick Church, then we find that Chriſt ſet up the Officers firſt to convert men to be believers, and they being converted to the faith of Chriſt are bound to ſubmit themſelves to Chriſts Miniſters in the Lord.

If a Miniſter of this or that Congregation be not a member of the Church Catholick viſible, then he is no Miniſter out of his own Congregation, and therefore cannot preach or adminiſter any Sacrament as a Miniſter out of his own congregation. Yea if any members of another congregation ſhould come and hear a Miniſter preach in his own congregation, he could not preach to them, nor they hear him as a Miniſter, but only as a gifted Brother.

They

They of the Separation, and if not all, yet ſure ſome Independents place the whole eſſentiality of a Miniſters calling in election, accounting Ordination to be no more but the ſolemnization of the calling. We ſay, *Permiſſio poteſtativa*, or the power and commiſſion given to a man by which he is made of no Miniſter to be a Miniſter, is not from the Church electing him, but from the lawfull ordaining him. Election doth but deſigne ſuch a perſon to the Miniſtry of ſuch a Church.

Vocationis eſſentia eſt in electione Eccleſiæ & acceptione electi. Amef. *Medul. Theſ. l. 1. c. 39. Adjunctum conſequens & ipſius functionis conſummans eſt Ordinatio, quæ nihil aliud eſt, quam ſolennis quædam introductio Miniſtri jam electi in liberam executionem, unde factum eſt, ut χειροτονία & χειροθεσία apud veteres idem ſæpe ſonent.* Amef. *ibid.* Mr *Gilleſp. Miſcel. cap* 2. See more there. Shew us one place for Ordination by the people, or calling to the Office of a Miniſter without it. Dr *Seam.* Vindicat. of the Ordinat. of the Reformed Churches.

In Scripture we find Election and Ordination frequently diſtinguiſhed, not only as diſtinct acts, but oft times in diſtinct hands, *Deut.* 1. 13. The people chooſe them who ſhall be Rulers, but *Moſes* makes them Rulers, *Acts* 6. 3. the people chooſe, the Apoſtles appoint the Deacons. The chooſing of a perſon to an Office, is not the authorizing of the perſon elected, but the deſignation of the perſon to be authorized.

Mr *Gilleſp. Miſcel.* c. 4. See more there, and chap. 3.

Ordination is to be diſtinguiſhed from Election, for the whole Church may chooſe but not ordain. Ordination is an Eccleſiaſtical act of Government, but Election is not ſo.

Some ſay, The Biſhop onely is to ordain, *Heb.* 7. 7. 1 *Tim.* 5. 22. *Tit.* 1. 5. *Jerom* ſaith, *Excepta ordinatione*, what is it that a Biſhop doth which a Presbyter may not do? or at leaſt no Ordination ſhould be without a Biſhop. *Vide* Petav. *Diſſertat. Eccleſ. c.* 3, 4.

Dr *Main* in the Vindication of his Sermon againſt Falſe Prophets, *pag.* 20. ſaith, If the practice of the Apoſtles in the Scripture in this point were not clear, yet the practice and opinion of the Church for fifteen hundred years, ought to prevail. The like ſaith Dr *Gauden* in his *Eccleſ. Anglic. Suſpiria. lib.* 4. *cap.* 9. See alſo Mr *Moſſoms* firſt Sermon on *Matth.* 28. 19. Dr *Taylors* Epiſcopacy aſſerted. But Biſhop *Uſher* (who held that *Epiſcopus & Preſbyter, gradu tantùm differunt, non ordine*) ſaith, That in places where Biſhops cannot be had, the Ordination by Presbyters ſtandeth valid. See Mr *Hickmans* Treatiſe, That ſinne hath not a Poſitive Being, *pag.* 33, 34. and Mr *Baxters* Diſputat. of Church-Government, *Diſp.* 2. *ch.* 5, 6, 7.

Others ſay, It may be done by Presbyters. It is in the Directory deſcribed to be an outward ſolemn ſetting apart of perſons for the Office of the Miniſtry in the Church by preaching Presbyters, *Numb.* 8. 10, 11, 14, 19, 22. *Acts* 6. 3, 5, 6.

Ordinatio autem paſtorum & Presbyterorum Eccleſiæ, partim interna poteſtatis eſt, partim externa, ex utroque enim mixta eſt. Duabus quippe partibus conſtat, electione & manuum impoſitione, qua benedictio vel conſecratio eſt. Hæc interna eſt poteſtatis & à ſolis Miniſtris confertur. Salmaſ. *Apparat. ad librum de primatu. Traditionem vetuſtam in ordinandis Miniſtris libenter amplecti, & uſurpare velim, quam in veris & indubitatis Apoſtoli* Pauli *canonibus habemus, in Epiſt.* 1. *ad* Tim. cap. 3. *& ad* Titum cap. 1. *Illud jus pertinet in Eccleſia Chriſtiana ad uniuſtujuſque Eccleſiæ conſtitutæ Presbyterium.* Rivetus. *Pontifices hodiè nos hoc nomine condemnant, quod ab iis manuum impoſitionem non accepimus, acſi ad illos ſolos Spiritus S. tranſiſſet, ſatis eſt ab illis explorari Epiſcopatum obituros, quò eorum in rebus ſacris tractandis peritiam pertentare norint,* 1 Tim. 3. *neque enim Deus ſucceſſionis ſeriem reſpicit, neque uſpiam Eccleſiâ exiſtit, quæ creandi Miniſtri qui ei inſerviat poteſtatem non habeat.* Cartwr. *in Harm. Evang.*

1. The Biſhops ordained not as Biſhops, but as Presbyters.
2. They ordained with Presbyters, 1 *Tim.* 4. 4.
3. The Papiſts make valid the Ordination of the *Chorepiſcopi*, which ſome ſay were all one with Presbyters. See Mr *Leys* Doubts and Reaſons touching the late Oath of the ſixth Canon. *Doubt* 3.

Ordination is the ſetting of men apart to the work of the Miniſtry, the commending of them with Faſting and Prayer to the grace of God, and the authorizing of them to perform things pertaining to God; which others neither may not

Act.13.13. Dr *Field* of the Church, l.5. c.55. Examination is as requisite in the Calling of a Minister, as is Ordination, and doth

not can do: wherein the ceremony of Imposition of hands is used,

1. To expresse the setting of them apart for sacred imploiment.

2. To let them know that the hand of God is with them in all that they do in his Name, and by his Authority, to guide, strengthen and protect them.

3. To note out the person upon whom the Church by her prayers desireth the blessings of Almighty God to be poured in more plentifull sort than upon others, as being to take charge of others.

as much belong to the power of the Church, as Ordination: yet experience shewes, that many godly and simple Christians are not able to performe this worke, considering the subtilty of many deceitfull and learned Hereticks which creep into Churches. *Pagets* Arrow against the Separat. of *Brown*, cap.5. pag.102.

Some say, that the Calling of a Minister is void, because they have it from Antichrist:

1. Whatsoever is from *Rome* is not Antichristian, the Scriptures themselves passed to us through the corrupt ages of the Church.

2. There were during the papal tyranny many witnesses for the truth.

3. Some wicked men may be Officers in the Church; the *Scribes* and *Pharisees*; *Judas*, Act.20.29,30. Matth.10.4,5. & 23.2. The Ordination of *Judas* was as valid as that of the other Apostles. Ministers receive their Ordination from Christ and his Apostles, that which was Antichristian is removed.

4. Three things concur to make a thing Antichristian, Heresie, Idolatry, Tyranny.

The Papists condemn our Ministry as null, because it was not derived by an uninterrupted succession from their Church:

1. They had not an uninterrupted succession in their own Churches: Pope hath been against Pope, and several Popes at one time.

2. The first Reformers had personal succession from their men, they added the Doctrinals.

3. The Lord did extraordinarily stir up instruments to purge the Church, and did wonderfully prosper their endeavours.

Imposition of hands is a sacred action of spiritual efficacy; indeed a Sacrament, not onely by the Doctrine of the Schoolmen and Papists, but also by the confession of *Calvin Instit. lib.4. cap.14.* though not such a Sacrament as Baptism and the Lords Supper; which are seals and pledges of our union and communion with Christ; yet in a more general sense, as a Sacrament is defined a visible sign of an invisible grace. B. *Down.* Defence of his Sermon *l.3 c.4.* See B. *Ushers* sense of that place, *Heb.6.2.* enlarged.

The *Socinians* acknowledge it is fit for Order and Decency to retain Ordination in the Church. Peradventure many of the Sectaries of this time will hardly acknowledge thus much.

The Papists Ordination faileth divers wayes:

1. In the end; for the Bishop bids them take power to offer up Christs body as a Sacrifice to God.

2. They want the Institution; for Christ hath appointed no Priests in his Church to sacrifice.

3. They fail in the outward form; for they have many foolish ceremonies added to their consecration.

* See Dr *Halls* Apol. against them, p.579. Mr *Lyfords* Apol. for our publick Min. and Infant-Bapt. Concl.2.

The *Brownists** fail in the main, which is the Imposition of hands by the Presbytery.

Some think that the ceremony of laying on of hands may be omitted. Sometimes we must be tied to example in the least gesture, though not prescribed, and yet men presume to dispense in a circumstance expresly prescribed, *Titus* 1.5. *Timothy* was *ordained by laying on of hands*: and enjoyned to lay hands on others in their Ordination. 1 *Tim.* 5.22. Thus were the Deacons ordained, *Acts* 6.6. and thus were *Paul* and *Barnabas* set apart for the execution of their calling, *Acts* 13.3.

Ordina-

Ordination is taken,

1. First and most frequently for the rite of imposing hands, which is the last act whereby a Ministers calling is consummated.

2. For that act wherein and whereby Church Governours do in the name and stead of Christ set apart one to be a Minister, and by such separation make him one, with Prayer, Fasting, and either with or without Imposition of hands.

Dr *Seamans* Vindicat. of the Reformed Churches Ordination. He saith there, That the chief Instruments of Reformation have been raised out of the number of ordained Persons in all places.

Again, he saith there, When I consider how uniform and accurate the Apostles were in observing Imposition of hands, and of this Rite alone in the matter of Ordination, and that we have no instance or example of their ordaining otherwise: I judge it sinfull for any who desire the Office of a Minister to refuse it, and scandalous in any Church wilfully to throw it aside.

Their * Duty:

It is laid forth,

1. By Titles, as Watchmen, *Ezek.* 3.17. & 33.7. Labourers, *Matth.* 9.37. Light and Salt, *Matth.* 5.13,14. Shepherds, *John* 21.15, Good Scribes, *Matth.* 13. Stewards, 1 *Cor.* 4.1. Nurses, 1 *Thess.* 2.7.

2. In Commandments, *Acts* 20.28. 2 *Tim.* 4.1,2.

* *Vide* Brochm. *De Ministerio Eccles. cap.* 1. *Sect.* 4. They told *Luther* this new Gospel divided all *Germany*: Yes (said *Luther*) blessed be God for it.

He must διδασκαλικὸς, 2 *Tim.* 2.15. and διδακτικὸς, *Gal.* 2.14. He must teach and tread the way to Heaven. *Zinglius* when he denounced threatnings, was wont by way of parenthesis to adde, *O boni Christiani haec nihil ad vos!*

He must feed the flock, 1 *Tim.* 5.17. 1 *Pet.* 5.2. in the Ministry of the Word and Sacraments, and by praying for them both publickly [a] and privately.

Woe to those Pastors, *Qui non pascunt, sed depascunt gregem*, Ezek. 34.2.

[a] 1 Sam. 12.23. must not preach themselves, 2 *Cor.* 4.5. set up their own fancies and wits in stead of Gods word. See *Jer.* 23.16. *Ezek.* 13.2,3. nor make themselves the end of their preaching, *Isa.* 36. 11. *Ezek.* 24.2. *Phil.* 1.15. to 18. nor be servants of men in their preaching, 1 *Cor.* 7.23. 2 *Tim.* 2. 24. Rhetorical flourishes are like the painted Glasse in the windows, which make a fair shew, but hinder the light. *Æger non quærit medicum eloquentem, sed sanantem*, When I am called to speak in Gods name, I must be *Parrhesiastes* as well as *Ecclesiastes*. Dr *Gauden* on *Jer.* 8.11.

Ministers must teach sound and true Doctrine, 1 *Tim.* 3.9. & 4.6,7.

They preach from the Lord,

1. When they deliver no Doctrine, but what is according to godlinesse.

2. When they deliver it demonstratively.

3. When they deliver wholesome Doctrine in a forme of sound and savoury words.

It was Dr *Harris* his observation, that the humble Preachers converted most souls, not the choisest Schollers, whilst unbroken.

They must preach,

1. Zealously, *John* 5.35.

2. Compassionately, *Matth.* 9.36. & 23.27.

3. Convincingly, *Col.* 2.2.

4. Feelingly, according to the nature of the Doctrine. The best way to speak to the heart is to speak from the heart, 2 *Cor.* 2.4.

5. Frequently, [b] *In season and out of season*, Luk. 21.37 Act. 5.42. not at Funerals, say some. See Beams of former Light, *Ch.* 5. *Sect.* 2. Though there may be an abuse of such Sermons sometimes, yet the use of them is not therefore to be condemned.

[b] *Augustine* and *Chrysostome* preached every day in the week and year at least once or twice without fail, *Te heard yesterday, ye shall hear to morrow*, is common in their Tractates and Homilies. Mr *Balls* Trial of Separat. *pag.* 81. The Papists by way of scoff called the Evangelical Ministers *Prædicantici*. Whereas *Paul* judged preaching his chief Office, and would not baptize lest it should be an impediment. *Bellarmine* and the Councel of *Trent* style preaching, *Præcipuum Episcopi officium*. *Vide* Petav. *Dissertat. Eccles. l.* 1. *c.* 8.

6. Gravity,

6. Gravely, 2 *Cor.*5. *Titus* 2. 8. See 1 *Peter* 4. 10,11.

As preaching muſt not be curious, ſo neither over-ſlight, conſiſting of raw, ſudden, indigeſted Meditations. The Word muſt not be torn, but divided; not toſſed, but handled; the Text not named only, but followed: there muſt be a diligent kind of negligence in handling the Word. Mr *Jenkyn* on *Jude verſ.* 1.

The Majeſty of divine truths is beſt ſeen in the gravity of a Matron, and moſt times quite loſt in the light colours of a Wanton. Mr *Farindons* Preface to his Sermons.

Homilies were firſt allowed in the Church, not to uphold or maintain an ignorant Miniſtry, or to ſupply his defect that ſhould take pains but would not, much leſſe to ſhut out preaching, but to ſupply the caſual defect of preaching through the weakneſſe and infirmity of the Miniſter.

Biſhop *Andrews* cauſed to be engraven about the Seal of his Biſhoprick thoſe words of St *Paul*, *And who is ſufficient for theſe things?*

1 Tim.3.1. *Exponere voluit quid ſit Epiſcopatus: quia nomen eſt operis non honoris.* Aug. *de civit. Dei, l.*19.*c.*19.

Biſhop *Jewel* being very weak, as he was going to preach at *Lacock* in *Wiltſhire*, a Gentleman meeting him, friendly admoniſhed him to return home for his healths ſake, telling him, That it was better that the people ſhould want one Sermon, than be altogether deprived of ſuch a preacher: to which he replied, *Oportet Epiſcopum concionantem mori*, a Biſhop ſhould die preaching in a Pulpit, that being the laſt Sermon he preached.

It is one part of a Miniſters Duty to pray for his people, 1 *Sam.* 12. 23. *Moſes* prayed for *Iſrael*. He and *Aaron* more than once ſtood in the gappe. *Jeremiah* prayed ſo much and earneſtly for the people, till God was even fain to diſcharge him. *Paul* almoſt in every Epiſtle tels them to whom he writeth, *That he maketh mention of them in his prayers*: and the Apoſtle tels the *Coloſſians*, *That Epaphras a Miniſter of theirs did labour for them fervently in his prayers.*

Reaſons. 1. Becauſe of the difficulty and importance of the calling: it is one of the moſt excellent means to make their other labours proſperous by procuring a bleſſing upon them from God.

2. This is the next way to provoke in his heart a holy, Chriſtian and ſpiritual love of them. Let any man accuſtom to pray to God fervently for any perſon, and it will increaſe an holy and heavenly affection to them, as much as any one thing in the world, graces grow and increaſe by exerciſe, prayer is an exerciſe of love and charity.

3. This is the beſt way to prevent diſcouragement in ones labours.

We may communicate with evil Miniſters. See 1 *Sam.*3.12,25. & 30.

The *Jewiſh* Miniſters were not ſeparated by Chriſt himſelf, not by others at his command, *Matth.* 21.45,46. Mat.23.1,2,3. Luke 17.19. & 11.52.

1. Our Saviour hath taught us to hold communion with wicked men for the godly's ſake that were among them; yea with ſuch as were tied in the cords of ſin, with ſuch as did manifeſtly live and die in their ſins without repentance, *John* 8. 21, 59. with *Luke* 22.7,8.

Of the *Brownifts* Mr *Paget* in his Arrow againſt the Separatiſts *Chap.* 8. ſhews, That both *Ainſworth* and *Barrow* hold, that Baptiſm adminiſtred by Papiſts is to be retained.

Miniſters muſt be faithfull in their Calling:

Chriſt was a mercifull and faithfull High-prieſt.

His Faithfulneſſe conſiſts in theſe things:

1. In revealing the whole counſel of God, *Acts* 20.27. and only the counſel of God.

The Paſtour which hath care of ſouls, and is non-reſident, *Non eſt diſpenſator, ſed diſſipator, non ſpeculator, ſed ſpiculator.* The moſt learned Divines in the Councel of *Trent* did generally proteſt againſt it, as appears by their ſeveral Tractates. See *Ezek.* 44. 8. He whom thou ſubſtituteſt, is either more deſerving than thy ſelf, and then it is fit he ſhould have more means; or elſe he is equal, then it is fit he ſhould have as much; or he is inferiour, and then he is not fit to repreſent thy perſon. See Doctor *Chaloners* Sermon on *Matth.* 20. 6. entituled, *The Miniſters Charge and Miſſion.*

2. In dwelling among their people, and uſing their beſt endeavour to know them well. *Prov.*27.23. *John* 10.14. *Acts* 20.20,28. *Phil.*2.19. 1 *Theſſ.*3.5. *Col.*4.8.

*Heb.*13.17.

*Heb.*13.17. *Bellarmine* cals it Spiritual Polygamy, *Cum uni perſonæ plures Eccleſiæ committantur Fuligattus in vita ejus l.*3.*c.*5.

One ſaith, It is but the leaſt part of a Miniſters work which is done in the Pulpit. *Paul taught them from houſe to houſe, day and night with tears*, Act.20.29,31. To go daily from houſe to houſe to ſee how they live.

Miniſters muſt be themſelves of an unblameable life, *Mat.* 5. 13. *Acts* 20.28. &4. 12. & 5.22. They muſt frame their lives anſwerable to their Doctrine. This was typed by *Aarons Urim* and *Thummim*, which he was to carry in the Breſt-plate upon his heart: for the one betokened Light and Verity of Doctrine; the other Uprightneſſe and Integrity of life. The ſame was alſo ſignified by the golden Bels and Pomegranates hanging round about upon the hem of his prieſtly veſtment: for the Bels are no other than the ſound of wholſome preaching; and the Pomegranates, than the fruits of good living. Peaceable, not given to ſutes and contentions with the people, 1 *Tim.*3.3. They ſhould be couragious and bold, as *Luther*. Painfull. Their Calling is a labour, 1 *Theſſ.*2.9. and a travel, 2 *Theſſ.*3.8. Thoſe that labour in the Word and Doctrine. *I laboured more abundantly than they all. Send forth labourers into thy harveſt. Verbi Miniſter es, hoc age*, was Mr *Perkins* Motto. See 2 *Tim.*4.1. He muſt be diligent and painfull both in Study and Preaching.

Tit.2.7. 1 Pet.5.3. As the meaſures of the Sanctuary were double, ſo their ſins were double. *Greenham.* It is *Onus Angelorum humeris formidandum.* Chryſoſt. 2 Cor.2.10. *Melch. Adam.* Exod.28.39. *Vide* Broch. *De*

Omnes diſputando, pauci bene vivendo vincere adverſarios ſtudemus. Caſaub. *Epiſt.* 123. Heinſio. *Miniſterio Eccleſ.c.*1. *Sect.*5.

Melanchthon ſaid, there were three hard labours, *Regentis, Docentis, Parturientis.*

I have heard it as a certain truth concerning Reverend Mr *Bains*, That every Sermon coſt him as much in his ſenſe (as he thought) as it did ordinarily coſt a woman to bring a child into the world, *I travel in birth till I ſee Jeſus Chriſt formed in you.* Dr *Hill* on Epheſ 4.15.

Chryſoſtome ſaith, The work of a Miniſter is more laborious than that of a Carpenter. When he hath wrought hard all day, he goes home and comes again in the morning, and finds his work as he left it; but we hew and take pains, and leave our people and come again, and find them worſe than before. Mr *Burrh.* on Hoſ.6.5.

The Honour and Dignity of this Function.

Although the Miniſtry above all Callings be moſt ſubject to the contempt and diſgrace of prophane men, yet the Function is a worthy and excellent work, and as God himſelf hath greatly honoured them, ſo can they not but be honoured of all thoſe, who are the children of God.

1. The ſubject of this Office is the ſouls of men, their far better and more worthy part, the ſpiritual, immortal and moſt heavenly part of man; other functions are converſant about the body or eſtate.

2. The proper end of this is to procure Gods greateſt glory in ſubduing ſouls to him, and in bringing men to the greateſt happineſſe whereof they are capable, even to grace here, and glory hereafter.

Conſtantine when he entred into the Synod of *Nice*, bowed himſelf very low unto the Biſhops there aſſembled, and ſate not down untill they deſired

him. *Joſephus Antiq. Jud.l.*11. *c.*8. records, That *Alexander* the Great coming with his Army againſt *Jeruſalem*, the High prieſt did meet him arrayed with his ſacred and magnificent attire: *Alexander* diſmounted himſelf, and in the High-prieſt worſhipped God, who, as he ſaid, had in a dream appeared unto him in that habit. *Vide* Mont. *Appar.*6. *p.*224. The Miniſtry of the Goſpel is much more excellent and glorious than that of the Law, 2 Cor.3.7,8,9.

This is to eſtabliſh the ſpiritual Kingdom of grace in the hearts of men, to convert them to God, and make them heirs of everlaſting happineſſe.

At the laſt day ſhall *Andrew* come in with *Achaia* by him converted to the ſaving knowledge of the truth; *John* with *Aſia*; *Thomas* with *India*; *Peter* with the *Jews*; and *Paul* with the *Gentiles*. See 1 *Theſſ.*2.19.

A Miniſter is called *a man of God*, 1 Sam.9.5. 1 Tim.5.1. & 2.3,17. His chief buſineſſe is to deal with God, and to be his Meſſenger unto men, the man of his counſel,

who was admitted to be familiarly with him, yea whose whole life was to be consecrated to a special attendance upon God and his special service of making his wayes known unto the sons of men.

They are called *Messengers of the Lord of Hosts*, Mal. 2. 7. *Embassadours of Christ*, 2 Cor. 5.10. *Semel legatus semper honoratus.* Angels of the Churches, Fathers of their people, 2 *Cor.* 5.19,20. God tels *Levi He will be his inheritance*, Deut. 10.8,9. God protects them. *Revel.* 2. *Christ holds the Starres in his hand.*

Phil. 2. 29. 1 Thess. 5.12, 13. 1 Tim. 5.17. Heb. 4.13,17. See Act. 10. 25, Gal. 4.15. *Stupor mundi, clerus Britannicus.*

We are commanded *to receive them in the Lord, to hold them in reputation, to esteem them very highly for their works sake, to hold them worthy double honour, and to obey them.*

Good men have loved faithfull Ministers, 2 *Chron.* 30. 22. & 31. 4. & 35. 2. *Matth.* 10.11. *Acts* 16.15.

Aquila and *Priscilla* preferred *Pauls* safety before their own. *Obadiah* hid the Prophets with the hazard of his life, 1 *Kings* 18. 4. See against the contempt of them as Ministers, 2 *Chron.* 36.16. *Luke* 10.16.

God hath provided:

1. For the countenancing of them, *Matth.* 10.16. *Luke* 10.16.
2. For their safety, *Luke* 21.17,18. *Rev.* 1.16.
3. For their continuance, *Matth.* 28. *ult.* *Ephes.* 4.
4. For their maintenance, *Gal.* 6.5.

Of their Maintenance.

See B. Down. on 1 Tim. 3. 1,2. pag. 73. almost to the end.

A sufficient maintenance is due to the Minister, *Matth.* 10. 41. 1 *Cor.* 9. 9, 14, 15, 16.

The stipend of Ministers must be sufficient, honourable and stable, but the *quota pars* is not determined.

The Devil laboured to suppresse the Gospel, *Mendaciis & inopia* Luther. *Roberts* Epist.

1 *Tim.* 5.17. *Honour* there, is maintenance, the *Elder* is the *Minister*. If they be worthy to receive, then it is not in the pleasure of man to pay as he list. If the maintenance must be honourable, then it must not be of benevolence: for that is commonly both scant and uncertain, which is a thing miserable not honourable, *Tenuitatem beneficiorum sequitur ignorantia Sacerdotum.*

to the Revenue of the Gospel. See more there. Some say they will preach and take no Tithes, 2 Cor. 11.12. *Vide* Aquin. 2a, 2æ. *Quæst.* 87. *Art.* 1. & 3. Et Goulart. *ad* Cyp. *Epist.* 66.

It is a great Question, *An decimæ Ministris jure divino sint solvendæ?*

The Schoolmen are generally for the negative, and so are many able Protestant Divines. *Rivet. in* Gen. 28. *Exercit.* 125. and in his *Jesuita vapulans.* Capel. *in Thes. Theol. Salmur.* Mr *Cartw.* against the *Rhemists* on *Heb.* 7. 4. and in his necessity of Discipline. Mr *Dod*, Bishop *Carleton*, Dr *Prideaux*, Dr *Sclater*, Dr *Cor. Burgesse*, Mr *Whateley*, and Sr *Thomas Rives*, and Dr *Gauden* in his Case of Ministers maintenance, and *Eccles. Angl. Suspiria*, *l.* 2. *c.* 28. were for the affirmative.

The Question (saith Mr *Mede* on *Acts* 5.3,4,5.) should not be, Whether Tithes are due to the Ministers of the Gospel, meaning as a duty of the people unto them, but rather, Whether they be not due unto God; for so is the style of the Scripture, *All the tithes are mine*; these I give to *Levi*, and not you. There are many other uses for the imploiment of *Bona Sacra*, if they be more than is competent for them and theirs.

We challenge not Tithes principally by vertue of the Mosaical Laws of tithing, but as due to God by reservation, from the beginning, as following Christs Priesthood, as the only certainty mentioned in Scripture, as also consecrated to God by consent of Churches, and Edicts of Princes; as agreeing with the use and practice of the Church in all times. But as for the Mosaical Law and mandate of God concerning *Levi*, we make it not the ground of our title to Tithes. Mr *Nettles* Answer to Mr *Seldens Jewish* part of the History of Tithes.

The

The *Quakers* object against them, that they are Hirelings, preach for money. The great aim of their preaching should be the glory of God and salvation of souls, yet they ought to be encouraged, *Luke* 10.7. *Gal.*6.6. 1 *Cor.*9.11.

Of Preaching.

It is in a setled state of things, the publick interpretation and application of Scripture by a Minister assigned to the Office to a Congregation assembled for that purpose. Dr *Gouge* on *Heb.* 2.3. defines it to be a clear Revelation of the mystery of salvation by a lawfull Minister.

See Mr *Hildersham's* two last Lectures on Psal.51. It is a giving of the sense of the Scripture, and a more large opening of points of Doctrine to men, joyned with Reproofs, Exhortations, Comforts, and a right applying it to the hearers. *Praedicatio verbi est medium gratiæ divinitùs institutum quo res regni Dei publicè & explicantur & applicantur populo ad salutem & ædificationem.* Boules *de Pastore. Vide plura ibid.*

Or it may be defined, A sound explicating of Gods word, with application of it in the way of Power and Office by him who is thereunto called.

1. An Explication of Gods Word, *Nehem.* 8. 8. The *Levites* when they read the Law of God, or gave the distinct sense and meaning of the words: So must the Minister, he is commanded *to divide the Word aright.* See *Luke* 24. 27, 32.

It was then the common practice of the Church, to read, expound and apply the Scriptures, as *Ezra* did. *Maresius* in his 3d Edition of his *Collegium Theologicum* hath added, *Brevis methodus concionandi per Aphorismos digesta.* And there is an ingenious piece by an excellent Divine and Preacher, styled, *Officium Concionatoris.* There is Doctrine, Reason and Use in all the Sermons and Epistles of the Apostles.

2. Sound or right Explication, for there is a depraving of the Scripture.

3. With Application; Reprove, Rebuke, *Exhort with all long-suffering and Doctrine*, see 1 *Cor.*14.3. 2 *Tim.*4.2.

4. By Office and Power in him that is called. So the general duty which lies on every Christian may be distinguished from the peculiar Office of a Minister; private Christians are to teach and admonish one another, there is an Exhortation Charitative, and Potestative which belongs to him that is called.

One saith, It is an Ordinance of Christ, whereby persons have received Gifts from Heaven, and are separated to that Office to make known the will of God for the perfecting of the Saints.

The efficient cause is,

1. Supream and principal, Jesus Christ.

2. Instrumental, persons which have received Gifts from Heaven, are called and set apart to the Ministry.

Secondly, The material cause of it, the Doctrine of Salvation.

Thirdly, The formal, making it known and applying it.

Fourthly, The final, for the perfecting of the Saints.

By the Word preached:

1. Light shines in unto men, *Psalm* 19.7. *ad finem.*

2. It helps the Saints to mortifie their corruption, *Psalm* 119.9.

3. By it we conquer the Devil, *Ephes.*6.

4. We overcome the World, Epistle of *John.*

5. It enableth us to performe the duties of our relations, *Col.* 3.16. to bear all crosses, *Rom.*5.4.

6. Fils us with consolation, and keeps us from being Apostates.

The Word is interpreted aright, by declaring

1. The Order.

2. The Summe or Scope.

3. The Sense of the words; which is done by framing a Rhetorical and Logical Analysis of the Text.

Preaching consists of these Ingredients:

1. Right understanding.

2. True dividing.

3. Faithfull interpreting.

4. Zealous uttering.

5. Powerfull applying.

Miniſters perſwade uſually from five Topicks:

1. The mercies of God, *Rom* 12.1.

2. From the free grace of God, by the freedome that ſinners ſhall receive through grace, the free grace of God. Me thought (ſaid Mr *Dod* concerning Mr *Cartwright*) whilſt I heard him the *Doctrinal part* of his Sermon, I was in Heaven, but when he came to *Apply*, I ſometime thought, that had I been in his place, I could have applied his point more cloſely.

3. By the faithfulneſſe of God to his promiſe.

4. By Gods all-ſufficiency to make good his word.

5. By the glory of God, the end of our being. See Mr *Durham* on 3d of the *Revel.v.*14. *p.*260.

It is not, I ſuppoſe, ſimply neceſſary one ſhould take a ſet Text; yet Chriſt himſelf took a Text *Luke* 4. and applied it.

Rainold. *de lib. Apoc. Tom.*1 0. *prælect.* 2.

Chriſt when he executed the Office of a Miniſter here on earth, and taught the people, ſometimes interpreted a place which he took out of the Scripture, as *Luke* 4. 17. out of *Iſaiah*, ſometime without any ſet Text he ſpoke thoſe things which were moſt apt for the edifying of the Church.

Doctor *Donne* on Matth. 5. None but Deacons preached ſtanding, when the Order and Diſcipline of the primitive Church was in force. Maſter *Thorndike* of the Laws of the Church, *chap.* 24.

For the moſt part Chriſt preached ſitting, as *Matth.* 5. 1. *Matth.* 26. 55. *Luke* 4. 16. *Joh.*8.2. ſo did others who came to great place and dignity in the Church ordinarily preach ſitting too, and therefore their Churches were called Cathedral, becauſe they preached ſitting in chairs.

The Apoſtles were wont more often to ſtand, as is manifeſt from *Acts* 13. and other places. Chriſt ſate to ſhew his great and eminent authority. The Apoſtles ſtood to ſhew their reſpect to Gods people, *Rainold. de lib. Apoc.*

Whether private perſons not in office may preach?

If they have a Calling, either it is Ordinary or Extraordinary; if Ordinary, then they are not only gifted, but tried and ſeparated to it, *Titus* 1.5.

That men though gifted without being called to the Miniſtry, and by Ordination ſet apart for it, ſhould take upon them the Office or ordinary exerciſe of preaching, ſeems repugnant to thoſe Scriptures, *Jer.*23.21. *Rom.*10.15. *Heb.*5.4. 1 *Tim.*5. 22. *Acts* 13. 2.

Chriſt therefore frequently urgeth this, *That he was ſent from his Father.* Puniſhments have been inflicted on thoſe that have medled beyond their Call, as *Uzza*, *Uzziah*, *Saul*, 1 Sam. 13. 13. & 2. 6, 7. 2 *Chron.* 26. 16.

Apage veſanam illam prophetandi libertatem, imò licentiam blaſphemandi: ut liceat malè ſertato cuique tyroni, prodigioſiſſima cerebri ſui phantaſmata in apricum producere, & populo commendare & ſtrabo. Concio D *Hal. ad Synod. Nation. Dordrechet.* Neither do the Independents only, but the Socinians and Arminians alſo cry up *Libertas prophetandi.* Mr *Gilleſp. Miſcel. cap.* 10. For a publick formal Miniſterial teaching two things are required in the Teachers: 1. Gifts from God. 2. Authority from the Church, he that wants either is no true Paſtour. For the ſecond, ſuch as want Authority from the Church are 1. None of Chriſts Officers, *Epheſ.* 4. 11. 2. They are expreſly forbidden it, *Jer.* 23. 21. 3. The bleſſing on the Word is promiſed only to ſent Teachers, *Rom.* 10. 15. Mr *Owens* Duty of Paſtors and people diſtinguiſhed, *pag.* 46, 47. *Inprimis diſplicet mihi illa quam tuentur libertas prophetandi, certiſſima pernicies religionis niſi certis finibus arcte coerceatur.* Caſaub. *Epiſt.* 320. Johanni Lydio. That ſending *Rom.* 10. 15. muſt needs import an authoritative Miſſion according to the clear etymology of the Greek word ἀποστολος, which manifeſtly alludes to the name of an Apoſtle, a name given by Chriſt himſelf to them who were firſt by his command to preach the Goſpel, *Luke* 6. 13. It ſignifies one that is ſent, as the Embaſſadours of Princes uſe to be ſent with their Maſters Mandates. Church-member ſet in joynt by *Filodexter Tranſylvanus.* *Vide Doctoris* Arrowſ. *Tactica Sacra*, *l.* 2. *c.* 2. See Dr *Gaudens* Defence of the Miniſtry, and his *Eccleſ. Ang. Suſpiria*, l. 2. c. 7.

It were a great diſreputation to Religion, that all great and publick things, and every artifice or profitable ſcience ſhould in all the Societies of men be diſtinguiſhed by profeſſors, artiſts, and proper Miniſters; and onely Religion ſhould lye in common, apt to be bruiſed by the hard hand of Mechanicks, and ſullied by the ruder touch of undiſcerning and undiſtinguiſhed perſons. Dr *Jer. Taylors Divine Inſtitut. of the Office Miniſterial.*

Theſe places are alledged for Lay-mens preaching, *Rom.* 12. 6. 1 *Cor.* 12. 7. 1 *Cor.* 14. 31. & 16. 15. *Acts* 8. 4. for their venting their experiences, as they call it.

For

For the first place he means those that are by Office Prophets and Ministers or Deacons, they must preach, not those that have abilities only, for then it will follow those that have ability may baptize and rule too. The word Gift is used in Scripture for the Office it self, or gifted calling, *Eph.* 4.8,11. Two things are required to a calling, Gifts and Authority, *Joh.* 20.21,22.

Private fraternal teaching is a duty every man owes to another, *Col.* 3. 16. Private and domestick teaching is the duty of Governours of Families, *Gen.* 18. 19. *Prov.* 31. 1. but publick Ecclesiastical teaching is not to be undertaken without a solemne call and approbation, 1 *Tim.* 4. 15. See Doctor *Collinges* his *Vindicia Ministerij Evangelici Revindicata.* If men would be more carefull to performe those duties God requires of them to themselves and families, there would not be such an itch in them after this. *Nullam certè talem consuetudinem habuit primitiva Ecclesia, nullam præsens Presbyterianorum, nullam Ecclesia Independentes in novâ Anglia militantes, saltem si* Johanni Nortono, *viro apprimè docto fides.* D. *Hickman. Concio de hæres. orig.*

1 Cor. 12. 7. *But the manifestation of the Spirit, is given to every man to profit withall.* Private men will not want occasion to exercise their gifts in their families, learned men have published excellent Books for the good of the Church; Gifts must be used orderly.

For 1 *Cor.* 14. some think *Paul* speaks in that place, not of ordinary preaching, but of prophesying by the Spirit, that is, by Revelation.

Others say, they did this in way of preparing themselves for the Ministery.

Mr *Cotton* tels us, these were not ordinary, private men, but such as had extraordinary Gifts, the Gift of Tongues, and the like liberty of Preaching is not allowed them that want the like Gifts. See 1 *Cor.* 12. 28, 29, 30. See *Deodat. in loc.* Mr *Cottons* Keys of the Kingd.

That place *Acts* 8. 4. may receive answer from my Annotations on *Acts* 11.20. a like place.

They were men furnished with extraordinary Gifts, being Auditors of the Apostles at *Jerusalem*, and probably directed by them, *Acts* 21. 28. Then there were no setled Christian Churches.

Some learned Divines, though they hold none may enter into the Ministery without a peculiar Call, yet do say, that a private man sufficiently gifted (if he have the approbation of the Church) may teach publickly, they build it on that place 1 *Cor.* 14. where when the believers did meet together, they are allowed to prophesie. Mr *Lyford* in his Apology for our publick Ministery and Infant-Baptism, *Conclus.* 2. *pag.* 27, 28. proves by three Reasons, that the prophesying 1 *Cor.* 14. was extraordinary, and not a standing ordinary Gift in the Church, and others are of his judgment, as Mr *Norton* in his Answer to *Apollonius, cap.* 11. & *vers.* 30. of this Chapter proves as much.

In Ecclesia primitiva fuit exercitium quoddam prophetici cum à concionibus distinctum, 1 Cor. 14. 31, 32. *Ad hoc exercitium habendum admittebantur non tantum ministri, sed & ex fratribus primarij, vel maximè approbati, pro donis illis, quæ habuerant sibi collata.* Ames. *lib.* 4. *de conse. cap.* 26.

The Socinians further object;

1. Christ committed the keys to the Church, *Matth.* 18. 17, 18. To preach the Gospel is part of the power of the keys, therefore every one of the Church may preach.

We may not argue from a collective body to every member. We must distinguish also between the primitive seat of power and the actual administration of it.

2. They object that place, *Matth.* 23. 8, 10. Christ forbiddeth his Disciples to be called *Rabbi* Master, therefore none should take the title of Teachers.

None ought to assume dominion over the faith of others, 2 *Cor.* 1. 24. but the title *Rabbi* or Teacher was given to *John* the *Baptist*, John 3. 26.

3. A solemn confession of the truth belongs to all believers, *Phil.* 2. 11. therefore preaching confession is necessary to salvation, *Mat.* 10. 32. *Rom.* 10. 9, 10. so is not preaching.

4. Some urge, 2 *Chron.* 17. 7. *He sent to his Princes, to teach in the Cities of Judah.* By their power and authority, aiding the *Levites* which were sent also, with

with them. *Quòd principes populum docuisse dicuntur, intelligendam est, quòd testati sunt placere Regi ut docentes audiant, non enim usurparunt sibi functionem alienam. Ideo autem sacerdotibus & Levitis adjungit viros politicos, ut major esset eorum authoritas.* Lavaterus *in loc.*

The Scriptures lay down these Rules,

First, No man *must preach except he be sent*, take any Office upon him unless he be called and approved; a Gospel-order is to be preserved; the Deacon, the meanest order is to be approved, *Acts* 6. 3. 1 *Tim.* 3. 10. A man is not to call himself, nor to be a Judg of his own sufficiency.

Christ assumed none of his Offices without a Call, a solemn mission and separation thereunto, *John* 10. 36. Apostles and Disciples were sent, *Matth.* 28. 19. *Luke* 9. 20. 1 *Tim.* 2. 7. & 2. 10. 1 *John* 20. 21. the Apostles likewise themselves took the like care, 2 *Tim.* 2. 2. *Titus* 1. 5.

Secondly, People are admonished to *take heed what they hear*, Mark 4. 24. and *whom they hear.*

Thirdly, Some will undertake to be teachers, though they be never so ignorant of the things they teach, 1 *Tim.* 1. 7.

Fourthly, Under this pretence false Prophets go forth into the world to corrupt the truths of God, and poison the souls of men, 2 *Cor.* 11. 3.

Ministers must preach often, especially on the Sabbath.

See Mr *Wards* Coal from the Altar.

Our Saviour preacht every Sabbath-day, *Luke* 4. 21. So did *Paul*, Act. 17. 2. See 2 *Tim.* 4. 2. The Fathers preacht twice every Lords day, and almost every week-day.

Paul bids the Minister preach in season and out of season; the Sabbath by reason of the publick meeting is a season of preaching, it is requisite therefore for him to preach every Sabbath.

Again, Christs custom was to go into the Synagogue every Sabbath-day, and so the Apostles.

Most of the Writings of *Cyprian, Athanasius, Basil, Nazianzen, Chrysostom, Ambrose, Cyril, Austine, Leo, Gregory*, were nothing else but Sermons preacht unto the people, 1 Cor. 15 ult. In the consecration of Bishops a Bible is put into their hands, and these words used, *Accipe Evangelium, vade, pradica populo tibi commisso.*

3. The sanctifying of the Sabbath must be done in the best manner that may be, both by Minister and people; the Minister must be helpful to the people in the sanctifying of it, he may then preach if he will give himself to reading and study, as he is cammanded.

4. His duty is to labour in the Word and Doctrine, that is, to take great pains in it, therefore he must preach Sabbath after Sabbath.

5. Every one is required to be plentifull in the work of the Lord, therefore the Minister in his special work of preaching must be plentifull, and this he is not unless he preach at least every Sabbath, and if his strength will serve him twice, both morning and evening.

Ministers must in their preaching denounce Gods wrath against sinners, 1 *Sam.* 12. 25. How comminatory are our Saviours words, *O generation of vipers, how can you escape the condemnation of hell?* And, *Woe unto you Scribes and Pharisees, Hypocrites:* And, *Woe unto the world, because of offences:* And, *Woe be unto you that are rich, and that laugh; There shall be weeping and wailing and gnashing of teeth. Paul* is sharp, 1 *Cor.* 6. 9, 10. *For such things sake the wrath of God comes upon the children of disobedience. Tribulation and anguish shall be upon every soul that doth evil. Moses* discharges many vollies of curses upon those which break the Law of the Lord.

The Ministers words must be like goads to prick men to the heart, and when they are soundest asleep, they must be like Cocks that cry loudest in the deadest time of the night. King *James* said well of a Reverend Prelate of this Land, Me thinks this man preacheth of Death, as if Death were at my back. Master *Fenner* on 1 *John* 2. 6.

Reasons.

1. Because there is in every man an old man to be beaten down, the threats of the Word are a necessary instrument for working in a man a hatred of sinne.

2. There

2. There remaineth in the beſt of Gods ſervants much preſumption, whereby they are apt to embolden themſelves in ſinning; the Law muſt make way for the Goſpel, the threats of the Word are a moſt needfull means of humiliation. This is the moſt fruitfull and profitable teaching. It is good for the impenitent to make him repent, and for the penitent to make him repent more, if they wiſely limit the threats they utter.

There is a Frierly kind of preaching to preſs reſemblances and ſimilitudes too far, and a Jeſuitical * preaching to declaim much againſt Hereticks, and urge ſome things of Morality. But the beſt preaching is to convince men of their miſery by ſin, and to ſhew them the way to avoid it.

* *Et hæc nimirum expedita concionandi methodus Jeſuitica, quam mihi etiam Spiræ & Wormatiæ, & Moguntiæ aliquando obſervaſſe viſus ſum: alta voce, ſed frivolis rationibus, contra hæreticos clamitare, & moralia in quibus Chriſtum Jeſum, & fidem juſtificantem omnium bonorum operum fontem ſemper deſideres identidem ſuis inculcare, quæ ipſa tamen melius forſan ex* Seneca *&* Plutarcho, *quam ex concionibus illorum didiceris.* Sculter. *de curriculo vitæ*, pag. 18.

Plain preaching is moſt profitable for a mixt Auditory.

He is the beſt Scholar that can teach Chriſt plainlieſt: and for my part if I would ſet my ſelf to be idle, I would chooſe that kind of preaching which is counted ſo laborious. Dr *Taylor* on *Titus* 9.

Verba volvere, & celeritate dicendi apud imperitum vulgus admirationem ſui facere, indoctorum hominum eſt. Hieron. *Epiſt. ad* Nepotian. *Ab allegationibus & authoritate Patrum veterumque Eccleſiæ doctorum abſtinebit Paſtor Eccleſiaſticus* Zeppers l. 2. *de habendis concionibus Eccleſiaſt.* c. 6. *Vide plura ibid. Vide* Ames. *de conſ.* l. 4. c. 26. *Et* Brochm. *De Miniſterio Eccleſ. Caſus Conſc.* 19.

Paul (ſaith he there) being the greateſt Schollar of all the Apoſtles, was the moſt fearfull to make the leaſt ſhew of it.

Doctor *Preſton* being asked, Why he preacht ſo plainly, and dilated ſo much in his Sermons: anſwered, He was a Fiſherman: Now Fiſhermen, ſaid he, if they ſhould wind up the Net, and ſo caſt it into the Sea, they ſhould catch nothing, but when they ſpread the Net then they catch the Fiſh; *I ſpread my Net* (ſaid he) *becauſe I would catch the fiſh*, that is, I preach ſo plainly and dilate ſo much in my Sermons, that I may win ſouls to Chriſt.

Miniſters muſt preach in the evidence and demonſtration, not ſo much of Art or Nature, as of the Spirit and Grace. Many turn ſound preaching into a ſound of preaching, tickling mens ears like a tinkling cymbal.

He that means to gain a ſoul, muſt not make his Sermon an oſtentation of his eloquence, but the Law of his own life. Doctor Remonſt.

King *James* * reſembled the unprofitable pomp of ſuch ſelf-ſeeking diſcourſe, ſtuft with a vain-glorious variety of humane allegations, to the red and blew flowers that peſter the corn when it ſtands in the field, where they are more noiſom to the growing crop, then beautifull to the beholding eyes.

Jeremy Taylor on *Matthew* 10. 16. * In the Preface to his

There is a kind of fine, neat, dainty preaching, conſiſting in well-ſounding words, and of ſtrains of humane wit and learning, to ſet out the skill and art of the ſpeaker, and make the hearer applaud and commend him; which a man may well doubt, whether ever God will bleſs to the winning of ſouls. Theſe ſelf-preaching men that make preaching little elſe but an oſtentation of wit and reading, do put the ſword of the Spirit into a velvet ſcabbard that it cannot prick and wound the heart.

Mr *Wheatleys* New-birth. See Mr *Wards* Coal from the Altar.

The word of God ſeems to be moſt conveniently applied by handling it after the manner of Doctrine and Uſe; this courſe is of all other the fitteſt for the memory of ſpeaker and hearer, for the capacity of the ſimple, and for the profitable making uſe of all learning and reading. It giveth leaſt ſcope to wander from the Text, and holdeth a man moſt cloſely to the revealed will of God. It hath the clear example of Chriſt, who *Luke* 4. having read his Text, firſt interpreted it, then obſerved the points of Doctrine, ſaying, *This day is this Scripture fulfilled in your ears.* Then he began to apply it by way of reproof, which he illuſtrated with fit examples out

of

of Scripture, and ſo would have proceeded, but his hearers moved with rage interrupted him.

Doctrina eſt axioma Theologicum, vel in Scriptura verbis poſitum expreſsè, vel ex illis per immediatam conſequentiam fluens. Ames. *Medul. Theol.* lib. 1. cap. 35.

The Doctrine muſt be ſoundly deduced out of the Text, and then ſubſtantially handled.

Chriſt and his Apoſtles who were infallible confirmed all by Scripture.

It is a propoſition either expreſſed in the Text, or elſe concluded from it. It muſt be proved by a Text or two of Scripture, and confirmed by reaſon taken from the cauſes or effects, or ſome other logical argument.

Uſus eſt axioma Theologicum ex Doctrina deductum, utilitatem, bonitatem, vel finem ejus oſtendens. Ameſius *ubi ſupra.*

The Uſe is a Propoſition ſyllogiſtically inferred from the Doctrine, as the Doctrine is from the Text.

1 Cor. 14. 3. 2 Tim. 4. 2.

The chief kinds of Uſes are

1. Confirmation of truth.
2. Refutation of error.
3. Reproof of ſin mixed with terror and dehortation.
4. Inſtruction mixed with exhortation to do well.
5. Conſolation or ſtrengthning for and in well-doing.

All Doctrines will not yield all theſe Uſes, but ſome one, ſome another, wherefore thoſe muſt be taken that are fitteſt for time, place or matter.

Oportet ut eo ſine prædicetur Chriſtus quo fides in eum promoveatur, ut non tantum ſit Chriſtus, ſed tibi & mihi ſit Chriſtus. Luther. *loc. commun. Claſſ.* 1. *cap.* 4 *Quod Philoſophi dicere ſolent, Omnis actio ſit per contactum, id in ſacra prædicandi actione vel maximè locum habet.* Davenant. *in* Coloſ. 1. 21.

The preaching of all Doctrines is to end in Uſe and Application. When Chriſt had laid down all the ſpeculative conſiderations about the day of Judgment, he bids them make uſe of it, *Matth.* 24. 42. Exhortation is ſo neceſſary that all the miniſterial work is called by this name, *Acts* 2. 40. & 13. 15. See 1 *Tim.* 4. 13. & 6. 2. In all the Epiſtles after the doctrinal part followeth the hortatory, *Titus* 1. 9. See *John* 4. 9. We have divers examples of ſuch as applied the word particularly to the hearers, 1 *Kings* 18. 18. *Hoſ.* 5. 1. *Mal.* 2. 1. *Luke* 3. 19. This preaching is enjoyned to Miniſters under the Goſpel, *Iſaiah* 58. 1. *Titus* 2. 5. God doth work moſt mightily with ſuch preaching, *John* 4. 18, 19. *Acts* 2. 36, 37.

Reaſons.

1. Every man (through the ſelf-love and hypocriſie that is in his heart) is apt to put from himſelf to others general Doctrines and Reproofs, *Mat.* 21. 41. ſee 45, 46. verſes.

2. Till mens ſins be effectually diſcovered to them, they can never attain to any ſaving grace, *Joh.* 16. 8. *Titus* 1. 13.

3. Practice is the end of knowledge, and nothing is perfect till it attain its end, *If you know theſe things, happy are you if you do them.* Truths are never fully and exactly known, but in the experience and practice of them, hence that expreſſion, *Taſte and ſee.*

CHAP.

Chap. III.

Of Eccleſiaſticall Juriſdiction and Governement.

THat there is an Eccleſiaſtical Government diſtinct from the Civil, it is apparent, ſeeing the Church and State are diſtinct, their Governments muſt be alſo diſtinct. Yea the Church may be not only diſtinct but ſeparate from the State, neither the ſupream nor ſubordinate powers being incorporate in the Church, but meer aliens from it, and perhaps enemies to it.

God hath eſtabliſhed two diſtinct powers on earth, * the one of the Keys comitted to the Church, the other of the Sword committed to the Civil Magiſtrate. That of the Keys is ordained to work on the inward man, having immediate relation to the remitting or retaining of ſins. That of the Sword is appointed to work upon the outward man, yielding protection to the obedient, and inflicting external puniſhment upon the rebellious and diſobedient.

Some call it the power of the Keys, others Eccleſiaſtical Diſcipline, others Church-government.

It is an act of power and authority, 2 *Cor.* 10. 8. & 13. 10. but whether *poteſtas forenſis*, of juriſdiction, or *muneris*, of office, is a queſtion.

That there is a Church-power appeareth plainly by Chriſts giving them the Keys, *Matth.* 16. 18, 19. *Ubi voce* Clavium Regni Cœlorum, *deſignatur poteſtas miniſterio Eccleſiaſtico divinitus conceſſa in admittendis hominibus in regnum Dei & excludendis è regno Dei; frequens enim eſt Scripturæ nomenclatione* Clavium *denotare poteſtatem & auctoritatem in adminiſtrando munere Concredito*, Eſa. 22. 22. Luc. 11. 52. Apoc. 9. 1, 2. & 3, 7. Brochm. *De Diſciplina Eccleſ.* Sect. 1. *Vide ejus Quæſt.* 7. And alſo in the titles of Shepherds, Governours, Rulers and Guides, *Heb.* 13. 7, 17. 1 *Cor.* 12. 28. God hath ſet in the Church, the other things there reckoned are all peculiar to the Church.

Junius lib. 4. *Eccleſiaſtici* cap. 4. ſhews well the agreement and difference alſo between Political and Eccleſiaſtical adminiſtration.

See Mr *Gilleſpies Aarons* Rod bloſſoming, *lib.* 1. *cap.* 1, 2, 3. and his *Miſc.* c. 19. And the *London* Miniſters *Jus Divinum* of Church-Governement. And Maſter *Durhams* 3d Lecture on *Revel.* 2. 6, 7. *Poteſtas Eccleſiaſtica à politica realiter diſtinguitur*, 2 Paral. 11. 19. Joh. 18. 36. 2 Cor. 10. 3. and 8. 2 Cor. 1. 24. 1 Peter 5. 3. Luc. 22. 25. 1 Cor. 3. 5. Col. *cum* Rom. 13. 14. *Voetius.*

* Biſhop *Uſhers* Speech in the Caſtle-chamber at *Dublin* concerning the Oath of Supremacy. The Keys are an Enſign of power and authority in ſome Corporations, as in others the Mace and Sword.

There is a two-fold Miniſterial power, 1. *Poteſtas ordinis*, which conſiſts meerly in preaching the Word and adminiſtring the Sacraments. 2. *Juriſdictionis*, whereby they govern in the Church, by binding the Impenitent, and loſing the Penitent.

Mr *Udall* told them in the days of Queen *Elizabeth*, that if they would not ſet up the Diſcipline of Chriſt in the Church, Chriſt would ſet it up himſelf in a way that would make their hearts to ake. Diſcipline is uſed ſometimes largely, ſo as it extendeth to all Rule and Order, appointed or left for the right managing of the things of God, or ſtrictly for the Cenſures of the Church. So there may be a true Church without Diſcipline. The *Helvetians* and thoſe of *Switzerland* have no ſuſpenſion at all, but what offences other Churches ſuſpend for the Civil Magiſtrate puniſheth other way. See Maſter *Thorndikes* Principles of Chriſtian Truth, *chap.* 11, 17, 18. 20. And Maſter *Coleman* on *Jud* 11. 20. againſt Excommunication and Ruling Elders. *Quæ ipſam ſubſtantiam attingunt, juberi à ſolo Deo debuerunt; adeoque ei quicquam adjicere vel detrahere neſas arbitremur. Verum externa gubernationis formam & ordinari poſſe ab Eccleſia, & pro varietate locorum, temporum ac perſonarum mutari interdum neceſſario oportuiſſe, Chriſti Eccleſia nunc ex quibuſlibet populis Cœtunte, exiſtimo nobis in Confeſſo eſſe.* Gerſ. Buc. *Diſſertat. de Gubernat. Eccleſ.*

The Object of this ſpiritual power are religious things in a religious conſideration, but it is not an abſolute ſupream power.

The Papiſts turn all Eccleſiaſtical power into a meer civill and worldly power.

The Miniſterial power manifeſts it ſelf:

1. In doctrinal deciſions of matters of faith.
2. In making wholſome Eccleſiaſtical Laws.
3. In executing Church-cenſures.

But though they have power of declaring Gods will concerning matters of faith and worſhip to the people, yet they cannot make any new Article of Faith, nor propound any thing as neceſſary to be believed to ſalvation.

Excommunication ſtands,

1. In a plain convincing them of the guilt of ſinne, and the wrath of God, under which they lie.

2. In diſcovering Gods pardoning mercy to a humbled ſinner, and in admoniſhing them, 1 *Theſſ.* 5. 14. 2 *Theſſ.* 3. 15.

3. In withdrawing from their ſociety, if they continue wicked, 1 *Corinth.* 5. 7, 13.

Vide Spanhem. *Epiſt. ad* Buchanan *q.* 2. Maſter Bals Trial of the ground of Separation. See Mr *Cawdries* Review of Mr *Hookers* Survey, *c.* 11. *Vide* Brochm. *De Diſcip. Eccl. Sect.* 5. & *Quæſt.* 10.

It is a great Queſtion, *Penes quos ſit poteſtas Eccleſiaſtica?* Who are the ſubject of this Eccleſiaſtical power?

The Community of the faithfull (much leſſe two or three ſeparated from the world, and gathered together into the name of Chriſt by a Covenant) are not the proper and immediate ſubject of power Eccleſiaſtical, *Matth.* 28. 19, 20. *Joh.* 20. 21, 22. & 21. 15, 16. were ſpoken to ſpecial perſons, not the whole community. The Apoſtle *Acts* 20. 28. ſpeaks unto the Presbyters of *Epheſus*, and ſaith, That they were appointed Overſeers by the holy Ghoſt, that they might govern the Church of God. Mr *Rutherford* ſaith, The Keys were given for the Church, but not to the Church. See Mr *Thorndikes* 3d Book of the Laws of the Church, *chap.* 31. toward the end.

Mr *Lawſon* ſhews that the power of the Keyes is not primarily in the Pope, nor in the Civil Sovereign, nor in the Prelate, nor in the Presbyter, nor in both joyntly, but in the whole Church. His *Politica Sacra & civilis*, cap. 9, 10, 11, 12, 13. *Excommunicationem & Scriptura Sacra præceptis exemplisque docet, & ſancti Patres uno ore Confirmarunt. Junij Eccleſiaſtici* l. 3. *c.* 2. *Plerique* Cypriani. *libri ejus ſunt argumenti.* Auguſtini *Epiſtola & libri hoc argumento pleni ſunt, & in eo totus ferè liber de fide & operibus conſumitur. Omnia Patrum Sanctorum Scripta his documentis Circumſtaunt*, Id. ibid.

Jerome placeth the firſt foundation of Excommunication in that moſt ſevere puniſhment of God, in which he caſt *Adam* for his ſinne out of Paradiſe.

Mr *Norton* * urgeth *Acts* 14. 23. to prove the power to be in the fraternity, it is ſaid there, That Presbyters were ordained by *Paul* and *Barnabas* in every Church. They were ordained in the Churches, but not by them. He urgeth alſo *Act.* 6. that proves nothing but that the Election of Officers doth ſome way belong to the people, but that their Authority depends on the people cannot be thence collected.

* *Adverſus* Appollon. *c.* 4. *Jus excommunicandi ante Papiſticam illam tyrannidem unquam penes unam fuiſſe comperitur, ſed penes Presbyterium, & quidem non excluſo penitus populo.* Bern. *Epiſt.*

Mr *Norton*, Chap. 5. of that Book, ſaith, *Quod exercetur nomine Chriſti, recipitur immediatè à Chriſto. At officium Rectorum exercetur nomine Chriſti*, 2 Cor. 5. 20. Here he not only grants but alſo proves *Rectores Eccleſiæ eſſe immediatum ſubjectum poteſtatis*, againſt which he aſſerted and argued in his fourth Chapter. And after in the ſame fifth Chapter he ſaith, *Multitudo non committit poteſtatem Eccleſiæ Rectoribus, tantum deſignat perſonas*, therefore it is not the firſt and immediate ſubject of eccleſiaſticall power, which he endeavoured to prove *chap.* 4.

Excommunication is the greateſt and laſt cenſure of the Church, *Judicium maximum & tremendum.* See *Mat.* 16. 18. *Mat.* 19. & 18. 1 *Cor.* 5.

Summum futuri judicij præmedium. Q. ſi quis ita deliquerit; ut à communione ſtatuque & conventu & omni ſancti commercio relegetur. Tertul. in *Apol.*

This

This Ordinance is usefull:

1. To the whole Church, hereby the honour and beauty of the Church of Christ is preserved from the defilement and scandal which such an offence would bring upon it, otherwise the evil example would infect, *1 Cor.* 5. 4. this was typified by the Leper whom God would have shut up in his Tent, least the rest of the Congregation should be infected.

2. Gods people are hereby made more watchfull.

3. It is usefull to the offender himself, for the saving of his soul is the end of it, *1 Cor.* 5. 3. and that he may not commit the like fault again, *1 Tim.* 1. 20. The power of Excommunication *Formaliter & executive* is proper to the company or assembly of Governours and Rulers in the Church derived from Christ, to be exercised as Christ shall go before them, but with notice to, and due regard had of the whole society.

Certainly, the Church of *England* is not the Church of *England* but in name, till the power of Excommunication be restored unto it, which there was not, nor ever can be sufficient cause to take from any Church. Mr *Thorndikes Due way of Composing the Differences on Foot*, He saith after there, *That the being of a Church consisteth in the power of Excommunication.*

It is that sentence of the Church whereby she ejecteth wicked sinners out of her Communion. Doctor *Field.* See Mr *Gillesp. Aarons* Rod blossomed, *lib.* 2. *cap.* 10. *Vide* Dilterri *Disput. Acad. Tomo* 2do c. 7. The Schoolmen say, Excommunication is *Purgativa respectu Ecclesiæ, præservativa respectu fi-*

delium, Sanativa respectu delinquentis. Vide Aquin. *partem tertiam, Quæst.* 17, 18, 19, 20, 21, 22. See *Peter. De la Penitence Publique*, l. 6. c. 10. & 11.

The parts of Excommunication, are

First, Admonition, *1 Thess.* 5. 14.

1. This must be for a sin reprovable,

2. For scandalous matters, not infirmities which are mourned for.

3. Managed with wisdom, zeal and love, *Gal.* 6. 1.

Secondly, Excommunication, which is to be executed on men, for corrupt opinions, *Titus* 3. 9, 10. *Rev.* 2, 15. 2. Sinfull practices, *2 Thess.* 3. 6. *1 Cor.* 5. 11. See *Brochm. De Disciplina Eccles. Quæst.* 4. *An notorij peccatores à sacra cœna arceri possint?*

Recepti ssima apud Casuistas, & certissima sententia est, censuram non tollere vincula officiorum inter maritum & uxorem; patrem & filium; dominum & servum quæ hoc

versiculo Complexi sunt Utile, Leve, Humile, Res ignorata, Necesse. Thomsonius *contra* Becanum.

It is a Question, *An Episcopus præsit Presbytero jure divino?*

A Bishop is a man chosen out among the Ministers to have chief Authority in the Ordaining of Ministers in a certain Circuit, and overseeing them with their flocks.

Superintendentis vox, *pro eo qui Presbyteris præest, non est proximi seculi inventum, sed jam olim sic Episcopum interpretatus est B. Hieronymus Epistola ad Evagrium. Sed ea veteris mihi Ecclesiæ veneratio est, ut longè Episcopum malim dicere. Nec enim ulla fuit Ecclesia olim quæ Presbyterorum nomen non diceret, Superintendentem.* Vossius *De Vitijs Sermonis*, lib. 3. cap. 51. They study to pull down Bishops, and set up Superintendents, which is nothing else, but to raze out good Greek, and interline bad Latine. *Nashes* Pappe with an hatchet.

The Christian world saw no other Government for fourteen hundred years after Christ.

Dr *White* in a Sermon at *Pauls* Crosse. *Apostoli hoc Ecclesiæ regimen instituerunt, ut unus aliquis non solum populo sed etiam Presbyteris & diaconis præficiatur, penes quem sit, &*

Mr *Baxter* in his Disputat. of Church Government, *part* 2d saith, the far greatest (though not the purest) part of the Church is for Episcopacy. See more there. And in Bishop *Halls* Modest Offer to the Assembly in his Remaining Works.

Dr *Gauden on Jer.* 8. 11. saith, I confesse that I own and ever shall do Primitive Episcopacy with Presbytery. I owe this my Judgement to all the Councils, to all the Fathers, to all the Church-Historians, to the best witnesse of truth in all times, who have unanimously conspired to lead me into this opinion.

manum imposuit hoc ordinatio, & consiliorum Ecclesiasticorum directio. Sculter. *in subscriptionem Tit.* Presbyteri ex *suo numero in singulis civitatibus unum eligebant, cui peculiariter dabant titulum Episcopi, ne ex æqualitate, ut fieri solet, dissidia nascerentur.* Calv. *Instit.* l. 4. c. 4.

In the Judgment of the moſt eminent in the world (for depth of knowledge in holy things.) The Order of Biſhops is by Divine Inſtitution. Mr *Pierce* his *Englands* ſeaſon for Reformation of Life. Untill our Biſhops receive their Right, though we are glad to have our King, we may rationally fear we ſhall not hold him. *Id. ibid.*

Some urge this for the lawfulneſſe of their Office by Gods Word.

By proportion of the chief Prieſts under the Law, and of the Apoſtles under the Goſpel. The high-Prieſt was ſet over the other Prieſts, and they over the Levites, *Numb.* 3. & 4. Chapter. The twelve Apoſtles were more eminent then the ſeventy Diſciples, and not only exceeded in excellency of Gifts, but in amplitude of Authority and power. Now (ſay they) it is the conſtant Doctrine of all the Fathers, that the Biſhops ſucceeded the Apoſtles in the ordinary Governement of the Church, as alſo the Presbyters ſucceeded the Seventy Diſciples. *Epiſc.* Dav. *Determinat.* 42. Bp *Down.* defence of his Sermon, *chap.* 2, 3, & 4. Bp *Barlow* Antiq. and Superiority of Biſhops.

See Bp *Nicolſon* of the Creed, *Serm.* 36, 37.

Mr *Thorndike* of Primitive Government of Churches, *cap.* 6. See his 16th Chap. of the Laws of the Church.

Jerom ſaith, The order of Biſhops came in by meer cuſtome of the Church, to avoid Schiſms which aroſe for want of Heads, but how can that be when it was practiſed at *Alexandria* by *Mark* the Evangeliſt? Chriſts meaning is not *Luke* 22. 25, 26. to make an equality among Miniſters, but to ſet a difference between Kings and the Miniſters of the Word, that none ſhould invade the right of Princes under the pretence of their Miniſtery. Doctor *Hampton* on that place. See more there.

Jeroms authority in this cauſe ought to be of greateſt weight, becauſe he is the only man almoſt among the Fathers, whom the Diſciplinarians can alleadge againſt the ſuperiority of Biſhops. Bp *Down.* Defence of his Sermon, *l.* 3. *c.* 2.

The Superiority of Biſhops over other Miniſters, I place in three things: ſingularity of preeminence during life, the power of Ordination, and the power of Juriſdiction: All which I ground on *Titus* 1. 5. Bp *Down.* Defence of his Sermon, *l.* 3. *c.* 3.

Although the power of Ordination was held in the Primitive Church to be ſo peculiar to Biſhops, as that ordinarily and regularly the Ordination was not thought lawfull, which was not done by a Biſhop: Yet it doth not follow, but that extraordinarily, and in caſe of neceſſity, Presbyters might Ordain. Howbeit, I muſt confeſs, I am not able to alleadge any approved examples thereof. *Id. ibid.*

The true original of the ſuperiority of Biſhops, Metropolitans, and Patriarches in their Circuites was the pattern of Civil Governement in the Romane Empire, divided into certain Precincts, which the Church did follow. *Id. l.* 4. *c.* 5.

Our Engliſh Tranſlators did not keep the word Presbyter, as the Latines did, which in ſhort time would have been as familiar to an Engliſh ear (in the Eccleſiaſticall notion of it) as thoſe of Biſhop or Deacon, being both of them Greek of the ſame original, whereas the word Elder being of ambiguous ſenſe, hath given occaſion to the factiouſneſs of the troublers of *Iſrael*, to grub up by the roots thoſe goodly Cedars of the Church the Biſhops, and plant their ſtinking Elders in the place thereof. Dr *Heylins* Obſervator Reſcued, *chap.* 5. See more there, Why Mr *Selden* was no friend to Biſhops. *Vide* Petav. *De Eccleſiaſt. Hierarchia*, lib. 1. cap. 2.

Epiſcopos, Diœceſanos, & Metropolitanos, non oppugnamus, quatenus dicuntur ſolius ordinis cauſa olim Eccleſiæ arbitrio Conſtituti. Nec enim præterit nos, quam multa ſint à Patribus de Epiſcoporum ac Metropolitarum ſedibus Conſtituta cum zelo nequaquam contemnendo, tum legibus certis ſingulorum auctoritate definita. Sed tamen quum iſta, & humanæ tantùm ſanctionis fuerint, certum ordinem in Eccleſia præſcribentis; & deſierint primò quidem in Oligarchiam, deinde in abominandam illam Tyrannidem, quæ ab his initijs exorta, præterquam quod rectum Eccleſiæ ſtatum ſubverterit, hodie etiam ejus inſtaurationi, in papatu moram afferat; acquieſcimus in Apoſtolorum ordine ac praxi. Gerſ. Buc. *Diſſertat. De Gubernat. Eccleſ.*

We

We confeſs, ſaith Biſhop *Davenant*, *Determinat.* 42. that according to Chriſts appointment all the Apoſtles were equall in degree and power, but we deny that that parity *among the Miniſters of the Goſpel* is here or any where eſtabliſhed, which they maintain who oppoſe the Epiſcopal Dignity. For notwithſtanding this command of Chriſt, the twelve Apoſtles were ſuperiour in Dignity and greater in Power than the twelve Diſciples, and the chief Paſtours were appointed by the Apoſtles in the Church of *Epheſus* and *Crete*, which had power of juriſdiction over the Presbyters of thoſe Churches.

Lay-Presbyteries and parity of Miniſters the two pillars of the new Diſcipline. Biſhop *Down.* defence of his Sermon, *lib.* 3. *chap.* 3.

The Apoſtle had no ſuperiority over the Diſciples either of Ordination or Juriſdiction.

2. The Queſtion is concerning Officers of the ſame kind, and the inſtance is of Officers of different kinds, amongſt whom there may be ſuperiority and inferiority, as there is amongſt us between Presbyters and Deacons. The Apoſtles were ſuperiour to Evangeliſts and Paſtors, but one Apoſtle had not ſuperiority over another, or one Evangeliſt over another. *Smectymn.* Anſwer to an Humble Remonſtrance. *Sect.* 13. Adde to this, Bp *Uſher*, Bp *Davenant Determ.* q. 42. Bp *Jewel*, Dr *Whitaker* and *Saravia*, with others, make Biſhops and Presbyters the ſame order though different degrees. *Vide* Didoclavij *Altare Damaſcenum*, c. 4. *Epiſcopus & Preſbyter ſunt ejuſdem gradus.*

The greater part, if not three for one of the Engliſh Miniſters are as farre againſt Lay-Elders as you. Maſter *Baxters* Pref. to his five Diſput. of Church-Government. See Maſter *Lawſons Politica Sacra & Civilis*, par. 1. cap. 12.

Learned Divines both Proteſtants and Papiſts hold, That Biſhops and Presbyters differ rather in execution of ſome acts of their order appropriated to Biſhops only, than in their eſſential order. A Biſhop hath an eminency of degree in the ſame order, but his Eccleſiaſtical order is the ſame with the Presbyters or Prieſts. Dr *Featly* in a conference with *Everard* a Popiſh Prieſt.

1 Tim. 5. 22. Titus 1. 5.

Though there be more dignity in a Biſhop, there is more neceſſity of a Presbyter; that is, of one to officiate in Preaching the Word, and Adminiſtration of the Sacraments, (whereof there is continuall uſe) than of a Biſhop to Ordain, (if none could do it but a Biſhop) which is required but ſometimes; and though a Biſhop performe the ſame acts, yet he doth them not as a Biſhop, but as a Presbyter. Mr *Leys* Doubts and Reaſons touching the late Oath of the ſixth Canon. Doubt 3. See Doubt 16.

Ex uſu Scripturarum nihil differt Presbyter ab Epiſcopo, ne in Eccleſia quidem, ulla ſaltem eſſentiali differentia, ſed tantùm accidentali.

Chamier. *Vide Collationem* Rainoldi *cum* Harto, *cap.* 8. *pag.* 461. *&* 541. Danæum *in* 1 Tim. 3. 1. *Non eſt alius ordo Epiſcopi ab ordine Presbyteri ſed unius & idem, hoc tantum differunt, quod ex Presbyterorum conſenſu & electione, unus Presbyter in altiori gradu collocaretur. Qua de re videri poſſunt qui hanc materiam nuper accuratiſſimè tractarunt. Illuſtris* Salmaſius *&* clariſſimus David Blondellus. Rivet. Grot. *Diſcuſ. Dialyſ. Sect.* 11. *Nos putamus parum differre utrum Epiſcopis an à Presbyteris gubernetur Eccleſia, modo graviter & fideliter obeant munus ſuum quique tandem ad clavum ſedeant. Si de antiquitate res eſt cum* Hieronymo *planè ſentio, Apoſtolorum ætate inter Epiſcopos & Presbyteros nihil fuiſſe diſcriminis*, Et communi Presbyterorum conſilio Eccleſias fuiſſe adminiſtratas. *Itaque Presbyteri Epiſcopis omninò ſunt antiquiores. Interim Epiſcopale regimen eſt antiquiſſimum, & paulò poſt Apoſtolos per univerſam Eccleſiam magno cum fructu obtinuiſſe, eſt mihi compertiſſimum.* Bocharti *Epiſtola ad Quæſtionem de Presbyteratu & Epiſcopatu. Vide* Fourth *Symph. Polit.* cap. 24.

There is (ſaith *Beza*) *Epiſcopus Divinus, Humanus, & Diabolicus*; by the divine Biſhop he means the Biſhop as he is taken in Scripture, which is one and the ſame with a Presbyter. By the humane Biſhop he means the Biſhop choſen by the Presbyters to be Preſident over them, and to rule with them by fixed Laws and Canons. By the Diabolical Biſhop he means a Biſhop with ſole power of Ordination and Juriſdiction, lording it over Gods Heritage, and governing by his own will and authority. *Smectymn.* Anſw. to Humble Remonſt. Quer. about Epiſc. See Mr *Bains* Dioc. Trial. and *Cartw.* againſt *Whitg.* Mr *Gilleſp. Aarons* Rod Bloſſom. *l.* 2. *c.* 2. & 3. and *Gerſ. Bucc.* and Mr *Seld. Eutych.* Mr *Gerees* Anſwer to Dr *Boughen* chap. 2d 3d 4th. And Mr *Lawſons Politica Sacra & Civilis*, c. 10. & 11.

M. Antonius *de Dom. de Repub. Eccleſ. l.* 2. ſaith, *eſt univerſaliſſimus totius Eccleſiæ Catholicæ conſenſus, penes Epiſcopos Eccleſiaſticum Regimen illud ipſum reſidere, quod Apoſtoli Sancti à Chriſto*

The Pope would be œcumenical Biſhop, and pleads that Monarchy is the beſt

Domino ordinarium acceperunt. See alſo his 3d and 5th Chapters. *S.* Joannes Chryſoſtomus *magno cum animi ſenſu, ſcribit, paucos ex Epiſcopis ſalvari, propterea quod difficillimum ſit tot animarum ſibi Creditarum bonam rationem habere.* Fulgent. *in vita* Bellarm. *l.* 3. *c.* 5.

Government.

Governement. But *Chamier. Tom. 2. de Romano Pontifice, l. 9. c. 8.* though he acknowledge that Monarchy ſimply excels all other kinds of Government, becauſe all things created are governed Μοναρχικῶς, *viz.* by God alone, and ſo that they cannot be more wiſely, powerfully and profitably adminiſtred, yet (ſaith he) this makes nothing for the Popes cauſe, for in that (ſaith he) we do not conſider Monarchy ſimply, but deſcribed with its certain circumſtances, *viz.* of the Perſons which rule or are ruled, and the Governement it ſelf, ſo that is to be judged the beſt kinde of governement which is moſt profitable to thoſe who are governed.

There can be conceived but three forms of Governement, Epiſcopal moſt conformable to Monarchy, Presbyterial to Ariſtocracy, and Independent as they term it, to Democracy. Presbyterial is no elder than the Reformation in *Genevah*, and Independent then *New-England*. Epiſcopacy was either planted by the Apoſtles or their immediate Succeſſors in the firſt and beſt ages of the Church. Doctor *Featleys Sac. Nem.* See Doctor *Harris* his Life, *p.* 98, to 103.

* In *Genevah* it was firſt conceived in the year 1537 when *Calvin* having with *Farell* and *Viret* drawn the firſt draught of it, got the aſſent of the Senate and People of *Genevah*, howbeit before the year 1541, it was not eſtabliſhed, having in the mean time been baniſhed, together with *Calvin*. Biſhop *Down*. Defence of his Serm. *lib. 1. cap.* 4. The Governement of the Church by Biſhops, is confign'd to us by a Tradition greater than ſome Books of Scripture, and as great as that of the Lords day, and that ſo notorious, that Thunder is not more heard, than this is ſeen in all the Monuments of Antiquity. Doctor *Taylors Ductor Dubitantium*, l. 2. c. 3. He hath put out a Treatiſe alſo, of the Sacred Order and Office of Epiſcopacy, by Divine Inſtitution, Apoſtolical Tradition, and Catholick Practice.

As I confeſs *Calvin* to have been a worthy ſervant of Chriſt, whoſe memory with me is bleſſed; ſo I profeſs him to have been the firſt or chief founder of the Presbyterian or *Genevian* Diſcipline, in ſetting up whereof, the Biſhoprick being diſſolved, and the Commonweale reduced to a popular State, I acknowledg him to have dealt very wiſely, his project of diſcipline being the beſt, that that City did ſeem at that time capable of, there being no hope, that either a Biſhop or a Presbytery, conſiſting wholly of Miniſters, would be admitted. Bp *Down*. Defence of his Sermon, *l. 2., c. 7. p.* 140.

Initio & in remotiſſima Eccleſia antiquitate non erat Eccleſiæ regimen Monarchicum, ſed quaſi ex Ariſtocratica & Democratica mixtum, quam vis proprie & ſane loquendi ea voces in Eccleſia uſurpari non debeant. Vedel. *Exercit. in Epiſt.* Ignat. *ad* Mariam. *Vide plura ibid. In eo nobis imponunt quod vocant eum in Eccleſia Judaica Pontificem Maximum. Nam Scriptura eum vocat ſummum Pontificem, eximo in conſuetudines, ut ita loquar, nullum fuit imperium, tantum iis omnibus præibat, itaque regimen illud non erat Monarchicum, ſed Ariſtocraticum, quale regimen eſt Venetæ Reipublicæ in qua tamen Dux eſt & Princeps.* Cameron. *de Eccleſ.*

It is a Queſtion, *An Eccleſia regimen ſit Monarchicum aut Ariſtocraticum?* Whether the Governement of the Church be Monarchical or Ariſtocratical? The Governement of the Church in reſpect of its Head, Chriſt, is a Monarchy; in reſpect of the Paſtours that governe in common, and with like authority amongſt themſelves, it is an Ariſtocracy, or the rule of the beſt men, in reſpect that the people are not ſecluded, but have their intereſt in Church-matters, it is a Democracy or popular eſtate. *Cartw.* Reply in Defence of the Admonit. p. 35. He ſaith the ſame on *Epheſ.* 4. 5. *Whitaker* hath the like *cont. 4. de Rom. Pontif. q. 1. c. 1.*

Beza *de grad. Miniſt.* c. 23. making mention of one *Morellius* who pleaded for the popular governement, giveth him this ſtile, *Democraticus quidam fanaticus*, ſhewing, that ſuch are led with a Phanatical ſpirit. For is it not a phrenſy to urge the peoples ſupremacy in Church-governement?

Is there any ſhew in Scripture, or in reaſon, that the ſheep ſhould rule their ſhepheard, or the flock their Paſtour? Biſhop *Down*. Defence of his Sermon, *lib. 4. chap. 4.*

Of the word Presbyter. See *Gerſ. Buc. Diſſertat. de Gubernat. Eccleſ.* p. 31, 32, 33, 34.

Petavius in his *Diſſertationes Eccleſiaſtica & de Eccleſiaſt. Hierarchia* lib. 1. cap. 2, 3, 4. makes Biſhops and Presbyters two diſtinct Orders in the Church, and

and in his 2d part of 4th Tome in his Appendix to his 3d Tome *De Eccleſiaſt. Hierarch.*

Of the three formes of Church-governement that are ſpoken of amongſt us (*viz.* Presbytery, Epiſcopacy, and Independency,) the firſt where it hath prevailed, hath been followed with leaſt errours in Doctrine. For Epiſcopacy many Divines under that Governement were infected with Arminianiſm, Socinianiſm, and Popery it ſelf. For the Independents, how many of their way turn into Antinomians, Anabaptiſts, Seekers, Familiſts, Quakers, Ranters? Presbytery hath not yet been obſerved to have bred any ſuch noyſome weed, where it hath been eſtabliſhed. Cenſures of the Church Reviewed by the *Lancaſterſhire* Divines. Animadverſions upon the Preface near the end.

Their Reaſons againſt Moderate Epiſcopacy are there aledged, *p.* 85,86,87,88, 89,90, to 101.

Dr *Steward* in his Anſwer to *Fountains* Letter, *p.*24. ſaith, the obſervation of the Lords day is neither built on ſo clear a Text, nor on the help of ſo univerſal a conſent, as is the order of Epiſcopacy. Mr *Stevens* alſo in his Epiſcopal Inheritance is for it.

Of Councels or Synods.

The name of Synod doth in his primary and large acception agree to every Aſſembly, ſo doth the name of Councel to every Aſſembly of conſultation. The former being derived from συνοδεύειν is all one with *cœtus*, and imports the Aſſembly of any multitude which meeteth and cometh together. The later being derived of *Cilia* * (whence alſo *Supercilium*) imports the common or joynt intending or bending their eyes both of body and mind to the inveſtigation of truth in that matter, which is propoſed in the Aſſembly. But both theſe words being now drawn from thoſe their large and primitive ſignifications, are by Eccleſiaſtical Writers and uſe of ſpeech reſtrained and appropriated to thoſe Aſſemblies of eccleſiaſtical perſons wherein they come together to conſult of ſuch matters as concern either the Faith or Diſcipline of the Church. Doctor *Crakanth. Vigilius Dormitans*, cap. 19.

Idem eſt Græcis Synodus quod Latinis concilium per C, à conciendo, Synodus eſt legitimus Chriſtianorum hominum cœtus & ſacer, ex diverſis Eccleſiis ac regionibus coitus, & quidem de rebus ſacris habetur, non autem de rebus profanis, aut merè politicis, & à perſonis propter vocationem ſacris. Danæus *Iſag. Chriſt. part.* 4. *de poteſtate Eccleſiæ*, cap. 35. *Vide plura ibid.* * *Concilium dictum à communi intentione, eo quod in unum omnes dirigant mentis obtutum: cilia enim oculorum ſunt*, Iſidore. *Concilium dicitur, non à conſulendo aut conſentiendo, ut vult* Feſtus, *ſed à concalando, hoc eſt, convocando, ſive congregando, quod rei vim naturamque declarat. Conciliam enim eſt hominum cœtus, aut concio, aut convocatio, aut conventus, aut multitudo collecta ac convocata ab aliquo ad conſultandum, aut dijudicandum de rebus communibus.* Whitakerus *de conciliis* Quæſt. 1. cap. 2. *Licet enim σύνοδος & Concilium ſonat & Conventum tam Sæcularium quàm Eccleſiaſticorum. & ipſarum etiam aliquando ſeminarum: obtinuit tamen uſus vulgaris, cùm apud recentiores, tum apud veteres, ut de Eccleſiaſticorum Comitijs plerunque cenſeretur, Sed Regium utique Concilium, cui præter Eccleſiaſticos tota aderat Procerum ſecularium Cohors, Synodum alias appellari non eſt dubium.* Spelm. *De Concil. Brit.*

Cœtus qui Eccleſiæ nomine ad decidendas controverſias convocatur, Synodus ſeu Concilium appellatur. Wendelinus.

A Synod is an eccleſiaſtical meeting conſiſting of fit perſons called by the Churches, and ſent as their meſſengers, to diſcover and determine of doubtfull caſes, either in Doctrine or Practice according to the truth. *Hookers* Survey of Church-Diſcipline, *par.*4.*c.*3.

The firſt Councels have more Authority, the latter more Reaſon. The firſt are more venerable; the latter more inquiſitive and ſeeing. Doctor *Taylors* Liberty of Propheſying, *Sect.*6th. They were wont in ſuch Aſſemblies firſt of all to produce and eminently to place in the midſt before them the holy Scriptures.

A Councel is a free publick eccleſiaſtical meeting, eſpecially of Biſhops and alſo of other Doctors lawfully deputed by divers Churches, for the examining of eccleſiaſtical cauſes, according to the Scriptures, and thoſe according to the Power given by common ſuffrages, without favour of parties to be determined, in matters

of

of Faith by Cannons, in caſes of practice, by Preſidents, in Diſcipline, by Decrees and Conſtitutions. Dr *Prid. Synopſis* of Councels, *ch.* 1.

Synods are either Heretical, *Conciliabula*, or Orthodox, *Concilia*, as *Binius* and *Andradius* diſtinguiſh.

Councels are either,
- Firſt, General.
- Secondly, Particular.
  1. National.
  2. Provincial.
  3. Dioceſane.

If Councels had been ſimply neceſſary, Chriſt or his Apoſtles at leaſt would ſomewhere have commanded them to be celebrated: which yet we read no where done by them. Beſides the Church and Faith remained ſafe for three hundred years without a general Councel from the time of the Apoſtles even to the Synod of *Nice*. For this is the difference between a Church and Commonwealth, that a Commonwealth ſtands in need of humane Councel, and cannot ſtand without it, but the Church is governed and preſerved by God, and though a Councel conduce to its external State, yet the life and ſociety of the Church doth not conſiſt in it.

A Councel which repreſents the Univerſal Church, as it is compounded of particular Churches, is called Univerſal or Oecumenical. The Councel which repreſents a particular Church (as it conſiſts in one Aſſembly) is called a Presbytery or Eccleſiaſtical Senate. When it repreſents a particular Church, as it is conſtituted out of the conſociation of many Aſſemblies, it is called either a National Councel, if Embaſſadours come from all Provinces into which the Nation is diſperſed to that Eccleſiaſtical meeting, or a Provincial Councel if the Churches ſend only from one Province Deputies to the ſame Aſſembly.

The moſt famous, lawfull, and Oecumenical Councels were thoſe four:

Sic priſcas illas Synodos, ut Nicenam, Conſtantinopolitanam, Epheſinam primam, Chalcedonenſem ac ſimiles, quæ confutandis erroribus habitæ ſunt, libenter amplectimur, reverentiamque ut ſacro ſanctas, quantum attinet ad fidei dogmata: nihil enim continent quàm puram & nativam Scripturæ interpretationem, quam ſancti Patres ſpirituali prudentia, ad frangendos religionis hoſtes qui tunc emerſerant, accommodarunt Calv. *Inſtit.* lib. 4. cap. 9. Sect. 8. *Concilium univerſale cum non ex una gente, ſed ex toto orbe Chriſtiano Epiſcopi ac Presbyteri propter maximas cauſas publica authoritate congregantur, ut olim à pijs Imperatoribus ſæpè, ad quæ ex ſingulis ferè Provinciis Africæ, Aſiæ, Europæ aliqui convenerunt. Hæ vocantur σύνοδοι ἀικουμενικοι, vel quia ex omni parte orbis ad eas convenitur, vel quia ut quidam volunt, ab Imperatore congregabantur, qui olim totius orbis Chriſtiani Imperium habuit.* Whitakerus *de Concil.* Quæſt. 4. c. 2.

The firſt *Nicene* Councel called by the Emperour *Conſtantine* the Great againſt *Arius*, who denied the Deity of Chriſt.

The firſt *Conſtantinopolitan* Councel called by the Emperour *Theodoſius* the elder againſt *Macedonius* who denied the Deity of the holy Ghoſt.

The firſt *Epheſine* Councel called by the Emperor *Theodoſius* the younger againſt *Neſtorius*, who held that there were two Perſons in Chriſt.

Fourthly, The *Chalcedonian* called by the Emperour *Martian* againſt *Eutyches*, who held that the one Nature in Chriſt conſiſted of the Divine and Humane.

These Councels were celebrated within five hundred years after Chriſts birth.

That famous Councel of *Nice* was the firſt and beſt generall Aſſembly after the Apoſtles time that was ſummoned in the Chriſtian world, it had in it 318 Biſhops, *Totius orbis terrarum lumina*, Dr *Featleys* Caſe for the Spectacles. In this Councel the Emperour burnt all the accuſations which the Biſhops brought againſt each other as unworthy to be ſeen. Dr *Prid.* of Councels, *c.* 4.

Councels there have been called Ancient, becauſe leſſe Modern; and General, becauſe leſſe Particular: for the firſt was not till more then three hundred years after Chriſt, nor to the largeſt appears it, that ever any were ſummoned beyond the bounds of the ancient Roman Empire, though Chriſtianity were much far extended. *Rainold. par.* 2. *Apoc.*

Plenarijs Concilijs quorum eſt in Eccleſia ſaluberrima Authoritas. Auguſt. *epiſt.* 118. *cap.* 3.

That

That a Synod be general and lawfull, three things are necessarily and essentially required.

1. The first which concerns the generality of it, is, That the Calling and Summons to the Councel be general and Oecumenical. *Quod omnes tangit ab omnibus approbari debet.* The lawfulness of Synods consists partly, in their orderly Assembling by lawful authority, and partly in their orderly Government and proceedings when they are assembled. *Crakanth. Vigil. Derwit.* c. 19.

The nature of Synods is all one, when they be Provincial, National or Oecumenical, and they only differ as greater or lesser. Their power is not meerly consultatory and swasive, but authoritative, and to be submitted unto by those for whom their delegation is, so far as their acts are according to the Word of God. *In Synodo est authoritatis apex, totius Ecclesiæ unitas, ordinis firmamentum.* Leyd. *professi. de Concil.* A few private men, yea one man or woman may counsel, advise or perswade. Mr *Hudsons* Vindicat. c. 7.

It is a Question between us and the Papists, *Cujus sit congregare Concilia?* Who hath the power of calling a Councel?

The Papists generally say the Pope. *Vide* Bellarm. *de Concil.* lib. 1. *cap.* 12, 13. We the Emperour and other Christian Princes. The four first general Councels were called by four Emperours, as was before mentioned. The Pope of *Rome* out of his own Province hath no right nor authority of calling a Councel.

The true cause (saith Dr *Ames*) why general Councels were called by the authority of the Emperour, was because the Emperour alone, not the Pope, had universal power.

See *Crakanth.* of the six General Councel, c. 19.

It is a Question between us and the Papists, *Quinam sunt ad Concilium convocandi?* Who are to be called to a Councel?

The Papists hold only the Clergy may be of the Councel, and of the Clergy only Bishops as Judges.

Men that are famous for wisdom, holiness of life, and experience of things, men that are inflamed with a zeal to God, and to the salvation of men, with the love of the truth and peace.

From *Acts* 15. 6. & 23. it is manifest that not onely the Apostles, but also the Elders, and the people likewise, and the whole Church were present, and had their voyces in this Councel. See *Acts* 16. 4. That famous *Paphnutius* was a Layman.

A general Councel represents the Universal, therefore there ought to be present there some of all kinds and orders of men.

An Concilia possint errare? Whether general Councels may erre?

That is very high, which Dr *Taylor* hath *Sect.* 5th of the *Liberty of Prophesying.* If a General Councel have determined a Question, or expounded Scripture, we may no more disbelieve the Decree, than the Spirit of God himself who speaks in them.

Every Assembly which consists of members subject to errour may be seduced: But General Councels are Assemblies consisting of members subject to errour, for all men are so, *Rom.* 3 4.

Secondly, If the determination of General Councels were infallible, all Christians were necessarily bound to stand unto them, and to submit to their authority.

Thirdly, If General Councels may contradict the one the other, they may certainly erre. The General Councel held at *Lateran* under *Leo* the tenth contradicteth the Councel of *Constance* in the point of the Councels superiority above the Pope.

Fourthly, That which hath befallen some General Councels may befall any

See the *Lancashire* Divines Censures of the Church Reviewed, *Sect.* 2. *p.* 17. *Vide* Bellarm. *de Concil.* lib. 1. cap. 15, 16, 17. See Doctor *Rainolds*, his Conference with *Hart*, cap. 9. pag. 58. That not only Bishops but Presbyters have a right of suffrage in Councels. *Homines rerum divinarum & ecclesiasticarum experti, solertes, docti, pii, diserti, graves, eruditi minimè sunt ad concilia, hic parum debent authoritatem habere in suffragiis ferendis.* Whitak. cont. de Concil. c. 1. Whitakerus *Quæst.* 2. *de Concil.* cap. 1. *vide etiam* c. 3. *Vide Epis. Dur. de Justice controvers.* cap. 23. See Bishop *Mortons* Appeal *lib.* 4. *cap.* 2. *Sect.* 2. Doctor *Featleys Pertinnax Rom*, Preface to the Reader. See Master *Gillesp. Aarons* Rod blossom'd *lib.* 1. *cap.* 3. *pag.* 27. *Dollissimus Tridentina*

Patronus Andradius affirmat in compluribus hallucinari posse concilia generalia, exempli causa Chalcedonensem Synodum, unam è quatuor illis celeberrimis, quæ Pontificum maximus maximo applausu professus est se venerari sicut quatuor libros sacri Evangelii. Reynold. *Thes.* 3.

other, unleſſe they can alledge ſome ſpecial priviledges to the contrary. See 1 *King.* 22. 12. *Mat.* 26. 65. *John* 11. 52. & *Mark* 14. 64.

Bellarmine ſaith they cannot erre if confirmed by the Pope. *De Concil.* lib. 2. cap. 2, 3, 4, 5.

That General Councels though gathered and confirmed by the Pope may erre, not only in fact, as the Papiſts confeſs, but alſo in faith and manners. *Vide* Whitaker. *controv.* 3. *de Concil. Quæſt.* 6.

In eo Pontificij ſe præbent ridendos; nam Papæ confirmatio ſequitur Concilij decreta, non præcedit. Cameron. See Doctor *Taylors* Liberty of Propheſying, *Sect.* 6.

The *Rhemiſts* bring *Joh.* 16. 13. & *Luk.* 1. 3. Some urge *Matth.* 18. 20. for this purpoſe. None amongſt them is like to *Luke*, nay all of them gathered together are not like him, he was an extraordinary inſtrument of the holy Ghoſt, *John* 16. 13. ſpeaks not of the Church, but of the Apoſtles, but if it be applicable to the Church, yet it belongs only to the Spouſe of Chriſt, not that ſhe doth not ſometimes erre alſo even in Doctrine, but not deadly, ſhe ſhall not erre in things which are neceſſary to ſalvation. See *Cameron. Myroth. in loc.*

If from this promiſe an infallibility of judging might be gathered, it would agree not only to Biſhops gathered together, but ſevered, neither only to the Pope of *Rome*, as the Jeſuites would have it; but alſo to the Succeſſours of the reſt of the Apoſtles, ſaith Bp *Davenant.* That place *Mat.* 18. 20. means any particular Aſſembly of the Saints. *Vide* Calv. *in loc.*

Quin ordine ipſo Concilia quæ per ſingulas regiones vel provincias fiunt, plenariorum Conciliorum auctoritati ſubeuntur, quæ ſunt ex univerſo orbe Chriſtiano, ſine ullis ambagibus credero; ipſaque plenaria ſæpe priora poſterioribus emendari, cum aliquo experimento rerum aperitur quod clauſum erat. Aug. *de bapt. contr. Don. l. 2. c. 3. & Quæſt. 1. de concil. cap. 1.*

Acts 15. 22. is alſo brought. This Councel conſiſted of Apoſtles which had an extraordinary aſſiſtance and illumination of Gods Spirit, there is not the like authority of other Councels. *Panormitan* the great Popiſh Canoniſt and Lawyer ſaith, *Plus credendum eſt ſimplici Laico Scripturam proferenti, quam toti ſimul Concilio.*

There is another great controverſie, not ſo much (as *Whitaker* hath well obſerved) between us and the Papiſts, as between the Papiſts themſelves, *An Concilia ſint ſupra Papam?* Whether Councels be above the Pope?

Many amongſt them, and thoſe of great note prefer a General Councel before the Pope, but others a Pope before the Councel.

If *Peter* himſelf (ſaith *Whitaker* in the place before quoted) be ſent to the Church, as to a certain ſuperiour judgement and tribunal, and be commanded to bring the faults and offences of others to it, then it follows that the Church is greater and ſuperiour to *Peter*, or any other in authority. The Aſſumption (ſaith he) relies on expreſs words of Scripture, The conſequence of the *major* is evident from the confeſſion of the Adverſaries. For they ſay, That a Church is repreſented in a Councel.

Gerſon *indignum & monſtruoſum ratus, ut concilium ab uno vinci cuntum atq; dignitatem obtinat, conſiſtque eo quod regant utrum Papa major ſit an Eccleſia, perinde facere ac ſi quærant utrum pars major ſit totum.* Hieron. Jeſuit. *par.* 2. *pag.* 302. *Homines mutant mores. Nos defendimus* (ſaith Bellarm. *de concil. auth. c.* 17. *in principio*) *ſummum Pontificem ſimpliciter & abſolutè eſſe ſupra concilium generale: ita ut nullum ſupra ſe Judicium agnoſcat. Vide* 4, 13, 14, 15, 16. Of which opinion alſo are *Stapleton* and *Gregory de Valentia.*

Secondly, The Univerſal Church is called the mother of all the faithfull, and Chriſtians, *Gal.* 4. 26. The Pope is the Churches ſonne if he be faithfull, But the ſonne is not above his mother, only God and his Word is above the Church of God.

Pius Secundus whenas before he preferred General Councels before the Pope, now being Pope, he did decree, That no man ſhould appeal from the high Biſhop of *Rome* to any General Councel.

The Councel of *Conſtance* (in which were Biſhops, Arch-biſhops, Cardinals) did hold it neceſſary for the Pope to ſubmit himſelf unto a Councel. Bp *Mort* Appeal, *l.* 4. *c.* 2. *Sect.* 8.

The Councel alſo of *Baſil* condemneth the advancing of a Pope above the Authority of a Councel for a pernicious hereſie. *Veritas eſt Catholica fidei, ſacrum generale*

generale Concilium ſupra Papam & alium quemvis poteſtatem habere. Concil. Baſil. *Concluſ.* 1.

Whether a combination of many Churches under the Government of Claſſes and Synods be to be approved of? Or whether every Church hath an independent power?

So *Spanheme* in his Epiſtle to *Buchanan* propounds the Queſtion, and ſaith, That as there were particular Synagogues in all Cities, ſo they did appeal to a higher Tribunal erected at *Jeruſalem*, Deut. 17. 8. 2 *Chron.* 19. 8, 11. Pſal. 122. 4, 5. and that hereby the power and authority of particular Churches is not deſtroyed, but rather preſerved and ſtrengthned, ſince every particular Church appears in a Synodical Aſſembly, and there hath his ſuffrage; neither doth the power of particular Churches more ceaſe herein (ſaith he) than the power of Cities, when there is a Parliament called, and each City ſending its delegates to it, and from it proceed obligatory and deciſive decrees. *Spanheme* concludes, *Miror viris piis non diſplicere vel ſolum independentiis* * *Eccleſiæ nomen, quod à modeſtiâ Chriſtiana mihi per quam alienum videtur.* See *Amyrant Du Gouvernement de l' Engliſe en Preface*, and in the Book.

* The word in its fair and inoffenſive ſenſe imports thus much, every particular congregation rightly conſtituted and compleated, hath ſufficiency in it ſelf to exercile all the Ordinances of Chriſt. Maſter *Hookers* Survey of Church-Diſcipline, *part* 2. *chap.* 3. See Maſter *Cotſamies* Epiſtle to the Reader before Maſter *Hudſons* Vindication, That all Church-power is not ſolely and particularly in an Independent Congregation.

A ground and pattern of a Synod is laid down *Acts* 15. & 16. which is acknowledged to be a Synod and warrant for it by Mr *Cotton* of the Keys, *chap.* 6. and is called an Oecumenical Councel by *Chamier. in Poſtrat. Tom.* 2. *lib.* 10 *cap.* 8. *Sect.* 2. and *Whitak. controverſ. Quæſt.* 6. and generally by our Proteſtant Divines, and is abundantly proved by the *London* Miniſtres in their *Jus Divinum*, *part* 2. *chap.* 14, & 15.

We have one inſtance of excommunicating in the Church of *Corinth*, and one here of a Synod, why ſhould not this be as ſufficient as the other?

Yet ſome take away all Juriſdiction and judicial power from Synods. *Quod non eſt Eccleſia, non poteſt exercere Juriſdictionem Eccleſiaſticam*, ſaith *Norton Reſponſ. ad Apol.* cap. 10.

But that may be thus anſwed, That which is not a Church may exerciſe eccleſiaſtical juriſdiction, not formally but eminently; as the Parliament contains in it eminently the juriſdiction of every inferiour Court. Beſides that Propoſition may be denied, if by the Church the whole multitude of the faithfull be underſtood, for Eccleſiaſtical juriſdiction is not in the whole multitude, but in the Presbytery.

A non-communion he allows, but what if another Church ſhall nothing regard that puniſhment of non-communion, or non-communion that alſo? However, that puniſhment is no greater than what may be inflicted by any private perſon For every one may, and alſo if there be juſt cauſe, ought to deny his Communion to another, 2 *Theſ.* 3. 9, 14.

How one ſiſter Church by its ſingle power can non-communion another, that is of equal power with it, I know not, for it is a cenſure and no leſſe than a virtual Excommunication. Maſter *Hudſons* Vindicat. *cap.* 7.

of ANTICHRIST.

Antichriſt may ſignifie either in ſtead of Chriſt, or contrary to Chriſt.

That the particle *ἀντὶ* in Greek ſignifieth both *contrarietatem & vicem*, is ſufficiently proved by many of our learned Writers, ſo that Antichriſt from the force of the word is ſuch an one who in the place and name of Chriſt doth oppoſe Chriſt.

Antichriſtum ipſa nominis originatione ſignificare aliquem Chriſto oppoſitum ſciunt veteres. Sed nominatur tamen & aliàs generaliter alias progn. Nonnunquam

It means any one that is an enemy to Chriſt, either open and profeſſed, as the Jews, Turks, Infidels (in which ſenſe the word is not uſed in the Scripture) or elſe covert, profeſſing themſelves Chriſtians, and under the name and profeſſion of Chriſt, oppugning Chriſt and his truth. Br *Down.* of Antich. *l.* 1. *c.* 1.

He is called, The man of ſin, That wicked man, *Merum ſcelus*, ſaith *Beza*, from the force of the Hebrew phraſe, The ſon of perdition ὁ ἀνομος, 2 *Theſſ.* 2.8. The lawleſſe one, one that will not be ſubject to the Law of God, but doth what he liſt, *Dan.* 11. 36. ὁ ἀντικείμενος, that adverſary, *viz.* of God and Chriſt, and ὁ ἀντίχριστος, that Antichriſt, 2 *Theſſ.* 2. 4. *John* calls him the Whore for his moſt wicked life, but eſpecially for his falſe religion. He makes himſelf equal with Chriſt. *Stapleton* cals *Gregory* the 13th *Supremum in terris numen.* He is eſpecially deſcribed in three places, *viz.* in 2 *Theſſ.* 2. in *Revel.* 13. from *verſ.* 11, to the end, and in *Revel.* 17.

enim tribuitur cuilibet Chriſtum oppugnanti 1 Joan 2. 2. *magis propriè uſurpatur pro inſigniter notabili Antichriſto.* 1 Joan 2. *ille Antichriſtus.* Chamier. *Tom.* 2. l. 16. c. 1.

Quiſquis enim Chriſtum, qualis ab Apoſtolis eſt prædicatus, negavit, Antichriſtus eſt: Nominis Antichriſti proprietas eſt Chriſto eſſe contrarium. Hilarius *adverſus* Arianos. *Antichriſtus, ſi vim vocis Hellenus ſignificare poteſt eum, qui vel opponit ſe Chriſto ut adverſarium, vel ſe æquat Chriſto ut æmulum, vel ſe Chriſti locum tenere in terris profitetur, ut Chriſti Vicarium: talem planè inſignem illum Antichriſtum Scriptura deſcribit ut adverſarium quidem,* 2 Theſ. 2.4. *ut æmulum, efferentem ſe ſuper omnem, qui dicitur Deus, &c. ut Vicarium, cum bina illi cornua agni ſimilia affingit.* Down. *Pontrib. de Antich.* lib. 1. cap. 1. *Vide etiam* lib. 3. cap. 1, & 4. *Antichriſtus Græca vox eſt: non autem quidem, ſed partibus ſuis, & Compoſitionis earum Analogia. Author ex Spiritus Sancti afflatu, eſt* Joannes *Apoſtolus in qui primus & ſolus, eam in ſacris literis, uſurpavit. Partes vero, ex quibus, ea conflata eſt, ſunt duæ, atque ambiguæ* ἀντὶ ὁς & ἀρτι. Gomarus *Diſput.* 21.

He uſurps Chriſts offices:

1. Prophetical, diſpenſing with the Law of God, they make the Pope an infallible teacher.

2. Kingly, he is the Head of the Church, and can make Laws to bind the conſcience.

3. Prieſtly, they take away Chriſts prieſtly Office by their merits, ſatisfactions, and eſpecially that abominable Maſſe.

The conſtant opinion of the Learned is this: That of the revealing or manifeſt appearing of Antichriſt there were two principal degrees,

The firſt about the year 607, when *Boniface* the third obtained the Supremacy over the Univerſal Church.

The ſecond after the year 1000, when he claimed and uſurped both ſwords, that is, a Soveraign and Univerſal Authority, not onely Eccleſiaſtical over the Clergy, but alſo Temporall over Kings and Emperors. *Downam.* of Antichriſt. *lib.* 2. *cap.* 3.

Introduxit ritum Adorandi Sacramentum. Secundum Jurisdictionem. Gregorius ſeptimus canones ad iſta defendenda. Innocentius tertius 3 *praxin ſive inſignia utriuſque gladij,* Bonifacius *octavus.*

Hæ notæ duæ ſunt quæ Antichriſtum ſignant, infallibilitas *in ſpiritualibus, &* omnipotentia *in temporalibus.* Salmaſ. *Apparat. ad* lib. 1. *De Primatu Papæ.*

About the Election of Popes, *Hierom Bignon* a learned Frenchman, hath written a pithy Treatiſe in *French*, which is tranſlated into Engliſh.

How elegantly and lively doth Mr *Foxe* in his Meditat. on the 3d Chap. of the *Rev.* decipher the Popes pride.

Primum in Templo Dei, è ſublimi prætò cathedra non ſedentem, ſed præſidentem, non unius urbis Epiſcopum, ſed totius orbis pontificem maximum & œcumenicum, diademate non uno, ſed triplici, inſtar numinis, imo ſupra numen, redimitum gemmis, auro, argento, non dicò ad Chriſti exemplum, ſed ad Tarquinianam ſuperbiam conveſtitum, oſcula beatorum pedum à ſummis, ab infimis, a regibus, a Monarchis excipientem, imo pede ipſo etiam cervices calcantem imperatorias, jura ac leges imponentem Eccleſiis, regnis ac populis, nutu denique cuncta formantem ac reformantem.

It is a Queſtion between us and the Papiſts, *An Petrus primatum Romæ exercuerit?* Whether *Peter* exerciſed a primacy at *Rome?*

There is a primacy, 1. Of order and degree. 2. Of authority and juriſdiction; the firſt with S. *Hierom*, Proteſtants will eaſily aſcribe unto S. *Peter*, but not the other. Bp. *Mont.* Appeal l. 2. c. 17. *Sect.* 2.

Nonnulli petitum de Petri honore diſputarunt, non de proprio Petro, ſed in ſuo ſuccessore.

Thoſe

Thoſe words *Mat.* 16.18. *Luk.* 22.23. & *Joh.* 21.15. were not meant or intended to *Peter* alone, but to the reſt of the Diſciples with him. See Mr *Thorndike* of the Laws of the Church. *ch.* 18.

For the firſt place, the Rock and Keys ſignifie the ſame thing, but the Keys and all the power thereof was given to all alike, to all the Apoſtles, *viz.* remitting and retaining, *Matth.* 18.18. *John* 20.21. is given to them all, what *Matth.* 18. was promiſed.

Cyprian, *Jerom*, *Theophylact*, *Anſelm*, *Auguſtine*, *Cyril*, *Hilary* expound the Rock either of Chriſt himſelf, or the faith and confeſſion which *Peter* held.

That *Luke* 22. 23. was ſpoken to *Peter* in regard of the ſinne whereunto he fell ſhortly after, yet it containeth nothing which our Saviour meant not to the reſt, he prayed for them all, that *their faith ſhould not fail*, John 17. 11, 15, 17, 20. and their very Office of Apoſtleſhip bound them to ſtrengthen their Brethren, *Mat.* 28. 19.

The third Text *John* 21.15. belongeth likewiſe to all the Apoſtles; to feed is to preach the Goſpel, ſee *Epheſ.* 4. 11. Sheep and Lambs are the people, and not the Apoſtles properly. Dr *White*.

Mat. 10. 2. If *Peter* were the firſt, then he had the primacy. For although the reaſon be not ſo plain in Engliſh, becauſe we have not ſo fit a word derived from our Engliſh (*Firſt*) as *primatus* primacy from *primus* in Latine, yet he that is firſt hath the firſtſhip (if I may ſo ſpeak) that is to ſay, the primacy. This is ſuch a primacy as a fore-man of the Queſt is wont to have in Juries; not a primacy of power, as over inferiours: but a primacy of order, as amongſt equals. Dr *Rainolds* againſt *Hart* c. 5. p. 174, 175.

quæritur: à patribus Dux, Princeps, caput Apoſtolorum ſubinde appellatur: Sed ex hiſce aliiſve quibuſcunque titulis, & prærogativis quæ Petro *tribuantur, nihil aliud colligi poſſe affirmamus, quàm obtinuiſſe illum præſidentiam ſive primatum quendam, quoad ordinem, inter alios Apoſtolos, non poteſtatem ſive juriſdictionem, quoad Imperium ſuper omnes Apoſtolos. Hic ordinis primatus (abſque quo in nullo cœtu negotia rectè expediri poſſunt)* Petro *delatus fuit, non jure divino, ſed vel ratione ætatis, ut putabat* Hieronymus, *vel (quod potius arbitror) ratione indolis; quia fuit accerrimus & fortiſſimus Apoſtolorum, atque ad propulſanda pericula & negotia expedienda paratiſſimus.* Epiſc. Daven. Determ. Quæſt. 47. *Primatus eſt vel temporis, vel ordinis, vel dignitatis, & non duntaxat poteſtatis, Petrus etſi non fuerit primus tempore, potuit tamen eſſe primus ordine, primus etiam dignitate, nec tamen primus poteſtate.* Cham. *Tom.* 2. lib. 11. cap. 15. *Tanta diligentia omnia coacervantur etiam minima quæ ſive in Scripturis, ſive apud Patres de* Petro *ſola dicta legantur.* Cham. *de Oecumen. Pontif.* lib. 3. cap. 3.

res potius perſuaderent, ut veræ rum Petri *virtutum, quàm falſorum titulorum hæres eſſe mallet.* Caſaub. *exercit.* 13. *ad Annal. Eccleſ.*

Nos autem fatemur, tum ex Scripturis, tum ex patribus multa afferri poſſe, quæ Petro *quandam honoris prærogativam adſcribere videantur.*

Primus maximam ob partem inter Apoſtolos recenſetur; ſolus ferè reſpondit nomine omnium Apoſtolorum, quando aliquid in commune ab illis

The Pope ſucceeds *Peter* as night doth the day, a tempeſt a calm, ſickneſſe health.

He ſucceedeth *Peter* only in the denial of Chriſt. Mr *Perk.* on *Jude*.

The Painter Pictured *Peter* with a red face, as bluſhing at his Succeſſours vices.

*Petrum priorita*te ætatis, *aut* vocationis, *aut* zeli, *aut* ordinis, *dici primum & nonnullos, ſed non in ipſos A-*

ratione juriſdictionis in reliquos Apoſtolos primum dici, negamus. Primatum habuit inter Apoſtolos, poſtolos, *Gerh. Confeſſ. Cathol.* l. 2. *Spec.* Artic. 3. c. 3.

The Pope of *Rome* neither ſucceeds *Peter* in Office, not in Doctrine, nor in Life. Not in Office, becauſe *Peter* was a Preacher of the Goſpel, the Pope puts that off from himſelf to others. Not in Doctrine, *Peter* teacheth, that only Chriſt is the corner ſtone and foundation of the Church, 1 *Pet.* 2. 6. and Biſhop of our ſouls, *verſ.* 25. the Pope of *Rome* cals himſelf the foundation, a univerſal Head, the Biſhop and ſpouſe of the Church. Thirdly, Neither doth the Pope ſucceed *Peter* in Life and Manners, He was holy, humble, chaſte; but how many impious, proud, unclean Popes have there been? See *Guicciardins* Hiſtory of *Italy*, *lib.* 1. of Pope *Alexander* the 6th, *lib.* 7, & 49. & *lib.* 3. *pag.* 133. & *lib.* 6. *pag.* 227. In thoſe corrupted times the goodneſſe of the Pope is praiſed, when it exceeds not the malignity of other men. *Guicciardine* ibid. *l.* 16. *p.* 655.

An Pontifex Romanus ſit Antichriſtus? Whether the Pope of *Rome* be Antichriſt?

Papa

Papa or *Papas* among the Greeks ſignifieth a Father, and is the appellative that little children beginning to ſpeak are wont to give to their Parents, and in like ſort among the Latines, noteth a Father or Grand-father, hence the Chriſtians in ancient times did uſe to call their ſpiritual Fathers and Biſhops Papes or Popes. So that the name of Pape or Pope was common to all Biſhops. *Jerom* Writing to *Auguſtin* calleth him Pope, and writeth to the moſt honourable Pope, who yet was Biſhop of little *Hippo* only, therefore that name of Pope doth no way prove every one that is ſo called to be Univerſal Biſhop. Dr *Field* of the Church, *l.* 5. *c.* 41. *Vide* Cham. *de Oecum. Pontif.* l. 5. c. 2.

Meminì me olim puero, in depicta quadam tabula, ad nomen (Papa) *hunc Acroſticum leciſſe* (P) *Paſtorum* (A) *Ambitio* (P) *Peperit* (A) *Antichriſtum.* D. *Prid. Epiſt. Dedicat. ad Faſc. controv. Theol.* *Papa tanquam patrum pater.* Bellarm. *l.* 2. *de pontif. c.* 31. & Salmeron. *proleg. in epiſt. ad* Rom. *Diſp.* 15. *nec erubeſcimus.* The Romaniſts glory to be called Papiſts from the Pope. *A Papa Papiſtas dici nec veremur* Lorin. *Jeſ. Comment. in* Act. 20. 30. See Maſter *Ley* his Diſcourſe of Diſputat. 1. concerning maſters of Religion.

The Pope hath appropriated to himſelf the very name of *Papa*, that is, Pope, which formerly (ſaith their Jeſuite *Azorius*) was common unto other Biſhops. Br *Mort.* Proteſt. Appeal *l.* 4. *c.* 19. *Sect.* 1.

We ſtand not upon this word Pope, it is but Father, it was given to Paſtours, to thoſe that were worthy Paſtours, aſcribed to Fathers in Epiſtles and ſuperſcriptions, as to *Auguſtine* a poor Biſhop, and to *Paulinus* a poor Deacon. A name of reverence now grown odious. Dr *Fentons* Treatiſe againſt reconciliat. to the Church of *Rome*.

Vide Cham. *de Oec. Pontif.* lib. 5. cap. 2.

Anciently for to abridge the Title of *Pater patriæ*, the *Romans* wrote *Papa*, as in like ſort ſome have abridged the Title of the Pope by the ſame Syllables. But the gloſſary of the *Clementins*, ſpeaking of the Title of the Pope of *Rome* in Latine ſaith, That this word according to its original, ſignifies the Father of Fathers. But the original of this word is from *Syracuſe*, where they called venerable men *Pappas*, which the Latines took from them, but ſince one of the (*p*) is taken away, and, (*s*) in the end, and now it is *Papa*.

Primarijs quibuſque viris, in Eccleſia Patrum autoritatem obtinentibus & adminiſtrationem ſanctam fungentibus, nomen Papa fuit attributum (*ut videre eſt apud* Cyprianum, Ambroſium, Hieronymum, Auguſtinum, *alios*) *non omnibus tamen, ſed iis demum qui ſacerdotes eſſent.* Goular. *in epiſt.* 3. Cyp. *Vide plura ibid ex* Pameſio & *illo.*

Vide Ciaconium *in vita* Narcelli *Secundi Pontificis maximi. Deum ſanctè teſtor, Chriſtiane lector, me tam certò ſcire Pontificem Romanum eſſe magnum illum Antichriſtum, & Pontificiam Eccleſiam Antichriſti Synagogam, quàm Deum ipſum eſſe in cœlis creatorem viſibilium & inviſibilium, & Jeſum Chriſtum verum illum Meſſiam, patribus olim promiſſum.* Povchus *de Antichriſto. Vide* Brochm. *Syſt Theol. Tom.* 2. *c.* 3. *de Pontifice Romano. Sect.* 4.

Every Pope at his entrance doth change his name: which cuſtom began *An. Dom.* 687. when he whoſe Chriſtian name was *Os porci*, forſook it to be called *Sergius*. Br *Mort. ubi ſupra.* See *Camdens* Remaines, Surnames, *p.* 122.

I will not conclude it as an Article of Faith, that the Pope is Antichriſt. I am not of his mind that ſaid, It was as clear that the Pope was Antichriſt as that Chriſt was the *Meſſiah*.

Learned *Chamier* ſaith, *Quicunque homo omnes capit notas Antichriſti quas Scriptura delineavit, is eſt Antichriſtus: At Epiſcopus Oecumenicus capit eas omnes notas.* He to whom all the notes given (by the Scripture) of Antichriſt, joyntly agree, he is Antichriſt: But to the Pope all the notes given of Antichriſt joyntly agree.

Others go this way alſo, they ſay, It is not enough to prove that Chriſt was the *Meſſiah*, becauſe he was born at *Bethlehem*, but becauſe what ever was ſpoken of the *Meſſiah* agrees to him; ſo likewiſe it is not enough to prove the Pope to be Antichriſt, becauſe one of the notes given about Antichriſt belongs to him, but becauſe all.

But I ſuppoſe that thoſe two main circumſtances of the time and place of Antichriſt agreeing to the Pope, it is a weighty argument to prove that the Pope is Antichriſt: 1. The place, the ſeat of Antichriſt is deſcribed, *Rev.* 17. *ult.* which is *Rome*, and

and the time when he that letteth was taken away, which was the Emperor. In these two things the ancient Fathers agree.

Antichrist as God, sitteth in the Temple of God, shewing himself that he is God, 2 *Thess.* 2. 4. that is, he shall rule and tyrannize over the Church of God, making himself Head of the Church. *Nero* was cruel against believers, but he sate not in the Church. To sit here is to take and exercise judiciary authority in the Church of God. *Vide* Grotium *in* Luc. 20. See *Mat.* 19. 28. The Popes authority is called *Sancta sedes*. See Master *Hickmans* Preface to his Treatise that sinne hath not a positive Being.

Quanquam Ecclesia Romana in qua unicè Pontifex sedet, Templum Dei non est, sivè loqui volumus, tamen in Romana Ecclesia reliquiæ sunt hujus Templi; & quia se pro Templo Dei jactat, illudque nomen ad se unum, suosque alumnos pertinere contendit. *Whitak.* ad *Sanderi* Demonst. 17. de Antich. Resp. Vide *Aug.* de civit. Dei. *l.* 20. *c.* 19.

The Apostasie of Antichrist is described 2 *Thess.* 2. 3. there shall be an ecclesiastical falling away from the true worship of God to idolatry, 1 *Tim.* 4. 1. This Apostasie doth imply their former imbracing of the truth, their faith was formerly known to all the world, as now their heresie and idolatry is, therefore in this respect no Heathen Emperour, nor the Turk can be Antichrist. He shall not only apostatize, but shall seduce many, and make them drunk with that deadly poison. See Mr. *Medes* Apostasie of the later times.

ἡ ἀποστασία ἤτοι ἡ ἀποστασία ἤτοι ἡ defectio. See *Chamiers Tom.* 2. *l.* 10. *c.* 5. Of Antichrists errors in matter of Doctrine concerning the Scripture, God man, the Sacraments and Church.

The Miracles of Antichrist are set forth 2 *Thess.* 2. 9, 11. their end is to confirm a false Doctrine. In Transubstantiation their is miracle upon miracle. The Priest if he please can turn all the wine in the Town into Christs blood. How often have the people seen blood in the bread?

The Vices of Antichrist might also be urged:

Popes in our daies are praised for their goodnesse, when they surpass not the wickednesse of other men. *Guicch.* Hist. lib. 16. *Pius Quintus* Pontifex sanctus dicere solebat. Cùm essem religiosus sperabam bene de salute animæ meæ; Cardinalis factus eram; nunc Pontifex creatus, penè despero. Idem sensit *Clemens* Octavus. *Cornelius a Lapid.* in Num. 11. Cum summus Pontifex coronatur, capiti ejus Tiara imponitur, quam Regnum mundi appellant, tribus constans coronis, tres potestates, hoc est, Imperatoriam, Regiam, & Sacerdotalem, plenariam scilicet & universalem totius Orbis Auctoritatem repræsentantibus, *Ang.* Roc. Biblioth Vatic.

1. His pride, he shall exalt himself above all that is called God, that is, Princes: so the Pope. He takes the titles of Universal Bishop, Head of the Church, and Vicar of Christ. *Bellarmine* is not ashamed to apply that in *Isaiah* to the Pope, *Behold I lay in Sion a foundation stone*, Isa. 28. 16.

2. His cruelty, the Whore is said to be drunk with the bloud of the Saints: So the Pope. And *Rev.* 13. it was given him to kill whoever would not adore the image of the Beast.

Vide *Hotomani* Pulmen Brutum Papæ Sixti 5, &c. *c.* 5. & 10.

The Popes of *Rome* (saith *Hotoman*) first obtained of *Francis* the first, that if any embraced the reformed Religion, they should have their tongue cut out and be burned.

Papa Pius moritur Quintus, res mira, tot inter Pontifices tantùm quinque, fuisse pios. Of Pope *Alexander* the 6th. See *Lydiats emendatio temporum* p. 138, 139.

3. Covetousnesse, he shall with feigned words make merchandize of many: So the Pope.

Adde to this the opinion of the Reformed Churches generally, of Bishop *Jewel*, Bishop *Usher*, of *Whitaker*, *Downam*, *Perkins*, *Fox*, *Abbot*, *Brightman*, *Rainolds*, *Powel*, and Dr *Sclater* on 2 *Thess.* with divers others.

For the judgement of the Fathers * herein it is not much to be valued, because they lived before the times of Antichrist, and did not dream of such an Antichrist as afterwards rose up.

* De patrum sententijs non laboro, qui cum ante tempora Antichristi viverent, & talem Antichristum, qualis erat futurus, ne somniarent, multa de Antichristo scripsisse aliena, & veti quidem duncxat imagine ductos fuisse minimè mirum est. *Whitak.* ad *Sand.* Demonst. de Antich. respons.

Thuanus speaking with *Isaac Casaubone* of the Popes being Antichrist, said, *Profectò apparet Antichristus aut Antichristo simillimus.* See B. *Usher* on 17, & 18. of *Rev.* and B. *Bedel* on *Rev.* 18. 4. and Dr *Bernard* Confirmat.

It

It is a Question between us and the Papists, *An Antichristus sit singularis homo?* Whether Antichrist be one person?

Bellarmine saith he is.

The Pope is one person, not in number and nature, as one certain and singular man, one at once by Law and Institution, though successively so many as have enjoyed the Papacy. The Papists when they say, that the Pope hath been the Head of the Church, and Vicar of Christ this 1500 years, do not mean any one Pope, but the whole rabble of them since the year 607. So Antichrist is one person, not at once ordinarily, but continued in a succession of many. When we say the Pope, the Emperour, the King, the Priest, the Minister, the Eye, the Hand, we mean not one particular, but the whole kind.

Cùm Papam dicimus esse Antichristum, non ita intelligimus quemvis unum de Antichristorum turba, Antichristulum, sed magnum illum, & insignem Antichristum, qui non modo adversatur Christo, sed ut æmulum etiam se ei opponit, utcunq; se interim Vicarium Christi mentiatur. Papam verò cùm dicimus, non hunc aut illum volumus, puta *Paulum* quintum, vel *Clementem* octavum: sed ipsam pontificum Romanorum seriem, à *Bonifacio* usque tertio & deinceps. *Downam* Diat. de Antich. l. 1. c. 1.

It cannot be an individual man, in that it is said, 2 *Thess.* 2. the Mystery of Antichrist did then begin to work, and yet it should hold till the very coming of Christ, or here is the man that lived so long?

It is a Question, Whether there was a Woman-Pope, called Pope *Joan*? *Blondel* hath written against it.

Inseritur etiam Pontificum positus est Joannes *VIII.* cum hoc lemmate, *Fœmina de Anglia.* Bertii *Tab. Geog. contracta in Sicna.*

In *Sienna* one of the fairest Churches in *Italy* were the pictures of all the Popes from *Peter*, and there was Pope *Joan*, till *Baronius* caused her picture to be taken down. *Salmasius* said, That he saw in *Anastasius Bibliothecarius* (who lived at that time) the life of Pope *Joan*. *Martin Prierius* sent it to *Busæus* to print, and *Quispiel* who sees himself so proved, that there was no Pope *Joan*, yet never quotes *Anastasius* against it. Some desire that *Salmasius* had answered *Blondel*, as he once intended. *Maresius* hath answered him.

Baronius saw this Tract, saith he saw it.

It is a Question, *An Papa sit Christi Vicarius?* Whether the Pope be Christs Vicar?

Christus cum patria legatione & Vicariis sit in salutem humanum genus, nemini filio legatum Vicarium assignavit, nullum item sui regiminis ministerium. *Cornet. præfat. in Matth.* 16. 18.

Innocent the third saith, I am the Bridegroom, because I have a Noble, a Rich, a Gracious Spouse, *viz.* the Church of *Rome*, which is the Mother of all believers. *Mr Sanders* in his 2d part of his *Key for Catholicks*, ch. 5. hath fifteen Arguments to prove the Visible Christship, or Sovereignty of the Pope. See *M. Antonius de Dominis de Republica Ecclesiastica l. 2. c. 6.*

The Archbishop of *Spalato Antonius de Dominis*, *l. 1. de Republica Ecclesiastica c. 1.* shews, That Christ still is Head of the Church, and hath no successours.

It is a Question, *An Papa præsit aliis Episcopis?* Whether the Pope be above all other Bishops?

So on the one side, an universal Bishop with the whole world for his jurisdiction is a proud pretence, and too vast for Humanity to grasp; so, on the other side, Patriarchal Bishops too is a poor and mean Design, and not only retrives the *Italian Episcopelli*, so scorned at *Trent*, but worse. Mr *Sanderson* on *Tit.* 1, 5.

Carolus V. *Galliarum* Rex sapientis cognomen sortitus, circa Ann. 1364. curavit librum edi sub titulo *Somnium Viridarii*, in quo Pontifici superioritatem super Episcopos jure Divino competere, negatur. Impressus est Parisiis ante *Lutheri* tempora. *Gerh. Confess. Cathol. l. 2. Specul. Artic. 3. c. 5.* Vide M. *Anton. de Dom. de Repub. Eccles. l. 2. c. 8. num. 11, 12.*

The Title of Universal Bishop of the Church, which *Bellarmine* calleth notable and proper to the Bishop of *Rome*, S. *Gregory* sometime Bishop of *Rome* did renounce in himself, and detest in all others, calling it a title of novelty, errour, impiety, blasphemy, pronouncing any one that shall presume to challenge it, to be the fore-runner of Antichrist. Bish. *Morton's* Appeal, *l. 1. c. 29.* The

The Universal Bishop of the Church necessarily betokens an absolute monarchical Jurisdiction of some one over all other Bishops of the Church, but Bishop of the Universal Church signifies the care and study any Bishop hath for the universal good of the Church, as 2 *Cor.* 11. 28. so the King of *Spain* is styled, *The most Catholick King*, or *King of the Catholick Church*, not Universal King and Sovereign over all other Kings in the Church.

There is another Question, *An Papa possit conferre Bullas & Indulgentias?* Whether the Pope can confer Buls and Indulgences?

This word *Bulla* was called παρὰ τὴν βουλὴν, *id est*, *à consilio*, of Councel. Anciently a golden Bull or ornament, round and hollow within, was usually fastened about the necks or brests of young children, and semblably to all their pictures, signifying thereby, that their tender unbridled age ought to be governed by the grave counsel, and good advice, of more maturity in years. And from hence the Bishops of *Rome* borrowed the name for their leaden Seals; upon one part of which the name of the Pope is to be read: on the other, the head of S^t *Paul* on the right side of the Crosse, and of S^t *Peter* on the left are to be seen. *Weevers* Funeral Monuments, *p.* 74.

Their own learned Authors plainly confesse, That there is not found any one expresse testimony for proof hereof, either in Scriptures, or in the writings of ancient Fathers.

2. That there was no use of Indulgences in the primitive Church: but that afterwards the fear of Purgatory hatched Indulgences. B. *Mort.* Appeal, l. 1. c. 2. Sect. 20. See also c. 15. Sect. 6.

3. That the first who extended Indulgences unto Purgatory, was Pope *Boniface* the 8th, more than a thousand years after Christ.

Guiccardine in his History of *Italy*, *lib.* 13. tels us, that Pope *Leo* granted Indulgences without respect of time or place, and that his Ministers did set to sale upon a game at Tables power to redeem souls out of Purgatory.

Luther began his opposition unto *Rome* in reprehending their Article of * Indulgences. * Bellarm. *l.* 1. *de Indul. c.* 1. *Vide* Estium *ad* 2 Cor. 2. 11 Dr *Featleys Strictura in Lyndo-mastigem, ch.* concerning Indulgen.

He would have set down at the first, if the matter of Indulgences had been granted, but God led him on to declare against the whole Doctrine of Popery.

The Indulgences whereof we read in the ancient Fathers, were mitigations of some Censures of the Church before inflicted on the living for their amendment. These now granted by the Pope are relaxations from satisfactory pains in Purgatory flames after this life.

It is a Question, *An Papa possit leges condere quæ obligent Conscientias?* Whether the Pope can make Laws to bind the conscience?

Conscience is said to be bound, when it is charged by him who hath power and Authority over it to performe its duty, to bear witnesse to all our actions unto God, and according to the quality of them to accuse or excuse us, *Rom.* 2. 15. God is the only binder of conscience, *James* 4. 12. he is greater than the conscience, *Rom.* 13. 5. affirms only that conscience is bound, but determines not that mans Laws bind it.

Bellarmine saith, Mens Laws bind, *Non minus quam Lex divina.* We deny not *rem*, but only differ from them *in modo*, they bind not immediately, but mediately, not primarily, but secondarily, not in them, and of their own power, but in the force and vertue of divine Law. *Downs* Subject to the higher powers on Rom. 13. 5.

They say, If the Pope determine vice to be vertue, they are bound to believe it, yea *Tolet* saith, a man should merit of God in so believing.

There are these Questions,

An Papa sit supra Reges? Whether the Pope be above Kings? *An possit Reges excommunicare?* Whether he can excommunicate Kings? *Vide* Polyd. *Virg. lib.* 4. Invent. c. 13. p.

290. Rescripsit *Philippus* pulcher *Bonifacio* octavo Pontifici non esse penes illum potestatem ullum in Reges *Galliæ*, & si qui contra affirmarunt eos stultos & dementes esse oratio *Arnaldi Rivet.* Jesuit. vapulans. Imperatores, Reges sunt Papæ vasalli. Iidem debent Papam adorare flexo genu in terram usque; debent ejus pedes osculo venerari. Debent ei poculum porrigere & quidem de geniculis, debent aquam fundere lavandis manibus. *Chemnitz.*

He hath ſovereign Dominion (ſay they) over all Princes in temporal caſes indirectly. But *Eſpencæus ad* Titum *c.*3. *p.*513. confeſſeth from that Scripture, *Rom.* 13.1. that *Chryſoſtome*, *Theodoret*, *Theophylact*, and all the Greek Doctours, and in the Latine Church *Gregory* and *Bernard* do from thence teach, that every Apoſtle, and Prophet, and Prieſt, was commanded to acknowledge a ſubjection unto Emperours.

Papa ſedens in Pontificali Cathedra tenet Coronam Imperialem inter pedes ſuos: eaque ab Imperatore inclinato capite de pedibus ejus ſuſcipitur: tum Papa pede eam coronam percutit, projicitque in terram, in ſignum, quod habet poteſtatem eum, ſi merita ſua exigant deponendi. *Chamier.* Tom.2. de Antich. lib.16. cap.21. *Bubulcus* videns Archiepiſcopum *Colonienſem* eundemque Ducem per *Pagum* quendam incedentem eumque proſequentem catervam militum, à riſu temperare ſibi non potuit. Interrogatus quæ cauſa riſus, reſpondit valde ſibi ridiculum videri, quod *Petrus* Apoſtolus ſacerdotalis ordinis princeps in tanta inopia viram egiſſet, ut ejus ſucceſſores adeo locupletarentur, & regibus ſatrapiſque pares fierent. Objiciente Archiepiſcopo perſonam ſe duplicem ſuſtinere ducis ſcilicet & Epiſcopi, majorem multo cachinnum ſuſtulit, velim, inquit, hoc unum abs te doceri, cum hunc Ducem, cujus perſonam geris, jam fato ſunitum Cacodæmones ad inferos rapient, quonam iturum Epiſcopum exiſtimas. *Didoclav.* in *Alt. Damaſc.* c.5.

The Divines of *Paris* in a Declaration of theirs tendred to the Queen-Mother, affirmed the *Supremacy* of the *Pope* to be an *erroneous Doctrine*, and the ground of that *helliſh poſition of depoſing and killing of Kings*. When as Pope *Boniface* VIII. had in a peremptory Letter, written to *Philip le Bell* King of *France*, ſtyled himſelf, *Dominus totius mundi tam in temporalibus quam in ſpiritualibus*: the King returned him an anſwer with an Epithete ſuitable to his arrogancy, *Sciat maxima tua fatuitas nos in temporalibus alicui non ſubeſſe*. Dr *Heylins* Survey of the State of *France*, *lib.* 5. *chap.* 2. See more there, and *Hotomans Fulmen Brutum Papæ* Sexti V. *c.*6,9,10.

Ex hoc primatu ordinis, & vocationis, nec non ætatis ſimul, illud conſecutus eſt Petrus, *ut inter reliquos Apoſtolos locum haberet quaſi Decani inter Cardinales, & primogeniti inter fratres.* M. Antonius *De Dominis de Repub. Eccleſ. lib.* 1. *cap.*5.

The Pope *Adrian* the 4th was not only angry with *Frederick* the Emperour, but for a while denied him the Imperial Crown, becauſe he held his right ſtirrop when he ſhould have held his left, which errour he excuſed, becauſe he was unaccuſtomed to ſuch ſervices.

Bellarmine ſaith, the Pope hath power in temporal things indirectly only, but his Book ſhould have been burned for it.

Object. Chriſt had a natural Dominion over all Kingdoms; Therefore the Pope his Vicar hath alſo.

Anſw. *Tertullian* cals the holy Ghoſt the Vicar of Chriſt upon earth. See *John* 14.

Vide *Bellarm.* de Rom. pont. l.4.c.1. Inter ipſas Romanæ Religionis Eccleſias verſatur & vexatur una controverſia

There is another Queſtion, *An Papæ ſolius ſit ſtatuere de controverſiis fidei?* Whether it belongs to the Pope alone to determine controverſies of faith?

We deny not but a Judge and a Law might well ſtand together, but we deny that there is any ſuch Judge of Gods appointment. Had he intended any ſuch Judge he would have named him, leſt otherwiſe (as now it is) our Judge of controverſies ſhould be our greateſt controverſie. *Chillingworth part.* 1. *cap.*2 *Sect* 10. *pag.* 57.

majoris momenti quam ſunt omnes, ſi in unum conglobentur, de quibus litigant inter ſe Proteſtantes: Illam volo de infallibli Judice in omnibus Chriſtianæ fidei quæſtionibus, *Hiſpanica & Italica* Eccleſiæ tuentur Papam eſſe hunc ſupremum *Judicem*, at *Gallicana* è contra eundem deprimunt, de Cathedra ſua infallibili deturbant & Concilio univerſali inferiorem ſtatuunt. Epiſc. *Dav.* de pace Eccleſiaſt.

B. *Bedell* in his Examination of *Wadeſworths* Motives, *Chap.* 3. ſaith, It muſt firſt be ſhewed, that God hath appointed ſuch a Judge in his Church. Let that appear out of ſome paſſage of holy Scripture.

It is a Queſtion, *An Papa poſſit remittere peccata?* Whether the Pope can pardon ſins?

Trecelius affirmed, That if a man had lien with our Lady the mother of Chriſt, and

and had gotten her with child, yet the Popes pardon was able to set him free. The Phariſee ſaid true, though he miſapplied it, *Luke* 5.21. *Who can forgive ſins but God alone?*

There is another Queſtion, *An Papa poſſit errare?* Whether the Pope may erre?

The Pope (ſay they) as a private perſon or Doctor may erre, but not as the Vicar of Chriſt, and the Succeſſour of *Peter* in the Chair, yea judging from the Chair he may erre in Queſtions of Fact, but not in Queſtions of Faith; nay he may erre in diſcuſſing Queſtions of Faith, in reſpect of the premiſſes, not in reſpect of the concluſions. *E Cathedra docens (hoc eſt, ex tripode oracula fundens) nullo modo errare poteſt. Summus Pontifex* (ſaith *Bellarmine de Rom. Pont. lib. 4. cap. 3.*) *cum totam Eccleſiam docet, in his quæ ad fidem pertinent, nullo caſu errare poteſt.* See our *Rhemiſts* on *Luke* 22.31. The High-prieſt of the Old Teſtament (ſaith *Bellarmine de Pontifice l. 4. c. 3.*) had on his Breſt-plate, Doctrine and Truth according to the Vulgar verſion, therefore the High-prieſt of the New Teſtament the Pope, when he teacheth the whole Church in theſe things which belong to faith, cannot erre in any caſe: How well that argumentation proceeds from the High-prieſt of the Old Teſtament to the High-prieſt of the New, let the learned judge. *Neſcio cur non poſſit dici, quòd* Gregorius *Papa, cum homo fuerit & non Deus, potuerit errare.* Durand. *l. 4. diſtinct. Quæſt. 4.* See Dr *Taylors* Liberty of Prophefying, *Sect. 7.*

Hoc argumento petitur principium quia ſupponitur aliquem eſſe Chriſtianum ſummum Pontificem, ut Aaronicum *quod falſum, atque adeo id ipſum de quo nunc diſputatur.*

Secundò probatur obſcurum per obſcurius, Quid enim ſit Urim & Thummim, *nemo adhuc certò definivit, ne ipſi quidem Hebræi.* Chamier. *de Oec. Pontif. l. 2.* They teach it with oſtentation, as a matter of great wit and ſubtilty, that the Pope may erre perſonally, or in his own perſon hold an hereſie, which onely hurts himſelf, and not the Church, but erre doctrinally or judicially define an hereſie he cannot. *Crakanth.* Fift General Councel, Chap. 17.

I will conclude all about the Pope with that witty Story. A Pope before he came to this dignity, uſed out of his auſterity a net in ſtead of a bed, and now ſeeing the world to wonder at the change which he had made of his net-bed into a fether-bed, he anſwered, *That he had caught his fiſh.*

Of the Jeſuites and Monks.

Of the *Jeſuites.*

Jeſus is the proper name of Chriſt from which none are denominated, but thoſe who have brought in a blaſphemous Sect, and oppoſe Chriſt under the name of Jeſus. They call themſelves *Jeſuitæ*, or *Societas Jeſu*, or *Domini de Societate Jeſu.*

See Sr *Thomas Ryues* his poor Vicars plea, p. 31, 32.

They ſeverely command in their Rules, that none ſhould communicate their rules to any ſtranger, nor relate any thing concerning them in word or writing to others. For they teach and command nothing but humane traditions, ſuperſtitions, hypocriſies, Idolatries and works of their own will-worſhip.

The Pope in divers Bulls cals them *Beloved Sonnes*, in which Title they much glory.

The Jeſuites (above all other Regulars) make to the Pope a vow of preſent and abſolute obedience, to do whatſoever he ſhall command them, to go whitherſoever he ſhall ſend them, to *Turks, Infidels, Hereticks*, without excuſe, denial or delay.

In prima regula tradunt, Papæ Romani vocem non aliter ac Chriſti ſermonem audiendam eſſe. Epiſt. Jeſuit. 4. Jeſuitæ quidem obſtrinxerunt ſe voto cælibatus & obedientiæ cæcæ, at verum paupertatis reſpuerunt. Molin. *Hyperapiſtes. Vide* Haſenmul. *Hiſt. Jeſuit. Ord. & Les Jeſuiſtes mis ſur L'eſchafaut cap. 6. par Le Sieur Pierre Jurrigeci devant Jeſuiſte. Les Enluminaires de fameus Almanach des Peres Jeſuines*; A book highly magnified by *Wendrockius* in his Notes on *Menſtatius* his third Epiſtle.

This order alſo being for the Popes defence, he hath confirmed it with thirty ſeven priviledges above the other orders of the Monks.

They are to the Pope what the Janizaries are to the *Turke*, and uphold him chiefly.

Their Order was erected in the year 1540. *Hospin. de Orig. Jesuit. l.* 1. *c.* 1. *Vide Ludovici Lucii Historiam Jesuit. l.* 1. *c.* 1.

Mr *Crashaws* Epistle to his Jesuites Gospel. See *Watsons Quodlib.* 3.

They are the Frogs spoken of in the *Revelation* that croke in Kings Chambers to provoke them to warre. As in ancient time there was no play without a Devil in it; so in these later dayes there is scarce a Treason, but a Jesuite is an Actor in it.

Quodlib. Answ. to Art. 2. and the Councel of *Trent*, lib. 5. cap. 7. & lib. 6. cap. 1. *Vide* Whitakeri *Epist. ad Tractat. de Scripturis.*

They put to death by the help of the *Castilians* two hundred hundred thousand of innocent *Indians*. Orat. *Arnaldi*.

In my Preface to my *Saints Encouragement*, and the first Chapter, I have spoken of the Cruelty of the Papists and Jesuites. *Beckman* in his Orations saith, From the time that the Sect of the Jesuites arose even to the year 1580. that is, in little more than thirty years, nine hundred thousand Christians were killed in the *Low-Countreys, France, England, Italy, Spain*, and amongst them there were two hundred thirty five Barons, a hundred fourty eight Earles, and thirty nine Princes.

Gaspar Heywood the great Epigrammatists son, the first Jesuite that ever set foot of late in *England*.

They do not so much stand upon their devotion, and therefore saith *Ignatius Loyola* in his Constitutions, that they should make no matter if other Orders did exceed them in zeal.

Jesuitæ sunt omnium ordinum præter suum maximi contemptores. Chamier. They are contemners of all Orders but their own.

There have been but two of that Order Cardinals, *Bellarmine* and *Tolet*.

Sr *Richard Bakers* Chron. in Qu. *Eliz.* Epist. Jesuit. Epist. 6.

The Jesuites say, It is a great miracle that *Ignatius Loyola* an illiterate souldier could institute such a Society, as the world never saw before. They think their Society miraculous, because in sixty years they were dispersed through all the coasts of the world.

Oratio *Antonini Arnaldi* turned out of French into Latin by *Junius*

Their principal vow is, *Per omnia & in omnibus*, to obey their General (as they call him) and Superiour, and this is always a Spaniard. *Loyola* who was the first General amongst them was a Spaniard. *Leynes* the second also a Spaniard. *Everard* the third of the *Low-countreys*, heretofore subject to the Spaniard. *Borgia* the fourth General was also a Spaniard. *Aqua viva* the fifth General of that Order a *Neapolitan*.

Bona profecto & commoda immensa quæ Rex *Philippus* erga Jesuitas confert, satis manifestè docent eos pro bonis subditis & instrumentis commodis Dominatus sui semper habitos. *Arnald.* Jesuita est omnium horarum homo cum fuerit occasio, ut Vertumnus aut Proteus alter formas se vertit in omnes, lapidem gestat & panem in eadem manu, calidum & frigidum sufflat ex eodem ore, & quantus quantus est, ex fraude, fallacijs & mendaciis totus consurus est. D. *Prid.* cont. *Eudæm.* Ut Jesuitæ semper solent in omnia antiquitatum monumenta animadversionum gerras quamplurimas comportare Doctoris *Greight.* not in Hist. Concil *Florent.*

They pray daily for the King of *Spain*, and their great designe is to make him Monarch of all the Christian world; it is their usual speech, *Unus Deus, unus Papa, & Rex unus Christianitatis, magnus Rex Catholicus & Universalis.* One God, one Pope, and one King of Christians, the great Catholick and Universal King.

Ad excogitandum acutissimi, ad audiendum impudentissimi, Ad efficiendum acerrimi, saith *Arnaldus* in that excellent Oration against the Jesuites.

*On *Ps.* 9. 16. Ij in bonis subditis, imo ne in subditis quidem sunt numerandi, qui pertendunt se à jugo secularis potestatis adeò liberos, ut leges principum vim coactivam in eos non obtineant; quinimo si contigerit eos in leges civiles peccare, asserunt se non posse à civili magistratu puniri, imò ne trahi quidem ad tribunal ejus. Episc. *Daven.* Determ. Quæst. 17.

Dr *Prideaux* * saith, None can be an absolute Papist, but if he thorowly understand himself, and live under a Christian Prince, that hath renounced the Popes Authority, must needs being put unto it, be an absolute Traitor.

Loiola de suæ societatis nomine consultus, socios Jesu suos dici voluit. Mei socii (inquit) nequaquam à meo nomine vel *Ignatiani* aut *Loiolitæ* dicantur: sed titulus illorum sit, Societas Jesu. Nam cum Romam pergerem, in via mihi apparuit Jesus cum beata matre sua, mihique dixit, ut sodales sibi conscriberem, quia paucos haberet inter clericos, fideles servos, velle igitur se, ut hic meus ordo dicatur, societas Jesu. *Bariaci* Epist. Iesuit. Epist. 2. Vide *Camdeni* Annal. rerum Anglicarum partem primam p. 297. de initio Seminariorum Anglicorum, & *Grotij* Hist. de rebus Belgicis, l. 3. p. 275, 276. Sectæ Iesuiticæ descriptionem.

B. *Davenant*

B. *Davenant* in his Determ. of his 17 Queſt. proves, That *Jeſuitæ Pontificii non poſſunt eſſe boni ſubditi*, that Jeſuites cannot be good Subjects. See *Rom.* 13. 1. and 4th *verſ.*

They may be more fitly called *Jeſuvitæ* than *Jeſuitæ.*

Haud cum Jeſuitis, qui itis cum Jeſuitis.

See *Haſenmullerus* his *Hiſtoria Jeſuitici ordinis.*

They have more leiſure to learn than other ſorts of Friers, what time the others ſpend at high Maſſes, and at their Canonical hours, theſe beſtow upon their books: they being exempted from thoſe duties by their Order. To this is added the exact method of their teaching, which is indeed ſo excellent, that the Proteſtants themſelves in ſome places ſend their ſons to their Schools, upon deſire to have them prove exquiſite in thoſe Arts they teach. Dr *Heylins* Survey of the State of *France*, *lib.* 3. *cap.* 4.

The Monks.

Many voluntarily, and of themſelves, made liberal diſtribution of all they had; left their means and their friends, and betook themſelves to deſerts and ſolitary places, wholly giving themſelves over to meditation, to prayer, to faſting, to all ſeverity and rigidneſſe of life. When this cuſtome was in its primitive purity, there was no one thing more behoveſull to the Church. It was the Seminary and Nurſery of the Fathers, and of all the famous ornaments of the Church. Mr *Hales* his Sermon on *Mat.* 26. 75.

They are ſo called, becauſe they choſe a ſolitary life, who purpoſed to live in this way.

Monaſterium, a place containing men living alone; and *Cœnobium*, a place containing men living in common, ſignifie the ſame.

Eremita, pro ſolitario, atque ſeorſum deſertis locis vitam degente. Quales è Chriſtianis primò genuit neceſſitas fugæ, propter perſecutiones gentilium. At ſi gregatim viverent, vocati *Cœnobitæ*: qui primò monaſteria ſua locis ab urbe remotis, poſtea etiam in urbibus, habuere. *Voſſius* de vitiis Serm. l. 3 c. 11.

It was held convenient, that ſuch who had dwelt deſolate in deſerts, ſhould be gathered together to live under one roof. Monks had all things in common; Friars had all their ſubſiſtence from others charity.

O Monachi, veſtri ſtomachi ſunt amphora Bacchi:
Vos eſtis (Deus eſt teſtis) teterrima peſtis.
Non audet Stygius Pluto tentare quod audent,
Effrænis Monachus plenaq; fraudis anus. Æneas Sylvius.

They and Nuns which are in Monaſteries are by the Papiſts called Religious, as if they only were ſo: None are farther from Religion, they labour to patch up a righteouſneſſe of their own, and what they do, they do by their own ſtrength; Chriſt is uſeleſſe to them.

There was no man among the Papiſts though an Emperour, that died, but he deſired to be buried in a Monks Coul, as hoping to be ſaved thereby.

They compare it to Baptiſm, and ſay, That a Monk newly entred into his Profeſſion, is abſolved from all his ſins formerly committed, and if he die preſently he ſhall certainly go to Heaven.

They attribute perfection unto that ſtate, becauſe of the vow of poverty, grounded (as they ſay) upon that ſaying of Chriſt unto the young man, *Matth.* 19. 21. which if it be applied unto us, doth not require alwayes an actual, but an habitual relinquiſhing of worldly wealth, ſignifying a Chriſtian reſolution in every one which ſhall hope for life, to be prepared alwayes rather to loſe all worldly wealth, than to forſake the profeſſion of Chriſt. Biſhop *Mortons* Appeal, *l.* 1. *c.* 2. *Sect.* 38.

Si curreritne tibi Pater & Mater ingreſſuro Monaſterium, & monſtraverint ubera & lacrymis ſuis te voluerint retrahere, contemne lacrymas, & conculca pedibus parentes, nudoque fuge ad crucem Chriſti; Vox *Hieronimi*: impia hæc & Diabolica vox *Lutheri*. *Bellarmine*

[a] Lib de Monach. cap. 5. Apte revelatam Evangelii lucem putabatur sanctissimum vitæ genus esse Monachum fieri, sed profectò perdite viximus, quotquot in Monasteriis viximus; jam lucente verbo, una hora plus boni faciemus, quam toto tempore vitæ in Cœnobiis. *Luther.* in *Gen.* 19. Melius est Christiano, vias cœlestes ambulanti, rebus terrenis carere, quam illas possidere. Hoc optime noverunt *Paulus* primus Eremita, *Antonius*, *Macarius*, *Hilarion*, *Bernardus*, *Basilius*, *Benedictus*, *Franciscus*, *Dominicus*, & innumeri alii sancti, qui suas facultates terrenas reliquerunt, mundum deseruerunt, deserta & claustra ab hominum conversationibus & commerciis semota petierunt, ut hac ratione nudi & orbati bonis terrenis, affectibusque mundanis, Dæmoni fortius resisterent, victoresque de illo in Cœlis triumphum agerent. *Inchinn.* Concio de Cœlesti Gloria. Vide plura ibid. Tout clerc de quelque ordre qu'il soit, a le sommet de la teste tondu en rond. C'est ce qu'on appelle *la Coronne Clericale*, laquelle est pleine de mysteres. Car comme enseignent les Docteurs, la figure ronde signifie la perfection. Et ceste couronne represente la couronne d'espines de Jesus Christ. Anatomie *De La Messe*, par *Moulin* lib. 3. cap. 4. Extiterunt quidem Monachi antiquis temporibus, sed qui victitabant ex suo labore, nec omnino pertinebant ad Ecclesiasticum ordinem. *Brightm.* in c. 9. *Apoc. v.* 3.

Bellarmine[a] to dignifie the state monastical, entitles the Apostles the first Monks in Christianity, but their Bishop *Espencæus in Tim.* disliketh the Orders of begging Monks, as repugnant to the example of the Apostles; for the Apostle, 2 *Thessal.* 3. 10. pronounceth all such disordered, who will begge and not work.

An high commendation to their Church, when men must be Sainted with them, if they will do no mischief, though they make themselves useless to the rest of the world. To live to our selves, though never so spiritually, is farre unlike the life of a Christian. M^r *Baxters* Crucifying of the world, *Sect.* 2.

There is a double kind of monastical poverty, one consisting in the renouncing of the Dominion, Possession and Property of their goods; yet in a community enjoying the use of them; as the common sorts of Monks. The second is a forsaking of the property, and of all use of riches, these are called the Mendicants or begging Friars. B. *Mort.* Appeal.

Montan, Humphrius, Aquinas and *Scotus* were Monks.

Bellarmine brags that *Luther*, *Bucer*, *Pellicane*, *Munster*, *Musculus*, *Oecolampadius*, *Martyr*, and others were Monks; but this makes no more for the Papists, than it doth for the *Manichees*, that *Augustine* (who after was a great enemy to them) was first himself a *Manichee*. *Amisi* Monachum, *inveni Christianum: confer nunc utrumque. Sed dices, num olim Christianismum abjecerint? Nondum hoc fateri libet; nam sic nec* Monachum *abjecerim: Salvus enim erat & in Monasterio Christianismus: & nunc relicto eo, nondum periit id quod ad internum spectat* Monachum. *Oecolamp. & Zuing. Epist. l.* 4. *Oecolamp. amico.*

Bellarmine and *Maldonate* triumph in *John* the Baptist. Joannem *Baptistam* Monachorum, & Eremitarum *Principem fuisse, scribunt ferè omnes Patres*, saith *Bellarmine*[b], they prove by his Diet, Garments, by the place where he was, the Wilderneſse, that he was a Monk.

[b] Lib. 2. *de Monachis*, c. 5.

Vide Bezæ *Hom.* 7 *in Hist. Passionis Christi.*

Locusts was the usual meat of the Inhabitants in the East, his Garments and Diet were mystical, he came not eating or drinking. There were Towns in that Wilderneſse, 2 *Chron.* 6. 7, 8. *Isa.* 42. 11. *John* 1. 28. We grant *Johns* austere life, but here was an extraordinary Call, and it is one thing by the Call of God to live a poor life for the discharging of his Office, and another thing voluntarily to do so.

The famous *Armachanus* wrote seven Books *De pauperie salvatoris*, yet proves that he was not a beggar.

They say, *Christ had not where to lay his head*; so that he had nothing but by begging. This is false. For although Christ had nothing, yet he did not beg, but those that were devout did give him something. *Judas* had a bag wherein the treasure was gathered. Christ did eat and drink, and frequent publick places.

He wrote also *Contra fratres mendicantes*, and should have been canonized, but for the Friers. *Vide* M. Anton. de Dom. *de Rep. Eccles. l.* 2. c. 12

The Eremetical life is contrary to the nature of man when it was uncorrupt, for whom it was not judged good to be alone, *Gen.* 2. *Eccles.* 4. 9. as this solitary life is an enemy to mankind; so is it to the Communion of Saints in the Church of God, *Matth.* 5. 15. The example of the primitive Church is against it, *Acts* 2. 44. the uncleanest and most hatefull birds cover desolate places. *Cartw.* on *Mat.* 3. 1.

They may rather be called *Fratres manducantes*, than *mendicantes*, we use proverbially those speeches, Tun-bellied Monk, an Abbots-face, as fat as an Abbot, an Abby-lubber.

About

About one time out of the bottomleſſe pit of Hell, there iſſued two frogs with lying ſpirits to ſeduce the world, *viz.* *Francis* in *Italy*, and *Dominick* in *Spain*. *Francis* was ignorance it ſelf, and yet by his follies he gat himſelf a great fame and reputation of holineſſe, and drew after him many diſciples. *Colynet* of the Civil Wars of *France*.

The Sect of *Minorite* Friars (otherwiſe called *Cordeliers* or *Franciſcans*) is held to be the perfecteſt of all the reſt, as being the only Sect that is canonized and regiſtred in the ſixth Book of the Decretals or *Clementines*. The World of Wonders, *Chap.* 37.

The mother of *Dominick* the Monk (ſaith their Martyrology) before he was yet born, dreamed that ſhe was delivered of a whelp with a fire-brand in his mouth, with which he ſet the whole world on fire, and their learned Doctours have interpreted this dream, that *Dominick* ſhould be that Dog that ſhould vomit out a fire which ſhould conſume the Hereticks. He was a great perſecutor of the *Waldenſes* and their Doctrine.

Dr *Featleys* Caſe for the Spectacles, chap. 8. From that time forward the Monks of this Order have been alwayes imploied in the inquiſition.

In the Lives of the Saints, another reaſon is given of this revelation, *viz.* that by his Doctrine, and the Friers of his Order all the world was illuminated, and received light. His name (ſaith he) alſo ſhewed that he ſhould be wholly our Lords. From the day of his birth (as he goes on) he was alwayes his, never committing any mortal ſin.

The Order of *Benedict* hath been ſo fruitfull, that they ſay of it, *That all the new Orders, which in later times have broken out, are but little ſprings or drops, and that Order the Ocean, which hath ſent out fifty two Popes, two hundred Cardinals, ſixteen hundred Arch-biſhops, four thouſand Biſhops, and five thouſand Saints approved by the Church*, yet if they be compared to the Jeſuites, or to the weak and unperfect types of them, the *Franciſcans*, it is no great matter that they have done. Dr *Donnes Ignatius* his Conclave.

A rich Merchant in *Paris* in meriment told the Friers of St *Francis*, that they wore a Rope about their bodies, but St *Francis* ſhould once have been hanged, but was redeemed by the Pope on this condition, that all his life after he ſhould wear a Rope, but they in earneſt got judgment againſt him that he ſhould be hanged for it. Dr *Taylors* Romiſh Fornace.

The Monks and Friers are no where mentioned in Scripture, unleſſe *Apoc.* 9. 3. Locuſts iſſued out of the bottomleſſe pit, they by their ſmoaky Traditions obſcure the light of the Goſpel.

See *Camerons* Popiſh prejudices againſt the Reformed Religion examined and confuted, chap. 38, 39, 40, 41. And *Camdens Britannia* in *Cheſhire*. And Dr *Gouge* on *Heb* 11. 38. Sect. 270. and *Brochmand. de Miniſterio Eccleſiaſtico. cap.* 2. *Quaſt.* 16.

To prove their Cardinals a Divine Ordinance, they urge that place, 1 *Kings* 2. *Domini erunt Cardines terræ*. See *Polyd. Virg. de Invent. rerum, l.* 4. *c.* 9. *p.* 270.

A Cardinal is made by a Writ from the Pope in theſe words, *Creamus te ſocium Regibus, ſuperiorem Ducibus, & fratrem noſtrum*; We create thee a companion to Kings, ſuperiour to Dukes, and our brother. *Vide* Spelmanni *Gloſſarium*.

When they go to Conſiſtory, you ſhall have one of them attended by their friends and followers with twenty or thirty Coaches, and at leaſt two hundred or three hundred foot-men. *Cavendeſh* his obſervat. and Diſcourſes.

The Pope hath for his Collaterals ſeventy Cardinals, that is, ſix Biſhop Cardinals, fifty Prieſt Cardinals, and fourteen Deacon Cardinals: This number being determined by a Bull of Pope *Sixtus Quintus*, they are all of them together called the Sacred Colledge of Cardinals. *Relation of the Court of Rome*.

This was done in imitation of the Seventy two Diſciples, though there be not now preciſely that number.

Than whom *England*, no nor I believe all *Europe*, if you except the Biſhops of

noſtra dignationis gradum à Cardine nuncupatum. Nam veluti Cardines in oſtiis admittendi excludendique arbitri videntur, ita illi admittendorum exigendorumque operum, quæ ad Chriſtianam faciant pietatem, conceſſamque ſummo Pontifici authoritatem poteſtatemque tuendam, authores honorificentiſſimi perhibentur. Fratres hos appellat Pontifex M. decretaque omnia, legeſque in comitiis iſtius ordinis perlatæ, de conſultatione eorum, tametſi omnia per ſe poſſit, ſancire ſe profitetur. Pier. Valer. Hierog. l. 49. c. 54. *Cardinales ſunt Conſiliarii ſummi Pontificis, Templi Dei baſes, clariſſima Eccleſiæ lumina & columina, veriq; Cardines figurati in iis Sacræ Scripturæ verbis: Domini enim ſunt Cardines terræ, & poſuit ſuper eos orbem.* Auguſt. Roc. Biblioth. Vatic. p. 207. *Vide plura ibid.*

Romi,

Rome, ever ſaw a more potent Prelate. *Godw.* Annals of *England* of Cardinal *Wolſey*. See more there, and at the end of *Howels* Life and Death, of the Cardinal of *Richilen.*

Quinam his temporibus Cardinales plerumque eligantur, magis lugendum eſt, quam deſcribendum. Quot Prælati de Eccleſia Romana optimè meriti in doctrina, & rebus agendis conſummatiſſimi contemnuntur, abjiciuntur? & vel bene nummati, qui ingenti pretio vaniſſimum illum rubrum galerum coemunt, etiam aliàquin ad regimina Eccleſiaſtica ineptiſſimi, illiterati, diſſoluti, ſcandaloſi, qui cardinalatum, ut terrenum quendam Principatum, & ambiunt, & retinent. M. Anton. *de Dom. de Repub. Eccleſ. l. 4. c. 5.*

They conſiſt for moſt part of perſonages nobly deſcended, they are admitted to kiſſe the Popes mouth, they only elect the Pope, and from them only the Pope elected muſt be ſelected, and now of Cardinals in *Italy*. S^t *Peter* had no Cardinals about him.

Luther ſaid, the Cardinals were like Foxes ſweeping the houſe with their tails, raiſing more duſt than they cleanſed.

A certain Frier wittily preached to the people at *Lions* in *France*, when he ſaid, That the *Hogonots* (ſo the Proteſtants are called in *France*) did agree with the Church of *Rome* in all the Articles of Faith, but that there was one wicked word *Solùm*, Onely, at the noiſe of which the Warre was kindled, for they *Onely* beleeved what the Rule of Faith hath from the holy Scriptures, but the *Romane* Church required ſomething more to be believed than what is contained in the Rule of Faith or holy Scriptures, becauſe the Authority of the Church will have it ſo. Junius *De Eccleſ. cap.* 17. *de Eccleſ. Roman.*

Corollaries from the Church and Antichriſt.

First, From the Church.

Phil. 2.20,21. Next to the Title of God, Chriſt values that Title of being head of the Church. Rom. 4.13.

Chriſts great intereſt here below is the Church, it is his *Hephzibah*, his delight is in her; it is as Shew-bread continually before him; the people of God are his *Segullah*, his peculiar treaſure, his jewels, *Mal.* 3. 17. all the reſt of the world being but as lumber in compariſon, for them the world ſtands: The Church is the fulneſſe of Chriſt, *Epheſ.* 1. 22. The great bleſſings are out of *Sion.*

It is the Suburbs of Heaven, Heaven is the viſion of God; God is ſeen in the Church, *Pſalm* 27. 4. Here is ſanctification of the Spirit, the graces of the Covenant; here we have communion with the Saints, *Col.* 2. 18.

The intereſt of Chriſt extends to all Churches, where a people love the Lord Jeſus in ſincerity. The *Donatiſts* would include the Church in their parts of *Africk*, the Papiſts ſay, they only are the Church. Chriſts intereſt is not limited to any forms, 2 *Cor.* 11. 28.

None are true members of the inviſible Church of Chriſt, but onely thoſe which have the Spirit of Jeſus Chriſt in them, really holy, and united to Chriſt the Head.

There is a great controverſie about qualification of Church-members, therefore *Apollonius* and *Spanhemius* have begun their Diſpute with this Queſtion.

Some ſay, The members of every particular Church are obliged at their firſt admiſſion to ſhew to the whole Congregation convincing ſigns of their Regeneration and true Grace.

Some urge, that the Scripture in the deſcription of a godly man reſts not in the negative, *Rom.* 8. 1. and that a bare profeſſion is not enough, or to ſay, I know no evil by him, or that he is not ſcandalous, they urge 1 *Theſſ.* 1. 1. & 2 *Theſſ.* 1. 1. they ſay the Church is not onely termed holy from the better part, but the particular members are commended for holineſſe, 2 *Theſſ.* 1. 3. *Phil.* 1. 7. We are ſtrict (ſay they) in taking a wife or ſervant, enquire after them, and are not ſatisfied that we hear no ill; ſo a judgement of ſeverity is to be uſed in admitting

See M^r *Lockyers* Church-order, from p. 29. to 62.

Church-

Church-members, and because we may be deceived therein, the more care is to be used.

Others say, If they be willing to give up their names to Christ, it is enough, because the Church is a School, there they are admitted, *Non quia docti*, but *ut fiant docti*, not because they are learned, but because they are willing to learn.

Would you have Church-members real Saints, crosse to the Texts, the Floor and Drag-net, or such as by the exactest scrutiny that can be made, we may judge to be Saints really? I desire your Texts for this. Dr. *Ames* saith, *Falsum est internas virtutes à nobis requiri, ut aliquis sit in Ecclesia quoad visibilem ejus statum.* Bellarm. *Enerv. Tom. 2. l. 2. c. 1. Sect. 5.* Mr *Firmine* last Book, *pag.* 82, 83.

The Apostles at the first gathering of the Church of the New Testament never required any more than the profession of the faith of Christ in fundamentals, and that they were willing for the time to come to walk in Gospel-rules. *John* Baptist received Publicans and sinners, souldiers, Scribes, Pharisees, when they confessed their sins, and desired to be admitted into the faith of him whom *John* preached. See *Acts* 2. 41, 47. *Vide* Calvin *ad* Mat. 3. The Apostles could not at that time go by this rule, upon the hearing of a Sermon a thousand perhaps profest to be satisfied in that Doctrine, and that they would live and die in it.

Many an one that may have real grace, yet out of bashfulnesse, and because he hath but weak parts, may not be able to evidence it to others, and others (who have greater gifts) may carry it away when they are not inwardly wrought upon.

I suppose therefore, those are to be received into Church-communion which professe the faith of Christ, and subject to the rules of the Gospel, if they be freed from damnable errors and scandalous conversation. I am verily perswaded, that were the union and communion of the people of God rightly known, there is no Saint in any part of the world, but where ever he comes might demand upon the profession of his faith, and his voluntary subjection to the Gospel, his right in the Ordinances, hear the Word with them, pray with them, receive the Sacrament with them. Mr *Martial* on *Rom.* 12. 4, 5. See more there. Master *Hildersam* on *John* 4. 22. We know what we worship, and Master *Ball's* Trial of the Church-way.

Some conceive the gathering of Churches out of Churches to be unwarrantable, and think it is confusion, 1 *Cor.* 14. 33. Where is there (say they) any warrant from *Moses* and the Prophets, or from Christ and his Apostles for any such thing, though yet in their times many Church-members were as ignorant and prophane as now?

To be a member of the Church of Christ is a great priviledge, the communion of Saints is the only good fellowship.

Conformity is the ground of Communion. The Saints have a communion with all the three Persons in Trinity, the Father, Sonne and holy Ghost, 1 *John* 1. 3. 2 *Cor.* 3. *ult.* None can have communion with the Father and the Spirit, but by Christ, *John* 14. 6. nor with Christ, but by the Father, *John* 6. 44. and by the Spirit, 1 *Cor.* 12. 13. The Father by the Spirit of bondage brings us to Christ as a Mediator, and Christ as Mediator by the Spirit of adoption brings us to the Father, as the fountain of grace. Therefore in conversion, initial grace is ascribed to the Father, *John* 15. *Jude vers.* 1. They shall have a fuller communion in Heaven, 2 *Cor.* 5. 4. *Phil.* 1. 3. See Dr *Owens* Treatise of Communion with God the Father, Son and holy Ghost.

There is a Communion also of Saints in Heaven, *Heb.* 12. 23. The communion of the Saints on earth is a priviledge, as well as communion with God and Christ, *Col.* 2. 8. that which every joynt supplies. Acts 2. 42. Spiritual communion is rank'd with three other Ordinances. See Psalm 16. 3. Prov. 27. 17. *Hæc communio est inter Deum & hominem, inter sanctos Angelos & homines electos, inter sanctos homines in Cœlis, & sanctos homines in terris, seu inter Ecclesiam triumphantem & militantem, denique inter omnes cives Ecclesiæ militantis.* Alsted. *Theol. Cas. c.* 8. See *Dike* on *Philemon.* Our Communion is with the Saints as with Christ the Head in two things, we receive the same Spirit, and walk in the same way. Eph. 4. 4, 1 Cor. 12. 12. *Communio sanctorum in eo est sita, quod singuli electi capiti suo per fidem sunt insiti, caterisque corporis illius membris arctissimè per Spiritum uniti.* Alsted. *Theol. cas.*

First, In the communion of their Graces; what Graces they have, they have not only for their salvation, but in trust for the good of the body; the members of the body should be helpfull to one another.

Secondly, In the use of Gods Ordinances, this was the beauty of the primitive times, *Acts* 2. 42. there was no such separation then.

Thirdly, In the performance of all mutual Offices of love, *Serve one another in love.*

Our Union with Christ is the ground of this Communion.

As all men are one in the first *Adam*, so all the Saints are one in the second *Adam*.

This Union is wrought on Gods part outwardly by the Word, and inwardly by the Spirit: On mans part, Outwardly by our profession, Inwardly by faith, *Rom.* 11. 20. By communion of Saints is meant their common partaking in Christ their Head, and all his Benefits, and their mutual interest one into another.

See Dr *Gouge* on *Heb.* 11. 25. *Sect.* 138. Advantages of communion of Saints, and dammages of company with wicked ones. To hold communion with men that are sinners, without having communion with their sinne, is the only sociable spirit. To extend communion where the Rule commands, and to deny communion where the Rule forbids, qualifieth us to live with God and man. Mr *Nortons* life of Mr *Cotton*.

If a man hold fast the simplicity of Christ in Doctrine, Worship, Life; though not admitted into your fellowship, yet they will be in your communion through Christ, whether you will or no. Mr *Vines* on 2 Cor. 11. 3.

Secondly, From Antichrist.

That the Popish Doctrine tends to the extream dishonour of Gods Word, I have shewed in my first Book of the Scriptures.

Secondly, It tends to the extream dishonour of Christ,

1. In making other Intercessours.
2. In making each man his own Saviour by his own works.
3. In feigning a Purgatory.

Thirdly, It tends to the damnation of mens souls.

1. In drawing them to put confidence in their own works.
2. In making them content with lip-labour in stead of prayer.
3. In mocking them with counterfeit confession.
4. In teaching them to commit Idolatry.
5. In teaching them the doctrine of venial sinnes, and that these may be pardoned without either confession or contrition.

There is a double way of advancing Antichrist:

1. In way of Worship and Superstition: Some conceive that course is taken where there is so much cringing and bowing toward the Altar.

2. By publishing and maintaining the Doctrines of Popery, the most refined Doctrines, conditional Decrees, Free-will, *Auxilium sufficiens omnibus ad salutem*, *media scientia* in God, and Universal Redemption in Christs intention, final Apostasie. These are the Jesuites Doctrines, *Arminius* had it from them.

Christians that have cast off Popery should be so far from returning again to *Babylon*, that they should pray for the destruction and utter ruine of that man of sin, and with confidence expect the accomplishment of the Prophecies in that kind.

The Papists make the Pope a god in divers particulars: 1. In that they make the Scriptures subject to him, in that no man is bound to believe the Scriptures, unles he determine that they be so. 2. In that they make him able to dispense with the oaths and vows, which no Scripture dispenseth with all. 3. In that they make his Decrees to bind the conscience with the same necessity that the Scripture doth. 4. In that they give to him the Keys of Purgatory.

The End of the sixth Book.

THE

THE SEVENTH BOOK. OF OUR VNION And Communion WITH CHRIST, AND Our Spiritual Benefits by him, and some special Graces.

Chap. I.

Of our Union with Christ.

Having handled the work of Redemption in the Nature and Person of it.

Now I shall speak of the Application of it by the holy Ghost.

The holy Ghost is,

1. A witnesse, to reveal Gods heart to us, *1 Cor.* 2. 11. and ours to our selves, *Acts* 5. 3.

2. A guide, *John* 16. 13. *Acts* 20. 28.

3. The quickner of our graces, *Phil.* 2. 12, 13.

4. Is *Vinculum Christianæ communionis.*
5. The pledge and earnest of our great hopes, 2 *Cor.*5.6.

That is a special part of Gods providence, whereby those things which Jesus Christ hath purchased are by the operation of the holy Ghost made effectual to all those for whom they were appointed.

Four things are considerable in it:

1. The foundation of it.
2. The efficient cause or worker of it.
3. The persons who shall be made partakers of it.
4. The parts of this work:
   1. Union and conjunction with Christ.
   2. Communion with him.

The ground work of it lies in three things:

1. The donation of God the Father, *John* 6.39. *All that my Father hath given me shall come to me.*
2. The intendment of Christ in all the work he wrought, *John* 17.19. *For their sakes do I sanctifie my self*, that is, separate my self to the work I undertook.
3. The Fathers accepting it done for them as heartily, as if they had done it in their own persons, 2 *Cor.*5.19.

1. The efficient cause,
1. Principal is,
1. Remote, yet primary God the Father, he implants us into Christ, *John* 15.1.
2. Proximate the holy Ghost, *Rom.* 8.9.
2. Instrumental Faith.

2. The efficient cause of it the holy Ghost, that is, the third Person in the Trinity, who is equal to the Father and the Sonne. The making of man was in some respect appropriated to the Father, redeeming him to the Sonne, the making it effectual, and applying it, was the work of the holy Ghost, 14, 15, and 16, Chapters of *John. I will send the holy Ghost, The Comforter, he shall lead you into all truth, convince you of sin, righteousnesse and judgements.* There is no one branch of our partaking of Christ, but what is totally ascribed to the holy Ghost. The sending of the Gospel is by the holy Ghost, they are the gifts and graces of the holy Ghost, Faith, Union with Christ, and communion with him in all his Offices are from the holy Ghost, the Spirit teacheth, governeth, comforteth.

Because no inferiour person could effect it, *Ephes.*1.19,20.

2. The Material cause, Christ and believers, 1 *Cor.*5.17. 3. The formal cause of it is the intimate conjunction between Christ and believers. 4. The final is communion, 1 *Cor.*1.30. Mr *Rainer* in his Answer to *Colvius* Sect.22. distinguisheth of a sevenfold union with Christ, and proves them by seven Arguments, that union is after Faith. The Spirit of the Father, 1. Reveals Christ in the promise to an elect soul truly humbled, and so prepared for him, *John* 6.40. 2. Gives a touch to the special faculties of the soul, the understanding, will and affections, this is called drawing, *Cant.*1.4. 3. The soul being thus touched, actually moves to Christ, the understanding prizeth him, the will makes choice of him, the affections, desire, love, hope, and delight in him, this is called coming to Christ, and being joyned to him. 4. A relation passeth then between Christ and a believer, the soul chooseth Christ for its Head and Husband, and Christ it for his Spouse. 5. Christ sends down his Spirit to be the indissoluble bond of union between him and the soul.

Thirdly, The persons to whom this work of application belongs, or who shall be made partakers of Christ, but the Decree of Election and Reprobation have been handled already. There are a certain number whom God hath appointed to come to life by Christ, the Spirit of God will make the means effectual to all his.

Fourthly, The parts of this work:

1. Union and conjunction with Christ.
2. Communion with him, 1 *John* 5.12.

I shall first speak of our Union with Christ:

Christ is said *to dwell and abide in us, and we are said to be Christs, to be partakers of Christ, to be cloathed with Christ, and abide in him*, 2 Cor. 12.2. Colos. 1.2. 1 Thess.4.16. John 17.21, 1 John 3.

The Spirit of God sets it out in five similitudes:

1. Of food, made one with the body, *John* 6.5,6.
2. Of Head and Members, *Ephes.*1.22,23. *Rom.* 12.5. called incorporation.
3. Of the foundation and building, *Ephes.* 2.20,21,22. 1 *Pet.* 2.4,5,6. then called edification.

4. Of

4. Of the ſtock and branches, *John* 15. 4, 5, 6, 7. called inſition or implantation.

5. Of the Husband and Wife, *Epheſ.* 5. 31, 32. 1 *Cor.* 6. 17. called deſponſation and marriage.

We muſt be one with Chriſt as we were one with the firſt *Adam* (ſay ſome) two wayes:

1. Naturally, as we bore his Image.

2. Voluntarily, as we conſented to his Covenant; ſo with the ſecond *Adam*.

1. Naturally, by receiving of his Spirit.

2. Voluntarily, conſenting to his Covenant; Though it is not eaſie to conceive, how we can be ſaid to have conſented to his Covenant, but as being in him, and ſo his conſent did include ours.

The Union begins on Chriſts part, he layes hold on me by his Spirit, *Rom.* 8. 9. *Phil.* 3. 12. *Gal.* 4. 5, 6. 1 *John* 4. 13. This Spirit works a principle of faith in us, that layes hold on Chriſt, and accepts him for our Head and Husband for ever, *John* 1. 12. *Epheſ.* 3. 17.

He will take Chriſt:

1. With all his Offices, for a Lord as well as a Saviour.

2. With all his Graces.

3. With all his Inconveniences, Chriſt with poverty, with diſgrace, with the ſtake.

By faith we have an union with Chriſt as the Head of the Church, and through Chriſt the Mediator with God as the Head of Chriſt, *John* 17. 22. Chriſt is in us by his Spirit, *Non eſſentialiter ſed effectivè*, ſay the Schools, we are in Chriſt by faith, *Non ſubſtantialiter, ſed applicativè*, ſay they alſo.

There is a three-fold Union between Chriſt and a believer:

1. Myſtical, with Chriſt as a Head, the fruit of that is intimacy.

2. Moral, with Chriſt as a patern or example.

3. Judicial, with Chriſt as a Surety, whereby we are concerned in every act of Chriſts mediation, the fruit of this is intereſt.

This Union between Chriſt and us is wrought by the Spirit, *Epheſ.* 4. 4. He unites God and us, and us one with another. He works it by the Miniſtry of the Word, 1 *Cor.* 1. 9. *John* 6. 44, 45. and a religious uſe of the Seals, 1 *Cor.* 12. 13. *Rom.* 6. 3, 5. 1 *Cor.* 10. 16.

Some make our Union with Chriſt to be onely a relative Union, others an eſſential perſonal Union, as if we were Godded with God, and Chriſted with Chriſt.

I [a] would not be too bold with thoſe expreſſions of *Nazianzen*, becauſe I ſee they are abuſed, χεσσονιεν, δυσμενιν.

First, There is more than a relative Union, as that place, 1 *Cor.* 6. [b] 17. forcibly proves. 2. Theſe Reaſons.

1. This Union is ſet forth by ſimilitudes, which ſhew a real Union, *John* 15. 2. 1 *Cor.* 12. Head and Body, *Rom.* 12. 9. & 6. 5.

2. Becauſe our Union with Chriſt is compared to the Myſtery of the Trinity, and is like to the Union of the Perſons in the Divine Nature, *John* 6. 57. & 14. 20. & 17. 21, 22, 23. We are one not in the ſame kind or degree of Union, nor in ſo high and glorious a manner.

3. Becauſe it is not a Union founded only in terms of Scripture, but really wrought by the Spirit of God, 1 *Cor.* 12. 13.

4. Becauſe there are real effectual comforts and graces derived to us from hence, *Rom.* 6. 4. *Phil.* 3. 10.

The Fathers *hyperboles* this way, followed by *Luther*, gave occaſion to this.

[a] Dr *Hill* on Epheſ. 4. 15.

[b] That is, partaker of one and the ſame Spirit, and ſo united by the Spirit.

There is a union between Chriſt and his people,

1. In reference to impuration, ſo that what Chriſt did is accounted theirs. 2. In reference to inſpiration, they have the Spirit dwelling in them. 3. In reference to compaſſion. 4. In reference to vindication, what injury is done to them is looked on as done to him.

Secondly, It is not an eſſential Union:

1. Becauſe the Union is myſtical not perſonal; the two Natures in Chriſt are

are essentially united, because they are made one Person, it is a Union of Persons, our persons are united to Christ, yet not a personal Union, we make not one person, but one body with Christ, and not one body natural but mystical, 1 *Cor.*6.17.

2. Those that mingle and confound the Persons, make the mystical Union higher than the personal, the personal Union did not confound the Natures, make the man God.

Object. The whole Church is called Christ, 1 *Cor.*12.12. and we are made partakers of the Divine Nature.

Answ. We must not apply that to Union which is proper to Communion, Communion is the common union of all the members with Christ. It is folly to apply that to one part which is proper to the whole body, Head and Members is Christ mystical, the parts are of the body, but not the body. There is a great deal of difference between the Divine Nature, as it was in Christ, and as it is in us, *Colos.* 2.6. compared with that of 2 *Pet.* 1.4. *He had the fulnesse of the God-head, we are onely partakers of the Divine Nature*; the God-head dwels in him personally, in us spiritually, 1 *John* 4.16. there is a likenesse wrought in us to the Divine Nature.

Some say, The actions of the Saints are of infinite value, as the obedience of Christss humane Nature because of the hypostatical Union, and that they are so one with Christ, that they can sinne no more than Christ can sinne. But that is unsound.

This Union between Christ and us, is

First, Real, Though he be in Heaven, we on Earth, because the same Spirit that dwels in him dwels in us; it is not onely notional nor moral, as betwixt friends.

Not imaginary Ephes. 5.30. We read of Christs being in us, and our being in him, 1 Cor.1.13. Col.1.27. Rom 8.10. of Christs dwelling in us, and our dwelling in him, 1 *John* 3.24. of Christs abiding in us, *John* 15.17. and our abiding in him. Christs living in us, and we in him, *Gal.*2.20.

Secondly, Mutual, *I am my Beloveds, and my Beloved is mine*: and total, whole Christ, God and man is ours, and the whole man soul and body must be his, *Psalm* 45.10. therefore we are said *To eat his flesh, drink his blood.*

Thirdly, Spiritual, Christs Spirit is communicated to us, and abides in us.

Fourthly, Operative, where Christ dwels by his Spirit he casts out Satan, and takes possession of the soul, and furnisheth it with his graces, repairs his Image in us, communicates his life to us, gives us strength to bear crosses.

Fifthly, Intimate, *John* 17.21. *Cant.* 8.12. it was not enough to say, My vineyard, but my vineyard which is mine.

Sixthly, Strong and inseparable. Death dissolves marriage, not this Union, *Rom.* 8.34, 35, 36, 37, 38. It brings us nearer Christ, by vertue of this mystical Union with Christ the dead bodies of the Saints are raised up at the last day.

This Union with Christ is one of the deep things of God, one of the great mysteries of the Gospel, *John* 14.20 *Ephes.* 5.30, 32. Our Saviour in his preaching began with the Doctrine of Repentance, *Matth.* 4.17. then went to that of Sanctification in general in the fifth, sixth and seventh chapters of *Matthew*; then he proceeds to the Doctrine of Faith, sixth, seventh and eighth chapters of *John*; and lastly, to his Union with the Saints, fourteenth, fifteenth and sixteenth chapters of *John.*

There are three mystical Unions not to be understood by a creature:

1. The Mystery of the Trinity, wherein three distinct Persons make but one God, *Deut.*6.4.

2. Wherein two distinct Natures make one particular Person, so there is one Christ, 1 *Cor.*8.6.

Nostra & ipsius unio non unat in unum substantias nec miscet personas, sed confoederat mentes & consociat voluntates. Cyprian *de Cœna Domini.*

3. When

3. When two distinct Natures and persons are united by one Spirit; so there is one Church, *Cant.* 6.8.

Our mystical Union with Christ, and the hypostatical or personal Union of the two Natures in Christ differ,

1. The personal Union is a Union of Natures, ours is only of persons, *John* 1.14. 1 *Tim.* 3.16. that is done by the assumption or taking of the humane Nature into the Person of the Sonne, *Heb.* 2.16. this by communication of the Spirit, and faith to the soul of a believer, he remaining the same person that he was before.

2. The hypostatical Union is immediate, the mystical mediate, by vertue of that Union of the humane and divine Nature in Christ.

3. It hath another predication, the person assuming this Nature, is called, and is truly God, *Acts* 20. 28. though the God-head be not the man-hood, nor the man-hood the God-head. This mystical Union leaves the same predication after as before, men are still men, though united to Christ. Therefore the same fulnesse of the God-head dwels not in every Saint, as in Christ.

How to know whether I am united to Christ.

I have then received the Spirit of Christ, 1 *John* 3.24. *Rom.* 8.26. He *walks in the Spirit, lives by the Spirit, is led by the Spirit.*

I may know that I am one with Christ also by my faith, *Ephes.* 3. 17.

Two Rules to know that:

Christ is then: First, A Spirit of Mortification, he

1. Helps thee to subdue thy darling sins, 1 *John* 3.8.

2. Helps thee to overcome thy secret Spiritual sins; the power of natural conscience may keep under grosse sins, but what power have you to subdue contempt of God, impenitency, hardnesse of heart, pride, envy?

I may know I have that by two principal effects of it,

1. It purifieth the heart, *Acts* 15. 9. not onely the wayes and outward man. 2. It is an operative vertue, *Gal.* 5.6. sets all graces a work. From our Union with Christ flows, 1. Spiritual life. 2. Spiritual acting. 3. Spiritual growth. 4. Spiritual duty, *John* 15.5. *Col.* 2.19. *Ephes.* 4.15,16.

Secondly, Christ is also a Spirit of Sanctification, 1 *Peter* 1.2.

1. In renewing the inward man, *That which is of the Spirit is Spirit.*

2. In transforming the outward man:

1. He is willingly ignorant of no truth.

2. He lets it break forth into practice.

3. Layes out whatever is dear to him for Christ, as *Nehemiah, Esther.*

Benefits which flow from our Union with Christ:

1. Reconciliation, God looks not upon us as enemies, *Luke* 2. 14.

2. Union with the holy Trinity, God the Father, *Christ dwels in God, and God in him,* 1 Thess. 1. 1, 2. The Spirit is said *to abide in them, and they in him.*

3. He hath an interest in all Christs relations, *John* 17. *I go to my Father and your Father, my God and your God*; this gives boldnesse and accesse to the throne of Grace, and in all his purchases, 1 *Cor.* 3.22,23.

4. The promises come to be yours by your union with Christ, 2 *Cor.* 1.20. they are made with Christ, and with you in him: he is *Primus foederatus*, say some; yet others say, Christ is Mediator of the covenant, but not a party with whom the covenant is made, *I will forgive their iniquities*, &c. This they say is not made with Christ who knew no sin. Besides they urge that it is expresly said, *I will make a new Covenant with the house of Israel*, &c. All spiritual priviledges, 1 *John* 5. 12. This is the ground of all imputation of righteousnesse.

5. We are presented to the Father through Christ, he not only presents your services, but persons, *Exod.* 12.29. *Heb.* 7.24,28. *Eph.* 1.6. *Phil.* 3.9.

The end or intendment of this Union:

1. To be the highest exaltation to his people that their persons are capable of, the Angels are not so united to Christ as the Saints; they are his servants, not his members.

2. That

Omnis communio fundatur in unione.

2. That this might be the foundation of all communion betwixt Christ and the soul; he is the Head we the members, by vertue of the hands union with the head are all living operations.

He is the foundation, we the building, He the stock, we the branches; He the Husband, we the Spouse; by vertue of this conjunction he looks for duties from us, there is a living in him, a bearing fruit in him; and we for priviledges from him, we partake with him in his Righteousnesse, Victories, Graces, Inheritance.

Directions to preserve our Union or Conjunction with Christ:

He is united to us by the indwelling of his Spirit, 1 *Cor.* 12.13. 1 *John* 3.24. & 4.13. and by faith, *John* 1.12.

1. Do not grieve Gods Spirit, *Ephes.* 4.22. *Delicatum est Spiritus sanctus. Tertul.* If he counsel, rebell not.

2. Maintain thy faith, believe strongly against all doubts and apprehensions of thy own unworthinesse, the Spirit comes by faith, *Galat.* 3. and it is kept by it; faith is the bond of union on our part, as the Spirit on Gods.

Christ will do nothing unless we be united to him, whatever he doth he doth as a head, a root, John 15.4. As by the personal union he merited all things for us, so by this union of Persons he dispenseth all to us.

We should labour, 1. To get into Christ. 2. To grow up into him. That consists, 1. In being emptied more and more of our own righteousnesse, and going to Christ for acceptation of our persons. 2. In going to him for strength in duty, and acceptation of our services. 3. In doing all for Christ and his glory. 4. In going to Christ for a rule in all our actions. 5. In doing all out of a principle of love to Christ, 2 *Cor.* 5.14. 6. In making Christ the reward of our services, to serve Christ for Christ.

3. Use the Ordinances, *Job* 22.21. in every duty and act of worship look to enjoy God. Get some excitements to grace, resolutions of obedience, displeasure against sin; use a holy boldnesse in thy addresse to God, *Heb.* 10.9. *Ephes.* 3.12. we come not to a tribunal of Justice as malefactors, but as friends and favourites to a throne of grace, *Job* 22.26. Use

1. Prayer, *Psalm* 86.11.

2. Attend on the Gospel, read it, meditate on it daily.

3. The Sacraments, make use of thy Baptisme, we were baptized into Christ, and frequently use the Lords-Supper. We should praise God when he meets with us in duties, and repent his withdrawing himself, *Lam.* 3.44.

4. We should be one with all believers, because we are one with Christ. Christ seldom speaks of his peoples union with him, but he speaks of their conjunction one with another, and seldom presseth them to brotherly love, but from this union with Christ, 1 *Cor.* 12. per tot. & 1 *Joh.* *Ephes.* 4.

We should study this Mystery of our Union with Christ, 2 *Cor.* 13.5.

1. Because it is a great mystery.

2. Because without knowing the explicite acts of faith we cannot be sure we are united to Christ, by faith we abide in Christ, as by it we were ingrafted into him, *John* 15.4.

3. There are other great things depend upon the knowledge of our Union:

1. Then we may go to Christ daily for justification, when we are troubled with the guilt of sinne.

2. For our sanctification, when corruption ariseth, *John* 14.19. *Gal.* 2.20.

3. For perseverance and perfection in grace and comfort. There is no sound argument whereby one can prove that he is in the state of salvation, unlesse it prove him to be in Christ.

Chap.

Chap. II.

Of Effectual Vocation.

Our Union with Christ by the Spirit is wrought in our Effectuall Calling.

This is the first work which God works upon the soul, it is *Temporalis Electio*, 1 John 5. 19. it is the act of God the Father, *Joh.* 6. 44, 45. 2 *Cor.* 4. 6. *Ephes.* 1. 17, 19. He hath called us with an holy Calling.

It is the act of Gods free grace and almighty power, whereby souls are gathered out of the world into the kingdom of Christ to be made one with him, and holy and happy by him.

Est translatio hominis ex statu peccati & miseriæ, in statum justitiæ & beatitudinis. Rollocus *De vocatione efficaci*, c. 24.

See Mr *Pembles Vindiciæ Gratiæ*, pag. 42, 43.

Vocatio alta & secreta. Aug. *Efficax vocatio*, Rom. 8. 30. *Solenne vobis est profiteri facultatem credendi & resipiscendi ex mera Dei gratia dari. Sic olim* Epicurus *verbis Deos posuit, re sustulit. Sed &* Pelagius *post Ecclesiæ censuras, professus est Dei gratiam ; quo artificio propemodum imposuerat* Augustino, *adeò ut ipse* Augustinus *professus sit se gravisum esse quod dogmata ejus aut recta essent, aut correcta. Quibus tamen diligenter expensis ut cæteri omittam hac ab eo ita disserta esse, tantum, ut frangeret invidiam, affectionesq; declinaret. Nam sola suasione & hortatione gratiam Dei circumscripsit.* Twis. *contra* Corvin. c. 9. *Sect.* 7. *Vide plura ibid.*

It is an act

1. Of Gods free grace, called according to Gods free purpose, *Rom.* 8. 28. See 30, 31, *verses.*

See Dr *Gouge* on *Heb.* 3. 1. Sect. 13, 14, 15, 16, 18, 19, 20. Isaiah 53. 1. *Trahit Deus & volentes. Præbet vires efficacissimas voluntati.*

2. Of his almighty power, a moral perswasion will not doit, *Ephes.* 1. 19. *Joh.* 6. 44. This grace works powerfully, therefore God is said to draw, yet sweetly and secretly, therefore men is said to come. This power of God is put forth on the understanding by inlightning it, *Jer.* 31. 33. *Joh.* 6. 45. it apprehends the guilt of sin, the horror of Gods wrath, sweetness of Communion with him. 2. On the will, effectually inclining it, *Jer.* 31. 33. *Psal.* 110. 3. to embrace and follow those glorious objects the understanding represents.

The *Arminians* say, Effectual Calling is nothing but holding out an object, and using arguments. Those are special places against them,

3. Whereby souls are gathered out of the world into the kingdom of Christ.

All mankind are brought into two ranks, either they are men of the world, or called out of it, *Joh.* 15. 19. The Elect themselves while they are in their natural condition are men of the world, *Ephes.* 3. 5. *Fiunt non nascuntur Christiani.* Col. 1. 13.

The Scripture expresly witnesseth that *God works in us both to will and to do*, Phil. 2. 13. That *Faith and Repentance are the gift of God*, Ephes. 2. 8. 2 Tim. 2. ult.

Rom. 9. 15, 16. James 1. 18. 1 Peter 1. 3. *In præparationibus tam regenerationi quàm generationi propriis ; agnosco successionem ; at ipsam regenerationem instantaneam esse judicant Theologi, sicut & generationem instantaneam esse tradunt Philosophi.* Twis. *contra* Corv.. *Tam efficax, tam potens Dei operatio optimo jure dici potest irresistibilis, si terminum, horizontem mihi oculis excogitatum licuit aut licuit usurpare, & irresistibilis) quidem est,* 1. *Ex parte gratiæ* Rom. 9. 19. Luc. 2. 15. Act. 11. 17. 2. *Ex parte voluntatis,* John. 6. 37. *Acta Synod.* Dord. *Art.* 3. *propos.* 3. *Nos per vim, suavissimam Dei motionem atque in voluntatem humanam influentiam designamus ; quam irresistibilem esse dicimus, non tam respectu voluntatis conversæ (neque enim illa omnino vult resistere dum tam omnipotenti facilitate uti loquitur* Augustinus *convertit Deus & ex nolenti volentem facit) quàm respectu Diaboli, qui gratiæ Dei resistere vel maximè vult, ne scilicet miseris hominum animis aliquod ejus quibus implicata tenentur excutere. Hortationi unumquemque resistere posse dicimus, sed regenerationi suæ hominem non magis resistere posse dicimus, quàm potest coadaver Deo resistere si modo fiturum fuerit Deo ipsum resuscitare.* Twis. *contra* Corvinum c. 8. *objct.* 16. *Nihil in hac re agunt, quod adversarii ejus magis in ore, quàm conversionis gratiam esse resistibilem. Rescriptis* Amesii *ad responsum* Grovinch. *cap.* 8. *Vox ipsa irresistibilis à nostris usurpatur duntaxat ad operationem gratiæ explicandam in oppositione positam sententiæ ipsorum qui nullam gratiam Dei in operatione sua ponunt ex natura voluntatis nostræ, & libero hominis arbitrio subjecit. Interea minimè negamus illum posse, libere resipiscere, libere bonum opus quodcunque operari, quotquot per Dei gratiam credunt, resipiscunt, quod liberè bonum opus operantur.* Twis. *contr.* Corv. *c.* 6. *Digress.* 2. *Vide illum ibid, Sect.* 1. *Aphoris.* 10. *& Alia Synod.* Dordrecht. *exam. Art.* 4.

4. The end of Vocation is to be made one with Christ, *John* 16. 44. and holy and happy by him, 2 *Pet.* 1. 3. 1 *Thes.* 4. *Rom.* 8. 30. Regeneration (saith Dr *Twisse*) is to be preferred before salvation, the one a translation from the state of nature into the state of grace, the other is only a translation from the state of grace into the state of glory. By the one we are made the sons of God, by the other we only obtain the inheritance of the sons of God.

First, The Causes of Vocation:

1. The principal efficient cause is the holy Ghost; man is not the author of his own conversion, 1 *Thes.* 5. 24.

2. Instrumental, the Ministry of the Word.

Secondly, The Subjects or Persons on whom it is wrought, all the elect, *John* 10. *Other sheep have I that shall hear my voyce.*

Thirdly, The manner how this Vocation is wrought.

The Spirit of God works after such a mighty manner, that it is irresistible (though the word be grounded on *Acts* 7. 51. yet some dislike it) but the Lord brings them not in violently against their wils, he takes away prevailing obstinacy. He never made any creature too hard for himself. He cals them once for all. There is more in it than a moral swasion, *Joh.* 6. 44. a real efficacy. God circumciseth our hearts, quickens us, raiseth us from the dead, gives a new heart, *Rom.* 8. 14. *Gal.* 5. 16. The manner of the Spirits leading is sweet and powerfull, so powerfull as we cannot choose but go, so sweet as we delight in going.

There are four several acts of the Spirits leading.

1. He doth shew us the way, *Esay* 30. 21.

2. He moves and excites the soul by arguments, to walk in that way, in that place also of *Esay.*

3. He brings the soule into the way, this is called drawing, *Cant.* 1. 4. *John* 6. 44.

4. It inableth the soul to go in that way, cooperates as well as assists.

The grace of conversion is a matter of promise, *Ezek.* 36. 26. *Jer.* 31. 33. & 32. 39, 40. What the grace of God doth promise, the power of God is ingaged to effect, Gods mighty power is exerted on the will of man in his Effectual Calling, *Psal.* 110. 3. *Col.* 2. 12. 2 *Thess.* 1. 11, 12. *Augustine* cals it *vocatio qua fit credens,* Jer. 24. 7.

Vocationis partes duæ sunt: oblatio Christi, & ejusdem perceptio. Joh. 1. 12. Ames. *Medul. Theol.* lib. 1. cap. 26. *Vocatio externa nihil aliud est præter suasionem aut hortationem ad credendum nomine Dei mandatis ut credamus modo salvi esse velimus. Vocatio interna est ipsum fidei sive conversionis nostræ ad Deum effectio.* Twis. *contra* Corvin. *cap.* 4. *Sect.* 1. *Vide plura ibid.*

Fourthly, The parts of this work of Vocation wherein it stands, In two things,

1. The Lord makes a gracious offer of Christ to the soul.

2. The soul accepts of Christ when and as he is tendred.

Christ is offered in the Gospel,

First, Externally, *Matth.* 20. 16. This is a Declaration or Publication of the great goodnesse of God to a poor lost sinner, willing to be reconciled to him in Christ.

It stands in four particulars:

1. God hath sent his Son Christ, who by his own obedience hath paid a sufficient ransom for the most miserable wretches.

2. God is willing to make this good to all poor sinners, who will take him on the terms he is offered.

3. The terms on which Christ is offered in the Gospel are most free, and nothing required but only freely to receive him.

4. Because the humble and broken sinner is most ready to be discouraged, there-

This distinction of calling into outward and inward, is opposed by Master *Plaifere* in his *Apollo Evangelium*, cap. 7. We should try whether God hath called us not onely with an external call by way of proposal and command, but by an internal influence of his Spirit, he hath then conveyed a quickning principle into us, then the soul will be enabled to give up it self to God, to choose him for its portion.

fore

fore he declares that those which are vilest in their own eyes are most welcome to him.

Secondly, Internally, *Rom.* 8. 30. which is the work only of the Spirit of God, *Act.* 10. 44.

We should constantly study this great mystery of Religion, our Regeneration or Effectual Calling, *Gal.* 6. 3, 4.

1. Because men are at first passive in this work, *John* 3. 8. and the manner of carrying it on is more imperceptible, *Mark* 4. 26, 30.

2. Because it is in some sense a standing work, *Matth.* 18. 3.

3. Because there are many false and counterfeit works, and a mistake here is most dangerous.

4. We can not make a happy progresse in Christianity, till this be first secured.

5. There are two vital acts of regeneration, by which we are to try our selves.

1. Self-emptinesse or self-denial, we must see our selves lost creatures, and insufficient to any good.

2. There must be a constant living upon Christ for all spiritual good, righteousnesse and life, *Gal.* 2. 20.

6. Many benefits will accrue to us by studying this mystery.

First, It will usher in assurance. Faith is the having of grace wrought in the soul, assurance is the sight of it, 1 *Cor.* 2. 12.

Secondly, It will keep our evidence clear, this general and fundamental work will more comfort than any particular acting.

Thirdly, By this means we come to give God the glory of his own grace, which is the principal thing he aimes at, *Eph.* 1. 6.

Marks of an effectual Calling:

First, God breaks the heart by some preparatory conviction to make the soul fit to receive the grace of God, the proper Call is by the Gospel, 1 *Thess.* 2. 14. but the previous work of the Law is conviction of sin, and the evil of it, *Hos.* 2. 14. *Gal.* 3. 1. See *John* 16. 8. This conviction hath not the like effects in all, in some anxiousnes, in others horror, all see themselves in a wretched condition, worthy of condemnation, *Rom.* 3. 19. & 7. 9. *Gal.* 3. 22. and that they have no righteousnes in themselves, *Gal.* 2. 19.

Spiritual motion is more sensible in some, some can tell the Sermon which first moved them, the first truth that toucht their consciences, the trouble they felt, as *Paul* Acts 22. he was first struck to the ground, after he was left in darknesse, did not eat nor drink three daies together. In others the work is carried on more insensibly, they can not tell the time or means of their conversion, but find their hearts set against every sinne, have chosen God for their portion, 2 *Tim.* 1. 5. and 3. 15. See *Mark* 4. 26, 27, 28. The substance of the work is the same in all, to be willing to leave sin; but for the means, this is done severall wayes, Some may be wrought on in Childhood, and so not be able to discern the work of grace in their own souls.

The second note may be taken from the instrument or means of conversion, 2 *Thess.* 2. 14. most usually it is by the Word preacht, though it may not work alway in the time of hearing, *Cant.* 5. 3, 6. *Mat.* 26. 8. *Joh.* 10. 3.

Thirdly, When the heart is over-powred and prevailed with to obey the Call, when we answer his Call, *John* 20. 16. Gods Call is the offer of grace, our answer is the receiving of it, *John* 12. 3. *Jer.* 22. the direct answer to a Call is the consent and full purpose of heart to take Christ upon his own terms.

Fourthly, The disposition of the soul in making this return, and in answering this Call of God, godly sorrow, *Jer.* 31. 18. holy wonders, 1 *Pet.* 2. 9. free resolution and confidence, come what will come, they will obey God, *Luke* 5. 5.

Fifthly, The fruits and effects of a Call, it infers a change from the former state in heart, the whole heart; it now finds comfort and satisfaction in God, and hates sin, *Hos.* 4. 8. *Eph.* 4. 18.

I know there is little difference between effectuall Calling, Conversion, and Regeneration. See Master *Baxter* of Conversion, *chap.* 1. *Sect.* 3d. Yet because some of our Divines handle the worke of Grace under the notion of Conversion and Effectuall Calling too, I shall speak of conversion in the next place.

Chap. III.

Of Conversion and Free-will.

I. *Of Conversion,*

Some describe it to be a turning from all sin as sin, and to all righteousnesse for the love of righteousnesse. *Vide* Dicksoni *Therapeutica Sacra*, l. 1. c. 3. *De Regeneratione.*

Conversion is stiled by the Schools, *actualis electio.* See Mr *Baxters* Profitable Treatise of Conversion.

Conversion is a coming back again to God, from whom one departed by sin, *Hos.* 14. 1.

It is a turning,

1. From the creature to God, *Psalm* 73. 25.
2. From sinne to holinesse, 1 *Peter* 1. 4, 5, 6.
3. From self to Christ, *John* 14. 6. *Heb.* 7. 25.

Turning is a word borrowed from Travellers, who being out of the way get into it again by turning, that is, by leaving the way in which they did walk, and taking another different way from it, contrary to it, if one have gone the quite contrary way.

In conversion God works a double change.

First, Relative, in our state, from the state of wrath into the state of grace and reconciliation in justification, and adoption, whereby of bastards we are made sonnes.

Secondly, Real, of the person, in sanctification, God conveys his own nature, not by communication of essence, but by his grace.

He works morally, perswading, *Gen.* 9. 27. *Hosea* 2. 15.

2. Really, there is an almighty power.

The Devil draws many to hell,

1. By mistakes of counterfet graces for true.
2. By delaies.

There is,

First, Habitual Coversion, the first infusion of life and habits of grace, conversion from a state of sin, *Acts* 3. 19. This is Gods work, *Ezek.* 11. 19. give them an heart of flesh, not offer and prepare it, but give it. See *Ezek.* 26. 26, 27. man by nature is born in sin, *Psal.* 51. 5. greedy after it, *Job* 16. 15. Conversion is stiled enlightning the mind, *Eph.* 1. 18. opening the heart, *Acts* 15. 16. a resurrection, creation, 2 *Cor.* 4. 6.

Secondly, Actual, the souls beginning to act from that life and those habits, a conversion from some particular gross acts of sinne, *Luke* 22. 32. It is so called because of the great breach grosse sins make on ones justification, 1. Puts a damp on all his graces, *Psalm* 51. 10. 2. There is a suspension of all the comforts of grace, *verse* 12. so that one may be said *quodammodo excidere*, in respect of the use and comfort, *Isa.* 63. 10, 17.

After conversion God still concurs,

1. To direct us, *Psal.* 73. 24.
2. To quicken and excite us, *Psalm* 119. 7.
3. To corroborate that we have received, *Heb.* 13. 16. 1 *Peter* 5. 10.

4. To

4. To protect and defend us against the assaults of the Devil. He is with us in every act, from the beginning to the end, to inable us to will and to do, *Rom.* 7. 18.

God keeps grace in his own hand,

1. To indeer himself to a gracious soul, *Rom.* 5. 3, 4.

2. To ingage us to a constant dependance on God, and communion with him, *Heb.* 4. 16.

3. To keep us humble. Because we have all by gift, 1 *Cor.* 4. 12. and we have it from hand to mouth, *Psalm* 59. 11. and are made sensible of the mutability of our own natures, 2 *Chron.* 32. 32.

4. For honour of the Lords grace, *Luke* 19. 16. *Gal.* 2. 20.

Mans aversion from God by sin, and conversion to God by grace, is the summe of all Divinity.

Conversion to God is necessarily required to happinesse, *Isaiah* 55. 7. *Jer.* 3. 12. *James* 5. ult.

A sinner departs from God two wayes:

1. As the chief good.

2. As the utmost end, therefore conversion is a change of those two, when one makes God his chiefest good, and his glory his utmost end.

A man in turning to God, *Esay* 44. 22. & 55. 7. *Jer.* 3. 10. & 4. 1. & 18. 11. *Joel* 2. 12. See *Acts* 20. 21.

First, Makes God the chief good:

1. If he make him the chief object of his contemplation, *Psalm* 139. 17. *Where our treasure is there will our heart's be also.*

2. If he choose him as his portion, *Josua* 24. 22. *Psalm* 119. 57.

3. If he desire all things else in subordination to him, *Prov.* 30. 8. *sine summo bono nil bonum.*

4. Judgeth of all times or persons according as they have this good or are service able for it.

5. Fears sin above all things, it will separate between God and him.

Secondly, He makes Gods glory his chiefest end; this is Gods end, *Prov.* 16. He makes God the utmost end of his being, *Rom.* 14. 8. and acting, 1 *Cor.* 10. 31. *Rom.* 11. 30. *From him*] as the first cause, *To him*] as the last end. God is our chiefest good, therefore must be our utmost end. See *Psalm* 73. 25, 26. It is the first Question in the Assemblies Catechism, *What ought to be the chiefest and highest end of every man in this life?*

Finis specificat in practicis. Quod forma est in naturalibus finis est in moralibus. Finis ultimus perficit tam agentem quam actionem.

The Properties and Qualities which ought to be found in true Conversion.

It must be

1. Present and seasonable, *Jer.* 18. 11. Now they were carried away awhile after into Babylon, *Psal.* 119. 60. See *Matth.* 3. 7. *While it is called to day, Psalm* 95. 7. *Heb.* 4. 7. call upon the Lord while he is near, and seek him while he may be found. The present time is the only time of converting, not the future; now at this instant time God offers mercy, exhorts, cals, *To day if you will hear his voice harden not your hearts*, the future time is uncertain, we cannot assure our selves of another hour. We have many examples daily of the falshood of late repentance. The longer we defer it, the more difficult it will be, as a sore without a plaister is more hardly healed. This delay of turning to God crosseth the end of our creation, *Eccl.* 12. 1. and redemption, *Luke* 1. 75. God made us to serve him not only to save us, and God redeemed us to be holy. *Quare non hunc Domine, quare non hac hora si aliquando*, Augustine. And after he being converted, said, *Nimis sero te amavi Domine.* If we turne now at this instant, God will turne to us, *Zach.* 1. 3, 4.

2. Universal or General; we must turn from all sin without exception or reservation of any, and chiefly from our own sins. Grace is called Light, Leaven. The Law of God forbiddeth all sin, God hateth all sin, Christ died for all sin, the conscience condemneth all sin, and in our Covenant with God we renounced all sin: *Cast away all your transgressions, hate every false way.*

Entire, there must be all the parts of conversion, one as well as another.

3. It

3. It must be hearty, sincere, unfeigned; with the whole heart, God complains of some that turned unto him feignedly. *Agrippas* judgement was convinced, the judgement, will and affections must be all changed.

4. Constant, persevering to the end, a continuing still more and more to convert, a daily renewing these acts, and reforming our faults, we must cleave to the Lord with full purpose of heart.

The order and manner of this work, how and in what measure it is wrought in the Saints.

We may consider the sweetness and power of grace in this work. 1. The sweetnesse of grace, *Ezek.* 16. 6. 2. The power of Gods grace, *John* 7. 44. when you had such a corrupt nature, and could not think a good thought, that God should then change you.

First, The Doctrine of the Gospel is propounded and made known in both the parts of it, *viz.* that which concerns mans misery in himself, and the perfect and only remedy in Christ to all penitent sinners.

Some are wrought on in their infancy, as Mr *Bruen*, see his life put forth by Master *Hinde*, chap. 1. see *chap.* 5. how he was reclaimed from Popery by that place, *1 Tim.* 4. 1, 2, 3, 4, 5. applied to him by his Companion Mr *John Brierwood*.

Special Grace is not given to sinners as sinners, but in the ordinary course there are preparatory works, *Mat.* 9. 13. & 11. 28. *Acts* 2. 37.

2. These preparations may be referred to the law-work, the sight and sense of our sins, our lost condition without Christ, *Rom.* 7. 9. the Gospel-work, a general illumination with some hope.

3. These preparations may be occasioned by afflictions, 2 *Cor.* 6. 37. or some scandalous fall, *Psalm* 36. 2. by conviction of the word, *Rom.* 7. 9.

4. Whatever is the occasion, the Spirit of God is the chief author, *Rom* 11. 20. In saving gifts, there is a method and order, desire stirs up waiting, that confidence, and after that follows a fuller manifestation of God.

Secondly, The soul is enlightned and inabled to assent unto this Doctrine, *Esay* 42. 6, 7. *Acts* 26. 28. Christ is the light of the world.

Thirdly, It is yet further stirred up to consider of this Doctrine so believed, and to give heed to it, as *Lydias* minde was wrought upon when *Paul* preacht.

Fourthly, It begins to apply that Doctrine to it self so far as to be affected with the sense of its misery, but so as there is wrought also a hope of getting out of this misery, and a perswasion that he shall be accepted, and hereupon follows conversion. For he that sees himself in an ill state, and sees also a certain way out of it, being perswaded that he may by such and such means escape and avoid, will undoubtedly apply himself to seek his own good, and the Spirit of God by working this perswasion converts the soul. We may plainly see this order in *Davids* renewing of his conversion after his sin, and in the hearers of *Peters* Sermon, *Acts* 2. where first they heard and marked *Peter*, then were pricked in heart, then asked, *What they must do to be saved?* and being instructed by *Peter* to convert, did so, and were saved.

There must be,

1. Some sorrow and trouble of heart by reason of sin, as a preparatory disposition or necessary condition. The *Antinomians* say nothing must be preacht but pure grace. That Gospel which comes wholly without law is to be suspected as unsound. We are not converted without a sense of sin.

2. The infusing of spiritual life, termed *gratia praveniens & conversio passiva*, by the Schools.

3. The actuating of this principle called in the Schools, *gratia subsequens & conversio activa*.

Spanheim (in his *Commentaire Historique De La Vie & de la mort de vicomte de Dhona*,) relates the conversion of the Duke of *Bovillon* to the reformed Religion. Being brought up in the Romish Religion till he was twenty two years old, he was desirous to go hear a Sermon at *Montauban*, that he might scoffe at the Minister,

ſter, his religion, and thoſe which profeſſed it. But at the hearing of that Sermon, he perceived ſo mighty a change in himſelf, that he could not but eſteem that which he had deſpiſed, and taſte that which he had deteſted before. He confeſſed that the Word pierced ſo far into his ſpirit, that he thought himſelf bound to conſider that Religion more narrowly. And having taken pains to ſearch it to the bottom, he at laſt yielded and gave God the glory by a free and publick profeſſion of his truth. This being told by the Duke himſelf to Vicount *de Dhona*, he upon this occaſion obſerves in his *Memoires*, *Qu' il eſt bon d' aller au lieu où Dieu parle, encore que ſouvent on n'y alle que pour y voir quelque nouveauté*, That it is good to go to the place where God ſpeaks, although that often one goes but to ſee ſome novelty.

Maſter *Thomas White* (in his Treatiſe of *The Power of Godlineſſe*, p. 411.) hath a like ſtory, of a Miller in *Leiceſterſhire*, ſitting in an Alehoſe on a Sabbath-Day, with one of his Companions, ſaid to him, I hear that bawling *Hooker* (meaning Maſter *Thomas Hooker*, that precious ſervant of Chriſt which died in *Newengland*) is come to Town, let us go and hear him, we ſhall have excellent ſport, and accordingly they went on purpoſe to jeer him; but it pleaſed God the Sermon ſo wrought upon him, that being pricked to the heart, he went to Maſter *Hooker*, intreating him to tell him, *what he might do to be ſaved?* and afterwards went with him to *New-England*.

Marks or Signs of Converſion:

1. Such a one hath had experience of the diſcovery of ſin as the greateſt evil, and of miſery to himſelf by ſin, *Sin revived and I died.*

2. The Lord hath wrought in him a glorious diſcovery of Chriſt, and an inſtinct after union with him, which is faith, *Phil.* 3.10.

3. He is brought under the guidance and power of the Spirit, *John* 3.6. 1 *Cor.* 6. 11. *Mat.* 11. 5. Goſpellized, brought under the power of it, hath a ſpiritual bent in his ſoul, a new principle, new ends, 2 *Cor.* 5.17. He ſees things with another eye. He hath a new law planted within him which will make all duties eaſie and ſweet to him, *Jer.* 31.33.

4. He is made like to God, every Saint is a living Image of God. He will love perſons the more he ſeeth of God in them, and Ordinances the more pure they are.

5. Where there is life there will be growth, 1 *Pet.* 2.3. they will grow up as willows, as calves of the ſtall, *Mal.* 4.

True Converſion differs from falſe:

1. In the efficient cauſe, for firſt the true ſpring comes from the Spirit of God by means of faith in the Goſpel, ſtirring up a deſire of Gods favour, and freedome from ſin for attaining that favour: the falſe from a natural deſire of ones welfare, that he may eſcape the puniſhment of ſin.

2. In the formal, or manner of doing, true Converſion is a willing and deliberate act of choice, falſe a forcible act done out of compulſion.

3. Final, the true ſeeks to pleaſe God, the falſe to eaſe it ſelf.

Motives to, and means of Converſion:

By Motives, I mean certain conſiderations and arguments that in all reaſon ſhould prevail to make men reſolve upon the work.

By Means, ſome things tending to enable men the better to do it, when they have reſolved upon it.

1. Motives to Converſion:

They may be taken *a poſſibili, à commodo, ab incommodo*, from every place, Heaven, Earth, and Hell.

From Heaven, look to God, his Angels and Saints.

From Earth, look to your ſelves, the godly and ungodly, nay the beaſts.

From Hell, look to the Devils and damned ghoſts.

From Heaven:

Firſt, Look to God, the Father, Son, and holy Ghoſt.

Is it not a moſt deſirable thing to turn to him, ſeeing he is ſo rightful a Lord, ſo great

God muſt be exalted as the higheſt good and utmoſt end.

Live in the Spirit, walk in the Spirit.

Luke 15. God the Father, 1. Requesteth and commandeth conversion, and saith, He doth delight in it. 2. He giveth us time and leisure to convert, and doth not cut us off. 3. He vouchsafeth us means to convert, the light of nature, the Doctrine of the Word. 4. He will afford help to us in converting. 5. He will accept us, and therefore gave Christ that converts might be saved. Secondly, His holy Attributes make him a fit person to turn to, 1. He is just and cannot abide sinne. 2. Mighty and can punish sinne. 3. Gracious to pardon sinne.

great a Prince, and so gracious a Father, so willing to accept us, and hath given us means, time and commandments, and encouraged us with promises of acceptance, and threatned us if we do not, and complains *that they have not turned to him who smote them.* God hath sent his Son into the world that converts might be graciously received.

Secondly, Christ himself is a weighty argument of conversion, for if we refuse to turn, then we do what in us lies to frustrate his death, and to make him shed his bloud in vain, seeing it is intended for the benefit only of such as turn. In Christ you may see the hatefullness of sin from which you are to turn, and the graciousness of God to whom.

Thirdly, The holy Ghost striveth to bring you to this turning in his Ordinances, *Gen.* 6. 3. and will you not suffer him to prevail?

Secondly, The blessed Angels will rejoyce at the conversion of a sinner. All the Saints in Heaven have given you examples of converting, and are now glad of their pains bestowed that way.

Secondly, Look to the Earth, and there to your selves first, consider

1. That you are out of the way, *Psalm* 14. & 53. & 119 *ult.* and know that you are so.

2. That you have bound your selves by Covenant to convert when you were baptized, and as often as you came to the Supper.

3. You have and do daily make profession of converting.

4. You can by no means save your selves out of the hands of Gods justice, if you do not submit and convert to him.

Secondly, The Duty it self is,

1. Most reasonable and equal, because the wayes are evil from which, and good to which we are wished to turn.

2. Most needful, without it we cannot escape the greatest misery.

3. Most profitable, *Turn and live*; by continuing in our evill wayes we may get a little perishing profit, vanishing pleasure and bewitching credit; by turning from them we shall gain pardon of sins past, peace and joy of soul for the present, and eternal life hereafter. When the sinner turneth, *I will blot out all his sins out of my remembrance.*

4. Likely to succeed if we set to it in earnest, *Prov.* 1. 24. Let us labour to grieve for our sins by a serious applying of the threats of God, humbly confesse them, and resolve by Gods help to leave them, *You will not come to me that you may have life.*

Let thy dislike of that which is but an image of obstinacy in the creatures, make thee ashamed to be obstinate thy self.

Secondly, Look to the godly in the world, They pray for it, they will further it, rejoyce in our conversion, they will love and esteem us when converted. To the ungodly, by this means we may perhaps win them, or shall leave them without excuse. Yea look to other creatures, in the bad we hate incorrigibleness in evil, we dislike the creatures which have gotten an evil quality and will not leave it. We like and praise obedience in the good.

Thirdly, Look upon Hell:

1. On the Devil, he seeks to hinder thy conversion, will be vexed at it, he is most loathsome, because obstinate in evil. The Devils worst property is, that he is now so hardened in evil, that there is no possibility of change in him: Wilt thou be like the Devil in that which is the worst thing in him? Besides thou abusest and neglectest grace offered, and so doth not he.

2. The damned Ghosts, who because they did not convert are damned, and blame themselves for not turning when they had time, and now it is too late.

2. Means of Converſion.

First, Take notice of your own ſtrayings and unconvertedneſs, and your peril thereby.

Secondly, Acknowledg your utter inability to convert your ſelves, and therefore cry earneſtly to God to convert you, as the Church doth, *Turn me and I ſhall be turned.* Turn preſently, and begin with that ſin which hath moſt drawn thee away from God.

As the Prodigal ſaith, *I will go to my Father.*

3. Remove Hinderances:

1. Outward, 1. Ill company. 2. The occaſions of ſin; *Salomon* adviſeth the young man not to come near the corner of the Harlots houſe, and the drunkard not to look on the Wine.

2. Inward, 1. Love of earthly things: 2. Preſumptuous and deſpairful fancies: 3. Hardneſs of heart and wilfulneſs in ſinning.

A beſotted affection to earthly pleaſures, and an eager proſecution of earthly profits. *Vide* Auguſtini *confeſſ.* l. 8. c. 5. & 7. What hindred his converſion, and the means of it, c. 12.

4. Uſe all Helps and Furtherances:

1. Outward, good company, attend on all Gods Ordinances, hearing, reading, *Pſalm* 19. conference.

2. Inward, Cheriſh and practiſe good motions, ponder on the Law and Goſpel, think often and ſeriouſly on thoſe *quatuor noviſſima*, Death, Judgment, Heaven, and Hell.

Thoſe that are converted ſhould,

1. Have their hearts inlarged to praiſe God, *Pſalm* 103. 1, 2, 3. It is a greater change from corruption to grace, then from grace to glory.

2. Repell Satans temptations.

3. Labour to grow in grace.

There is ſomewhat in a converted man which may be called ſtrength.

Familiſts ſay, it is Chriſt himſelf that worketh in us, we do not repent but Chriſt in us, 1 *John* 3. 9. grace is a created gift, *Pſalm* 51. 12. it is called the new creature, hidden man, it may increaſe. The fruits of the ſpirit are diſtinguiſhed from the ſpirit it ſelf.

Of Free-will.

Liberi arbitrij phraſis quæ apud Latinos ſcriptores in uſu eſt, & jam olim uſurpata fuit, non legitur in vulgatæ interpretatione Latina veteris & Novi Teſtamenti; vox Græca αὐτεξούσιος, quam uſurparunt Scriptores Eccleſiaſtici Græci, & quæ à Claſſicis etiam auctoribus accepta fuit, pro eo qui ſui juris eſt & liber, neque apud LXX neque apud autores librorum Apocryphorum qui Græcè ſcripſerunt, uſquam comparet. Rivet. *Diſput.* 8. *Theſ.* 1. *Nominatur arbitrium reſpectu mentis monſtrantis voluntati objectum, liberum reſpectu voluntatis ultrò ſequentis indicium intellectus aut repudiantis.* Id. ib. *idem ſenſum habet* Paræus *Explicat. Catechet. par.* 1. *Quæſt.* 8. *Non poſtremum fulcrum Papatus eſt impia doctrina, quæ aſſerit hominem libertate arbitrij ſeſe ad gratiam applicare poſſe: hinc enim extruitur doctrina de merito congrui, de juſticia operum, de neceſſitate bonorum operum ad ſalutem, & multa alia.* Tilemani Heſhuſij *Epiſt. Dedicat. ad errores Pontific. contra verbum Dei. Arbitrij vox propriè ſignificat mentis ſeve intellectus, tum facultatem, qua mens de aliqua re ſibi propoſita judicare poteſt: tum ipſum judicium à mente ſecundum iſtam facultatem peractum. Transfertur autem à mente ad voluntatem propter affinitatem quæ inter illos eſt, unionem. Libertas arbitrio tributa propriè affectui eſt voluntatis, quanquam radicem ſuam habeat in intellectu & ratione.* Armin. *Theſ. Publ.* 11. *Si quis vocis hujus uſum non prava intelligentia ſibi permittat, per me quidem non vexabitur ob eam rem: ſed quia ſine ingenti periculo non poſſe retineri cenſeo, magno contrà Eccleſiæ bono futurum ſi aboleatur, neque ipſe uſurpare velim, & alios, ſi me conſulant, abſtinere optarim,* Calv. *Inſtitut.* l. 2. c. 2. *Vide* Bellarm. *de Gratia & Libero Arbitrio,* l. 3. c. 2. & l. 4. c. 9. Baronij *Metaphyſ. Gen.* §. 12. *Diſput.* 1. Strangium *De voluntate & Actionibus Dei,* l. 3. c. 14, 15, 16. *Et Doctoris* Stearne *Medelam Animi,* l. 2. c. 6. *uſque ad* 13.

Unregenerate men may,

1. Abſtain from acts of ſin.

2. May put themſelves under powerfull means.

3. May ſee the equity of what God requires of them.

4. May apply what is generally ſpoken to themſelves, and thereby ſeriouſly conſider their ſtate and wayes.

5. May ſue out general promiſes, *I will take away the heart of ſtone, and give you a heart of fleſh.*

The word it ſelf is *Terminus Eccleſiaſticus*, not *Biblicus*, not a Scripture-term, but ſuch a one as godly men in the Church took up for more convenient expreſſion, as they have done the name Trinity and Sacrament.

To render *Liberum arbitrium* into Engliſh is not proper, for *arbitrari* and *arbitri-*

ans is an act of the understanding, but use hath applied it to the will.

A mixed power of understanding and will, saith Mr *Perkins*. It can be onely in an intelligent nature, as *Bellarmine* proves, *lib.* 3. *de Grat. & Lib. Arb.* c. 15. and the understanding though it be not formally free, yet it is radically, and the liberty of the will ariseth from the indifferency of the judgment. The liberty of the will properly consists in choosing that which the understanding judgeth best. *Radix libertatis constituta est in libero rationis judicio.* Aquin.

There is in the will a double freedom:

1. Natural, a power that a man hath to choose or refuse as it seemeth good to himself, and this is so annexed to, or dependant on his reasonableness, that they cannot be separated, and this he hath not nor could loose by corruption.

2. Sanctified, an inclination to use the former liberty well by choosing that he ought to choose, and this he hath lost, when now he will choose and refuse what he ought not.

Or thus,

Free-will may be considered either in the essence and being of it as it is an immediate faculty of the soul, and the same with the will: we have this free-will, for *Adam* by his fall hath no more lost this then he hath lost his very nature; it is therefore a great calumny of the Papists, when they say, that we deny free-will, and make man no better than a beast, for take free-will thus, as it is a natural power in a man, so it remaineth still.

The free-will of man after the fall is not so corrupted, that it is not capable of the grace of Regeneration. *Tolle liberum arbitrium, non erit quod salvetur; tolli gratiam non erit unde salvetur.* Bern.

There is a threefold power,

1. *Activa*, an ability to concur to the operation of the Spirit in a mans self: so those that are for free-will, *Agimus nos, sed acti, volumus, sed ipse facit ut velimus.*

2. *Passiva*, able to receive, man in conversion is meerly passive to grace, but hath in him a principle of resistance.

3. *Obedientialis*, as in the unreasonable creature.

Secondly, Free-will may be considered in its operation and working about some objects, then we distinguish about the objects which it may will: For

Non controvertitur, an homo ratione utens sit liberi arbitrij, quatenus liberum arbitrium in genere intelligitur: Ergo non quæritur an sit in homine talis facultas, quam liberum arbitrium appellant, cùm propter ambiguitatem hujusmodi disputandum sit an ita appellari debeant, vel ferendum potius dici quàm liberum: Verum quoniam eadem facultas servitus & libertas tribui potest diversa consideratione; cum agitur de natura liberi arbitrij in se, non de variis ejusdem objectorum variorum rationibus, non existimamus rejiciendum esse liberi arbitrij receptam appellationem, usi in Scriptura totidem verbis non reperiantur. Rivet. *Cath. Orth. Tract.* 4. *Quæst.* 2. *Vide Quæst.* 3. A man dead cannot enliven himself: *Lazarus* being dead is an instance of mans natural condition, not the man half wounded. When we deny that a natural man hath any free-will unto good, by a natural man we understand one that is without Christ and destitute of his renewing grace, by free-will, a thing that is in our own power to do, and by good, a Theological not a Philosophical good, *Bonum vere Spirituale & salutare*, a spiritual good and tending to salvation. An unregenerate man is a stranger from the life of God, *Ephes.* 4. 18. Dead in sins, *Ephes.* 2. 1, 5. and so no more able to lead a holy life acceptable to God, than a dead man is to perform the actions of him which is alive. Br *Ushers* Answer to the Jesuites charge. *Difficillima certè & fere inexplicabilis est visa doctissimis Patribus & Scholasticis quæstio de conciliatione Prædestinationis seu Prædefinitionis, providentiæ & operationis divinæ, cum libertate arbitrij, cùm in bonis tum in malis operibus.* Strangius *De voluntate & Actionibus Dei* lib. 4. cap. 13.

First, They are either such as belong to our animal life, as to walk, eat, shut or open our eyes, and here we have the exercise of free-will.

Secondly, Our outward civil conversation and obedience to the Laws required by a Magistrate, here again we have free-will.

Thirdly, They are holy actions, and they again are either

1. Externally holy, which concern the outward exercise of Religion, as to come to Church, to hear and read, and here still a man hath free-will. Or,

2. Internally and spiritually, as to know God, to believe in him and love him, and so we must distinguish the states of men. Man in the state of innocency had an excellent power and strength of free-will to serve God and love him, but in the

ſtate of corruption, though his liberty not only in the nature, but uſe of it remaineth about natural, civil and external religious actions; yet for internal and ſpiritual actions, he hath wholly loſt his free-will, *John* 15. 5. *Mat.* 7. 18. *John* 8. 36. therefore *Auguſtine* lib. 2. *contra* Julianum, *de Spiritu & litera* cap. 30. *& alibi ſæpe*, cals it *Servum arbitrium*. And *Luther* called it not a free but enthralled and enſlaved will to ſin, and wrote a Book *De ſervo Arbitrio, Homo libero arbitrio malè utens, & ſe perdidit & ipſum*. Auguſt. *ad* Laurent. *Cum per lapſum à nobis ſublatum eſſe liberum arbitrium dixerunt Orthodoxi, nihil contra veritatem aut ſermonis proprietatem protulerunt, nec immerito pro nomine liberi arbitrij* ſervum arbitrium *ſubſtituerunt, idque ex phraſi ipſius Scripturæ*, Joh. 8. 34. Rom. 6. 6, 13, 16, 17, 19, 20. & 7. 14. & 2 Pet. 2. 19. Strangius *de voluntate & Actionibus Dei, l.* 3. *c.* 14. The appellation therefore *ſervi arbitrijs* was not firſt invented and uſed by *Luther*, as ſome ſay, ſince it is confirmed by ſuch manifeſt teſtimonies both of Scripture and *Auſten*.

Thirdly, Man in his eſtate of Renovation hath again ſome power and free-will, being firſt freed by the grace of God from the power of ſinne, *John* 8. 13. *Voluntas in tatum eſt libera in quantum eſt libertata*, Auguſt. *in* Joh. *Tract.* 53. yet this freedom is not perfect, but wonderfully oppoſed and hindred, *Gal.* 5. 17.

The free-will muſt be as the underſtanding and will are, ſaith *Chamier*, but that the underſtanding and will are both corrupted in a natural man. *Vide* Chamier. *contractum per* Spanhem. *Tom.* 3. *l.* 4. *c.* 3. & 4.

See Dr *Field* of the Church, *lib.* 3. *cap.* 15.

There are ſeveral kinds of freedom or liberty:

1. From compulſion, when no external principle can compel to work, but there muſt be an inward inclination to work, from ſuch coaction, not only men but beaſts are free.

2. From obligation or debt to another; and ſo no creature can be free, becauſe all that we have is Gods.

3. From ſin, when the fleſh is ſubdued ſo that the Spirit can and doth prevail over it.

4. From miſery, which the Apoſtle ſpeaketh of *Rom.* 8.

Eſt in Deo optimo maxima, eſt in bonis Angelis, eſt in Damonibus omnibus liberum arbitrium Arbitrij libertas à coactione in omnibus omnino eſt quibus voluntas eſt. Nullius voluntas cogi poteſt. Si cogitur non voluntas eſt, ſed noluntas. Eſt quoque in his omnibus libertas contradictionis, ut hoc velle poſſint aut non velle: Etſi libertas contrarietatis, ut liberè velint vel bonum vel malum, nec in Deo ſit, nec in Angelis confirmatis in gratia, nec in animabus beatis. Nam hi omnes ſic liberè volunt bonum, ut malum nec volint, nec jam velle poſſint. Dæmones quoque & homines non renati, quamdiu renati non ſunt, ita liberè malum volunt, ut bonum nec velint, nec in eo ſtatu velle poſſint. Crakanth. *Defenſ. Eccleſ. Anglic. contra Archiepiſc. Spalat.* cap. 35.

5. From neceſſity, when the Agent is determined from an inward principle of nature to one object, as the fire to burn. Immutability and liberty may ſtand together, as God doth moſt freely will the creation of the world, yet unchangeably, the Angels and Saints in Heaven are ſo confirmed in good, that what they will they will unchangeably but freely. Every man naturally cannot but ſin, yet he ſins freely in regard of freedom from coaction and natural neceſſity, though not in regard of freedom from immutability, and as for the other liberties from obedience, ſin, and miſery, he is obedient to God, and under ſin and miſery. The will hath no freedom to ſpiritual things.

The Papiſts though they ſay that the grace of God is requiſite, yet as a partial cauſe, and that we are workers with the grace of God in our converſion, as appears by their ſimilitudes of two men carrying a great burden, and the man half wounded.

The Pelagians ſay, God goes along with him that prepares himſelf for converſion, and that this is the reaſon why ſome are converted, and ſome not. *Vide* Bellarm. *de Gratia & libero arbitrio*, lib. 5. cap. 15, 16, 17, 18, 19, 20, 21, 22, 23, *&c.* & *lib.* 6. *cap.* 10, 11, 12, 13. Petav. *Tom.* 3. *Theol. dogm. De Opificio ſex dierum*, l. 3. c. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. & l. 4. c. 1. *&c.* l. 5. c. 1. *&c.* Their wicked Maxime is, *A Deo habemus, quod hominis ſumus, à nobis ipſis autem, quod juſti ſumus.* The will of man doth never attain grace by its own liberty, but the will of man attaineth liberty by grace. Doctor *Arrowſmith* on *John* 1. 13. See more there.

Against which opinion these arguments may be alleadged:

Mihi hac sententia altius animo insedit, excidisse Christo qui voluntati humanæ & viribus liberi arbitrij vel minimum in negotio salutis tribuunt, qui Spiritui Dei solas suadendi partes reliquunt nec aliter eum in suis quam in hypocritis agere contendunt. Cameron. *de gratia & libero arbitrio.* See Mr *Pemb. Vindic. gratiæ. pag.* 133, 134, *&c.*

1. The slavery and servitude of our wils to any thing that is good, those who are so defiled that they are nothing but flesh, they cannot possibly have any power to what is good, but so are all by nature, *Gen.* 6.5. *John* 3.6. *Rom.* 8.6. To will is of nature, to will ill is of corrupted nature, but to will well is of sanctified nature. *Bernard.*

2. Those which can do nothing but sin, have no freedom to what is good, every unregenerate man doth nothing but sin, *Matth.* 7 17. *An evil man out of the evil treasure of his heart bringeth forth evil; Without faith it is impossible to please God, To the unclean all things are defiled.* A man by nature *non potest non peccare etiam damnabiliter.* Pet. Lombard.

3. A man cannot turn himself to God, *John* 6. 44. 1 *Cor.* 12. 3. therefore nature hath no power to dispose and prepare it self for grace, nor can there be merits of congruity or condignity.

4. Regeneration and conversion is attributed only to God, as *Ezek.* 36 26. *Jer.* 32. 39. See *Ezek.* 11. 19. *Eph.* 2. 10. & 1. 19. a stone cannot soften it self, no more can our nature. See *Deut.* 29. 4.

5. A man hath not the least thing to glory in 1 *Cor.* 1. that place 1 *Cor.* 4 7. moved *Augustine* much, but if I had power of my own to do that which is good, or to receive grace when it is offered, then I might glory in my own strength.

6. Conversion and power to do good is prayed for, *Turn us O Lord*, therefore not in our own power, it were vain to pray to God, to convert or change me if I will, if I have this of my own, what need I go and pray for it, or pray for others conversion? they might convert themselves, *Psalm* 80. 3.

All men naturally minde the outward act more then the inward frame of the heart, *Rom.* 2 15. the work of the Law, avoid grosse acts of sinne and perform outward duties, they seek not to order the frame of their spirits, and to avoid lusts as well as sinnes. 2. The reason and aim upon which they do any thing is not spiritual. Their aim is according to their principles, which are but carnal, civil or legal at the best, to satisfie natural conscience, *Mic.* 6. 6. 1 *Tim.* 1. 5. The power of nature is more seen in things moral than religious: the Heathens were famous for temperance, justice, but brutish in worship.

Before *Pelagius* his time the Fathers spake too liberally of mans free-will, *Nondum nato* Pelagio *securius loquebantur Patres.* August. *Epist.* 103. which after upon his heresie they reformed, and by Scripture abundantly confuted the *Pelagians*, and especially * *Augustine, Jerome, Prosper, Fulgentius, Hilary*, and others.

* *Divinæ gratiæ adversus utrosque, & Pelagianos & Semi-Pelagianos, assertor ille invictus, beatissimus.* Aug. R Usser. *de Britan. Eccles. Primord. Plus uni* Augustino *iam veterano, & in ista causa versatissimo tribuendum est, quam centum* Corvinis, Grotiis, Bertiis, Brentiis, Tilenis, *& id genus recentioribus dogmatistis.* D. *Ward in* Phil. 2. 12.

Vincentius Lyrinens. adversus hæreses commonitor, l. 1. c. 34.

The first presumptuous advancer of free-will contrary to the Doctrine anciently received in the Church, is by *Vincentius Lyrinensis* noted to be *Pelagius* the heretick.

In the ancient Church there were two sorts of hereticks concerning the point of free-will. The *Manichees* denied a natural liberty of the will: the *Pelagian* hereticks affirmed the will to be so free, that they left no place for Gods grace, and both were condemned by the Catholick Church. The *Manichees* denied free-will in sin, and in the committing of evil. The *Pelagians* affirmed a power and ableness of free-will for the performance of righteousnesse and doing of good.

Dr *Abbot* against *Bishop* in his answer to the Epistle to the King. St Strangius *de Voluntate & Actionibus Dei circa peccatum.*

In the meaning wherein the *Manichees* denied free-will, we affirm and teach it, and in that meaning did St *Augustine* write his books of free-will purposely against the *Manichees*; we deny free-will onely in that meaning wherein first the *Pelagians* and since the Papists have affirmed it, in which meaning St *Augustine* notably wrote against it. *Id. ibid.*

The

The summe of the Controversie is, Whether the grace which first moveth and exciteth the will unto good motions, doth work the consent alone, or whether the will have in it self any power freely to consent and resist every such motion. The *Romanists* plead for the power of mans will, but Protestants for the efficacy of Gods grace. Bp *Mortons* Appeal, *l.* 2. *c.* 10. *Sect.* 5.

If the Question be moved, Whether free-will may resist grace? It is apparent naturally in the unregenerate it may resist, according to that *Acts* 7. 51. But if the Question be moved of them that are called according to Gods purpose, Whether they resist the grace of their calling, then removing the humour of contention the truth will easily appear. The Question is, Whether nature in this case doth resist the Omnipotent Power of God? *Deo volenti salvum facere, nullum resistit hominis arbitrium.* Bp *Carl.* against *Mountague*, c. 3. Aug. *de corrept. & gratia* c. 14.

There is a twofold resistance of the will, say the Schoolmen.

1. *Connata*, born with it, there is possibility to sin in the best creatures, as creatures.

2. *Actualis*, The Spirit of God by an Almighty Power overcomes this, *Psalm* 110. 3. See *Rom.* 9. 18.

The *Arminians* have revived the old *Pelagian* heresie, they say they magnifie Gods free grace *, as it was free grace for God to give Christ to be a Saviour, and to send the Gospel to a place, but then ask them about *Gratia discriminans*, why *Simon Peter* receives the Gospel rather than *Simon Magus*, they say God determines no mans will, but because *Peter* receives it, and the other rejects it, it ariseth wholly from his determining himself, then Christ should do no more in his own and Fathers intention for a sav'd than a damned person. No man hath power to receive Christ when he is offered unless it be given him from above.

* *Ubi eminus de gratia loquuntur speciosa adhibent elogia; ubi vero cominus ac punctim de gratia ipsius conflictu agitur, nervos ipsos succidunt, & vim gratiæ illricem tollunt.* D. *Ward. in* Phil. 2. 12. *Vide plura ibid. Revera nulla gratia nunc est sufficiens, quæ non est etiam efficax: quicquid contra statuant Pontificij.* Strangius *de voluntate & Actionibus Dei Circa peccatum* lib. 11. cap. 7.

Object. Why then doth the Lord exhort us to receive him, or complain of us, and threaten damnation if we receive him not?

Answ. The Lord useth these reproofs and exhortations as a means to work upon them whom he purposeth to save.

2. To shew that some work is to be done on our part, though not by our own streng h, it must be done *à nobis*, though not *ex nobis*.

So the Papists argue from Gods commands; God would not command us to do good works, if we had not power to do them. When our Saviour saith, *Make the tree good, and then the fruit will be good*; He doth not imply that it is in our power to do so, but only sheweth what our duty and obligation is. See *Rom.* 7. 15. *Gal.* 5. 17. Precepts to duty are no measure of strength. 2. To the elect they conveigh grace, *Jer.* 31. 18.

God gave the Law for these ends:

1. To shew man his duty, the obligation that lies on him, I may put my debter in mind of his debt though he be turned bankrupt.

2. To shew him his disability.

3. To shew him the misery he should be in if God would urge this debt on him to discharge it himself.

4. To shew the riches of his grace in providing a means to satisfie his justice, and also the exceeding love of Christ in fulfilling the Law for him.

Object. The *Arminians* say, How can the will be free, when it is determined? How can omnipotent grace and free-will stand together? and some talk of a *Libertas contrarietatis*, when one can will good or evil. This is a great controversie as between the *Jesuites* and *Dominicans*, so between *Us* and the *Arminians*.

Answ. The freedom of the will doth not consist in this, that it is free and indifferent to choose either good or evil: For so God and the good Angels should not be free, seeing they cannot will any thing but that which is good. There is no true liberty *Gratia non aufert libertatem arbitrij licet a vera & physica*

liberty but unto that which is good, becauſe it is a perfection, to be able to ſin is an imperfection, 2 *Cor.* 3. 11. *Ubi non eſt Spiritus Domini non eſt libertas arbitrij. Auguſt.* A power to ſtand or fall was not a part of *Adams* liberty, his power to fall came from his mutability not liberty. *Strangius De voluntate & Actionibus Dei Circa peccatum*, lib. 11. cap. 4. diſtinguiſheth of a twofold determination of the will, one internal, in which the will determines it ſelf in a formally vital and immanent action; another external, by which God determines it in an efficacious and tranſeunt action. See more there, and Chapters 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, *&c.*

operatione determinet arbitrium, ſed potius libertatem illi ad bonum reſtituit & confirmat. Dicimus enim determinari voluntatem ad benè agendum liberè. Twiſ. *contra* Corvinum *cap.* 4. *Sect.* 1. *Arbitrium igitur voluntatis tunc eſt verè liberum, cum vitiis peccatiſque non ſervit. Tale datum eſt à Deo, quod amiſſum proprio vitio, niſi à quo dari potuit reddi non poteſt.* Joan. 8. 36. *Id ipſum eſt ac ſi diceret: Si vos filius ſalvos fecerit, tunc verè ſalvi eritis. Inde quippe liberator, unde ſalvator.* Auguſt. *de civitate Dei*, lib. 14. cap. 10. *Prima libertas voluntatis erat, poſſe non peccare: noviſſima erit multo major, non poſſe peccare.* Aug. *de Correptione & Gratia.*

Facienti quod in ſe eſt, Deus faciet quod in ſe Pelag. Arminians ſay, That they can repent, that they can be converted, it is from God, but that they do believe, that they do repent, that they are converted, is from the liberty of their own wils.

It is a Queſtion, *An facienti totum quod in ſe eſt ex naturæ viribus, dentur infalliliter auxilia ad ſalutem ſupernaturalia?* Whether God will give ſupernatural grace to him that uſeth well his natural abilities?

Let any man uſe the power that God gives him, and he ſhall have more. There is not ſuch an *infallibilis nexus*, that God hath bound himſelf in the uſe of our natural abilities to adde ſupernatural graces. Mr *Fenner* on *Ezek.* 18. 31, 32.

A man in his natural condition can do nothing but what is offenſive to God.

No man ever yet by the right uſe of naturals obtained Evangelical grace, that is a vain power which is never reduced into act.

See *John* 6. 44, 45. 1 *Cor.* 4. 7. *Semen naturæ non conſurgit in fructum gratiæ.* Auguſt. *Si in opere converſionis Deus operatur tantum poſſe convertere, & ſola voluntas det ipſum velle convertere, tum in operanda converſione & ſalute, potiores partes erunt voluntatis, quam gratia: hominis, quam Dei: ſiquidem potiores partes ejus ſunt qui dat* operari, *quam ejus, qui ſolum dat poſſe operari; cum operari ſit actus atque adeo prior & perfectior potentia, & operatio ſit complementum & perfectio operantis.* D. *Ward. in* Phil. 2. 12. *Si ex rerum naturalium uſu concedenda eſt gratia Evangelica, certè ex non recto naturalium uſu privandi erunt homines gratia Evangelica. At univerſa rerum experientia nititur in adverſum.* Twiſ. *contra* Corvinum *cap.* 11. *Sect.* 2. *Dicit Arminius Deum hoc ſpopondiſſe iſto Chriſti dicto, Habenti dabitur,* Matth. 25. 29. *Apoſtolus* Paulus *diſpenſationem gratiæ ſupernaturalis procedere docet, non ſecundum uſum & opera voluntatis humanæ, ſed ſecundum propoſitum & conſilium voluntatis divinæ.* Eph. 1. 11. *Dent nobis adverſarij vel unum hominem ab orbe condito, qui bino uſu naturæ pertraxit ad ſe donum gratiæ.* Epiſc. Davenant. *Queſt.* 4. *Determ. & Diſſertat de morte Chriſti.* c. 6. *Vide plura ibid.* Et Twiſ. *contra* Corvinum, *cap.* 6. *Sect.* 2.

The *Arminians* ſay, God will give ſaving grace to him that improveth common grace. He is not bound to it neither by the merit of Chriſt, nor by any promiſe of his own, *Titus* 3. 5. but a holy ardency in the uſe of the means, argues ſome ſecret impreſſion of grace upon the heart, *Gen.* 32. 26. *Cant.* 3. 4.

Every man is bound to improve the power he hath to the utmoſt, *Luke* 7. 36. *Acts* 13. 46.

2. *De facto*, none doth his utmoſt in the improving of his power, *Jude* 10.

3. When we do our utmoſt, we can not ſay God is a debter to us, *Luke* 17. 10.

4. The main thing that is required of us, is an acknowledgment of Gods Soveraignty.

1. Before the action, we ſhould do the duty, and refer the event to him.

2. After the duty is done, we ſhould look on him as free, and not ingaged, *Rom.* 9. 18.

All that we will and do in the Spiritual life is of the Lord, *Phil.* 2. 12, 13.

Firſt, He did not only give us the faculty of willing and doing.

Secondly, Neither doth he only concur as a general cauſe, *Acts* 17. 28. God gives the ſeeing eye and hearing ear, not only the natural faculty, but gracious exerciſe, he not only helps the will but heals it, *Eph.* 2 2.

Thirdly,

Thirdly, He doth not only give us a power to will if we please, but works efficaciously so that the effect follows, *Ezekiel* 36. 26, 27. if this were all the grace given us, that men might be converted if they will, Then

1. Christ died at a uncertainty, *Rom.* 8. 30. *John* 6. 37.

2. Man would be the principal cause of his own conversion, and free-will have the casting voice; the act is more perfect than the power.

3. Then a man would difference himself, 1 *Cor.* 4. 7.

4. Our first converting and willing is not onely given to us; but our willing and working when converted. God first works *per modum habitus permanentis*, after *per modum auxilij transeuntis*.

5. In the same actions unless God continue his assistance, we fail and wax faint, there may be willingness without doing, *Rom.* 7. 18. we need renewd strength every moment.

6. This to will and do must be continued during the whole course of our spiritual life, *Hebrews* 12. 2.

We have need of the Spirit,

1. To direct us, and shew us our way, *Esay* 30. 21. *Psalm* 73. 24.

2. To excite and quicken us.

3. To strengthen us, *Ephesians* 3. 6. 1 *Peter* 5. 10.

4. Because we are continually assaulted.

It is a Question, *An naturæ viribus possit aliqua vera tentatio superari?* Whether a man by strength of nature be able to conquer corruption or resist temptation? *Vide* Bellarm. *de gratia & libero arbitrio*, lib. 5. cap. 7.

Before Conversion we cannot resist sin as sin, but exchange one sin with another. We cannot discern good from evil, sin is connatural to us, *Jeremiah* 8. 6. No more are we able to resist temptation without grace. All temptations are to draw us to the enjoyment of some temporal good, or to the declining some temporal evil by leaving God. Till a man be perswaded that God promiseth a greater good, and threatneth a greater evil than the world can do, he cannot resist such temptations, we are saved by faith, and stand by faith. We had need all to pray, *Lord lead us not into temptation, and keep back thy servant from presumptuous sins.* See *Ephes.* 6. 10.

Some speak of reconciling Free-will with Gods Decree, Grace and sin.

Others of the Concord of it, and Gods Prescience and Providence.

Tully thought Prescience and Free-will could not stand together, and therefore that he might assert the freedom of mans will, he denied the Prescience of future things, *Atque ita dum vult facere liberos, facit sacrilegos.* Aug. *de civitate Dei*, l. 5. c. 9.

Chap. IV.

Of Saving Faith.

Faith in the New Testament is taken,

1. For the Doctrine of Faith, *Jude vers.* 3. Such are sound in the faith, that are Orthodox. This is the Catholick faith.

2. For the habit or grace of faith, whereby we receive Christ and accept him for our Saviour, so it is often used in the Scripture.

See Mr *Jenkyn* on the third verse of the Epistle of *Jude*, of the several acceptions of Faith.

Faith

Faith in its general nature is any assent unto some truth upon the * authority of him that speaks it, and the general nature of divine faith is to assent to the truth, because God sayes it, to the whole truth of God.

Faith makes a man firmly to assent to what ever God hath revealed, *Credere est cum assensu cogitare*, say the Schools. Yet there may be a degree of doubting and hesitancy where there is the best faith, but this proceeds from the remaining principle of unbelief.

* Fidem Ebræi *Emunah* veritatem, à communi objecto, commodè appellarunt, quod enim verum est, id credendum. Græcis est πίστις à πείθομαι persuadeor, latinis *fides* à *fido*, quia in genere qualitas ea est qua quis fidit, cùm activè sumitur; ut passivè, ob quam alicui fides adhibeatur. Hic de fide activè sumpta quæstio est: nec de humana, pro assensu quo sibi mutuo homines fidem adhibent, sed de ea quam deferimus Deo, revelanti nobis veritatem alicujus rei, cui firmiter assentimur propter asseverationem ipsius, quæ propterea divina vocatur ab objecto, veritate nempè divinitus patefacta. *Rivet.* Disp. 10. de fide justif.

Our assent and persuasion of the truth in matters of Religion, may be either humane meerly because of custom, education, and the authority of the Church: or divine, being enclined and moved thereunto, because of divine authority. Many Protestants have no more than a humane faith. It is the Religion of their Fathers and of the place where they live.

There is also a common assent in ordinary professors, and the Devils themselves to divine truths, which is a meer rational assent, and a saving assent in a godly man, this silenceth carnal reason, 2 *Cor.* 10.4. See *Rom.* 4.18,19,20.

In the grace of Faith there are three things:

1. An act of the understanding, an assent to the truths of Christ, that he is such a one in respect of his Natures, Offices, Works, as the Scripture reveals him, *John* 6.40.

2. An act of the will, consenting that Christ should do for me what the Lord sent him to do for poor sinners. To choose the Lord Jesus as the onely means of salvation, and so to cleave to him: This is the formal difference between faith and love. Faith closeth with Christ as a relative good; love closeth with him as an absolute good.

3. A fiducial affiance and dependance on him, *Psalm* 55.22. *Ephes* 1.12.

I take it as a certain and weighty truth, that saving faith is in the will as well as in the understanding; and so do the stream of Protestants; though yet I highly honour *Chamero*, and the *French* Divines of his mind, that think otherwise. M^r *Baxter* of Saving Faith against M^r *Barlow*.

Rivet. Grot. Dissert. Dialys. Sect. 3. The *Socinians* by faith in Christ understand nothing but an acknowledgment of the veracity of the sayings, and the promises of Christ which ought to be given them not because Christ is true God with the Father, but because God after his death, raised him from the dead, which he also fore-told before, and for this reason he was worthy to be believed in what he commanded or promised. This is their Doctrine of justifying faith and justification, as if Christ had come into the world and suffered such things for no other cause, but that he might perswade us that an eternal reward is propounded to the obedient, that being allured with the hope of reward we might obey him.

* De Justificat. l. 1. c. 7, 8, 9, 10, 11. *Bellarmine* * saith, Justifying faith is not so much knowledge as assent, and it is not a confidence of Gods mercy, but an assent to all things which are contained in the word of God.

Faith is more than a bare assent to the truth, there is in it a fiducial acquiescence and a resting upon *Jehovah*, as it is expressed in the Hebrew; he rolled himself upon God, as a man being weary of a burden casts himself, and that upon something that sustains him, *Prov.* 3.5. *Esay* 10.20. & 28.16. & 50.10.

Faith is such a sense of our utter necessity, and of Christs all-sufficient excellency, as makes us willing to welcome him into our hearts, and to use him to all the ends God hath appointed him, especially for our alone righteousness and acceptance with God, *Phil.* 3.8,9.

First, A sense to distinguish it from speculative knowledge and bare assent.

Secondly, Of our utter necessity by reason of sin, and the curse of God due to us,

us, *Rom.* 7.9. and of the all-sufficiency of Christ, 2 *Tim.* 1.12.

Thirdly, As makes us willing to welcome Christ into our hearts, *John* 1.12. *Acts* 8.37.

Fourthly, To make use of him for all the ends for which God hath appointed him, *Acts* 5.31.

Fifthly, Chiefly as our alone righteousnesse, and the ground of our acceptance with God, *Rom.* 3.25.

The chief act of the soul in true faith, wherein the essence of it mainly consists, is a resting and relying upon Christ, and him alone for the obtaining of favour and eternal life. In respect of this property faith is oft called a believing in or on Christ, and his Name, *John* 3.16,18,36. *John* 6.1. & 5.10. a trusting in Christ, *Ephes.* 1.12. a resting upon God, 2 *Chro.* 14.11. a resting upon his promise, 2 *Chro.* 32.8. a relying upon God, 2 *Chro.* 16.8. a cleaving and sticking close unto him, *Acts* 11.23. Mr *Hildersam* on *Psalm* 51.6. Lect. 83.

The faith of the *Devils* hath more of the *understanding* in it; the *faith* of *Christians* more of the *will*: the *Devils* in their faith have better *discourse*, the *Christians* better *affections*: they in their faith better *arguments*, we more *charity*. Dr *Taylors* Great Exemplar. *part* 2. *Sect.* 10.

There is in Faith:

First, An act of acceptation, one is willing to receive Christ on his own terms, *John* 1.12. The soul beholds Christs excellency, and prefers him above all,

1. Before sin, *Rom.* 7.4. 1 *Cor.* 6.17.
2. Before all temporal and earthly blessings, *Phil.* 3.8.
3. Above a mans self, makes him willing to be saved by his righteousnesse, *Phil.* 3.9.

Secondly, Of resignation; it gives up the whole man unto Christ, 2 *Cor.* 8.5.

We must, 1. Give up our whole selves.

2. Solemnly and seriously, *Deut.* 5.27,28,29.
3. With a mind to remain for ever his.
4. Not only to be saved, but to serve him.

Resignation is the souls consent to take Christ above all other things, *Hosea* 3.3. and to be subject to him in all things, *Ephes.* 5.24.

First, The soul is content to be divorced from all other things besides Christ *Luke* 14.33.

Secondly, Is content to take the Person of Christ for a Head and Husband 1 *Cor.* 11.3.

Thirdly, It makes a man content to have all his happinesse in Christ, *Lam.* 3.24,

1. All its righteousnesse, *Phil.* 3.9.
2. All its strength, *Esay* 45.14.
3. Takes Christ for its compleat satisfaction.

The proper object of justifying faith (saith Dr[b] *Ames*) is not some axiome, *viz.* God is favourable to me, or my sins are pardoned; but *Ens incomplexum*, as they speak, *viz.* Christ, or the mercy of God in Christ, and so the proper act of justifying faith is *incumbere*, or *acquiescere Christo*.

[b] *Rescript. ad respons.* Grevinch. *c.* 10.

Not barely the promises but the Person of Christ is the object of faith; we are not to rest in the promises alone, but to close with Christ in those promises, *Acts* 6.31. The Saints take comfort in Christ, and prize his Person above all his benefits.

Ut mea non placent nisi mecum, sic tua non satiant nisi tecum. Bern.

The promises are *Objectum quo*, Christ *Objectum quod*, that which faith ultimately closeth with, and is terminated in. Whole Christ is the object of faith, *John* 14.1. See *Act.* 20.21.

First, Because that is the greatest gift in which God shews most love, *John* 4.10.

Secondly, He is the Person in whom all good things are deposited, *Cant.* 4.10. 1 *John* 5.10.

Thirdly, The great thing the soul fals in love with, is the Person of Christ, *Can.* 5. *Phil.* 1.23.

The Spirit perſwades the ſoul to cloſe with the Perſon of Chriſt, *Eſay* 55. 3.

Firſt, By propounding thoſe invitations which Chriſt himſelf makes to the ſoul to come to him, *Matth.* 11. 28. *John* 6. 37. & 7. 37.

Secondly, By a conſtant and fixed repreſentation of the Perſon of Chriſt to the eye of the ſoul, as he that is the great fountain of life and righteouſneſſe, *Gal.* 1. 16. *Eſay* 20. 7.

Thirdly, By leaving a conſtant ſenſe and impreſſion upon the ſoul, that grace and righteouſneſſe is to be found no where elſe.

Fourthly, By acquainting the ſoul with the great intendment of the Father to ſave men by his Sonne and union with him, *John* 17. 7. compared with *verſ.* 2.

Gods word is the *objectum adæquatum* of our faith; but we are juſtified and ſaved by believing in Chriſt, therefore in the Scripture juſtifying faith is ordinarily called faith in Chriſt. *Act.* 20. 12, 21. & 26. 18. *Gal.* 3. 26. and ſometimes the faith of Chriſt, *Rom.* 3. 22. *Gal.* 2. 16, 20. & 3. 22. *Phil.* 3. 9. and ſometimes his knowledge. B. *Downh.* of Juſtification. *l.* 6. *c.* 4. See alſo *c.* 6. The proper object of juſtifying faith is God in Chriſt, 2 *Cor.* 5. 19. or the promiſe of Gods mercy to us in Chriſt Jeſus. This faith is therefore expreſſed to be faith in Chriſts name, *Act.* 2. 16. Faith in his bloud, *Rom.* 3. 25. *Abbot againſt Biſhop. Fidei objectum primarium omnes divinæ veritates revelatæ.* 2. *Mediatum, Chriſtus ut Mediator.* 3. *Ultimatum, ens complexum, inquiunt Scholaſtici.*

It is a great Diſpute among Divines, What is the proper object of ſaving faith? Some ſay the Evangelical promiſe which holds out Chriſt, others Chriſt himſelf; in a ſtrict ſenſe only Chriſt himſelf as Mediator is the object of ſaving faith, *John* 7. 37. No propoſition nor promiſe ſaves me, only Chriſt.

The common object of faith is every revealed truth, but of juſtifying faith, as it juſtifies, that is, in the act of Juſtification, Reconciliation in Chriſt, with a certain confidence.

There is *Fides quæ*, faith which ſaves the ſoul, this cloſeth with every divine revelation, promiſe, threatning, ſtory; *fides qua*, as it ſaves me, cloſeth only with Chriſt. Faith which ſaves the ſoul hath for its object the whole word of God, but as it ſaves the ſoul it cloſeth only with Chriſt, and him crucified, *Iſa.* 45. 22. *Heb.* 9. 14.

We muſt apply our ſelves to Chriſt crucified, and conſider his ſufferings and death, *Rom* 3. 25. and his intention in ſhedding his bloud, *viz.* to pacifie God and ſatisfie his juſtice, and procure redemption, *Matth.* 20. 28. & 26. 28. and conſider alſo the ſpecial benefits purchaſed by his death, remiſſion of ſins, *Acts* 13. 38. the favour of God, and eternal life.

Faith in general is the going forth of the ſoul to Chriſt for ſalvation. It ſuppoſeth a man utterly loſt and undone in himſelf, and going to Chriſt for a remedy, *John* 6. 35.

There is nothing in Scripture but it hath relation to Chriſt; the types and old Sacrifices were ſhadows of him; the Moral Law is preparative for Chriſt, yea there is ſomething of him in every ſtory and miracle.

It is the command of God that men ſhould believe on Jeſus Chriſt, *John* 6. 29. becauſe it pleaſeth him, and he requireth it, *Rom.* 16. 26. It is called the obedience of faith, that ſhews a command, 1 *John* 3. 23.

The Goſpel,

1. Reveals Chriſt.
2. Offers Chriſt.
3. Promiſeth Chriſt and ſpiritual bleſſings with him.

In reference to which there are three acts of Faith,

1. It ſees Chriſt in his fulneſſe, *Cant.* 6. *Heb.* 7. 25.
2. Receives him, cloſeth with him, and imbraceth him, *Cant.* 3. 4.
3. Applies and appropriates him.

The ends of Faith:

1. It goes to Chriſt for happineſſe.
2. For the perpetuity of it.

Reaſons why we muſt believe on Chriſt:

Firſt, Becauſe the Covenant of works was violated, and all happineſſe thereby forfeited

forfeited, and man left in a miserable condition, *Rom.* 8. 3.

Secondly, Because now all good is laid up in Christ, which is only communicated to us by believing, 1 *John* 4. 9.

Thirdly, Because unbelief is a great sin, *John* 3. 19.

None are exempted from this Commandment, therefore it is delivered in the singular number, *Rom.* 10. 9.

Faith is an instinct after union with Christ, *John* 5. 12. He lives in me by faith, *John* 11. 26. *Gal.* 2. 20. This receives Christ, *John* 1. 11. it is the condition of the Covenant, and so the qualification of them which shall have interest in Christ and his benefits, *John* 3. 16. *Acts* 8. 37. & 16. 31. Faith carries the consent of the whole man, 2 *Chron.* 30. 8. *Quid est credere nisi consentire?*

He that would receive Christ, must

1. Know that Christ is designed by God, and tendred as a Saviour to him in the Gospel.

2. Must consider the reality and fulnesse of the promise, and give consent to this proffer; this is the very act of faith.

3. None can thus receive Christ, but those whose hearts the Lord hath opened to close with Christ, *John* 6. 36, 37. *Acts* 16.

1. Man fell by self-exalting, and ariseth in a self-abasing, which is by believing.

2. Faith is the only way to dissolve the plots of the Devil, we fell by believing the Devil rather than God, and rise by renouncing him, and by believing in the grace of God in Christ.

What is the act the soul doth when it believes?

There are three acts of faith, *Notitia, Assensus, Fiducia.*

Mr *Hildersam* [c] saith, The essence and being of justifying faith consisteth in four acts of the soul, whereof the former two are acts of the understanding, the other two of the will.

[c] On Psalm 51. 6. Lect. 83.

First, I must know Christ aright, and that which the Gospel revealeth to us concerning him.

Knowledge and assent respects the promise, affiance the person of Christ, *John* 17. 20.

Secondly, The assent of the mind to this, 1 *Tim.* 1. 15. *Heb.* 11. 13.

Thirdly, The consent of the will, *John* 1. 12.

Fourthly, A resting and relying upon Christ and him alone for the favour of God and eternal life.

Knowledge comes three wayes:

1. By sense.

2. Reason, as that the part is lesse than the whole.

3. From testimony which is faith, and relies wholly on witnesse; faith is weak when it relates to humane testimony, yet there is no such knowledge as that of faith when it relates to the testimony of God, that is more sure than sense or reason. God is so wise as he cannot be deceived himself, and so good as he will not deceive others.

One must know the God-head of Christ, and the all-sufficiency of his satisfaction, so much of Christ without which he cannot close with him as a Saviour, *Rom.* 10. 14.

God is *veritas summa, prima*; all created truth depends on needs be most the truth of God the first increated truth, he being the rule of truth that which he reveals must true, *Tit.* 1. 2. 1 *John* 5. 10. Faith relies on Gods infinite wisdom, *Esay* 40. 28. Omnipotency, Holinesse, Ps. 89. 35.

Knowledge and faith are ordinarily all one in Scripture, and joyned together as things inseparable, *Esay* 53. 11. *John* 10. 38. *John* 6. 69. *John* 17. 3, 8. 1 *John* 3. 2, 4. & 5. 13, 19. A believer is set forth by the terms of an enlightned man and wise man, *Ephes.* 1. 18, 19. *I know whom I have believed.* *Bellarmine* saith, Faith is better defined by ignorance than knowledge, *Fides melius per ignorantiam quam per notitiam definitur*: It captivates reason unto the word of God; that

Knowledge and belief are often joyned. Job 19. 25. John 17. 8. 2 Cor. 5. 2 Tim. 1. 12.

1 John 4. 16. * *De Justificat.* cap. 7.

is, carnal and rebellious reason, but the true light of reason is increased and augmented by it.

Pontificii per fidem implicitam intelligunt eam fidem quâ Laici ignota & nondum intellecta fidei dogmata credunt implicitè in illo generali, quòd vera sint omnia quæ Romana Ecclesia credit & pro veris amplectitur, *quæ quidem fides non est divina sed humana, id est, non nititur Dei, sed hominum testimonio.* Baron. *Philos. Theol. Ancil. Exercit.*3. *Art.* 5. *Vide plura ibid.* In which sense implicite Faith cannot be defended, although Bish. *Montague* Appar. 1. saith, That is a profitable as well as vulgar distinction of *Fides explicita* and *implicita*, and that is not alwayes a servile opinion or Babylonish bondage, because there are in faith and things belonging to faith, as in other Sciences, certain things more abstruse. *Quandoque fides vocatur* implicita *ab imperfecta apprehensione rerum quasi implicitarum. Nam quemadmodum quod complicatum ac convolutum est, ex toto nec conspicitur nec attingitur; sic mysteria pleraque fidei Christianæ.* 2. *Vocatur quandoque improprie* implicita fides, *ipsa promptitudo, seu generalis animi præparatio ad fidem adhibendam verbo Dei, simul ac dogma quodcunque sub formali ratione nobis innotesceret. Atque hoc sensu quilibet Christianus implicitè dicitur credere quicquid in Scripturis Deus revelavit.* 3. *Illa fides à Papistis* implicita *vocari solet, & Laicis summo opere commendari, qua in cognitione Prælatorum involvitur, populo interim dogmata illa quæ sic credi dicuntur omnino nesciente.* Episc. Davenant. *Determ.* 1. *Quæst.* 29.

1. Cleer of what Christ hath revealed in his Word, 2 *Tim.* 1. 12.

2. Distinct, of the nature of God, of Christs Offices, the tenour of the Covenant, *Prov.* 24. 13, 14.

3. Reforming, though one have much knowledge, yet if the heart be not subdued by it, it little profiteth, 1 *John* 2. 4, 5.

The lowest act of faith is an assent, a yeelding in thy soul to the word of God, an agreement to the truth of it, *Exod.* 14. 31. Some say the resolution of an humbled sinner to cast himself on Christ, is the lowest degree of faith, which is discovered by desires, pursuit, and rejoycing in future hope.

2. Assent, a receiving Gods testimony concerning his Sonne, *John* 3. 33. They believed God and the Prophets, that is they gave assent and credit to it, because of the authority of God who is most true and cannot deceive; not for humane motives.

This assent is

First, Firm, therefore called the riches of assurance of understanding, *Col.* 2. 2. and so opposite to doubting, *Rom.* 8. 38, 2 *Tim.* 1. 12.

Secondly, Absolute and illimited, believes precepts, promises and threats.

Some expressions of Scripture seem to lay much upon assent, as 1 *John* 4. 2. & 5. 1. 1 *Cor.* 12 3. *Mat.* 16. 17. The truths of God at first suffering under so many prejudices, the Gospel was a novel Doctrine, contrary to the ordinary and received principles of reason, persecuted in the world, no friend to natural and carnal affections, and therefore apt to be suspected. Assent now is nothing so much as it was then.

It is a Question among Divines, What is the subject of faith? By the heart a man believeth, *Act.* 8. 37. See 12, 13. there faith is seated where the acts of it are exercised, therefore the whole soul is the subject of it, but chiefly the will. It is seated both in the understanding and the will, because it is a voluntary assent. To believe is an act of the understanding as it is an assent, of the will as it is voluntary. Downs of Justificat. *lib.* 6. *cap.* 5. *Vide* Baron. *Philos. Theol. Ancil. exercit.* 3. *Art.* 21. *Justificans Fides omnium consensu,* Melancthonis, *inquam,* Calvini, Martyris, *aliorumque qui adversùs* Pighium *eam in sola mente collocantem, disputant: non minus in voluntate, quam in mente sedem habet, imò in hac magis quam in illa.* P. Baro. *de Fide.* Ley donc nous remarquons en la foy, deux principales parties, dont la premiere, est la cognoissance, & l'autre l'apprehension, l'application particuliere, ou la fiance, qui tesmoignent assez que ceste excellente vertu a son siege, & en l'entendement & en la volonté, en tout l'homme nouveau, regenere & sanctifie par une grace speciale, & sur nature elle de l'esprit de Dieu, qui tout entier recoit l'abondance des benefices offerts, & desployez en Jesus Christ. Mais premierement en son entendement pour les cognoistre comme veritables, & puis en sa volonté pour les appliquer comme salutaires, & bons, Mermet *Ser.* 2 *sur* 19. Job 25. *Vide Examen epist. expostul.* Amyrald. *ad* Rivet *per* Spanhem. Est *fides habitus quidam mixtus, neq; omninò intellectu, neq; omninò voluntate, sed corde, id est, utroq; desumendus. Et certè quemadmodum corde ad justitiam creditur,* Rom. 10. 10. *ita quoq; intellectum ipse fidei corde consistit,* Mat. 13. 15. Cordis illuminatione perficitur. 2 Cor. 4. 6. Cordis plerophoria sanctur, Col. 2. 2. Abbot *in* Thom. *Dict. de Incis. Justif. & Grat. c.* 25. *Fidei subjectum duplex est: in quo & cui, subjectum fidei* in quo *est anima humana, ac in ea principales facultates,* intellectus ac voluntas: *subjectum cui est Homo,* Homo solus: *Mali Angeli illius non sunt capaces,* Jud. 6. *Sancti ea non egent,* Matth. 18. 10. Dr. Benefield *de fide salvifica.*

his

his suitableneſſe to me, aſſents to the truth of it, and conſents to the goodneſſe of it, and makes choice of him for its portion. Faith is the conſent of the whole ſoul to receive and accept of Chriſt, as God the Father hath offered him in the Goſpel.

4. A reſting and relying upon Chriſt alone for grace and ſalvation, *Pſalm* 23. 1, 2, 6. *Pſalm* 27. 1. *Job* 19. 25, 27. *Rom.* 8. 31. The ſoul leans on Chriſt as a feeble man on a ſtaff, 2 *Chron.* 16. 7, 8. *Prov.* 3. 5. *Pſalm* 22. 8. What the Old Teſtament cals truſting, the New cals believing.

This confidence of ſpecial mercy is the form and eſſence of faith, without which faith is not faith, nor juſtifies the ſinner. The *Papiſts* and *Arminians* cannot endure this, that faith ſhould be ſuch a ſpecial confidence of the remiſſion of ſins. They ſay, it is a confidence that God may remit, and a good hope that he will; or it is a conditional confidence that God will remit, if we ſhall be conſtant in piety to the end of our life.

Fiducia eſt particularis quidem & applicativus aſſenſus, pro objecto habens primò Evangelicas promiſſiones. *Secundò*, Internum teſtimonium ſancti Spiritus: *Nam per fiduciam & aſſentimur Doctrinæ Evangelii, & teſtimonio Spiritus Dei*, unà teſtantis cum noſtro Spiritu, nos eſſe filios Dei; *atq; ita nobis ipſis applicamus Evangelicas promiſſiones certò ſtatuentes & judicantes nos eſſe filios Dei, & proinde illas promiſſiones non ſolùm aliis credentibus, ſed nobis etiam in particulari eſſe factas.* Baron. *Philoſ. Theol. Ancil. exercit.* 3. *Art.* 19.

The Doctrine of Faith is in three things:

1. There is a neceſſity of relying on Chriſt alone.

2. There is an all-ſufficiency of ability in him being God and man to be an High-prieſt, to make interceſſion for us.

3. Of his willingneſſe that we ſhould have pardon, grace, comfort and ſalvation by him.

There are Promiſes,

1. Of Free-grace, that God will juſtifie the ungodly and *pardon ſinne for his own Names ſake.*

2. Of Grace, that God will give Faith, Repentance, Love and a new heart.

3. Unto Grace, that if we believe and repent we ſhall be ſaved. Theſe promiſes are all we have to build our faith on for our eternal ſalvation.

The promiſes are, 1. The overflowing of Gods love, *Eſay* 42. 9. He might have done us good, and given us no promiſes, love concealed is not ſo comfortable.

2. They ſhew us how far God is to be truſted, they are purpoſes declared, *Pſ.* 28.

3. They are ſo many bils and bonds, *Pſalm* 119. 49.

4. The pawn of the thing promiſed, *Pſalm* 115. 10. *Heb.* 13. 7.

They ſerve to draw in thoſe that are without, therefore the promiſe is often annext to the invitation and call, *Eſay* 55. 1, 2, 3. *Matth.* 11. 28. *Revel.* 3. 20. and to ſupport thoſe that are come in.

Conditional promiſes are of excellent uſe to awaken the preſumptuous ſinner, and to rouze up the lazy Chriſtian; Abſolute promiſes, to raiſe up the dejected Chriſtian.

In all recumbency it is not enough to regard the ſtrength of the act and rightneſſe of the object; carnal men will ſay, I place my hope in Jeſus Chriſt for ſalvation, *Micah* 3. 11. But there are other circumſtances to be obſerved:

Firſt, The method and order of this recumbency, the reſolution of an humbled ſinner to caſt himſelf upon Chriſt; the main end and uſe of faith is to comfort thoſe that are caſt down. Faith is expreſt by taking hold of Chriſt or the Covenant, *Eſay* 56. 4. by ſtaying our ſelves upon, or leaning upon God, which ſuppoſeth a ſenſe of miſery.

Secondly, The warrant and ground of it, we muſt go to work conſiderately, underſtand what we do, 2 *Tim* 1. 12. *Pſalm* 119. 49. natural conſcience may pretend fairly to truſt in Chriſt, but have no ground for it, *Jer.* 7. 4.

Thirdly, The effects and fruits, it cannot ſtand with a purpoſe to ſin, *John* 13. 10. *Heb.* 10. 22.

We are ſaid to be juſtified by faith, to live by it, to be ſaved by it, to have it imputed unto us for righteouſneſſe: all which is to be underſtood not principally, immediately,

Mr *Gataker* against *Salmaſh*, Shadows without ſubſtance, p. 56

mediately, meritoriouſly in regard of any worth or dignity of it, or efficaciouſly in regard of any power or efficacy in it ſelf, but mediately, ſubſerviently, organically, as it is a means to apprehend Chriſt his ſatisfaction and ſufferings, by the price and merit whereof we are juſtified and ſaved, and ſtand as righteous in Gods ſight, and as it hath a ſpecial reſpect and relation thereunto.

This is,

1. For Gods honour, 1 *Cor.* 1. 29.

2. For our ſecurity, *Rom.* 4. 16.

It was equal for God to require faith as a condition, if we conſider

1. What is implied in faith, an acknowledgement of our ſinne and miſery, brokenneſſe of heart, *Matth.* 9. 13. This was required in the Sacrifices, *Pſalm* 51. 17.

2. What is expreſt in it, an owning of Chriſt, and depending on the ſufficiency of his ſatisfaction; ſo in the Sacrifices they were to own Chriſt, *Levit.* 1. 4. we muſt receive Chriſt, *John* 1. 12.

3. The immediate fruit of faith, holineſſe of converſation, *Pſalm* 50. 5. He ſtipulated that he would be for the Lords glory and uſe.

There are divers degrees of faith; Little faith, *Matth.* 8. 26. Great faith, *Mat.* 15. 28. *Full aſſurance of faith*, Rom. 4. 21.

First, There is ſome unbelief in all the ſervants of God, becauſe there is not in any man in this world a perfection of faith; faith is mixt with unbelief.

The truth of any thing doth not depend on the greatneſſe, but quality of it, a child though never ſo weak hath the true nature of a man, one drop of water is true water.

Secondly, Many have a true faith, yet a very weak faith. Chriſt will not break the *bruiſed reed*; Chriſt chides his Diſciples for their weak faith, and *Peter*, Matth. 13. *O you of little faith: And how is it that you have not faith?* Luke 4. See *John* 4. and *Matth.* 9. *Moſes*, *David*, *Abraham*, *Iſaac* were ſubject to great weakneſſe of faith.

2. If faith be weak it will bring forth weak effects, little comfort, yet Chriſt will have regard to it.

Reaſons. 1. Senſe and reaſon do in many things contradict the concluſions of faith, to beleeve in the mercy of God when we have ſo much ſin.

2. The knowledge of God in the beſt of Gods people (which is the pillar and foundation of their faith) is but imperfect.

3. Satan above all things moſt oppoſeth the faith of Gods Saints, becauſe he knows that in this their very ſtrength lies, *Eph.* 6. 14. 1 *Tim.* 6. 12. and they reſiſt him by their faith, 1 *Pet.* 5. 9. 1 *John* 5. 4.

In two things the weakneſſe of faith moſt diſcovers it ſelf:

First, In thinking that we ſhall not find the good things which God promiſeth to give.

Secondly, That we ſhall not be delivered from the evil things which he hath undertaken to deliver us from. Faith in Gods threats muſt be confirmed as a principal means of beating back ſinfull temptations, faith in Gods promiſes muſt be confirmed as a principal means of keeping us in comfort and obedience.

All holy exerciſes ſerve to ſtrengthen faith, eſpecially two,

1. Prayer with the Apoſtles to the Lord to increaſe our faith, and to fill us with joy and peace through beleeving.

2. Meditations ſpecially directed to that end, of the Omnipotency of God, his perfect truth, and his accompliſhment of his Word formerly to our ſelves and others.

There is a two-fold ſtate of faith, a ſtate of Adherence, and a ſtate of Aſſurance.

That faith is not aſſurance, ſee Mr *Downs* Treat. of the true nature and definit. of juſtif. faith, p. 5. to 8.

First, A ſtate of Adherence, Affiance and Recumbence, the act of the ſoul accepting Chriſt, and giving it ſelf to him, *Eſay* 50. 10. *Luke* 18. 13.

There is a great peace in a faith of Adherence, *Heb.* 4. 3.

1. In reſpect of the guilt of ſinne, it ſhews the Lord Jeſus as a Sacrifice for ſinne.

2. In reference to God, I have heard (ſaith ſuch an one) that the Lord

is

is a *God pardoning iniquity, transgression and sinne*; there is tranquillity when one casts his sinne on Christ, and ventures his soul on the free-grace of God, *Esay* 50. 10.

Secondly, Of Assurance, 1 *John* 4. 16. when one hath obtained the witnesse and sealing of the Spirit.

And Mr *Barlow*, that true grace lies not so much in the degree, as in the nature

of it, *pag.* 404, 405, 406, 407, 408, 409, 410. Some Divines have defined faith to be a full perswasion of the heart grounded on the promises of God. Their zeal to maintain the certainty and evidence of faith against Popish doubtings led them to give this definition of faith. Reasons why this is not a truth: 1. Those are blessed, Mat. 5. 3, 4, 6. which have not this. 2. A believer may fall into a state of desertion, *Esay* 50. 10. in Christs sufferings there was *subtractio visionis* not *dissolutio unionis*. Dr *Spanstow* of the Promises.

1. One may have the faith of adherence (roll his soul on Christ, and be willing to accept him) that hath not the faith of evidence, as *Heman*, Psalm 88. The fearing of God and obeying his voice cannot be without faith, yet he may walk in darknes, as in that place of *Isaiah* before quoted.

2. The soul which hath the faith of adherence, and wants that of evidence, is in a justified condition, many things have a real being that have no visible appearing to us. If one could not be justified but by faith of assurance, then if one lose his assurance he loseth his justification.

3. When faith of adherence hath attain'd to faith of assurance, yet many times the assurance is lost, *Psalm* 32. *beg.* *Psalm* 51. 12. Christ on the Crosse had faith of adherence, *My God, my God*, not clearnesse of evidence.

In a state of adherence the motive which acts the soul is obedience to God (*Isa.* 50. 10.) in a state of assurance a sense of the love of God, 1 *Cor.* 5. 12.

4. When the soul hath lost the faith of evidence, it cannot lose the faith of adherence, the fire may be so smothered in ashes that there is no light, yet it always hath heat if there be fire, *Job* 15. 30. *Psalm* 44. 17.

5. The faith of adherence alwayes abiding and bringing the soul to Heaven, that soul (though it want assurance) is bound to praise God, if thou wouldst be more thankfull for the faith of adherence, the Lord would bring in strong consolation.

6. Faith of adherence will certainly end in faith of evidence, if thy soul have chosen Christ, and thou wait for him, thou shalt at last meet with him.

2. In a state of adherence one doth all to obtain mercy, but in a state of assurance

from thankfulnesse, because one hath obtained mercy. 3. In a state of adherence the motive is to obtain grace and communion with God therein; of assurance further and constant communion, *Job.* 14. 21. 1 *Joh.* 4. 16. 4. In a state of adherence one doth perform the commands of God as a duty, in assurance as a privilege; *Jacob* prayed, and as a Prince prevailed.

Faith layeth hold on the promise as being true, affiance or hope expects the thing promised as being good. Dr *Downh.* of *Justif. l.* 6. *c.* 4.

We believe things past, present and to come: but hope for things to come onely. We beleeve both promises and threatnings, both rewards and punishments, in the order set by God: but hope onely for things desirable. *Robinsons* Ess. Observ. 10.

The end and great priviledge of faith is to bring us to everlasting life, *Heb.* 11. 6. 1 *Peter* 1. 9. *John* 20. 31.

Reasons. 1. By faith we are made Sons, Children, 1 *John* 3. 2. and so may expect a childs portion.

Faith makes us sons:

1. In a juridical sense, *John* 1 12.

2. In a moral and real sense, 1 *Peter* 1. 3.

Secondly, These are the terms of the eternal Covenant between God and Christ, *John* 3. 16. & 6. 40. *Heb.* 9. 15.

Thirdly, It is the mother of obedience; the way to be made happy is to be made holy.

Fourthly, Faith begins the life which is perfected in glory, 1 *John* 5. 12. it anticipates Heaven, *Rom.* 5. 2. & 8. 11.

The life of faith comes neerest the life of Heaven, to see all in the promise. It is

1. The

1. The life of a Saint, *Hab.* 2.5.
2. The moſt noble and excellent life, 2 *Cor.* 4. 18.
3. A moſt ſweet and pleaſant life.
4. A moſt ſatisfying life. See Mr *Gray* his Myſtery of Faith, opened in four Sermons.

We ſhould act faith in order to everlaſting life:

Firſt, Accept Chriſt in the offers of the Goſpel, *Acts* 16 32. *Mark* 16.16. *Col.* 1.21.

Secondly, Beleeve the great promiſes of Heaven, *Heb.* 11.6. Conſider

1. The riches of Gods mercy, he will give like himſelf, an infinite and eternal reward, 2 *Cor.* 4.17.

2. The ſufficient merits of Chriſt, *Rom.* 8.32.

Thirdly, Get your own title confirmed, 1 *Tim.* 6.20.

Fourthly, Often renew your hope by ſerious and diſtinct thoughts, *Heb.* 11.1. *Col.* 3.1. *Phil.* 3.20.

Fifthly, Earneſtly deſire and long after a full accompliſhment, *Rom.* 8.23.

The Word preached is the moſt powerfull, but not the only ordinary means to beget faith, as Mr *Dyke* proves in a Treatiſe concerning the force and efficacy of reading.

Faith is wrought by the Word, *Rom.* 10.14.15,17. *Eph.* 1.13. *Acts* 2.41,47. & 15. 7. 1 *Pet.* 1.23. but beſides the outward preaching there muſt be the Spirit within, *Intimus magiſter*, as *Auguſtine* cals him.

The Word is but a moral cauſe or inſtrument, whereby the Spirit worketh not neceſſarily but at pleaſure, 1 *Cor.* 3.5. Faith is called *the gift of God*, Eph. 2.8. *Phil.* 1.29. *The work of God*, John 6.29. See *John* 6.44. *Eph.* 1.19,20. The Word can do nothing without the Spirit, the Spirit can work without means, as in children and thoſe that cannot hear.

The Word preached, *Acts* 10. 44. & 13. 48. The Manna came with the Dew, unbelief came by hearing; God would beat Satan by his own weapon, ſinne entred by the ear. 2. God doth this to humble us, that we may not aſcribe any thing to our ſelves, we are beholding to others for what we hear. *Gilleſp. Aarons* Rod Bloſſoming, *lib.* 3. *cap.* 14.

God convinceth a man of his ſin and miſery, and need of mercy, *John* 16.9,10,11. *Rom.* 3.20. and then ſhews him that there is mercy and ſalvation to be had in Chriſt, that he is a mighty Saviour, able to free him from all evil, and that he is tendred to him in the Goſpel, *Eſay* 55.1,2. *Mat.* 11.28. *John* 6.37. *John* 7.37. *Acts* 3.26, 38,39. diſcovers the infinite love of Chriſt, his excellencies and the benefits we ſhall enjoy by him.

The *Anabaptiſts* ſay, That faith is given not by means of the Word, but by illumination and immediate working of the Spirit.

The *Arminians* ſay, That preaching of the Word is able to beget faith in a man, and to turn him unto God without the inward working and teaching of the holy Ghoſt, uſually the Word and Spirit go together, 2 *Cor.* 6.1. The preaching of the Goſpel is called the *Rod of his power*, Pſalm 110.2. Some pretend above others to magnifie the Spirit, and to be all for the Spirit, yet vilifie the Word which is the means whereby to obtain the Spirit: *Cornelius* and they that were with him received the Spirit by the Word, *Acts* 10.44. 1 *Theſſ.* 5.19,20. *Gal.* 3.2. The Miniſtry of the Goſpel is called the *miniſtration of the Spirit*. *Manaſſeh* his converſion, 2 *Chron.* 33.11,12. was wrought by means of affliction ſetting home upon his conſcience that word of God mentioned in the verſe immediately preceding. Affliction doth not convert without the Word either going before or accompanying it, *Pſalm* 94.12,36. *Job* 9.10,11.

Faith is an excellent grace, 2 *Peter* 1.1. It is a *fruit of the Spirit*, Gal. 5.22. The gift of God, the work of God by an excellency, *John* 6.29. an effect of Gods almighty power, *Epheſ.* 1.19. A ſigne of Gods electing love, *Acts* 13.48. called the *Faith of Gods elect*, Titus 1.1. Juſtifying, ſaving faith.

Firſt, It is the only condition of the Covenant of grace and life, *Believe and thou ſhalt be ſaved.*

Secondly,

Secondly, The grace that matcheth us to Christ, *Ephes.* 3. 17. Christ is the great *remedium*, and faith the great *medium*.

Thirdly, It brings us to near relation with God, *John* 1. 12.

Fourthly, It is the instrument of Justification, *Rom.* 3. 22, 25, 26, 28. & *Rom.* 5. 1. by it the righteousnesse of Christ is imputed, *Rom.* 4. 3, 4, 5, 16, 22, 24. and our sins discharged, *Acts* 13. 38.

Fifthly, It is the grace which pleadeth with God, and challengeth him of his word, *Gen.* 32. 12. in which thou hast caused me to trust, and gives God in Christ all the glory in the great work of salvation by a Mediator.

Christ hath revealed in the Gospel, that accepting him for a Saviour to believe in, is an acceptable service.

2. God rejects all works which are not accompanied

with faith, *Heb.* 11. 6. 3. This is the great command in the Gospel; this is the will of him that sent me, that you believe in him. 4. The Lord hath made great promises to faith, and admired it in the woman of *Canaan*, the Centurion. 5. It was Christs great designe to work faith, *John* 20. two last verses. As this grace honours God most, *Rom.* 4. 20. so God honours it most. All actions of all vertues regularly performed flow from faith. See *Heb.* 11. *per tot.* Therefore the Schoolmen say, Faith is not onely it self a vertue, but *mater, radix, auriga omnium virtutum.*

1. Faith quickens the soul, *Gal.* 2. 20.

2. Sanctifies it, *Acts* 15. 9. by it we conquer sin, *Rom.* 8. 17. & 15. 1. the Devil, *Eph.* 6. 16. the world, 1 *John* 5. 4.

3. By it we obtain what ever good we stand in need of, and God hath promised, *Be it unto thee according to thy faith.*

4. It carries away the good of all Ordinances, in the Supper, by it we have communion with God: *The Word profited not, because not mixed with faith.*

5. It comforts in all troubles, *Hab.* 2. 4. in desertions, when God hides his face, *Esay* 8. 15. *Job* 13. 15.

By faith we stand, by faith we live, by faith we walk, by faith we die, by faith we are saved.

Faith is an infused not an acquired habit.

Grevinchovius saith, That habitual faith is begot in us by frequent acts of faith proceeding from the special grace of God, as by often acts of justice and liberality the acts of justice and liberality are produced in us.

This opinion of his is not only contrary to the Doctrine of the Schoolmen and Modern Divines both *Papists* and *Protestants*, which with unanimous consent call Theological Vertues infused habits, but also is subject to divers inconveniencies; that place *Heb.* 11. 6. must needs be understood of the habit of faith; for if it be to be understood of the act of faith, it will follow that the regenerate when they sleep, and do not actually beleeve, do displease God, and are not in a state of grace.

Vide Ames. in *Rescript. ad* Grevinchov. *cap.* 10.

That faith is the gift of God, the Apostle teacheth, *Ephes.* 2. 8. *Phil.* 1. 29. & 2. 13. See *John* 6. 44. To come to Christ is to believe in Christ, witnesse Christ himself, *vers.* 35.

Arminiani *interrogati an credant fidem esse donum Dei, rotundo ore pronuntiant, & plenis buccis intonant se credere Deum dare fidem. Sed homines vafri hac verba non accipiunt eo sensu quem sonant. Nam eorum mens est,* Deum dare omnibus vires credendi, si velint, *& per Deum non stare quin credant: At censent Deum non dare id credere, ipsumque actum credendi; ne vis inferatur libero arbitrio. Cui impuro dogmati opponimus verba illa Apostoli* Phil. 1. 29. & Cap. 2. 13. *Quibus verbis ipse actus credendi designatur non vero vires credendi.* Molinæus *contra* Amyraldum.

Whether actual or habitual faith be in Infants?

Some call it efficacious faith, some a principle, others an inclination. Some dislike the word habit, that is more proper to faith grown and ripe, the word seed or principle is better, 1 *John* 4. 9.

Some think the Question about Infants believing is unnecessary and curious, and that they must be left to the free grace of God, *Mark* 16. 16. Such places do not onely concern grown persons. The Lord promiseth grace to Infants, *Esay* 44. 3. and glory, *Matth.* 19. 14. & 18. 6. compared with *Mark* 9. 36. See 1 *Cor.* 7. 14.

Per fidem in Infantibus intelligimus principium sive semen fidei: non hil-

bitum fidei aut actualem fidem: quæ infantes habere non possunt, quia gratia præsupponit naturam: in infantibus autem nondum est naturæ est perfectio, ut in iis ratio se exercere possit;

Pelagians say, Infants are saved by Gods fore-sight of those good works which they should have done if they had lived; *Augustine* refutes this opinion, 2 *Cor.* 5. 10. every one is to be saved according to what he hath done.

The *Lutherans* would have them saved by an actual faith, though it be unexpressible.

Beza saith, The faith of the parents is imputed to them by vertue of the Covenant of grace.

Mr *Down* hath a Treatise of the faith of Infants, and how they are justified and saved, and goes much that way, but denies that they have habitual or actual Faith.

nedum habitus supernaturalis, actusve ex eo ortus, esse possit. *Possius* de Sacramentorum vi & efficacia. De fide habituali res est manifesta: nam infantes, in statu integritatis nati, fuissent habitibus originalis justitiæ ornati, ut docent non solùm Sententiarii, lib. 2. Sent. Dist. 20. verùm etiam Evangelici Theologi, cùm differunt de primo hominis statu, quem *integritatis* vocant: unde paret manifestè, habitus fidei, spei & charitatis, etiam nunc iis inesse posse: quia quicquid olim possibile fuit, etiam nunc esse potest, modò respiciamus potentiam Dei absoluram. Fidem etiam actualem, seu actum credendi, iis posse inesse facilè probatur exemplo *Joannis* Baptistæ, qui *Luc.* 1. 24. dicitur exultasse in utero matris in gaudio. Ergo cognovit Domini sui præsentiam, & proinde infans potest intelligere, & per consequens actu credere. *Baron.* Philos. Theol. Ancil. Exercit. 3. Art. 10. Vide plura ibid.

Whether Faith be in the Saints when they are translated into Heaven, and see God face to face?

Some say, there is a kind of faith in the blessed Saints, since they both believe things past, all things which Christ hath done for our sake, and things to come, *viz.* the second coming of Christ, the resurrection of the flesh, the last judgment, and the perfection of the Church, and this knowledge of things past and to come depends upon the authority of God.

Vide Baron. *Philos. Theol. Ancil. Exercit.* 3. *Art.* 13.

The office and imployment of Faith shall cease, though the nature of it do not.

See Mr *Pemb. Vindic. grat.* p. 110, 111, 245, 246 and of Justification, pag. 38. cap. 2. Sect. 2.

It is a great Question, *An fides justificans in decalogo præcipiatur?* Whether justifying faith be commanded in the Decalogue?

Dr *Peter Baro* in his Treatise *de Fide* saith, It is commanded in the first Commandment. See Dr *Hammonds* Appendix to the Review of his Annotat. 1 pag 286, 287.

L' homme n' est point obligé à croire en Jesus Christ, *quand il luy est annoncé.* Adam *n'y estoit pas obligé avans qu'il pechast. Il a commencé à y estre obligé, & luy a promis la semence, qui briseroit la teste du Serpent. Esclaircissement Des controverses Salmuriennes, par* Pierre du Moulin.

Adam had a power to beleeve what God propounded as an object of faith, the righteousnesse of Christ was not propounded to him, it is commanded there therefore not *directè*, because not revealed to *Adam*, but *reductivé*.

It stood not with *Adams* Covenant, he was to be righteous himself, not to look for the righteousnesse of another. *Adam* in the state of innocency had a power of many things, which in that state could not be reduced to act, he had the affection of sorrow, but could not mourn for want of an object: so the Angels had a power to beleeve in Christ for their confirmation, though Christ was not made known till the second Covenant. There was a power then given not onely to obey God in the duties of the first Covenant, but to submit to God for the change of the Covenant when the will of the Lord should be: not to submit to the change of the Covenant in man fallen, is a sinne, *Gal.* 4. 21. therefore *Adam* had a power to submit to it.

Mr *Lawson* in his Body of Divinity, *lib.* 2. *cap.* 19. saith, That some Precepts of this Law are mixt, and are partly moral, partly positive, as Faith and Repentance, considered in their general nature, as duties to be performed to God, are moral. For faith, whether it be assent unto the truth of Gods word, or a reliance upon him, promising any Reward or Benefit: Repentance, as it includes materially

ally in it subjection to God, as supreme Lord, and obedience unto his commands, are duties of the moral Law, as moral. But as Faith assents unto the truths of the word concerning Jesus Christ, and relies upon Gods promises in him, and repentance, as it's unto God Redeemer in Christ, as attoned by his blood, and so made propitious, may be said to be Positive, as the objects of both are Positive, and above the Law of nature.

Though *Adam* was able to have obeyed perfectly, without sin, and had grace sufficient to have upheld him, and conquered temptations, if he had done his part, which by that grace he might have done; yet whether that grace was sufficient to the works that we are called to, is a doubt that many have been much troubled with, whether it belonged to his perfection, to be able and fit for such duties, that were then unsuitable to him, on supposition they had been suitable and duties, this is the difficulty, which some make use of to prove that such works cannot now be required of us, without suitable help, because we lost no such grace in *Adam*. Mr *Baxter* of Death, *Still* 5.

Whether Faith or Repentance precede? To repent is prefixed before beleeve, *Mark* 1. 15. In the order of things Repentance must needs be first in respect of the act of Contrition, acknowledgement and grief for sinne, the Law precedes the Gospel, and one is not to be raised before he knows himself to be cast down. And although saving Repentance considered compleatly according to all its acts be not without faith, yet it precedes it according to some act.

See the 22. Sermon preached at *Giles* in the Fields, where faith is asserted to be first.

Faith is before other graces, not in *time*, because all graces are infused together, but *usu*, in respect of exercise and orderly dependance on each other as *Hales* distinguisheth.

Christians should endeavour to live the life of Faith:

First, The necessity of it.

It is a Question, *An sine speciali Revelatione possumus credere Mysteria Fidei?* Whether without a special Revelation we can believe the Mysteries of Faith?

See Mr *Pemb. Vindic. grat.* p. 100,101. *Vide* Bellarm. *de grat. & lib. arbit. l.* 6. c. 1,2,3.

The *Arminians* cry down faith, and call it *Scripturarum tyrannidem, & Theologorum ludibrium*, and cry down all infused habits, would have non but acquired.

There is a necessity of faith in respect of divers truths of Scripture that are to be beleeved.

1. The Resurrection of the body, none of the *Heathens* beleeved this. See *Acts* 23.8. *Matth.* 22 23,29. Some that profest the Christian Religion perverted this Doctrine of the Resurrection, 2 *Tim.* 2. 18. the Disciples themselves were long in believing it, *Luke* 24. 11. *John* 20 25.

2. The depravednesse of the soul, and the enmity of natural reason to the things of God. The Philosophers saw clearly the common principles of justice and injustice, but not the corruption of nature, *Rom.* 7.7. *The wisdom of the flesh is enmity against God.*

3. The necessity of renovation of the soul and body, the great Doctrine of Regeneration, *John* 3. 3. When our Saviour had brought Arguments to prove this Doctrine, and answered Objections against it, how blind still is *Nicodemus?* verse 9. of that Chapter.

4. The necessity of a Mediatour, and that Christ is this Mediatour, 1 *Tim.* 3. 16.

The Devils and damned believe these truths with a common faith. But we need faith to believe these truths savingly.

2. We need faith also to bring us unto God, *Rom.* 5.3. we cannot come to God but by Christ, nor to Christ but by faith.

3. To conform us to Gods Image. *Acts* 15.9.

4. Without the life of faith we cannot abide with God, *Matth.* 11. 6. *Heb.* 3. 12, 13.

5. We cannot take fulneſſe of delight and complacency in God, but by faith, *Heb.* 11. 6. we cannot pleaſe God, nor he us, till we believe. The life of a Chriſtian is to pleaſe God, and to be well-pleaſed with him.

Secondly, What it is to live by faith:

1. It is to believe the goodneſſe of all that which God commands, as well as that which he promiſeth, and the real evil of all that evil he forbids as well as threatens.

The precepts of God are good and for our good as well as his promiſes, *Deut.* 10. 12. *Pſalm* 73. *ult.* The Devils tremble at Gods threatnings, but they believe not the evil of ſinne which he forbids, for then they would not rebell againſt God.

Faith is the proſpective of the ſoul, *Heb.* 11.26. it ponders the worth of the bleſſing promiſed, 1 *Pet.* 1.11. it actually expects the bleſſing, *Pſal.* 5.3. *Hab.* 3.1. 2 *Pet.* 3.10. The life of faith is the higheſt life in this world. Next to that of viſion or ſight, above that of ſenſe and reaſon.

2. To look after thoſe things principally that are future, rather than the things that are preſent, *Luke* 15. 12. & 6. 24. *Pſalm* 17. *ult.* An unbeliever will venture upon future evils to be freed from evils preſent. A godly man fears two things chiefly, Sin in this world, and Wrath in another, 2 *Cor.* 5. 10.

3. To live more to things inviſible than viſible, *Heb.* 11. 1. 2 *Cor.* 4. *ult.* *Heb.* 11. 7. The inviſible things are the great things, Angels, mens ſouls, the great glory God promiſeth his people is inviſible, 1 *Cor.* 2. 9.

4. To believe thoſe things to be certain which are incredible to nature, *Rom.* 4. 18. *Pſalm* 73. begin. that the Saints are happy in all their miſeries, and the wicked miſerable in all their happineſſe.

5. To keep to the word of faith in all our converſation, *Eſay* 8. 20. *Gal.* 6. 16. *Pſalm* 119. 92, 93. *Pſalm* 17. 4.

6. To believe that all the providences of God are ſubſervient to his promiſes, even when they ſeem to be againſt them, *Heb.* 11. 13.

7. To believe ſo the fulfilling of Gods promiſes, that we make not haſte, but wait Gods time for the fulfilling of them, *Eſay* 28. 6. Since God will

1. Certainly perform what ever he hath promiſed.
2. He will fulfill in his own ſeaſon, *Luke* 1. 20.
3. His ſeaſon is the fitteſt: Therefore it is moſt reaſonable we ſhould wait Gods time, and not make haſte.

We ſhould live by faith much in troubleſome times, *Hab.* 2. 5. Faith is the life of Chriſtianity, and a good life is the life of faith. Dr *Taylors* Great Exemplar, *part.* 2. *Sect.* 10.

Firſt, By faith of the righteouſneſſe of Chriſt, *Micah* 5. 5. *This man*, that is, the *Meſſiah*, *ſhall be the peace*, the procurer of peace, when the *Aſſyrian* ſhall come into our Land, he was then the known enemy of the Church, all the enemies of the Church.

1. We ought to eſteem it much, *Eſay* 25. 4. See 6, and 8th verſes.
2. Should repoſe our ſelves in it, *Heb.* 6. 18. This impſies
   1. A flying to Chriſt for refuge.
   2. The ſouls laying hold on his righteouſneſſe, expreſt in *Pſalm* 2.
   3. Pleading the righteouſneſſe of Chriſt to the Father.

Secondly, By faith in the providence of God, which conſiſts in three particulars:

1. We ought to believe that God will take care of his people in the worſt times, *Eſay* 49. 14, 15.
2. That he will afflict his people in meaſure, *Jer.* 30. 10, 11. *Eſay* 27. 7, 8.
3. Will yet find out a way for their deliverance, *Eſay* 54. 11.

Chriſtians muſt alſo die in the faith, *Heb.* 11. 13. See Mr *Calamies* Sermon on that Text.

Reaſons: Firſt, Faith is not ſound unleſſe it perſevere to the end, we cannot elſe receive the end of our faith, *viz.* the ſalvation of our ſouls.

Secondly, Becauſe the hour of death is a ſpecial ſeaſon wherein faith comes to be exerciſed; Faith is often expreſt by the term of committing, 2 *Tim.* 1. 12. 1 *Pet.* 4. 19. Commit thy ſoul then to God, *Luke* 23. 46. *Acts* 7. 56. This is the time to put the promiſes in ſuit, *Pſalm* 16. 9.

Thirdly,

Thirdly, There are many promises to be performed after our decease, it is an honour to God to professe our confidence in them:

1. Publick promises concerning the Church, the prosperity of it, the calling of the *Jews*, the second coming of Christ, the fall of Antichrist.

2. Private, promises concerning our families and relations, 2 *Sam.* 7. 19. because then Satan will be most busie.

To die in the faith is,

1. To resigne up the soul with comfort to God, *Job* 7. 8. *Luke* 12. 19.

2. To dismisse thy body to the grave in hope, *Job* 19. 25. *Psalm* 16. 9.

3. To meditate on the happinesse on which thou art entring, *Acts* 7. 55. We are going to better company, better imployment, and a better place.

4. Commend our faith to others, *Josh.* 23. 14. *Not one thing hath failed of all the good things which the Lord your God spake concerning you*, he repeats it again in the same verse.

Two things make faith strong, Knowledge and Affiance, when these are strong faith is strong, though there be not assurance.

By the woman of *Canaan*, Mat. 15. 25. and the Centurion, *Mat.* 8. 10. it appears that four things shew what a strong faith is:

1. The more it rests on a naked word, the lesse it hath of sense, *Rom.* 4. 20, 21. *Heb.* 11. 13.

2. When it bears up the soul against great opposition, *Rom.* 4. 21. The woman of *Canaan* would take no denial, still she cries, *Lord help me: Though he kill me (saith Job) I will trust in him.*

3. When it finds out arguments to support the soul. *The Son of David* (saith the woman of *Canaan*) *is sent to Gentiles as well as Jews, and the dogs eat of the crums that fall from the masters table.*

4. When it draws out the heart to earnest and incessant prayers, and perseveres therein, *Psalm* 88. 13. *Gen.* 49. 24. It is a common mistake, that where there is no joy of the holy Ghost, no assurance, there can be no strong faith. God usually proportions mens afflictions according to the greatnesse of their faith: afflictions are therefore called the trial of faith, 1 *Peter* 1. 7. See *Esay* 27. 8. *Jer.* 30. 11. Spiritual desertion is the greatest affliction that can befall a godly man, it befell Christ when he cried out, *My God, my God, why hast thou forsaken me?* therefore they have the greatest strength that are most exercised with afflictions. 2. This is the way the Lord takes with his people many times, to try them after assurance, by hiding his face from them. Mens graces are ripened not only by communion but by desertion. Therefore there may be strong faith and more grace where there is no assurance.

Motives to perswade us to get Faith:

First, This grace brings God most glory: It doth that to God in a way of duty, which God doth to the creature in a way of grace. God justifies, sanctifies, glorifies.

Faith first justifies God, *Esay* 18. 13. *Luke* 7. 29. against the accusations of the world, and fond surmises of our own hearts, *Heb.* 10. 29.

2. It sanctifies him.

3. It glorifies God, *Rom.* 4. 20.

Secondly, It doth us most good:

1. Our life stands upon it, *Gal.* 2. 20.

2. Brings peace, *Rom.* 5. 1.

3. Glory, 1 *Peter* 1. 9. The Devil most oppoſeth it, 1 *Thess.* 3. 5.

It is a principal grace, *Gal.* 6. 5. it derives vertue from Christ, *John* 15. 4. without it, it is impossible to please God, *Heb.* 11. 5 *John* 16. 9. Salvation is cast and determined by it, *Mar.* 16. ult.

Helps to Faith:

Consider thy condition, while an unbeliever thou liest under the guilt of all thy sinnes, and the wrath of God, what ever thou dost is displeasing to him, *Matth.* 9. 12.

Secondly, Labour to lay hold on the promise of God, *John* 3. 16. Be convinc'd

1. Of the truth.

The general means are the word & prayer, we must ask for it in prayer, & wait for it in the answer of the Word.

2. Of

2. Of the goodneſs of it.

Thirdly, Seek earneſtly to God to work this grace in thee. Pray for a diſcovery of Chriſt, *John* 6.40. and labour after an high eſteem of him, 1 *Pet.* 2.7.

Fourthly, Strive to act faith, to make a full compleate choice of Chriſt, and perfectly reſign thy ſoul to him.

Chap. V.

Of the Communion and Fellowſhip Believers have with Chriſt, and their Benefits by him, and ſpecially of Adoption.

I will come to you and manifeſt my ſelf to you. Chriſt imparts his graces and communicates his counſels to them Unregenerate men have many communications from Chriſt, no communion, that is founded in union.

THis is the higheſt intimacy between Chriſt and his people, A Fellowſhip, 1 *John* 1.3. A Friendſhip, *John* 15.15. The Church is called, the Lambs Bride, Husband and Wife make but one fleſh, Chriſt and a believer make one Spirit, 1 *Cor.* 6.17.

Communion with God through Chriſt by the Spirit is the great duty and priviledge of the Goſpel, 2 *Cor.* 16.13. 1 *John* 1.3. It is begun by faith, carried on by fear and love, perfected in Heaven. Conſider

Firſt, The honour of this Communion: Chriſt hath our nature, our ſins, our wrath and ſhame; thou haſt his Titles, Nature, Spirit, Priviledges. He is one with God, thou art one with him. He is Gods fellow, *Zech.* 13.7. thou his fellow, *Pſalm* 45.7. God is Chriſts God and our God, his Father and our Father.

Secondly, The comfort of it, *John* 15.12. This joy differs from the joyes in Heaven, not in kind but in meaſure, *Pſalm* 16. *ult.* 2 *Cor.* 1.5. *Hoſea* 2.11, 12.

Our fellowſhip with Chriſt conſiſts

1. In our confederation or entring into Covenant with him, therefore it is ſet forth by the conjugal Covenant, *Hoſea* 3.3.

2. In our union and implantation into Chriſt, *Epheſians* 3.17.

3. In the fruition of Chriſt, his righteouſneſſe, grace, Spirit, 2 *Corinthians* 5.21.

4. Familiarity with him, *Job* 22.21. *Romans* 8.15, 23. & 9.4. *Galatians* 4.5. & *Epheſians* 1.5. It ſignifies the putting one for a Son.

Thirdly, Motives to this Communion.

1. We were made for fellowſhip with God. All things were made to glorifie God, Men and Angels to enjoy him, *Eccleſ.* 7. *ult.*

2. God much deſires our Communion with him, *Luke* 2.14, he hath been at great coſt for this, *Epheſians* 2.13. *Hebrews* 10.19. it is the great end of the Word, 1 *John* 1.3. Gods providences aim at this.

3. Conſider the greatneſſe of the priviledge, 1. Pleaſure, *Pſalm* 16.11. 2. Profit, *Matthew* 6.33. 3. Honour, *John* 1.12. *James* 2.23.

Fourthly, The Priviledges you enjoy by this Communion:

1. Liberty of acceſſe to God, *Rom.* 8.15. *Heb.* 4.6. they come to him ſitting on a throne of grace, *Hebrews* 4.16.

2. An intereſt in Gods particular providence, and a ſanctified uſe of the creatures, 1 *Cor.* 3.21.

3. The influences of grace, 1 *Cor.* 1.30. *John* 14.6.

Evidences of this Communion:

1. Holineſſe, 1 *John* 1.6, 7. & 4.13. *John* 14.17. *Rom.* 8.9.

2. Heaven-

2. Heavenlineſſe, *Phil.* 3. 20. *Col.* 3. 1.
3. Delight in God, *Deut.* 4. 7. *Pſalm* 84. 12.
4. Reverence toward God and humility toward men.
5. A conſtant dependance on God for Direction, Comfort and Strength, *John* 15. 5.
6. Living to his Glory, and conſecrating all we have to him. Whole Chriſt is ours, and we are all his, *Cant.* 2. 14. He is ours by his own grant, and we his by our conſent.

Laſtly, Means to attain this.

1. Humble your ſelves that God hath been ſo long neglected, *Jeremiah* 31. 9. *Luke* 15. 8. be ſenſible of your alienation.
2. Make uſe of Chriſt, he died for this, *Epheſians* 2. 13. 1 *Peter* 3. 18.
3. Avoid ſinne, *Habakkuk* 1. 13. *Pſalm* 50. 18. Conformity makes way for Communion.
4. Be mindful of God in your ordinary converſe, *Pſalm* 16. 8.
5. Be often with God, *Job* 22. 21. redeem ſome time for Communion with him.
6. Obſerve Gods coming and going, rejoyce in his preſence, *Pſalm* 30. 7. bewaile his abſence, *Pſalm* 30. 7.

The Benefits which Believers partake of through Chriſt, are either in this life or in the life to come.

In this life, 1. Relative, which make a change of our ſtate. 2. Moral, which concern the change of our perſons.

Firſt, Relative, which concern the change of our ſtate and condition.

1. Adoption.
2. Juſtification.

Secondly, Moral, which concern the change of our perſons, Regeneration, Sanctification.

Some ſay Adoption is the firſt of all the priviledges communicated to us; Others ſay Juſtification. The word is uſed but five times in the New Teſtament.

Of Adoption.

As ſoon as a ſoul is by faith united to Chriſt, he is made the child of God in the Sonſhip of Chriſt, 1 *John* 3. 1.

God is ſaid to have three ſorts of ſons:

1. By Nature or Generation, ſo Chriſt, he was his own Son, *Rom.* 8. 32.
2. By Original Creation, the Angels, and *Adam*, Luke 12. 30.
3. Voluntarily, made his Son, his adopted Child.

God takes ſuch for his own, *Eph.* 1. 5, 6.

1. Children, 1 *John* 3. 1.
2. Heirs, *Romans* 8. 17.

It is little mentioned in the Old Teſtament, in the New frequently, becauſe the *Romans* who had then the Empire of the world had ſubdued the Jews to them, and communicated their cuſtoms to them, it was an ordinary cuſtome among the *Romans*.

It is a gracious ſentence of God the Father on a believer, whereby for Chriſts ſake he cals believers his children, and really admits them into the ſtate and condition of children.

See Mr Harris of the Beatitudes, p. 45. and Par. on Rom. 8. p. 33. Some Sons by outward profeſſion, Gen. 6. 4. ſo the whole Nation of the Jews, Deut. 1. The Civilians thus define it, Eſt gratuita aſſumptio perſonæ non habentis jus in hæreditate ad participationem hæreditatis. Adoptio imitatur naturam. This adoption is gratuitous on the part of God the Father, *Epheſ.* 1. 5. meritorious by the purchaſe of Chriſt, *Titus* 2. 14.

He cals us ſons, *Gal.* 3. 26. & 4. 4, 5. and admits us into the ſtate and condition of ſons, *I will be their Father, and they ſhall be my Children.*

It is amongſt men a remedy found out for the ſolace of a father which hath no childe, by taking one to the right of an inheritance who by nature hath no claim to it.

Adoptio nuptiarum ſubſidium, fortunæ remedium, ſupplet ſterilitati, vel orbitati. Juriſc.

First, There is the election of him that would have him.

Secondly, The conſent of the adopted.

Thirdly, He called him Son in the Court; when the Lord makes believers his children he thus adopts them.

There is an Agreement and a difference between divine and humane adoption.

They agree in four things:

1. The party adopted is not the others child till he be adopted, *Exod.* 2, *Eſther* 2.5,6,7. ſo God takes thoſe that are not his children and makes them his children.

2. The child adopted is taken into the family of him or her that adopts him, and gives him his name, *Gen.*48.5. See *Rev.*2.17.

3. The adopted child is put into all the priviledges of a Son, he hath right to the inheritance; if Sons then Heirs.

4. It is an act of free mercy and not of merit, *Eſther* 2. ſo is divine adoption an act of free grace, 1 *John* 3. 1. *Gal.* 3.18,29.

There is a difference yet between divine and humane adoption:

1. Man puts not a new nature into the party adopted; God when he adopts he makes them new creatures, 2 *Peter* 1.4.

2. Man is moved to this many times by ſome perfection or apprehended excellency in the party; ſo *Mordecai* adopted *Heſter*, becauſe ſhe was his Kinſwoman and beautifull; *Pharaohs* Daughter becauſe ſhe ſaw *Moſes* a fair childe took him for hers; but it is not ſo with God, there is no good but what he works, *Ezek.*16.6. When we were fallen in *Adam*, we were all equally miſerable.

Profectio hæc eſt indulgentiæ non indigentiæ, Ber.

3. They adopted for their comfort, and becauſe they had no ſons on whom to beſtow their inheritance; but God infinitely delighted in his own natural Son, and he needed not us, he hath his Angels to glorifie him.

How this Adoption is wrought:

The way and means of divine adoption, That is,

It is done by applying of Chriſts Sonſhip to them. The applying of Chriſts righteouſneſs to us makes us righteous, and the applying of his Sonſhip to us makes us the ſons and daughters of God. Chriſt being the firſt-born is heir, and all Gods people co-heirs with him, *Rom.*8.16,17,18. By Union with Chriſt and for the merit of Chriſt.

1. *Per Chriſtum*, by faith in Chriſt. God is firſt Chriſts Father, and ours in him, *John* 20. 17. 2. *Propter Chriſtum*, for Chriſt, he hath purchaſed this at the hands of God, *John* 1. 12.

What Benefits have we by it?

All the whole work of our Redemption is ſometimes expreſt by it, *John* 1.11. The glory of heaven is laid down in this one word, *Rom.*8.15. *We groan that we might receive the adoption of Sons.*

The Benefits thereof are brought to two heads:

Ephes. 2. 18. There are three great fruits of our Adoption, 1. Dignity, 1 *John* 3. 2. *John* 20. 17. *Heb.* 2. 11. 2. Liberty, *Rom.* 8. 21.

1. We are really cut off from the family from which we ſprung, old *Adam*, ſin, hell, we are now no more in a ſinfull condition.

2. We are ingraffed into Gods family, and have all the priviledges of a natural ſon. By the Law of the *Romans* one might do nothing to his adopted child, but what he might do to his own begotten Son.

By this means,

1. They receive the Spirit of Sanctification, *Rom.*8.15. *Adam* was *ſanctus natus*, we *ſancti facti.*

3. Inheritance, *If ſons then heirs*, Gal. 4. 6. *Filiatio Adami erat infirma*, becauſe in his own keeping, our Sonſhip *ratione vinculi manus in æternum*, Joh. 8. 39.

2. They have the honour of ſons, *John* 8. 35.

3. They have the boldneſſe and acceſſe of ſonnes, may cry *Abba Father*; they may come to God with open face, as men freed from condemnation, *Epheſ.* 3. 12.

4. They

4. They have the inheritance of sons, *Rom.* 8. 17. they have a double right to heaven, *Titulo Redemptionis & Adoptionis.*

Four things will shew our Adoption:

1. Likenesse to the Spirit of Christ, thou wilt be holy as he is.
2. Thou wilt bear an awfull respect to God, the child honours the Father, and to Christ the natural Son.
3. There is the Spirit of prayer, the childe comes to the Father to supply his wants.
4. A love of the brethren, 1 *John* 3. 10.

Chap. VI.

Of Justification.

THis word is used in Scripture sometimes to celebrate with praise, *Luke* 7. When they heard this they justified God.

2. To commend ones self, being puffed up with the thoughts of our righteousnesse; so the Lawyer willing to justifie himself.

3. To be freed, as he that is dead is justified from sinne.

4. It is taken for the declaration of our justification, as some expound that, *Was not Abraham justified by works?*

Justification or to justifie in Scripture is not to infuse in a man righteousnesse, by which God will pronounce him righteous, but is taken for Gods absolving of him in the Court of free-grace, not laying his sinnes to his charge, and withall giving him the right to eternall life, because of the obedience of Christ made his.

It is a judical act, *Psalm* 143. 2. 2. It is opposed to condemnation, a Law term, *Prov.* 17. 15. *Rom.* 8. 33, 34. taken from the Courts of Judicature, when the party accused and impleaded by such adversaries is acquitted.

Believers are freed from the condemning power of sinne, *John* 3. 18. & 5. 24. *Rom.* 8. 1.

1. From the condemnation of their own consciences, 1 *John* 3. 20. *Heb.* 10. 2. 1 *John* 5. 10. *Rom.* 8, 16.

2. From condemnation, as it is Gods sentence, *Rom* 5. 1. & 8. 33.

Reasons:

1. Christ hath taken away sinne, the cause of condemnation, *Rom.* 8. 3. by satisfying the justice of God. He hath fullfil'd the precepts and penaltie of the Law.

2. He hath made us the righteousnesse of God, 2 *Cor.* 5. 21.

It was so fully beaten out at the beginning of reformation, as there was scarce any thing added to it.

Justificare, Ciceroni, Terentio, Cæsari, *aliisque prioribus posterioribusque Lingua Latina Authoribus*, vox prorsus ignota, *Theologis tamen quibusque frequenter usurpata & Latina satis.* Bradsh. *Dissertat. De Justific. Doctrina. Certum est tam in Veteri quam in Novo Testamento verbum justificandi & nomen justificationis (intelligo autem æquivalentia in linguis originalibus) Hebraicum* Hiſtdik *& Græcum δικαιόω cum nominibus derivatis) communiter accipi significatione forensi,* pro justum habere, censere, pronunciare, *maximè ubi agitur de eo qui accusatur tanquam injustus* Prov. 17. 15. *Ubi evidens est, verbum justificandi, per oppositum verbum intelligi debere, quod cum non possit de reali infusione iniquitatis & injustitiæ intelligi, quasi ejus aliquis habitus in corde justi generaretur à judice iniquo: sic neque intelligi potest, ab eodem aliter justificari impium, quàm justum pronunciando non efficiendo. Non potest aliter hoc verbum intelligi, quam per justum agnoscere aut declarare* Matth. 11. 19. Luc. 7. 35. & 30. v. *Communiter hæc vox opponitur accusationi & condemnationi* Isa. 50. 8. Rom. 8. 33, 34. Rivet. *Cathol. Orthodox Tract.* 41. *Quæst.* 1. *Vide* Pemb. *de Justificat.* lib. 1. Sect. 4, 5, 7, 8, 9. *Est vocabulum forense, à foro soli ad forum poli, sive à judiciis humanis ad judicium Dei translatum: qui non imputans peccata, sed peccatorem à reatu ex gratia absolvens, eum justificare dicitur;* Rom. 3. 4, 5. Alting Exeg. August. *Confess. Artic.* 4.

Camer. collat. cum Tilen.

There is a great difference between Vocation and Juſtification, Vocation precedes, Juſtification follows. Juſtification *præſupponit aliquid*, viz. Faith and Repentance; Effectual Calling *ponit hæc, non autem præſupponit.*

The Doctrine of Predeſtination is handled in the ninth Chapter of the *Romans*, and the firſt of the *Epheſians*; of Juſtification in the third and fourth Chapter of the *Romans*; of the firſt ſinne of *Adam* in the third of *Geneſis*, and fifth of the *Romans*; of the Lords Supper in 1 *Cor.* 11. of the Office of Miniſters, 1 *Tim.* 3. of Excommunication, 1 *Cor.* 5. of Aſſurance, 1 *ep. John.*

The Papiſts confound Juſtification and Sanctification, they ſay, to juſtifie ſignifies to make righteous by infuſion of grace. Remiſſion of ſinnes (ſaith *Bellarmine*) is *extinctio peccati in ſubjecto*, The extinguiſhing of ſin in the Subject.

Some ſay Juſtification hath a twofold notion: Sometimes to juſtifie us, to make us juſt, thus God did make *Adam* juſt, and juſtified him by making him a perfect, holy, good creature; this is called the Juſtification of infuſion. But properly it is a Law term, and to juſtifie is to declare one juſt and righteous. Thus we are ſaid to juſtifie God, that thou maiſt be juſtified when thou judgeſt, we do not make but pronounce him juſt.

Juſtification and Sanctification go together, 1 *Cor.* 6. 11. *Titus* 3. 5. We were left by *Adam* under the guilt of ſinne, and tyranny of corruption, and therefore are not only freed from the guilt of ſinne by the merit of Chriſt, but from the pollution of ſinne by the Spirit of Chriſt, elſe Chriſt ſhould not reſtore what *Adam* loſt, *Acts* 5. 21. nor fully anſwer the types of the Law, there was ablution as well as oblation, and in the Temple not only an Altar but Laver, *Exodus* 30. 18, 19.

Juſtification is a judicial Act of God the Father upon a believing ſinner, whereby his ſins being imputed to Chriſt, and Chriſts righteouſneſſe to him, he is acquitted from ſin and death, and accepted righteous to eternal life.

Juſtificatio & Sanctificatio peccatorum ſunt duo beneficia, à ſe invicem valde diverſa & diſtincta, ſed minimè ſeparata. In Papatu non diſtinguuntur, à multis Proteſtantibus ſeparantur. Nos non quærimus Juſtificationem in Sanctificatione noſtra, nec quærimus Juſtificationem noſtram ſine Sanctificatione, 1 Joh. 5. 6. Strelo *in Act. Apoſt.* cap. 13. 38, 39. Conc. 157. *Amiſſo articulo Juſtificationis amiſſa eſt ſimul tota Doctrina Chriſtiana.* Lutherus. *Stante articulo gratuitæ Juſtificationis, ſtabit Eccleſia.* Id. *Præcipuum eſt ſuſtinendæ religionis cardo.* Calv. *Inſtit.* lib. 3. cap. 1. Sect. 6. *Inter orthodoxa Religionis Chriſtianæ capita, nullum (poſt illuſtrem illam, de Deo & Chriſto ejusque Spiritu doctrinam) magis neceſſarium, quam de hominis coram Deo Juſtificatione dogma.* Gomar. *Diſput. elenctica de Juſtificationis materiâ & formâ. Eſt revera dogma illum, de Juſtificatione, è primariis maximeque cognitu neceſſariis religionis Chriſtianæ capitibus; quòdque diſtinctim intelligi multum conducat, cum ad pietatem, conſolationémque itidem ſeriam ſolidámque promovendam, tum & ad controverſias aliàs haud incelebres (de quibus plurimum diſceptatur) explicandas ac dirimendas.* Cl. Goraker. Gomar. *Diſputat. Elenct. De Juſtif. Elench. Pleraque ſunt vocabula apud Theologos & in Scriptura è medio petita, quæ non modò divinitus in Eccleſia Conſecrantur, ſed etiam novo ſignificatu uſurpantur, relicta ſæculo & ſæcularibus ſuâ acceptione, ut patet ex vocum juſtificationis, gratiæ, Charitatis, Eccleſiæ, Baptiſmi, Cœnæ nominibus.* Creguti Bivrim *De fide, Doctrina de* juſtificatione *ſemper in Eccleſia Catholica habita fuit momentoſa & veluti anima totius Religionis Chriſtianæ.* Id. ibid. *De Juſtificatione. Cum Pontificij omnes penè articulos Chriſtianæ Doctrinæ corrumpant, & ſordiſſimis erroribus Commaculent: tùm verò in primis hunc ſummum Articulum, in quo conſiſtit ſalus noſtra, & qui eſt caput noſtræ religionis, adeò ſceleratè & tanta audacia depravant, ut auxiis conſcientiis omnem conſolationem eripiant, & viam ad æternam ſalutem omnibus intercludant.* Tilemani Heſhuſij *errores Pontific. De Juſtificat. Hominis Coram Deo*, lib. 1. cap. 6. *Vide plura ibid.*

In which deſcription there are four things:

1. The Author, who it is that juſtifieth, God the Father *Rom.* 3. 29, 30. & 8. 33. it is God that juſtifieth, and it is done by God as a Judg of the quick and dead. See *Eſay* 43. 25. *Mat.* 6. 12. He is the wronged party, *Pſal.* 51. 4. 2. He is the Supream Judg, *Gen.* 18. 25.

2. The object of it, who it is that is juſtified, a believing ſinner, *Rom.* 3. 16, 17. *John* 8. 21.

3. The matter of it, the righteouſneſſe of Chriſt imputed to him, the righteouſneſſe of *Immanuel*, of God made man, 1 *Cor.* 1, 30. He is the Lord our righteouſneſſe.

4. The form, it is a ſentence pronouncing or declaring us free from ſinne and death, and accepted of God.

It is an Act of God, not an immanent but tranſient Act, an Act of free Grace.

1. In

1. In that God would accept of a ſurety.
2. In pardoning men and not Angels, us and not others.
3. We deſerved nothing from God.
4. In reſpect of the fountain of it, Gods love.

There is an imputation which ariſeth from inherent guilt; ſo our ſins were not imputed to Chriſt, 2 *Cor.* 5. 21.

2. Which is founded in a natural Union; ſo *Adams* ſinne is imputed to us: but neither the filth nor guilt of *Adams* ſinne were conveyed to Chriſt, he came of *Adam* in a ſingular diſpenſation by virtue of that promiſe, *The ſeed of the woman ſhall break the Serpents head.*

3. By way of voluntary ſuſception, Chriſt ſubmitted to our puniſhment, he was made ſinne by Covenant, by treating with his Father.

The debt of a believing ſinner is reckoned to Chriſt, and the obedience of Jeſus Chriſt is really reckoned to a believing ſinner. The reſult of which exchange is the acquitting of a ſinner from ſinne and death. All the puniſhments due to us for our ſins are reckoned to Chriſt by virtue of thoſe tranſactions between God and him. Chriſt became our Surety, God layed on him the iniquity of us all, 2 *Cor.* 5. He became ſin for us, and his righteouſneſſe is imputed to us; that phraſe is repeated eleven times of Gods imputing Chriſts righteouſneſſe to us.

Though God puniſheth believers for their ſin, yet there is no believer that hath the puniſhment of ſinne, the puniſhment of ſinne beginneth in the wrath of God, and endeth in eternal damnation. Maſter *Hooker* on *Titus* 2. 14.

Faith is ſaid to be imputed for righteouſneſſe, but not as a grace or quality in us, for that faith is but one grace, but the Law requires an univerſal righteouſneſſe, even an entire conformity to the Law of God, by faith in Chriſts blood we obtain Juſtification.

2. To juſtifie is to abſolve or pronounce righteous, we cannot be ſo from our own righteouſneſſe which is imperfect, the Scripture cals Chriſt our righteouſneſſe 1 *Cor.* 1. 30. *Rom.* 5. 18. *Adams* ſinne was made ours by imputation, we being in his loins, ſo Chriſts righteouſneſſe is made ours, we being in him the ſecond *Adam.*

* *Piſcator* and Mr *Wotton* make Juſtification to be nothing but the Remiſſion of ſinnes, and imputation of Righteouſneſs and the Remiſſion of ſinnes the ſame thing; a man being therefore accounted righteous, becauſe his ſinnes are not imputed to him, and they deny that the Scripture ever ſaith Chriſts righteouſneſſe is imputed to us.

Mr *Burgeſs* of Juſtificat. *pag.* 216. Some urge *Rom.* 4. 7. & *Rom.* 8. 33, 34. *Act.* 13. 38, 39. to prove Remiſſion of ſins to be Juſtification.

Mr *Baxter* in his Aphoriſ. *p.* 186. confeſſeth that the difference between Juſtification and Remiſſion of ſinnes is very ſmall.

Mr *Gataker* in Mr *Wottons* Defence, *pag.* 58. and alſo in his Animadverſions upon the Diſputes between *Piſcator* and *Lucius*, and in his Anſwer to *Gomarus*, ſeems to diſtinguiſh between Juſtification largely taken, and Remiſſion of ſinnes.

See Mr *Burgeſſes* 2d part of Juſtif. *Serm.* 27, & 28.

Juſtificatio & Remiſſio planè non ſunt idem, qua enim ſubjecto differunt & inter ſe differunt, at ſubjecto iſta haud raro differunt, poteſt enim juſtificari, cui nihil remiſſum ſit, cum falsò delatus fuerit; poteſt remitti peccatum, ubi nulla juſtificatio fuerit, cum & peccatum in confeſſo ſit, nec intervenerit ſatisfactio. Nec ſatis fuerit obijcere, Deum nulli remittere quem non juſtificet, nullum juſtificare cui non remiſerit, de quo tamen queri poteſt; vide Pſal. 78. 36, 38. *neque enim ſequitur, iſta eadem planè, quia ſimul ſunt.* Gatak. *Animadv. in* Piſcat. *& Lucij Scripta part.* 1. *Sect.* 3. *Iſta duo revera, eadem prorſus non ſunt: nec tamen, qui idem eſſe utrumque cenſet, aut unum ex altero conſequi neceſſariò, is, aut veram Chriſti juſtitia imputationem, qualem ſacra litera docet, aut ſalutem independentem è medio tollit.* Gatak. *Elench.* Gom. *Diſp. Elentic. de Juſtif.*

The righteouſneſſe by which we are juſtified and ſtand righteous before God, is not our own righteouſneſſe, but the righteouſneſſe of Chriſt, *Phil.* 3. 8, 9. 2 *Cor.* 5. 21. not the righteouſneſs of Chriſt as God the ſecond Perſon in Trinity, but as Mediator, God-man. In which there are two things:

1. The perfect holineſſe of his humane nature, *Heb.* 7. 26.

Oſiander ſaid, men were juſtified by the eſſentiall righteouſneſſe of Chriſt as God, which opinion is largely confuted by *Calvin* in his Inſtitutions.

2. The perfect righteousnesse which he performed in doing and suffering according to the Law, this is imputed to us.

Christs active obedience, his good works and holy life could never have been meritorious for us, nor brought us to Heaven, if he had not died for us, therefore our Justification and obtaining of Heaven is ascribed to his bloud, as if that alone had done both, *Rom.* 5. 9. *Heb.* 10. 19. *Revel.* 5. 6,9,11. his intercession and prayers had not been meritorious for us, if he had not died for us.

* The parts of Justification:

First, Imputation of Christs righteousnesse, that is, God accounting his righteousnesse ours, as if we had in our own persons performed it, *Rom.* 4. 6, 9, 23. as there is a true and real union between us and Christ; so there is a real imputation of Christs righteousnesse to us, *Cant.* 6. 10. *Revel.* 12. 1. a soul triumphs more in the righteousnesse of Christ imputed, then if he could have stood in the righteousnesse in which he was created. The imputation of Christs righteousnesse was first rejected by the Jesuites. *Carl. Consens. Eccles. Cathol. contra Trid. de gratia cap.* 5. See that full place 1 *Cor.* 5. 21. & *Phil.* 3. 9.

See Mr *Chauncy* of Justification *Serm.* 20. & 21.

Imputandi *verbum aut* reputandi *veteri Scripturarum Interpreti respondet Graco* λογίζεσθαι *vel* ἐλλογεῖν, *quibus utitur* Paulus, *exempla sunt* Rom. 4. 4. *&c.* 8. 13. 2 Tim. 4. 16. *ad* Philem. v. 18. *Usurpatur autem negativè & affirmativè. Primo modo, cùm dicitur* non imputare peccatum, *nempe ad pœnam, quia est remissum. Altero,* Imputari justitiam, *sine operibus, id est, justum aliquem haberi apud Deum, & ut justum tractari, qui in se consideratus justus non est, sed acceptatione Dei gratuita, quæ tamen non sit sine fundamento.* Rivet. Grot. *Discuss. Dalyss. Sect.* 3. Albertus Pighius *ex Institutionis* Calvini *lectione (quam tamen refellendi studio evolvebat) adductus est ad ejus doctrinam de justitia credentibus in Christum imputata, secundum Apostolum* Rom 3. 24. *& 4. 5. probandam tuendamque.* Rainold. *de Rom. Eccles. Idolat. Christiano Lectori. Vide Epist.* Carl. *Consens. Eccles. Cathol. contra Trid. de Gratia* c. 3.

Secondly, From thence there follows a forgivenesse of sins, 2 *Cor.* 5. 19. *Psalm* 32. This is called hiding ones sins, Blotting them out, Burying them in the Sea, *Daniel* 9. 24.

Justification (say they) is one act respecting two terms, the term from which, and so it is called Remission of sins, and the term to which, and so it is called the imputation of righteousnes.

Some say, not imputing of sinne and imputing righteousnesse are not two parts, but one single act, there is the term from which and to which. There are two sorts of contraries, such which have both a real being, as white and black in colours. 2. Privatively, as light and darknesse; darknesse hath no being but the absence of light, so sinne and righteousnesse are two contraries, but sinne hath no being, for then God should be the authour of it; introduction of light is the expulsion of darknesse, not imputing sinne, and imputing righteousnesse is one thing, else the Apostles Argument (say they) would not hold *Rom.* 4. 6. where he alledgeth *Psalm* 32. He brings that place which speaks of not imputing sinne to prove that we are justified by Christs righteousnesse imputed.

By the same act of Justification a sinner is absolved from the guilt, and pronounced righteous, as by the same act of cloathing a man there is the putting on of the garment and the covering.

Bishop *Usher* urgeth *Rom.* 4. 6. for this purpose. See his Sermon on *Rom.* 5. 1. and *Testardus* his *Synopsis Doctrinæ de Natura & Gratia*, 195.

* *Disput. Elenct. de Justif. materia & forma.*

This they esteem their *Argumentum palmarium*, saith *Gomarus* *. Thus they argue, *Paul* here proves by the testimony of *David*, that Justification is an imputation of righteousnesse, either by his words, or by words that are equipollent: not by his own words, therefore he proves it *per verborum equipollentiam*, and consequently those speeches, to impute righteousnesse, and forgive sins are equipollent, but a thing may be proved also, saith *Gomarus*, by force of consequence, and Mr *Gataker* saith the Argument is weak.

Christ dying is the deserving and satisfactory cause to Gods justice, whereby we obtain Justification and Remission of sins.

Some Hereticks hold, God was never angry with man, only men were made enemies by their own sins, and do therefore conclude that satisfaction by Christs bloud, as by way of a price, is a falshood, and all that Christ did by dying and suffering,

was

was only as an example to teach us in what way we are to obtain remission of sins, and therefore according to them Justification is a pardoning of sin without Christ as a Mediator.

Arguments to the contrary:

1. Christ is called a Redeemer, *Rom.* 3. 14. 1 *Cor.* 1. 30. and *Job, I know that my Redeemer liveth.* He is a Redeemer, and we obtain our Justification by this Redemption, therefore he is the meritorious and deserving cause of it, *He hath redeemed us by his blood, and we are bought with a price.*

2. He is a Mediatour 1 *Tim.* 2. and he is the Mediatour of the New Testament. These things are implied in that

1. That God and men were equally disagreeing, God was alienated from men, and men from God.

2. Christ came that he might pacifie God angry with us, and convert our hearts who were rebels against him.

3. The means by which this was done, the death of this Mediator, as appeareth *Heb.* 9. 15, 16.

3. From those places where Christ is called a Propitiation, 1 *John* 2. 1. in allusion to the Mercy-seat, *Exod.* 25. 17. & *Numb.* 7. 89.

Two things are implyed here:

1. That God was exceeding angry with us for our sins.

2. That Christ did pacifie him by his bloud.

The Mercy-seat was called also the Oracle, because God answered by it; and the covering, because it covered the Ark, in which were laid up the Tables. Christ is compared to this both in regard of his Prophetical Office, because God doth by him declare his will, as also in regard of his Priestly Office, because by this God is pleased.

4. From the places where Christ is said to be a Sacrifice, *Ephes. He gave himself an Offering and a Sacrifice*; and in the *Hebrews, Christ was once offered*; whence note,

1. That Christs death is a true Offering and Sacrifice.

2. It was done in the dayes of his flesh for the destruction of sinne.

5. All those places must needs prove Christ to be the meritorious cause where Christ is said to take away our sins, and the punishment from us, *Esay* 53. *He bore our iniquities,* 2 Cor. 5. 21.

When were we justified, seeing Justification is a change not of our quality but state?

We are justified in Gods Decree, *in esse cognito, & in esse volito*, before we believe, not actually.

Some say it was an eternal transaction before all time, only manifested to us by the Spirit.

We must distinguish between the Decree and execution of it, we may as well say we are glorified *ab aterno*, as that we are actually justified. *Vide Doctoris* Arrowsm. *Tact. Sac. l.* 3. *c.* 3. We must distinguish, 1. Between the secret purpose of Gods grace, and the sentence of his Law, a sinner may be an enemy by the sentence of the Law, though he be beloved in respect of election, *Rom.* 11. 28. We have no legal release from the wrath of God till we believe, *Rom.* 3. 24. 2. We must distinguish between the purpose of reconciliation, and actual reconciliation. 3. We may distinguish of a two-fold love of God, *Amor benevolentiæ, & complacentiæ*, God bears a good will to the elect in a natural condition, though he delight not in them, because he makes them lovely by his own grace. We are justified, 1. In Gods counsel from all eternity. 2. Virtually in our Head, when Christ rose again. 3. Actually, when God works faith. 4. Sensibly in assurance. 5. Publickly at last day.

There are four set periods of Justification:

First, In Gods purpose, which reacheth as far as the eternal transactions between God and Christ, such as were set down in the Lambs book.

Secondly, When Christ did in the name and stead of sinners perform that which was the matter of their justification, but in neither of these periods was the soul translated out of the state of nature into the state of grace.

Thirdly, Actually, at that moment when we come to own Christ as a Saviour by believing.

Fourthly, When the Spirit which translates the soul out of the state of nature into the state of grace makes it known to the soul.

Others

Others say there are five (as it were) periods or degrees of Justification:

1. When the Lord passeth a sentence of Absolution on men at their first Conversion, immediately upon their union with Christ, *Acts* 13.38,39.

2. He that is justified falls into daily transgressions, therefore there must be a daily imputation and application of the death of Christ, *John* 13.10.

A Leper could not make use of his house, though he had a right to it.

3. There is an high act of justification after great and eminent fals, though there be not an intercision, yet there is a sequestration, such cannot then plead their right. *Davids* sinne of adultery and murder made a great breach upon his justification, therefore he prayes God *Psalm* 51. *To purge him with hyssop*, to apply anew the bloud of Christ.

4. There follows a certification, a sentence passed in the soul concerning mans estate, 1 *John* 5.9. *Rom.* 8.33,34.

There is *Justificatio via & patriæ.*

5. Justification is never perfected till the day of judgement, *Acts* 3.19. then sentence is passed in open Court before men and Angels.

Of preparatory Works to Justification:

The 13th Article of the Church of *England* saith, Works done before the grace of Christ or Justification, because they are not done as God hath commanded them, we doubt not but they are sins. *Matth.* 7. *A corrupt tree brings forth corrupt fruit.* Heb. 11. *Without faith it is impossible to please God,* Tit. 2.9. *To the defiled all things are defiled.*

Si quis dixerit opera omnia quæ ante Justificationem fiunt, quacunq; ratione facta sunt, verè esse peccata, vel odium Dei mereri, Anathema sit. Concil. Trid. Decret. 15. *Can.* 7.

Whether these Works without faith merit *ex congruo?*

Aquinas *fundamenta jecit meriti, tam de congruo quam de condigno.*

Potest homo nondum reconciliatus per opera pœnitentiæ impetrare & mereri ex congruo gratiam justificationis. Bellarm. *l.* 5. *de grat. & lib. arbit. c.* 22.

The Papists say, One must dispose and fit himself by Alms and Repentance to partake of Christ, this they call *Meritum ex congruo*, and then (say they) one receives *primam gratiam.*

Scotus *autem quod attinet ad meritam de condigno, dissentit à* Thoma: *Sed Doctrinam meriti de congruo, vel ad insaniam usq; extulit. Episc.* Carl. *consens. Eccles. Cathol. contra Trid. de fid. just. c.* 8.

See 2 *Cor.* 3.5. *Rom.* 9.15,16. We confesse that God is not wont to infuse saving grace, but into hearts fitted and prepared, but he works these preparations by his own Spirit. See Bp *Dav. Determ.* of *Quæst.* 34.

Whether Works with faith deserve grace *ex condigno?*

* *Lib.* 4. *de Justif. c.*10.

We say not (as *Bellarmine* * chargeth us) that the Works of the regenerate are simply sins, but in a certain respect.

Bona renatorum opera habent omnia, quamvis non perfectè & in summo gradu, qua ad moralem actionis bonitatem essentialiter requiruntur.

The Papists say, after one is made a new-creature he can perform such Works as have an intrinsecal merit in them, and then by their good Works they can satisfie for their smaller offences.

Secondly, They have such a worth that God is tied (say some of them) by the debt of justice: Others say, by the debt of gratitude to bestow upon them everlasting glory. Some say, they deserve this *ex natura operis:* Others say, *Tincta sanguine Christi*, being died with the bloud of Christ. This is a damnable doctrine, throws us off from the Head to hold justification by works.

Sunt enim bona 1. Quoad objectum, *quia versantur circa rem licitam & lege divina præceptam.* 2. Quoad principium, *quia fiunt ex fide, & vero Dei amore.* 3. Quoad finem, *quia ad Dei gloriam referuntur.* Et 4. Quoad circumstantias, *quia debita circumstantia in iis faciendis observantur. Dicuntur tamen mala & peccati labe aspersa secundum quid, & quodam respectu, quia quædam ex his requisitis, non iis insunt eo perfectionis gradu quo secundum rigorem legis inesse debent.* Baron. *de possibilitate implendi legem. Sect.* 2. *Ne etiam laudabili hominum vitæ si remota misericordia discutiat eam Deus.* Aug. *Confes. l.* 9. *c.* 13. See *Moulins* Anatomie De la Messe, *l.* 5. *c.*7.

Our good Works as they flow from the grace of Gods Spirit in us, do not yet merit Heaven.

1. From the condition of the Worker, though we be never so much enabled, yet we

we are in such a state and condition that we are bound to do more than we do or can do.

1. By our natural subjection to God as we are his creatures.
2. By our redemption.
3. In regard of our filial relation.

Luke 17. 7. We cannot enter into Heaven unlesse we be made sons, *Come ye blessed of my Father*; and the more we have the Spirit enabling us to good, the more we are bound to be thankfull, rather than to glory in our selves; He that merits must do the work by his own strength, and it must be properly his own, 1 *Cor.* 15. 10. Again, we are sinners, the worker being a servant, sonne, sinner, cannot merit.

Secondly, From the condition of the worke; those workes that merit Heaven must be *in materia indebita*; our obedience is a due debt, our workes are defective, *Exod.* 20. 38. and proportionable to the reward, it must be *proprium operantis*, but *ille facit ut faciamus*. An equality and commensuration as a just price to the thing bought, but our works are not so, *Rom.* 8. 18. those sufferings were the most glorious of all; when *Paul* was whipt, imprisoned, ventured his life, he doth not account these things considerable in respect of Heaven. See *Rom.* 8. 18. *James* 3. 2. 1 *John* 1. 8. *Rom.* 7. 24. & 11. 35, 36. *Ephes.* 2. 8. and Dr *Sclater* on *Rom.* 2. *pag.* 118. to 185.

The cause of our reward is not the dignity of our persons, nor the condignity of our works, *Esay* 54. 6. Our works are only necessary, and antecedent dispositions. In a work properly meritorious, there is *Relatio meriti & remunerationis*, we giving to God, and he repaying to us.

The Papists say, The Protestants so cry up Justification by grace, that they cry down all good works, at least the reward of them; we say, there is a reward of mercy, *Psalm* 62. last end. *Bona opera non præcedunt justificandum, sed sequuntur justificatum.* Aug. *Bona opera sunt occultæ prædestinationis indicia, futuræ felicitatis præsagia.* Bernard. *de grat. & libero arbitrio.*

Extra statum justificationis nemo potest verè bona opera satis magnificè commendare. Luther.

Deus coronat dona sua non merita tua. August. in Psal. 102. *Merita mea misericordia Domini.* Bern. in Cant. *Ser.* 16. Mr *Hildersam* on Psal. 51. 6. Lect. 96.

More hath been given in this Land within these threescore years to the building and increase of Hospitals, of Colledges and other Schools of good learning, and to such like works as are truly charitable, than were in any one hundred years, during all the time and reign of Popery.

Dr *Willet* confutes the calumny of the *Romanists*, charging our Doctrine of justification by faith only, as a great adversary to good Works. For he proves that in the space of sixty years since the times of the Gospel 1000000lb hath been bestowed in the acts of piety and charity.

See Dr *Willet* fully to this purpose in the end of his *Synopsis Papismi.* 5. Edit. pag. 22. See Mr *Hilders.* on Psal. 54. 7. Lect. 130. and Mr *Pemble* of Justificat. Sect. 3. cap. 1.

Of all the Almshouses that were ever founded in Christendome, there is none I think can parallel that of *Thomas Sutton* Esquire. He endowed his Hospital with above three thousand pounds of yeerly rent. Sr *R. Bakers* Chronicle in King *James* his Reign. See *Stubbes* his motive to good Works.

We should be zealous of good works, *Titus* 2. 14.

1. As they are the fruits of justifying Faith.
2. As they are the ornaments of our profession, *Titus* 2. 10.
3. As they are the testimony of our thankfulnesse, *Rom.* 12. 1.
4. As they are the way wherein we are to expect peace and comfort, and to eternal life, *Rom.* 6. 22. *Gal.* 6. 16.
5. As they are an encouragement to others, 1 *Tim.* 4. 12.
6. To stop the mouths of adversaries, 1 *Peter* 3. 15.
7. God is delighted in them, and glorified by them, *Heb.* 13. 16. *Mat.* 5. 16.

We say God as a holy God delights in good works, and as a just God will reward or punish men according to their works, that they are the way to Heaven, that Christi-

Christians should be plentifull in all good works, *John* 15. 8. *Titus* 3. 8. 1 *Tim.* 5. 10. 1 *Cor.* 15. *ult.* *Ephes.* 1. 11.

There are four sorts of good works,

1. *Opera cultus*, works of worship, 1. Internal love of God, fear of him, faith in him. 2. External, many Ordinances to maintain communion with God, reading the Word, *Daniel* 9. 2. Hearing, *James* 1 19. Meditation, frequent thoughts of God and his Word, *Psalm* 1. 2. *Daniel* 6. 11. Keeping of the Sabbath, a religious use of the Seals.

2. *Opera vocationis*, the works of our calling, we should be diligent in them, *Titus* 3. 14. *Luke* 3. 10, 11, 12.

3. *Opera justitiæ*, to give every one his due, to hurt none.

4. *Opera charitatis & misericordiæ*, to relieve the poor, *Matth.* 25. toward the end.

We should perform all these,

1. With respect to God, *Rom.* 14. 6. 2 *Chron.* 30. 1. *Ephes.* 6. 7.

2. In due season, *Psalm* 1. 3.

3. The more visible and publick good works are, the more they glorifie God, 1 *Chron* 16. 29. *Psalm* 87. 2. *Hag.* 1. 8.

4. The more we abound in them, *John* 15. 8. *John* 5. 26. *Col.* 2. 9.

Whether we be justified by inherent or imputed righteousnesse?

Si re ipsa injusti & solum putativè justi sumus, magis Diaboli quam Christi imaginem geremus. Rectius enim denominamur ab eo quod sumus, quàm ab eo quòd esse putamur. *Bellarm. de Justificat. lib. 2. cap. 3.* Si per justitiam imputatam, verè dici possumus justi & Filii Dei, ergo poterit etiam Christus, per injustitiam nostram sibi imputatam dici verè peccator, & quod horret animus cogitare, filius Diaboli. *Id. ibid. cap. 6.*

We do not deny (as the Papists falsly slander us) all inherent righteousnesse, 2 *Cor.* 5. 17. nor all justification before God by inherent righteousnesse, 1 *Kings* 8. 32. But this we teach, That this inherent righteousnesse is not that righteousnesse whereby any poor sinner in this life can be justified before Gods Tribunal, for which he is pronounced to be innocent, absolved from death and condemnation, and adjudged unto eternal life.

The Church of *Rome* holdeth not this foundation, *viz.* the Doctrine of Justification by Christ, 1 *Cor.* 3. 11.

1. They deny justification by the imputation of Christs righteousnesse, yea they scorn it, and call it a putative righteousnesse.

2. They hold justification by inherent righteousnesse, that is, by the works of the Law, *Gal.* 5. 4.

* Vide *Bellar.* de Justificat. l. 2. c. 2, 3. M^r *Goodw.* of Justificat. part. 2. cap. 4.

The Papists* place the formal cause of justification in the infusion of inherent righteousnesse. The opinion is built upon another opinion as rotten as it, *viz.* perfection of inherent righteousnesse; for if this be found to be imperfect (as it will be always in this life) the credit of the other opinion is lost, and that by consent of their own principles, who teach that in justification men are made compleatly righteous.

2 *Cor.* 5. 21. Our sinne was in Christ not inherently but by way of imputation, therefore his righteousnesse is so in us. See *Acts* 13. 38, 39. *Phil.* 3. 9. Yet some much dislike the imputing of our sins to Christ, and say, that whom God accounts a sinner, is really so: and urge that of *Austin*, *Christus suscipiendo pœnam sed non culpam, & culpam delevit & pœnam.*

Arminius asserit in hominis coram Deo Justificatione justitiam Christi non imputari in justitiam, verum ipsam fidem seu τὸ credere, per gratiosam Dei acceptationem, esse justitiam illam nostram qua coram Deo justificamur. *Twiss.* contra *Corvinum* cap. 14. Sect. 6.

The Papists acknowledge all to be by grace as well as we, but when we come to the particular explication there is a vast difference, they mean grace inherent in us, and we grace without us, that is, the love and favour of God.

Arguments against them:

First, That grace by which we are justified is called *the love of God*, Rom. 5. 8. not

not love active, whereby we love God, but love passive, that is, whereby we are *loved of him*, Rom. 9. 15. All our salvation is sanctified to the mercy of God, which is not something in us, but we are the objects of it. [illegible] only some acts of God to us which we are only the objects of. To be justified or saved by the grace of God, is no more than to be saved by the love, the mercy, or philanthropy of God; all which do evidently note that this is not any thing in us, but in God.

2. Grace cannot be explained to be a gracious habit or work, because it is opposed to these *Rom.* 11. 4. *Titus* 3. 5. *Ephes.* 2. 8. by grace is as much as [illegible] works, not of ourselves.

3. It appears by the condition we are described to have when justified, which is set down *Rom.* 4. a not imputing sin, a justifying the ungodly, the Apostle there instanceth in *Abraham*, who had so much inward grace in him, yet was considered in his justification as unholy, and he was justified in this, that God imputed not to him the imperfections he was guilty of.

There is a three fold righteousness. 1. A perfect righteousness, but not inherent; 2 [illegible] 2. inherent, but not perfect. 3. Perfect and inherent, but not [illegible]

The first is the righteousness by which we are justified. The second by which we are sanctified. The third by which we are glorified. Dr *Featleys* Speech before the Assembly of Divines.

For the imputation of Christs righteousness there is *Justitia Aliena*, that is imputed, non *justitia Medicinæ* as they say in Logick. *Medicina gratuita sanat*

The righteousness by which the just are justified before God is *Justitia Aliena*, though not only. Though [illegible] for in his sight shall no man living be justified, *Psal.* 143. 2.

To speak properly, the will or grace of God in the [illegible] of justification, the material is Christs righteousness, the formal is the imputing of this righteousness unto us, and the final is the praise and glory of God, [illegible] formal cause to be sought for in us.

Medicina gratuita sanat & justificat donatum habitum & tantum ex habitudi opera perfecta sine interruptione præstita, non verò quæ ex fide cum magna imperfectione fiunt: quum tamen sub Evangelio verum sit, si quis perfectè Deo obediat, eum ex operibus justificandum esse. Rad. Lud. Lucæ 10. 28. ut taceam ridiculum esse imperfectum justificare posse. *Davenant. Determ.* 41.

Some say, but falsly, the righteousness by which we are formally justified before God, is not the righteousness of Christ, but of faith, that being accepted in the righteousness of the Law. *Fides sine fiducia Christi.*

Whether inherent justice be actual or habitual?

Bishop *Davenant*, cap. 3. *De habitu justitiæ*, saith, a certain habit or inherent justice is infused into all that are justified, *John* 1. 16. *2 Cor.* 3. 18. *Gal.* 6. 15. *Col.* 3. 10. *2 Pet.* 1. 4.

Per inhærentem justitiam intelligimus supernaturale donum gratiæ sanctificantis, oppositum originali peccato, & in singulis animæ facultatum reparans & renovans illam Dei imaginem, quæ per peccatum originale deformata fuit. Davenant. Determ. 39. de habitual justitia. Vide *Bellarm.* l. 2. de justificat. c. 15. & 16.

All those that are justified do supernaturally work, *Ergo* it is evident that they are endued with supernatural grace and holiness. We are said to be righteous from this inherent justice, we are said to be just, and that by God himself, *Gen.* 6. 9. *Luke* 1. 6. & 2. 25. *1 Pet.* 4. 18.

Bellarmine, l. 5. *de Justificatione*, c. 7. *prop.* 3. saith, *Propter incertitudinem propriæ justitiæ, & periculum inanis gloriæ, tutissimum est fiduciam in sola Dei misericordia & benignitate reponere*: By which saying he overthrows all his former Dispute about inherent righteousness.

Quod perinde est, ac si diceret, Quanquam ego ad scribendum à Romano Pontifice compulsus, hanc contra solius fidei justificationem, & solius misericordiæ fiduciam scripserim, Profiteor tamen hanc Doctrinam, quam oppugnavi, tutissimam esse. Ex quia nulla sententia de fide tutissima esse potest, nisi quia est verissima, eandem profiteri cogor verissimam esse: ac proinde contrariam sententiam, quam de operum meritis ex congruo hominum nondum renatorum confirmare volui, esse falsissimam. Episc. *Carl.* Consens. Eccles. Cathol. contra *Trident.* de fide justif. c. 9.

See Mr *Burgeſſes* ſecond part of Juſtificat. Sermon 21. to Sermon 25. that none can be juſtified by the works of the Law.

B. *Carlton Conſenſ. Eccleſ. Cathol. contr. Trid. de fide Juſtificat. cap. 3.*

Whether we be juſtified by the paſſive obedience of Chriſt alone, or alſo by his active?

In this Controverſie many learned Divines of our own differ among themſelves, and it doth not ſeem to be of that importance that ſome others are about Juſtification.

Dr *Preſton* in his *Sacra Remedia*, p. 24, 28, 30, 36, 37, 38. *L' Empar.* in his *Theſ. Art.* 1. M. *Chancie* and many others are for both Chriſts active and paſſive obedience. *Etſi autem in negotio Juſtificationis magno periculo erratur, prout ea de re controverſia procedit inter nos & Pontificios, utrum ſcilicet gratiâ Dei Juſtificatio nobis contingat, an meritis noſtris: Attamen prout inter nos & Remonſtrantes controverſia agitatur, paſſivâne tantùm, an etiam activa Chriſti obedientia juſtificemur coram Deo, nullo prorſus eventur periculo. Attribuique enim Juſtificationis cauſa gratia & Chriſti meritis adſcribatur, non autem operibus noſtris.* Twiſſ. in Corv. *Defenſ. Arm. contra* Tilenum *Animadverſio. Scriptura Chriſti paſſioni Juſtificationem paſſim adſcribit; id quod in locis, in quibus ex profeſſo argumentum iſtud pertractat: nulla tamen fiducia, quæ in obedientia hujus tribuitur conſiſtat, ſed à mentione vel leviſſima* Rom. 3. 24, 25. & 4. 24, 25. & 5. 9, 10. Gal. 3. 13, 14. *Gataker. Animadv. in Piſcat. &* Lucii *Scripta Adverſaria*, pag. 2. Sect. 10. *Vide plura in ejus* Gom. *diſput. Elenct. de Juſtif. Elench.*

We are juſtified in part by Chriſts active obedience, for by it we obtain the imputation of that perfect righteouſneſſe which giveth us title to the Kingdome of Heaven. Seeing it was not poſſible for us to enter into life, till we had kept the Commandements of God, *Matth.* 19. 17. and we were not able to keep them our ſelves, it was neceſſary our Surety ſhould keep them for us, *Dan.* 9. 24. *Rom.* 10. 4. *Rom.* 3. 21.

Mr *Hilderſ.* on Pſal. 51. 7. Leſt. 119.

The Scripture ſeemeth to aſcribe our Redemption wholly to Chriſts bodily death, and the blood that he ſhed for us, *Epheſ.* 1. 7. *Revel.* 5. 9. but in theſe places the holy Ghoſt uſeth a Synecdoche, it putteth one part of Chriſts paſſion for the whole:

1. Becauſe the ſhedding of his blood was a ſenſible ſign and evidence that he died for us.

Id. ibid.

2. This declared him to be the true propitiatory Sacrifice that was figured by all the Sacrifices under the Law.

See Mr *Bradſhaw* of Juſtification.

Some urge this Argument, By Chriſts active Obedience imputed to them, the faithfull be made perfectly righteous, what need is there then of his paſſive righteouſneſſe? need there any more than to be made righteous?

Chriſt fulfilled the duty of the Law, and did undergo the penalty, that laſt was a ſatisfaction for the treſpaſſe, which was as it were the forfeiture, and the fulfilling the Law was the principal, *Pſalm* 40. 4. *Jer.* 31. 3. *Gal.* 4. 4.

Some to avoid Chriſts active Obedience, queſtion, Whether Chriſt as man was not bound to fulfill the Law for himſelf? All creatures are ſubject to Gods authority. Yet this detracts not from his active Obedience, partly from his own free condeſcenſion, and partly becauſe his whole Perſon God and man obeyed.

Some Divines ſay, That Juſtification is compleated and perfected at one inſtant, when we firſt believed. Others ſay, It is a continued action, and happily both may be reconciled. For take Juſtification as it connoteth a *ſtate* we are put into, ſo it's not iterated, but done once. But if we take Juſtification for the particular acts of it, remitting of ſinne, and imputing of Chriſts righteouſneſſe, then theſe are daily and continually performed. Mr *Burgeſſes* 2. part of juſtif. Serm. 14.

CHAP. VII.

Of the Parts and Termes of Justification, Remission of sins, and Imputation of Christs Righteousnesse.

JUstification is used so largely in the Scripture, as to comprehend under it Remission of sins; but if we will speak accurately, there is a difference between Remission of sin, and the justification of the sinner.

Peccati remissionem & justificationem a imputationem non assequitur eadem plane ratione, qua peccatum alienum de cœlo remittitur, aut justitia non imputatur, &c. Conclus. Gallic. Animadvers. in Thesaur. & Ide. Scripta nostri coram Deo Justificationis, part. 1. Sect. 2.

The justification of a sinner properly and strictly is the cleansing and purging of a sinner from the guilt of his sins by imputation of the righteousnesse of his Surety Jesus Christ, for which his sins are pardoned, and the sinner freed from the punishment of sin, and received into the favour of God.

Remission or forgivenesse of sins may be thus described. It is a Blessing of God upon his Church procured by the death and passion of Christ, whereby God esteems of sin as no sin, or as not committed. Or thus: It is an act of grace acquitting the sinner from the guilt and punishment of sin by vertue of Christs satisfaction. Not the physical entity of sin, but the moral being of it is taken away, the power in it to condemn the soul:

1. The guilt of sinne, the imputation of it, *Psalm* 32. 2. *Colos.* 2. 14. *Jer.* 31. 34.
2. The punishment of it, *Rom.* 8. 1. 1 *Thessal. ult.*

Every subject of Christs Kingdom hath his sins pardoned, *Esay* 33. *ult.* This is one of the priviledges of the Church in the Apostles Creed, *Acts* 2. 38, 39. and all his sins totally pardoned, *Exod.* 34. 6, 7. *Micah* 7. 18, 19. This is a great priviledge, *Psalm* 32. 1. *Exod.* 32. 32. It is no where to be had but in the Church, because it is purchased by Christs bloud, and is a fruit of Gods eternal love. Remission of sins is the principal part of Redemption, *Colos.* 1. 14. *Ephes.* 1. 7. one of the chief things in the Covenant, *Jer.* 31. *Heb.* 8. The holy Ghost seldom names it without some high expression, *Psalm* 51. *Ephes.* 1.

The foundation of our happinesse lies in the pardon of sinne, *Psalm* 32. 1.

First, If we consider the evil removed thereby, sinne is a great burden to tender and wounded consciences, *Psalm* 38. 4. & 40. 12. *Lam.* 3. 14.

2. It is filthy, and therefore odious unto God, *Tit.* 3. 3.
3. It is a debt and binds us over to judgement, *Mat.* 6. 12.

Secondly, If we consider the nature and manner of pardon of sin:

1. It is universal, *Psalm* 103. 3.
2. Full; Sinne pardoned is as if it had never been.
3. Many excellent priviledges accompany it:
   1. God is reconciled, at peace with us, *Rom.* 5.
   2. The heart is sanctified, 1 *Cor.* 1. 20. 1 *Cor.* 6. 11.
   3. The curse and sting of misery is removed, 1 *Cor.* 15. 50.
   4. A right to Heaven is bestowed.

This Remission is both free and full, *Esay* 43. 25. *Ezek.* 16. 6. *Esay* 59. 20. *Micah* 7. 18. *Heb.* 8. 12.

Manasseh, Solomon, Paul, Mary Magdalen were great sinners, yet pardoned.

God doth of his own free grace and mercy forgive us our sins, *Psal.* 51.1. *Rom.* 3.24. *Eph.* 1.7. *1 John* 2.12.

1. The word remitting or forgiving implies that sin is a debt or offence, as Christ cals it in his form of Prayer. God is said to forgive when he takes away the guilt, and frees us from condemnation, *Esay* 44.22.

1. The party forgiven is accepted with God as if he had never sinn'd.

2. Where God forgives one sinne truly, he forgives all sinnes, *Exod.* 34.6, 7. *Psalm* 103.3. *Micah* 7.18. not past, present and to come, for pardon presupposeth some thing past, *Jer.* 33.8. it's an act that follows our repentance, *Psalm* 32.5. *1 John* 1.9.

3. Where God forgives the sinne he forgives the punishment:

1. A man is freed from eternal punishment, *Rom.* 5.9.

2. From temporal, as part of the curse.

4. Many benefits follow forgivenesse:

1. God is reconciled to us, *Rom.* 5.1.

2. The heart is sanctified, pardoning and subduing of sinne go together, *Micah* 7.18. *1 John* 1.9.

3. Providence is blest, the curse is taken out of our blessings, *Psalm* 69.22. and the sting out of our afflictions, *1 Cor.* 15.56.

4. A right to Heaven is restored, *Rom.* 5.10.

* Learned Mr. Pell in his Preface to his English School-Book, saith, Remission (Aphesis) is the longest word in the Scripture, consisting of seven syllables, a syllable more than any word in the Bible. It is certainly the most comfortable word to those which can justly lay claim to it.

Secondly, The inward cause in God which moves him to it, is his grace, for God might have left all mankind under the power of their sins, as he hath done the Devils.

Thirdly, The outward meritorious cause is the blood of Christ. *Paul* in the Epistle to the *Hebrews* largely shews, that it was the blood of Christ typified by the Sacrifices that purgeth us from our sins, by Christs merits Gods grace is obtained.

Fourthly, The instrumental cause is faith, *Rom.* 3.25. & 5.1. not considered as a work, but as an act of the soul receiving and applying Christ to us, not going out to him, as love doth, for then it were a work.

Fifthly, The immediate effect of it is sanctification, and the healing of our nature, *Rom* 8.1. to be cleansed or washed from sin, implies both the taking away the guilt of it, and giving power against our corruptions.

For these six thousand years God hath been multiplying pardons, and yet free grace is not tired and grown weary.

Our sins are covered, *Psalm* 32.1. as a bath some sore, cast into the Sea, *Micah* 7.19. as *Pharaoh* and the *Egyptians*, blotted out as a debt in a book, *Esay* 44.22. *Psalm* 51.1.

Isa. 55.7. Rom. 5.16.

Object. We have forgivenesse of sins upon a price, therefore we are not freely forgiven.

Answ. Forgivenesse of sins and Christs Satisfaction may well consist, whatsoever it cost Christ it costs us nothing.

1. It was infinite grace that God should ever intend to pardon a wretched sinner, *Ephes.* 1.6.

2. That he should give his Son for this; and that this sinner should be pardoned, and not another.

Object. God will not forgive except we repent and beleeve, *Acts* 2.19. & 10.42.

Answ. God promiseth forgivenesse to such only as repent and believe, but they have forgiveneſse meerly from the grace of God, not from the worthinesse of their believing or repenting, *Hosea* 14.4.

2. These graces are freely given them, *To you it is given to believe, and God hath given repentance to the Gentiles.*

What course we should take to get sins pardoned:

First, Look to our interest in the Covenant of grace; the Covenant of works binds over those to punishment that break it. We should labour to get an interest in the Covenant of grace, and the Mediator of it.

Secondly,

Secondly, Confesse our sins.

Thirdly, We should solemnly act faith on the blood of Christ, *Rom.* 2. 25.

1. Look on Christ as the only means of attonement, *Esay* 45 22. looking is an act of the understanding, righteousnesse and salvation is to be had in him, and no other.

2. It must rest it self only on the satisfaction of Christ for pardon, it is expresst by staying on the Lord, trusting on him.

3. Tender up the satisfaction of Christ to the Father, and desire him to accept of it for us, in the old Law they were to lay their hands on the head of the Sacrifice, to teach them to offer up Christ for them.

To whom it appertains to remit sins.

The power of remitting sins belongs only to God, *I, even I blot out thy transgressions*, Esay 43.25. that is true in the Gospel, though not well applied, *Who can forgive sins but God only?* because it is an offence against him, that you may know who hath power (saith Christ) to forgive sins, *I say unto thee, Walk*, he only by his own power can forgive it, who by his own power can remove any judgement the effect of sin. Ministers are said to remit sins, *John* 21, 23. but that is because they have a special Office to apply the promises of pardon to broken hearts. See *Luke* 24. 47. *Acts* 13. 38. The Ministry of Reconciliation is committed to them as to the Embassadors of Christ, 2 *Cor.* 5, 18, 19, 20.

Mark 2. 7.

See Mr. Corw. Reproofe to the Marquesse of Worcest. p. 199. 200.

See Mr. Hilderſ. on Psal. 51. 3. Lect. 32.

Dr. Manton on Jam. 5. 15.

Mr. Corw. Rejoynd. p. 162, 163, 164.

An confessio auricularis sit necessaria ad remissionem peccatorum? Whether auricular confession be necessary to the remission of sins?

The Church of *Rome* will have it necessary for every one to confesse unto a Priest all his deadly sins, (And hath indeed all whatsoever without the mercy of God in Christ, *Rom.* 6. *ult. Gal.* 3, 10.) which by diligent examination he can find out, together with the several circumstances whereby they are aggravated.

Nothing will suffice to procure pardon in the ordinary way of sins without this Confession, either *in re, aut in voto*, as *Bellarmine* doubts not to say. This is no small task which they impose upon the people of Christ, *Quid mortalibus, quia onerosius?* saith *Bellarmine*, therefore saw they had need to have good warrant for it, especially being so peremptory as to anathematize all which shall refuse to subscribe unto them.

Concil. Trid. Sess. 14. c. 5.

De panitentia l. 3 c. 20.

Ibid. c. 12.

No general Council until that of *Lateran* under *Innocent* the third (about twelve hundred years after Christ) decreed a necessity of auricular confession. *Eyb-mud Acts* 19. affirmeth, That it was not ordained by God, nor yet practised in the ancient Church after Christ.

The hinge of the Question is not concerning confession of sins in general unto a Minister, but of particular sins, neither whether we may, but whether we ought necessarily purpose a manifestation of every known mortal sin, and the grievous circumstances thereof, or otherwise stand hopelesse of all remission of our sins. B. *Mort. Appeal. l.* 13. *c.* 12. *S.* 1.

Papists speak much of confession of sins in all their Catechisms, which they urge as a matter of so great necessity, which they call a Sacrament, and make one of the especial parts of true repentance, without which they say no man can receive absolution and remission of his sins, nor entrance into the Kingdom of Heaven, but they ascribe all this, not to the confession of sinnes that is made unto God, but that which is made in the ears of a Priest. Father *Binet* the Jesuite told *Casaubon*, that it were better all Kings were killed, than a confession should be revealed, because the power of Kings is but an humane right, but confession is of Divine right. See Bishop *Halls* Remaining works, Sermon 24 on *Ephes.* 4. 32. Pag. 1229. *Nec adeo unquam Catholicum tam fuit indoctum, ut ex hoc loco confessionis probaret Sacramentum.* Maldonat. in Matth. 3.

There is no ground in Scripture for it, but much against it, in that the Scripture in many places sheweth it sufficient, except in some cases, to confesse unto God only. Besides such confession as Papists require, viz. a particular enumeration of all mortal sins with their several aggravating circumstances, is not possible, and therefore not of divine institution.

Cardinal *Cajetane* on *James* 5. acknowledgeth, *Non agi de Sacramentali confessione.*

That

That Confession *Matth.* 3. 6.

1. Was not made of every one apart, of every particular fault they had committed, and secretly in S^t *Johns* ear.

2. The Greek word signifieth confession of known faults, and overthroweth the recital of secret sins which ear-confession requireth.

3. It is contrary to the nature of the meeting, which was publick.

4. To the nature of a Sacrament administred, which being publick required a publick confession of mans corruption.

5. This was but once, and before Baptism, and not as the Papists have it here, and before the Lords Supper, *Carrw in loc.*

The first Covenant required perfection, but promised no remission, therefore unregenerate man can never be saved till their Covenant be changed, *Heb.* 8. 8, 12.

The apprehension of the pardon of sin will sweeten every condition:

1. Sickness, *Matth.* 9. 2.

2. Reproach, 2 *Cor.* 1. 12.

3. Imprisonment, *Rom.* 8. 34.

4. It will comfort one in the remainders of corruption, *Rom.* 8. 1.

5. Deadly dangers, *The Angel of God* (saith *Paul*) *stood by me this night, whose I am, and whom I serve.*

6. It will support us at the day of Judgement, *Acts* 3. 19.

Reasons: First, Because sin in the guilt of it doth imbitter every condition, even death it self, 1 *Cor.* 15. 26. then one looks upon every crosse coming from God as an avenger, *Jer.* 30. 14. and upon mercies as given him to fat him to destruction.

Secondly, This makes a man look upon every affliction as coming from a Fathers hand, when he can look on sinne as pardoned, *Heb.* 12. 9. there is an *ira paterna.*

Thirdly, Remission of sins gives him boldnesse at the throne of grace, *Eph.* 3. 12. 1 *John* 3. 21.

How to know when our sins be pardoned?

1. Did you ever repent for sin, that is a necessary condition (though not a cause) of the forgivenesse of it, *Acts* 3. 19.

2. Examine your faith in Christ, *Rom.* 5. 1. *Being justified by faith we have peace with God.*

3. Remission and Sanctification go together, *Heb.* 9. 14.

4. There is a witnesse of bloud, 1 *John* 5. 8. the Spirit of God gives testimony of our Justification as well as Sanctification.

Whether *peccata remissa revocentur?*

Whom God justifieth, Rom. 8. 30. that is, forgiveth their sins, *them he glorifieth.*

Justificati hominis in Christo longè alia conditio est, quàm Adami fuit, Ejus ibi quidem posse non peccare, sed in Christo confecuti summum non posse peccare, quod etsi in vita hac mortali nondum absolutè perfectum sit, hic tamen certo aliquo modo inchoatum esse restatur Joannes *Apostolus* 1 Joan. 3. 9. Abbot. in Thomæ Dietrib.

Jer. Taylor.

The remission of sins is perfect, it makes as if the sin had never been, it is called *blotting out*, and *throwing into the bottome of the Sea*, *taking of them away*; there is much difference between taking away the guilt and power of sinne, the later is taken away by degrees and in part, but the guilt of sin is quite discharged, *He will remember them no more*; the godly who have their sins fully remitted, do feel the sting and terrour of it in their consciences, as *David*, Psalm 51. yet it is not because it is not forgiven, but to make us humble and taste of the bitternesse of sinne, thou maist yet take as much comfort in the pardon of all thy offences, as if they had never been acted by thee.

See M^r *Hilders.* on Psal. 51. 7.

When God hath pardoned the fault all punishment is not necessarily taken away, but only punishment which is satisfactory to Gods justice. *Remissa culpa remittitur & pœna*, Esay 53. 5. How are we healed, if notwithstanding Christs Passion and Satisfaction, we are to be tormented for our sins with most bitter torments?

God is fully reconciled by Christs satisfaction with the truly penitent, *Rom.* 5. 1, 10.

The

The chastisements of Gods people come from a loving Father, and are medicinal not penal.

This overthrows,

1. Popish Indulgences, *viz.* relaxations from satisfactory pains in Purgatory flames after this life, which *Rivet* fitly terms Emulgences. Heb. 12. 5, 6, 7, 8, 9.

2. Prayers for the dead.

Where sins are forgiven, whether only in this world?

That Parable *Matth.* 18. is brought by some to prove, that they are not onely forgiven here: This man who was forgiven (say they) because he did not do as he should, therefore had he all his former debts laid to his charge: nothing is argumentative from a Parable, but what is from the scope and intention of it.

This is the time only wherein a sin may be forgiven, the foolish Virgins would have got oyl when it was too late, but then they ran up and down to no purpose; thus it is with all after death, then comes judgement; to day is the time of repentance, reconciliation, it is too late to cry out in hell, thou wilt be drunk, unclean no more.

Chap. VIII.

II. *Imputation of Christs Righteousnesse.*

TO impute in the general is to acknowledge that to be anothers which is not indeed his, and it is used either in a good or bad sense, so that it is no more than to account or reckon. It is the righteousnesse of Christ imputed to us, and accepted for us, by which we are judged righteous. *Blessed is the man to whom the Lord imputeth righteousnesse* without works, and again, *That justifieth the ungodly.* The Gospel brings in *ejus imputationem personæ*, but not *justitiæ.*

There is no appearing before God without the righteousnesse of Christ, *Rivet.* 19. 8.

If we be sinners by the imputation of *Adams* sin, then are we also righteous by the imputation of Christs righteousnesse, *Rom.* 5. 12, 19. because his disobedience is imputed to us. *Peccatum* Adami *ita posteris omnibus imputatur, ac si omnes idem peccatum patravissent.* Bellarm. *de amiss. grat. & statu peccat. l.4. c.19.*

There is some difference between the imputation of our sins to Christ, and his righteousnesse to us; for though our sin was by imputation his, as his righteousnesse by imputation ours, yet the manner of this imputation is not to be urged, as *Bellarmine* would stretch it by our tenets, as by Christs righteousnesse imputed to us, we are righteous truly though not inherently, yet Christ by our sins cannot be called a sinner truly, he was reckoned among sinners, and God laid our sinnes upon him, yet he cannot be called a sinner, because he took our sinnes upon him not to abide but vanquish them, he so took them on him that he took them away, but his righteousnesse is so made ours as that it is to abide in us. How can it stand with reason, that they by the Popes indulgences should be made partakers of the merits and good works one of another, and it be against reason, that we by the Ordinance of God should be made partakers of the merits and righteousnesse of Jesus Christ. *Abbot* against *Bishop. Imputatio enim fit alicui Dei imputantis, idque ex voluntate sua & Filij, nihil imputat filio quam quod ipse suscepit, nempe peccata nostra ratione reatus, & pœnæ. Cum autem ab omni culpa sit immunis*, Joh. 14. v. 30. *Filij autem Diaboli sunt imitatione culpæ, non imputatione reatus, & salutari pœna, nullo modo potest dici filius Diaboli.* Rivet, in Psal. 22. *Vide plura ibid.*

Object. The righteousnesse of Christ as it flows from him being God and man is infinite, but we need no infinite righteousnes, for we are not bound

bound to do any more than *Adam* was, he was not bound to be infinitely righteous.

Answ. Christ must needs have infinite righteousnes to be a Mediatour, and to satisfie the justice of God, but for that righteousnesse which is communicated to us, it is so farre given as we need it, therefore some partake of it more, some less.

Three things will help us to judge whether we have Christs righteousnesse:

Marks to try whether we have Christs righteousnes. See Mr Cotton on 1 *Joh.* 5. 12. Serm. 7. p. 101. 102, 103.

1. If thou laist hold upon Christ by faith, and chooseſt him to be thy Lord, and adhereſt to him with all thy heart.

2. If thou loathe thy self in thy approaches to God, as the Publicane, *Luke* 18.

3. Where ever Christ puts on the soul imputed righteousnes, he fails not to give inherent, 1 *Cor.* 5. 11. *Titus* 3. 5, 6.

Means to get the righteousnes of Christ.

1. Labour to be thorowly convinced of thy own miserable condition, what a vile sinner thou art, *Rev.* 3. last end.

2. Study much the holinesse and purity of Gods nature, *Job* 42.

3. Study much Christs righteousnes. See Mr *Burr.* on *Matth.* 5. 6. 1. How beautiful a garment is the righteousnes of God. 2. Christs willingnes to have thee put it on by faith.

4. Put it on by faith, rely on Christ, venture thy soul on him.

Whether God sees sin in justified persons.

But the thing that *David* did displeased the Lord.

God is not so affected with the sins of his people (to whom he is reconciled) as to be an enemy to them for them, but he is angry with them for their sins, *Exod.* 4. 14. *Deut.* 9. 20. reproves them, *Numb.* 13. 8. and often punisheth them for them, 2 *Kings* 12. 10, 11, 14. 1 *Cor.* 11. 30, 32. they are said to be committed in his sight, *Psalm* 51. 4.

That Text *Numb.* 23. 21. is sufficiently vindicated from the Antinomians by Mr *Gataker* in his Treatise on the Text, and elsewhere. That place *Hab.* 1. 3. & 13. agrees with that in *Numbers*, *Videt visione contemplationis, non visione comprobationis.* He sees it because he beholds it, but not without displeasure and detestation, although he bear for a time.

God could bestow such a measure of grace on his people, and so guide them with his Spirit that they should not sin, but he doth not dispense his grace and Spirit in such a measure as to keep his people free from sin, for then they should have no use of the Lords Prayer to beg remission of sinnes. The Priests in the Old Testament offered first for their own sinnes, and then for the sinnes of others; and Christ taught the Apostles in the New Testament to pray, *Forgive us our debts, as we forgive our debtors.*

* *Vide eos Cicum. l. 2. quod Tenenda est Justificatio duplex personae alterius, altera facti. Justificatio personae est qua acceptum habet Deus hominem ad vitam aeternam, quae revocari aut rescindi nunquam potest. Una certe manente, dominat tamen Deus justificatorum & filiorum suorum saepe male, & usque adeo non justificat ut gravissimè nonnunquam puniat, & juvenda practipiat, usque mortem aliquando inflgat,* 1 Cor. 11. 30. *Servata interim misericordia illa aeterna, quae in Justificatione per Spiritum Sanctum consignata est.* Abbot. *in* Thompſ. Def. Rel. cap. 16.

Acceptation of our Persons and *Services.* This is a fruit of our reconciliation, though little handled by Divines.

There is a twofold Acceptation in Scripture.

First, Of mens Persons, when God takes them into grace and favour, *Isaiah* 66. 2.

Secondly, Of their Services or Works, *Isaiah* 60. 5. *Psalm* 49. *ult. Eccl.* 9. 7. they come from a supernatural principle, are directed to a supernatural end: God had respect to *Abel* and to his offering.

Acceptation of their Persons consists in four things:

1. God specially honours them, *Gen.* 4. 7. *Mal.* 1. 8. and 2 *Kings* 3. 14. 2 Kings 4. 16.

2. He bound

2. He delights in them, and is well pleased with them, 2 *Cor.* 5. 9.
3. Shews love and favour to them, *Jer.* 31. 30. *Rom.* 9. 23. *Cant.* 8. 10.
4. Gives them free accesse to him, and denies them nothing, 1 *Sam.* 25. 35. *Job* 42. 8.

Chap. IX.

Whether one may be certain of his Justification.

The Scripture holds out assurance in reference,
1. To Faith, *Heb.* 10. 22.
2. Hope, *Heb.* 6. 11.
3. Love, 1 *John* 4. 17, 18.

Our knowing our Justification is called the first fruits of the Spirit, *Rom.* 8. 23. The witness of the Spirit, *Rom.* 8. 16. The sealing of the Spirit, *Eph.* 1. 14. The earnest of the Spirit, 2 *Cor.* 5. 5.

One may be certain,
First, Of his Justification, *Isaiah* 45. 24.
Secondly, Of his Adoption, *Isaiah* 63. 16.
Thirdly, Of his Perseverance in Gods favour unto the end, *Psalm* 23. 6.
Fourthly, That after this life he shall inherit eternall glory, 2 *Cor.* 5. 10. 1 *John* 3. 14.

There is a threefold certainty,
1. Moral, this consists in opinion and probability, and admits of fear.
2. Of evidence, either external of things particular and obvious which comes by the senses, or internal, by the understanding and energy of principles.
3. Of Faith, this certainty is the greatest and exceeds the evidence of the outward senses, or the knowledge and understanding of all principles, because that full assurance of faith relies on the Divine Promises. Faith is called *ὑπόστασις*, *Heb.* 11. 1. *πληροφορία*, *Eph.* 3. 12. and *πληροφορία*, *plena certitudo*, Heb. 10. 24. words that signifie a sure and certain establishment.

Assurance of Gods grace and favour to save a mans self in particular is wrought in the hearts of those that have it in truth, in three degrees.

Council. Trident. Sess. 6. can. 9. Facet catholica ecclesia, quando hanc fidem piorum omnium & ab omni pietate remotam fiduciam. See *Mr Hildersam on Psal.* 51. 7. Lect. 121, 122, 123, 124, 125, 126, 127. and on v. 6. from Lect. 86, to 87. *Mr Cartw.* Rejoynder to the Marquesse of *Worcester*, pag. 139, to 251. *Mr Burgesse* of Grace and Assurance, *Serm.* 1. Serm. 5, 6, 7, 8. Holy *Bayne* sayes of himself in one of his Letters. *I thank God*, in *Christ* sustentable Discourse of the Christian Assurance of Heaven in his Remaining Works.

ven I have, and some little strength; suavities spirituall I taste not any. See *Br Hall's* Good Security or Comfortable

First, They apprehend a possibility of it, when the heart is convinced of sinne, and wounded with sinne, when the Law cometh in such power, the sinne reviveth and a man dyeth, that is, findeth himself dead or in a damnable estate, even then the promises of the Gospel being believed and acknowledged for first true, do cause the dejected Spirit to support it self with this thought, The Lord can forgive, can accept me, be a Saviour to me. There are mercies enough in him, merits enough in Christ, it is not impossible but that I even I also may be taken into grace. So the Leper came to our Saviour, saying, *Lord if thou wilt thou canst make me clean*, and the blind men being asked by Christ, *Believe you that I can do this for you?* said, *Yea Lord*; To which he replied, *Be it unto you according to your faith.*

Secondly, They apprehend a probability of it, not alone God can save me, but it may be also that he will, *Who can tell but God will have mercy upon us that we perish not?* as did the *Ninevites*; and *Hezekiah* did wish that *Isaiah* should cry mightily if so be that the Lord of Heaven would hearken to the words of *Senacherib* and deliver them. When *Bartimeus* the blind man came crying after Christ, at first he

was perswaded that Christ could cure him, but then when he called him, and the people told him so much, he cast off his cloak and came running with more life, he began to be perswaded then, that like enough Christ meant him some good, and would restore him his sight.

Thirdly, They apprehend a Certainty, a mans soul concludeth, The Lord will pardon, will save, is reconciled, will deliver: *God is my shepherd, I shall not want.* Thus doth Assurance grow in the Saints from weak beginnings; first, he saith, I am sure God can save, and therefore I will run to him, then hopes God will help, and therefore I will continue seeking; lastly, I am sure God will save, therefore I will most confidently rely upon him.

We do not presse every man to believe that he is justified; but to believe 1. *Assensu intellectus*, to acknowledge that there is a sufficiency of merit in Christ for the justification of sinners. 2. *Amplexu voluntatis*: to accept, embrace, and cleave unto Jesus Christ. Master *Woodbridge* of Justification, *chap.* 4. *Sect.* 6. Habakkuk 3. *ult.* had assurance in the height, so had many of Gods worthies, *Heb.* 11. 13, 15. *Psal.* 48. This God is our God.

There is a three-fold Assurance:

1. Of Evidence, it is the duty of every Christian to attain this.
2. Of Affiance, which God doth accept of.
3. Of Obsignation, which God vouchsafes to some in bounty, whereby God doth so firmly seal the faith of some, as if he had told them that he did die in particular for them, this Assurance really excludes doubtings, and is given to men after long and fiery trials, when they have stood in an eminent way for Christ, as did the Apostles and Martyrs. Some have been so swallowed up with joy, that they have cryed out, Lord humble me, one to whom God revealed his Election could neither eat, drink, nor sleep for three dayes space, but cryed out, *Laudetur Dominus, laudetur Dominus.*

Gods people may have an infallible and setled Assurance of their being in the state of grace, and the continuance therein.

This may be proved,

1. From Scripture.

There is an expres promise to this purpose, *Isa.* 60. 16. See 2 *Cor.* 13. 5. *Heb.* 8. 11. 1 *John* 3. 2. to 15. & 2. 3. & 5. 13. 2 *Ep.* 14.

2. Reason.

Sententia communis est fere omnium Theologorum, non posse homines in hac vita habere certitudinem fidei de sua justificatione, nisi ex speciali, quibus Deus speciali revelatione hoc indicare dignatur. Bellarm. *lib.* 3. *de Justificatione cap.* 3. *Sensum electionis nullum in hac vita Remonstrantes agnoscunt. Et qui agnoscunt: Qui non vivos, sed mortuos eligi statuunt, & non vivis sed mortuis ejus fructum tribuant oportet.* Scultet. *Orat. de certitudine & sensu electionis. Vide plura ibid.* The Remonstrants hold, 1. That none truly regenerate can in this life be certain of his salvation without a special revelation. 2. That doubting of our salvation is laudable and profitable. The Scripture teacheth: 1. That all the faithfull may and ought to be certain of their salvation, and without a peculiar Revelation. 1 *John* 2. 3. *Rom.* 8. 16, 17. 2. That doubting is contrary to faith, and pernicious to man. *Luke* 24. 18 *James* 1. 6, 7, 8. The Papists grant an assurance of hope but not of faith. There can be no assurance of hope till there be an assurance of Faith, Hope works after Faith, we hope for those things which faith believes, and proportionably to the measure of our Faith. Faith *Heb.* 1. 1. is called the substance of things hoped for, that by which the things subsist which are hoped for as present.

1. From the nature of this estate. The state of grace is called life, *Translated from death to life*, and light, life and light cannot be long hidden. Again, a man is brought into this condition by a great change and alteration, and many times also sudden, great changes chiefly being sudden will be easily perceived. *It is a passing from death to life, a translating from the power of darknesse into the Kingdome of his dear Son.* The state of grace doth alwayes bring with it an earnest combate and conflict between two things extreamly contrary one to the other, flesh and Spirit, this battle cannot be fought in the heart, but the man will feell it. In the state of grace Christ dwelleth in the heart by faith, and by his Spirit, and the Word dwelleth there, the inhabiting of such guests is evident, a King goes not in secret with his train, nor the King of glory.

2. The Lord hath afforded such helps to his servants, as may bring them to the knowledge of their own estate, and their certain continuance therein. The Word of God layes down the general Proposition, All that turn shall live, all that believe

believe shall be saved, the Sacraments bring the general promise home to each particular soul, being a particular Word, as much as if God should come and say to the child, If thou be not careless to seek Regeneration, and to come to me for it, I will surely regenerate and wash thee. The Lords Supper is an actual word too, as if God had said, If thou hast confessed thy sinnes with sorrow and dost labour to be perswaded of my will to pardon them in Christ, Be they pardoned, be they healed. The Spirit of God worketh with the Word and Sacraments to make both effectual and to stablish, strengthen and settle the soul that it shall not be moved. It sealeth them up to the day of Redemption, that is, not only marks them for Gods own, but as an earnest of their inheritance assures them, that by the power of the Spirit they shall continue so.

There is not an Article of the Faith which doth not necessarily carry with it a special Faith, I beleeve that God is my Creator and Christ my Redeemer.

We receive the Sacraments that we may be assured of Gods love and goodnesse to us, *Rom.* 4. 11. *Bellarmine* saith, Sacraments are seals on Gods part of our justification, and of his love to us; but all the Question is, Whether we have done our duties? for a man may think he putteth no impediment to sacramental grace, and yet do it: the Apostle bids us examine our selves. There are rich and precious promises concerning assurance of Gods favour, *Psal.* 50. 23. *Mal.* 4. 2. *Psal.* 85. 8. 9. and 97. 11. *John* 14. 15. Gods people, 1. Give thanks for faith and an inward Call, *Psal.* 103. 2, 3. *Rom.* 7. ult. and 8. lat. end. *Gal.* 2. 20. 1 *Pet.* 1. 3, 8. 2. They rejoyce with joy unspeakable, boldnesse ariseth in the heart from the assurance of Gods love, *Eph.* 2. 3. *Rom* 5. 1. The Papists run to the deceitfulnesse of mans heart, yet the Spirit of God searcheth our hearts, and makes us see what things are wrought in us, the heart of a godly man is in part sincere as well as deceitfull. They say *Paul* and *Peter*, and some special Saints might have it by immediate revelation, but *Paul* concludeth it *Rom.* 8. 38, 39. upon such arguments as are general to all the godly.

Lastly, We are bound to rejoyce in God and that alwayes, and that in tribulation, *Rom.* 14. 17. 1 *Peter* 1. 8. and when we are persecuted for well-doing, which no understanding can conceive to be possible, unless the soul be assured of life eternal, that is to say, that he both is and shall continue a true Christian. Can one be glad to suffer the hardest things for Christ, if he know not whether he intend to save or destroy him.

We should have confidence in prayer, 1 *John* 5. 14. Cry *Abba Father*, Rom. 8. 15. that is, speak it with confidence and courage, there should be perfect love to God, 1 *John* 4. 17, 18. The triumph of faith, *Rom.* 8. 35.

It is the proper work of the Spirit to settle the heart of a believer in the assurance of eternal happinesse, 2 *Cor.* 1. 22. *Rom.* 8. 16. 1 *Cor.* 2. 12. There is a three-fold work of the Spirit:

1. To reveal unto us the things of Christ, to enlighten the mind in the knowledg of them, *John* 16. 15.

2. The Spirit draws the image of these upon the soul, conforms our hearts to the whole tenour of the Gospel, in the work of Regeneration and progress of Sanctification.

3. It brings in evidence to our souls of our interest in these things, *Gal.* 1. 15, 16. *Rom.* 8. 16.

First, Constant sense of the guilt of sinne is not inconsistent with Gospel-assurance, *Heb.* 8. 11, 12, 13. sense of the guilt of sinne may stand with faith of the pardon of sinne, *Psalm* 31. 10, 14.

Secondly, Godly sorrow, humiliation for, and contritenesse of heart, is a necessary concomitant and preserver of assurance, *Isaiah* 51. 16.

Thirdly, Sense of the power of indwelling sinne, being perplexed with it, weary of it, and desirous to be delivered of it, may stand with assurance, *Rom.* 7. two last Verses.

Fourthly, Temptations, fears and doubts in perplexing and troubling the soul, if they prevaile not, may stand with Gospel-assurance.

It is difficult to attain Assurance:

1. From our own corrupt nature which enclines us to both extreams contrary to this, to presume or despair, *Prov.* 30.12. *Psalm* 36.2. *Rev.* 3.17.

2. From the world, our friends flatter us, and others load us with slanders and discourage us, as *Jobs* friends did him.

3. From Satan whose chief engine next to hinder our conversion, is to keep us from Assurance, and to delude us with false assurance, and he joyns with our unbelief to make us despair. See *Eph.* 6.16.

4. The nature of the thing it self is very difficult, because it is a matter of great largeness, one must forsake all sins and creatures, true and false graces are very like lukewarmness and the smoaky flax; there is a variableness of mind even in the converted, *Gal.* 5.17.

There are three means of difference, whereby presumption and the true sense of Gods love are distinguished.

First, Presumption grows from a carelesness of ones estate in that he examins it not by the Word; True Assurance follows the most serious examination of ones estate.

Secondly, Presumption goes without book, True Assurance rests it self upon the evidence of Gods Word.

Thirdly, Presumption imboldens to sinne, and makes careless of good duties; True Assurance encourageth to all goodness and withdraws the heart from sin.

The proper and natural fruits of Assurance:

1 John 4. 6, *Psal.* 89. 15. Such go about duties with comfort, resist sin, bear crosses patiently, *Heb.* 11. 17. He whom God loves, though he know it not is an happy man: He that knows it, knows himself to be happy.

1. An undervaluing of all things here below, *Psalm* 16.6,7. it is spoken of Christ who lived on the alms of his servants.

2. This will comfort us under all afflictions, *Psalm* 46. 4.

3. Our love will be the more abundant to God, *Cant.* 6.3.

4. It will make a man to prepare for glory, 1 *John* 3.3.

5. One will desire daily to be dissolved that he may be with Christ.

Motives to get Assurance:

First, Every wise man will labour to get a good thing as sure as he can. Many will question our title to eternal life; Satan follows believers with many objections and temptations, our hearts will joyn with him.

Secondly, When this is once got, the soul is possessed of the most invaluable treasure of this world.

To walk in the light of Gods countenance is a priviledg,

1. Of Honour.

2. Comfort, 1 *John* 3.20. Assurance is usefull in life and death, for doing and suffering.

Thirdly, The Devil most opposeth it and labours to keep men in the dark, that is an uncomfortable doubtfull condition, *Isaiah* 50. 11.

Fourthly, It may be attained in Gods ordinary dispensation, under the Gospel the whole Church had it, 1 *Cor.* 2.12.

Means to get and keep it:

I. To get it:

In times of desertion keep up faith, in times of communion keep up fear. Though we blame Papists for teaching to doubt, and making doubting a duty, yet we presse for an holy search, and a godly fear and trembling in the trying of our hearts, lest we be deceived. We should desire it not to excell others, nor out of wantonnesse, there is a luscious sweetnesse in Spiritual comfort. In order to more holiness. *Matth.* 5. 3. and greater communion with God. Assurance consists not in *puncto*, it may be greater or lesser. this world is not a place altogether for wages but work. One may have a clear Gospel-assurance, when he lies groveling on the earth in a sense of sin, as well as when he is lifted up to Heaven in a sense of love.

First, As doubts arise get them satisfied, and as soon as sinnes are committed get them pardoned, 1 *John* 2. 1. be frequent in proving thy self, the Word is the rule of this trial and examination, proving is a comparing our selves with the rule, the precepts and promises of Gods Word, to see whether we be such as they require or not; *David* saith, *Commune with your own hearts upon your beds.* 1 Cor. 11. 28. The necessity and utility of it will prove it fit to be done.

1. The

1. The neceſſity of it, becauſe of our exceeding aptneſs to deceive our ſelves and miſtake, and Satans diligence to beguile us. Elſe if we be falſe, we ſhall flatter our ſelves in vain, if true, we ſhall want the comfort of it. But often proving will chaſe out hypocriſie.

2. An humble, patient, ſelf-renouncing heart, is that frame of Spirit from which this Aſſurance will never long be abſent; never did God reveal himſelf more to any than *Paul*, who was vile in his own eyes, the leaſt of ſinners and greateſt of Saints.

3. Labour to get a high eſteem of this priviledg, think how happy thou ſhouldſt be if God were thine in Chriſt, *Mat.* 6. 21. *Pſalm* 4. 6. & 63. 3. & 80. 3. and beg this Aſſurance at Gods hands.

4. Labour to know faith above all other graces, all Aſſurance comes into the ſoul by faith; know the nature and object of faith, the promiſes the Lord hath made to imbolden thee; ſay with *Paul*, *I know whom I have believed*; renew acts of faith, and treaſure up experiences. Frequently meditate on Gods Commandments to believe, and on his faithfulneſs.

II. To keep it:

By what means Aſſurance may be held faſt and confirmed more and more.

1. For the Judgment.

2. For Practice.

The Judgment muſt be rectified in ſome things:

Firſt, It muſt be concluded as a truth, that a man may be the true child of God, and have true faith and holineſs in him, and yet not enjoy this Aſſurance, 1 *John* 5. 13. to believe in the name of the Son of God, and to know one hath life, are not one and the ſame thing.

Secondly, One muſt know that ſuch doubts and objections which are raiſed up againſt his being the child of God without ground out of the Word, are to be rejected and ſleighted.

Thirdly, One muſt be rightly informed of the difference betwixt the obedience which the Law and the Goſpel require, for both require obedience (faith eſtabliſheth the Law, and makes a man become a ſervant of righteouſneſs) but the difference is exceeding great, the Law exacteth compleat obedience, the Goſpel expecteth upright obedience.

2. For Practice:

Firſt, Renew Repentance often, God often cloatheth ſuch with Garments of joy as humble themſelves in aſhes, *Bleſſed are the Mourners, for they ſhall be comforted.*

Secondly, Study Sanctification, he muſt follow after holineſs that will ſee God, *Pſalm* 50. 23. Conſtantly exerciſe Grace, 1 *John* 4. 16.

Thirdly, Renounce all confidence in your own Righteouſneſs, and labour to be found in Chriſt, having his righteouſneſs, *Rom.* 4. 5.

Fourthly, Often and earneſtly beg for the Spirit of Adoption to ſeal thee up to the day of Redemption, and to reveal unto thee the things that are freely given thee of God.

Fifthly, Communicate thy fears and doubts to thy Brethren which be of underſtanding, and can conſider and obſerve the conſolations of God given them.

Fear the withdrawing of the light of Gods countenance, *Hide not thy face from me.* We ſhould be tender of Gods honour. Chriſt abode in his Fathers love, by being zealous of his glory. *The zeal of thy houſe hath conſumed me*, Joſhuah 7. 9.

Stand for his truths, 2 *Tim.* 2. 12, 13. Prize every manifeſtation of the love of God, *Lift up the light of thy countenance upon us*, Luk. 17. 5. Take heed of nouriſhing jealouſie and ſuſpitions of God in your hearts, *Jer.* 29. 11. Take heed of ſinning preſumptuouſly. Be conſtant with God, 1 *Chron.* 28. 17.

Chap.

Chap. X.

Whether faith alone doth justifie.

Vide D. Carlet. Consens. Eccles. Cathol. contra Trident de fide Justif. lib. 1. cap. 1, 2, 4, 5, 6, 7, 8.

FAith obtains this great benefit of Justification, because it is the receiving grace, *John* 1. 11, 12.

It is,

1. For Gods glory, we renounce our selves and give all to Christ, 2 *Thess.* 1. 11, 12.

2. For our comfort, it is an humble and sure claime.

It is not an empty faith, but that which works by love, *Gal.* 5. 6. all graces that are true will be active and lively, every grace hath its operation, 1 *Thess.* 1. 3.

See Mr *Pemble* of Justif. Sect. 2. *cap.* 3. *pag.* 42, 43, 50, 51, 52, 53, 54, 55.

It is well enough known, how great dispute there is between them that profess the Reformation and the Church of *Rome*, whether a man be justified before God in Christ, by faith alone, or by faith and works both, speaking of actual righteousnes; or, if we speak of habituall righteousnes, by faith and love. Mr *Thorndike* of the Covenant of grace, *chap.* 1.

Satis constat omnem religionem à vera religione alienam, juxta statuere Justificationem hominis coram Deo fieri secundum opera. Hinc videre mihi videor mysterium doctrinæ Arminianæ in negotio justificationis. Nam licet fortè dixerint nos justificari fide, non autem ex operibus, tamen fidem istam non accipiunt relativè ut solent nostri sed formaliter ut qualitas est sive ut opus est. Nostra sententia est, cùm dicimus fide justificari hominem, sola Dei gratia & propter obedientiam Christi justificari hominem. Per fidem enim intelligimus obedientiam Christi fide apprehensam. Sed quia dicimus justificationem istam nemini contingere nisi credat; ideo dicimus hominem justificari fide sine operibus: Hoc est, justificari hominem justitia imputata, non inhærente. At Arminiani nostri sicut Sociniani atque etiam Pontificii hactenus concordant justificari hominem fide, eumquam sanctitate homini inhærente. Twiss. *contra* Corvin. *c.* 9. *Sect.* 1.

God justifies judicially, *Rom.* 8. 33. Christs blood meritoriously, Faith instrumentally, Works declaratively, *Rom.* 3. 24, 28. *Rom.* 4. 5. *Marke* 5. 36. *Luke* 8. 50. *Acts* 13, 39.

The Papists, Socinians and Remonstrants all acknowledge Faith to justifie, but by it they mean Obedience to Gods Commandements, and so make it a Worke, and not consider it as an instrument receiving Christ and his promise.

A Papist, a Socinian, a Protestant saith, We are justified by faith, but *dispositivè*, saith the Papist, *conditionaliter*, saith the Socinian, *applicativè*, saith the Protestant.

By *Instrumentum* we mean no more than *medium*, whereby the soul receiveth, the Gospel righteousnes tendred unto it. See Mr *Burgesses* 2d part of Justif. *Serm.* 23, 24. *Neque propriè Fides est id (ut ait* Martyr*) quod nos justificat, sed quo* Justificamur, *hoc est, Instrumentum quo Christum apprehendimus.* P. Baro. *De Fide.*

* *Fides salutaris pro qualitate sumpta non justificat nec ratione propriæ dignitatis suæ & meriti, sed tantum quam instrumentum recipiens & applicans nobis imputatam Christi justitiam.* Rivet. *Cathol. orthod.* Down of Justif. lib. 1. cap. 2.

Faith justifieth not as a quality * or habit in us, as the Papists teach, *Ipsa fides censetur esse justitia*, for so it is a part of Sanctification, but as it is the instrument and hand to receive Christ, who is our righteousnes, much les as it is an act, as *Socinus* and his followers teach, as though *ad movendum ipsum credere*, did properly justifie, if we should be justified by it as it is an act, then we should be justified by our works, and we should be no longer justified actually than we do actually believe, and so there should be an intercision of Justification so oft as there is an intermission of the act of faith, but Justification is a continued act.

Bertius being a Protestant fell away unto Popery, and when he came to *France*, and made a Renuntiation of his former Faith, and shewed the reasons of his Conversion to the Popish Faith, he tells us in his Printed Oration, that the first step to that Conversion, was the knowledg of, and contending for that Doctrine, that Faith as an Act justifies. Mr *Bridge* on 1 *Peter* 5. 10.

Doctor *Heylin* in his *Theologia Veterum*, Article 2d pag. 105. faith, suffice it, that

that as God was pleased to make choice of faith, so he made choice not of the habit, or the object, but the act of faith, to be imputed to us for our justification. He quotes *Gen.* 11. 6. *Rom.* 4. 3, 5. 'Tis the τὸ *Credere*, (saith he) the very act of faith it self, which God requireth of us for our Justification, instead of all the works of the Law.

We are justified only by faith, for what else in Scripture mean those many negatives, not by works, *Rom.* 9. 11. *Gal.* 2. 16. *Titus* 3. 5. not of works, *Rom.* 11. 6. *Ephes.* 2. 9. not according to works, 2 *Tim.* 1. 19. without works, *Rom.* 4. 6. not through the Law, *Rom.* 4. 13. not by the works of the Law, *Rom.* 3. 20. without the Law, *Rom.* 3. 27. not but by faith, *Gal.* 2. 16.

How can a man be justified by his works, when he himself must be just before the work can be, *Gen.* 4. 4. Good works make not a man good, but a good man makes a work good, and shall that work which a man made good return again and make the man good? *Perkins* on Heb. 11.

These two likewise cannot be compounded into one. The scope of the Epistle to the *Galatians*, is to prove that these cannot be mingled. We are justified by faith alone, that it might be of grace, *Rom.* 4. 16.

1. That so God may have all the glory of our salvation, *Ephes.* 2. 10.

2. That we might be continually dependant upon him, our grace depends on the grace in God, as the light in the air on that in the Sun.

3. That God may have the honour of distinguishing between us and them that perish.

When we say, Faith alone doth justifie, we do not mean *fidem solitariam*, that faith which is alone; neither do we in construction joyn *sola* with *fides* the subject, but with Justification the predicate, meaning that true faith though it be not alone, yet it doth justifie alone, even as the eye, though in respect of being it is not alone, yet in respect of seeing, unto which no other member doth concurre with it, it being the only instrument of that faculty, it is truly said to see alone; so faith though in respect of the being thereof it is not alone, yet in respect of justifying, unto which act no other grace doth concur with it, it being the only instrument of apprehending and receiving Christ, is truely said to justifie alone. *Nihil est in Scriptura frequentius, quam nos justificari fide, gratis, sine operibus legis, ex gratia, non ex propria justitia.* Riverus *ubi supra.* Bp *Downh.* of Justification, *lib.* 6. *cap.* 6.

See more there. *Fides qua justificat*, works by love, but *quatenus justificat*, it relies onely on the righteousnesse of Christ. *Fides justificat separatim, non separata*, the person which is justified is full of charity.

When we say by faith onely, this opposeth all other graces of the same order, but not the merits of Christ, or the efficacy of Gods grace, the Apostle *Rom.* 4. makes it all one, to prove a man justified by grace, Christ, and by faith. It is to be considered as alone in the act of Justification, but not in the subject justified, therefore that is a reproach cast on Protestants to call them *Solifidians*. What the judgment of the Catholicks before the Councel of *Trent* was in this matter of Justification, Bp *Carl.* proves out of *Contarenus*. *Scripsit librum de justificatione* Gasper Contarenus, *Cardinalis, vir doctus, & pius, postquam jam* Lutherus, *aliique suam sententiam de hac re declarassent, suo libro testatur Protestantes & Catholicos in hac re convenire. Recte* Contarenus, *qui, quum ex industria Protestantium doctrinam examinasset nihil in ea invenisse se profitetur, quod à Catholicorum sententia dissentiret. At in sententia de justificatione non convenit Protestantibus cum Concilio Tridentino, non igitur erat illud Concilium conventus Catholicorum.* D. Carl. *Conf. Eccles. Cathol. cons Trid. de fid. Justif. c.* 6.

We are said to be justified by faith, to live by it, to be saved by it, to have it imputed unto us for righteousnes: all which is to be understood not principally, immediately, meritoriously in regard of any worth or dignity of it, or efficaciously in regard of any power or efficacy in it self, but mediately, subserviently, organically, as it is a means to apprehend Christ his satisfaction and his sufferings, by the price and merit whereof we are justified, saved, and stand as righteous in Gods sight, and as it hath a special respect and relation thereto. Mr *Gataker* against *Saltmarsh*, Shadows without Substance, *pag* 56.

In the Covenant of Works, Works are considered as in themselves performed by the parties to be justified and in reference unto ought done, or to be done for them *Id. ibid.*

by

by any other, whereas in the Covenant of grace, Faith is required and considered, not as a work barely done by us, but as an instrument or mean whereby Christ is apprehended and received, in whom is found, and by whom that is done, whereby Gods justice is satisfied, and life eternal meritoriously procured for us, that which carrieth the power and efficacy of all home to Christ.

The Papists urge 1 *Cor.* 13. 13. to prove that we are justified by charity, because it is a better grace than faith.

First, It is not a better grace simply but in some respects.

Secondly, It doth not follow that it therefore justifieth, though it were the better grace.

Thirdly, God hath purposely chosen this begging grace to justifie, that he may have all the glory.

Object. Faith is a Work, therefore if we be justified by Faith, then by Works.

Occurrendum Pontificijs, qui hinc nos operibus justificari tradunt, quod fide qua opus est justificamur.

Answ. With Faith we must joyn the object of it, *viz.* Christ, *Fides justificat non absolutè, sed relativè &c. cum objecto, non efficiendo sed afficiendo & applicando.* The Scripture saith, We are justified by faith, and through faith, but never for faith, or because of our faith, *per fidem, ex fide, non propter fidem.* We can only be justified by that righteousness which is universal and compleat, faith is a partial righteousness, *Phil.* 3. 9. and as imperfect as other graces.

Nam primum est perversum ad justitiam fidei, pro subjecto Christum : in se manum eamque mancam & ineptam ad operis aliquid faciendum dicamus, Nos ditasse, quod infiniti pretij Margaritam acceperit. Deinde fides est ita Dei opus ut nostrum non sit, utpote in quo Deus non cooperatur, sed meré Deum operatum patiatur : cum in aliis bonis operibus Deus ita operetur, ut nostra animæ facultates ad operationem excludantur. Cartw. in Harmon. Evang. Faith justifies instrumentally, correlatively, not because of any worth in it, but because of the excellency of Christ, not dispositively by being the root of other graces, so the Papists affirm, but then it would still be in the way of a work. *Quid dicam de insano Pauli Sarmo & fabula Socinianis qui justificationem dicunt esse metaphoricam esse insaniunt, Christumque mediatorem ejusdem justificationis modis tollunt : & forensitatem tantummodo ob munus Regium & Propheticum, non autem sacerdotale asserunt illisque non promerendo, sed prædicando & confirmando salutem peperisse.* Creguti Bivrim *de Justificatione.*

Object. Gal. 2. 16. *Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ.*

Answ. *But* is adversative, that is, by faith alone. 2. Only faith receives Christ and a promise.

Faith justifies by the meer ordination of God, that on the receiving of Christ, or resting on him we shall be justified. The proper act of faith which justifieth it, is, the relying on Christ for pardon of sinne.

To justifie doth not flow from any act of grace, because of the Dignity and Excellency of that act, But because of the peculiar nature, that it doth receive and apply, Therefore to receive Christ and to believe in him is all one, and faith is alwayes opposed to works.

Bellarmine objects, That to apply is a work or action; It is true, it is a Grammatical action, but a predicamental passion. But saith *Bellarmine*, Love layeth hold on Christ, and by love we are made one, but yet there is a difference; love makes us one with Christ *extra mittendo*, faith *intra mittendo*, and besides love joyneth us to Christ after we are made one by faith, so that it cannot justifie us.

See Mr Down of Reconcil. of *Paul* and *James*. Dr *Manton* on *James* 2. 24.

Paul and *James* do not contradict one another; *Paul* sheweth what is that which justifieth, and *James* sheweth what kind of faith justifieth, *viz.* a lively effectual faith. *James* sheweth that that faith justifieth *Quæ viva*, *Paul* sheweth that it doth not justifie *Quæ viva*, which is a great difference though the Remonstrants scoffe at such a nicety. Who would give a Lemmon-paring for the difference?

There is a justification:

1. *Ad Regnum*, which brings one into the state of Grace, of which *Paul* speaks. 2. *In Regno*, *Abraham* was justified by works, and he was called the friend of God, of that *James* speaks.

As

As sinners we are meerly justified by faith, as guilty, we are justified by works from the guilt of sinne and hypocrisie.

Whether Sanctification precede Justification.

Bishop *Downame* in his Appendix to the Covenant of Grace, doth oppose my worthy Tutor Mr *Pemble* for holding this opinion, but perhaps a distinction may solve all.

Sanctification is of the same time with Justification, but Justification doth in order of nature go before it, for all the graces of Sanctification are bestowed on a man as in Christ, *Eph.* 1.3. so one. Mr *Pemble* clears himself by a distinction of Justification *in foro Dei*, and *in foro conscientia*.

As Sanctification is taken for the act of the holy Ghost working holinesse into us, so it goes before Faith and Justification, so the Apostle puts it before justifying, saying 1 *Cor.* 16. 21. *But ye are sanctified, justified*; but as it is taken for the exercise of holinesse in regard of amendment of heart and life, so it follows justification in nature, but it is joyned with it in time. The Apostle *Romans* 8. 30. placeth Vocation before Justification, which Vocation is the same thing with the first Sanctification or Regeneration. See *Acts* 26. 18.

CHAP. XI.

Of Sanctification.

HAving spoken of the relative Change, or of our state in Adoption, Justification, I shall now speak of the moral Change of our Persons and Qualities in Sanctification.

Although we distinguish between Justification and Sanctification, yet we acknowledge that they are inseparable, and that one doth necessarily follow the other.

Many Divines make Sanctification, Regeneration, Conversion, Repentance, and inward calling *Synonyma*.

It is taken

1. More largely for the whole entire work of grace on the heart, so it is the same with conversion and regeneration, 2 *Thess.* 2. 13.

2. More strictly for that part of the work of grace which follows faith and our union with Christ, 1 *Cor.* 1. 30. 1 *Thess.* 4. 2.

To sanctifie sometimes signifies

First, To acknowledge the holinesse of a thing, so God is said to sanctifie himself, and his own name, or to use it according to its holinesse: so we are said to sanctifie the Lord and the Sabbath-day, that is, use it holily.

Secondly, To make holy, so a person or thing may be said to be made holy three wayes:

1. When it is separated from a common use.

2. When it is devoted to God, made peculiar to him, so one might sanctifie a house or beast.

3. When it is cleansed and purged from all filthinesse and naughtinesse.

In the two first senses it is opposed to common and prophane, in the last to unclean in Scripture, such are goods, houses, the Temple.

God made man a holy creature, he was peculiarly devoted to Gods service, had the habits of holinesse, and the exercise of them, 1 *John* 3. 9. When man fell the Devil defiled this Temple, God departed from us, he again cleanseth away this filth, and repaireth his Image in us.

What Sanctification is.

Some describe it thus:

It is the grace of God dwelling in us, by which we are inabled to live a holy life.

It is a supernatural work of Gods Spirit, whereby the soul and body of a believer are turned to God, devoted to him, and the Image of God repaired in all the powers and faculties of the soul.

It is a work of the Spirit of God, whereby the whole man is renewed after the Image of God, the habits of all grace infused, and the man inabled to die to sinne and live to righteousnesse.

It is a resolution of will and endeavour of life to please God in all things, springing from the consideration of Gods love in Christ to mankind revealed in the Gospel.

Sanctification is a continued work of the Spirit flowing from Christ as the Head, purging a man from the image of *Adam*, and by degrees conforming us to the image of Christ.

The Son gave himself *in pretium*, the holy Ghost gave himself *in arrhabonem*, the Father reserveth himself *in præmium*. Bish. *Buckeridge* on Psal. 95. 6. * Loc. Commun. Class. 1. c. 11.

First, It is an act of the Spirit. The special work of the Father is Creation, of the Sonne Redemption, of the holy Ghost Sanctification. The Father proposed and plotted the work of Reconciliation. Christ undertook the service, but the Spirit is the Unction that takes away all enmity that is within us. The Spirit dwels in the Saints, 2 *Tim.* 1. 14. *John* 14. 17. 1 *Peter* 4. 14, 18, 23. *John* 14. 16. & 16. 14. and in their persons, but principally in their souls, he counsels the understanding, comforts the conscience, quickens the affections, he works, preserves and excites grace in them, and also dwels in their bodies, 1 *Cor.* 6. 19.

Some dislike that passage of *Luther* *, *Habitat ergo verus Spiritus in credentibus non tantum per dona, sed quoad substantiam*, though others of our Divines follow him. The Spirit of God is the efficient cause of Sanctification. The sanctified are called such as are in the Spirit, and walk in the Spirit, *Gal.* 5. 16. *If we mortifie the deeds of the flesh by the Spirit we shall live. If any be led by the Spirit he is the Son of God, and if any have not the Spirit he is none of his*, Ezek. 36. 27. The holy Ghost useth the word of God, the Doctrine of the Gospel as its immediate instrument to work this holinesse of heart and life, *Gal.* 3. 2. Christ sends his Spirit that by the Word works faith and all graces. An act of the Spirit flowing from Christ as the Head, common works of the Spirit flow not from Christ as the Head, *John* 1. 16. *Colos.* 1. 19. Christ is the common treasury of all that grace God ever intended to bestow, 1 *John* 2. 20. the intendment of union is communication.

They say it may be thus evidenced,

1. *A possibili*, he may for ever abide in them, and they urge chiefly that place *Rom.* 8. 11. for such a dwelling of the Spirit in the Saints.

2. *A type*, he dwelt between the Cherubims.

3. *A testimonio*, 1 Cor. 3. 16.

But that place 1 *Cor.* 12. 9. seems to hold forth, that Christ dwels in his people virtually and operatively by his gifts, graces, comforts.

See Mr *Baxters* Answ. to *Tolvinus*, Sect. 22.

Some thus distinguish between the Spirits dwelling in the humane nature of Christ, and in the Saints:

1. He dwels in Christ (say they) by a connatural right, *Esay* 59. *ult.* *Matth.* 3. *ult.* 1 John 3. *ult.* *Christus ut homo per gratiam unionis est filius Dei naturalis*, say the Schoolmen, *Heb.* 1. 1. in the Saints by a derivative right.

2. He dwels in Christ immediately, *Col.* 2. 9. in us mediately.

3. He dwels in Christ by way of procession or emanation, *Esay* 11. 2. *John* 15. *last end.* in us by way of mission or donation, 1 *John* 3. *ult.*

4. It dwels in Christ *necessariò*, in us *liberè*.

5. It dwels not in Christ as *vinculum unionis*, but in us.

6. It dwels in Christ without measure, *Esay* 11. 2. *John* 3. 34. in us by measure.

Secondly, A continued work of the Spirit, to distinguish it from Vocation, Conversion, Regeneration; it is styled Vocation, because it is wrought by a heavenly Call;

Call; Converſion, becauſe it is the change of a mans utmoſt end; Regeneration, becauſe one receives a new Nature and new Principles of action. The carrying on of this work in blotting out the image of old *Adam*, and by degrees introducing the image of Chriſt is ſanctification, 2 *Cor.*7.1. therefore we muſt have ſupplies of the Spirit, *Pſalm* 92. 10

Sanctification is anſwerable to original corruption, and intended by the Lord to be a Plaiſter as broad as the ſore. That was not one ſinne, but a ſin that had all ſin: ſo this is not one diſtinct grace, but a grace that comprehends all grace, therefore called the *new creature* or *creation*, 2 Cor. 5. 17. *new creature* to ſignifie the power that effects it. 2. To note the entireneſſe of the work, new all over.

It is called the new man in oppoſition to the old man, becauſe it makes us new, *Col.* 3. 10. changing from the natural filthineſſe of ſinne to the righteouſneſſe and holineſſe whereof we were deprived by the fall of *Adam*, and to note the author of it, which is the Spirit of God working it in us, 1 *Peter* 1.2. called the holy Spirit, becauſe he is ſo in himſelf, and works holineſſe in us, the *Divine Nature*, 2 *Peter* 1.4. becauſe it is a reſemblance of that perfection which is in God, and *the Image of God* for the ſame cauſe, becauſe it maketh us in ſome degree like unto him.

Phil.1.19. There muſt be an exerciſe of the habits, *Gal.*5.25. There is a total change of the whole man, 1 *Theſſ.* 5.23. the Mind, *Rom.* 12.2. Spirit, *Ezek.* 36.26. Heart, *Deut.* 10. 26. Conſcience, *Heb* 9.14. Will, *Phil.* 2.13. Affections, *Gal.*5.24. The body it ſelf, *Col.*2 11. *Rom.*6.12. Chriſt is our

Sanctification, 1 *Cor.*1.30. three ſeveral wayes: 1. Meritoriouſly, he hath purchaſed it from God by his being an offering for all our defilement. 2. As he is the exemplar or copy of it, 1 *Pet.* 2.21,22. 3. He is by his Spirit the efficient cauſe, that brings into the ſoul the vertue of his Death to kill ſinne, and of his Reſurrection. whereby his life is communicated to us, *Epheſ.*5.26. *Acts* 5.31. The Spirit of grace is the Spirit of Chriſt as well as of the Father.

The moving cauſe is the conſideration of the love of Chriſt to mankind revealed in the Goſpel, the matter of it, a reſolution and conſtant endeavour to know and do the whole will of God revealed in his Word, *Pſalm* 119. 30 & 73. 10. the form a conformity to Gods Law or whole will ſo revealed, *Pſalm* 119. the end principal to glorifie and pleaſe God, ſecondary to attain his favour and eternal happineſſe. The extent muſt be in all things, the ſubject of it is the whole man, the whole ſoul and body. Sanctification reacheth to the frame of his heart. *David* hid the Law of God in his heart, the inward man, therefore called a New-Creature; and outward Converſation, therefore called a living to God, 1 *Theſſ* 5.23.

The patern to which this holineſſe muſt be conformed is Gods Image *Rom.* 8.29. *Eph.*4.23,24.

The exerciſe of Sanctification conſiſts,

1. In the mortifying of ſinne, *Rom.* 8.13.
2. In the practice of poſitive holineſſe, *Rom.* 6.4.

The Parts of it are two, Mortifying and Crucifying the old man with its luſts and affections, quickning the new man, bringing forth the fruit of the Spirit.

The Properties of it:

1. It is ſincere.
2. Conſtant; therefore it is called *A walking in the way of the Lord.*
3. Imperfect here.
4. Grows and proceeds toward perfection.

The grace of the Goſpel teacheth men to live godly, *Titus* 2. 12.

1. In reſpect of God it honours him, *Matth.* 5. 16.
2. In reſpect of our ſelves, it's the evidence of the grace of God in our hearts, 2 *Peter* 1. 5. compared with *verſ.* 10. 1 *John* 2. 6.
3. In reſpect of the world:
   1. To convince men, 1 *Peter* 2. 15. & 3. 16.
   2. To convert them, 1 *Peter* 3. 1.
4. In reſpect of the godly:
   1. For their mutual conſolation, *Pſalm* 122. 1.
   2. For their edification, *Heb.* 10. 24.

A godly life is distinguished,

First, From the false goodnesse of the Hypocrite, for that is willing sometimes to do Gods will, not with such a seeled will as to endeavour it, and willing in some things, not in all things to do Gods will. The motive to that is onely love of himself or some outward thing.

Secondly, From the perfect goodnesse which was required in *Adam* in the Covenant of works, for that was not onely a will and endeavour to Know and Do, but an actual Knowing and Doing. They differ as much as shooting at the Mark and hitting it.

There are none so potent Arguments to holinesse as from an Evangelical consideration.

Christ came to destroy sinne, 1 *John* 3. 5,8. the incarnation of Christ is called the mystery of godlinesse, 1 *Tim.* 4. 16. 1 *Cor.* 15. 49. there is no stronger argument to keep our vessels pure, then to consideration, that Christ took our nature into the union of the God-head, 1 *Cor.* 6. 8. Christs whole conversation was a patern of holinesse, 1 *John* 2. 6. his passion is a strong inducement to holinesse,

1. He was a great example of obedience in his sufferings, *Phil.* 2. 8.

2. Shew'd great love in his passion, 2 *Cor.* 5. 14. if we consider also the efficacy and end of his sufferings, *Heb.* 9. 12. *Titus* 2. 14. *Rom.* 14. 9. 1 *Cor.* 6. 19, 20. the Institutions and Ordinances were appointed to promote holinesse, the Ministry of the Word, *Ephes.* 4. 11, 12, 13. *Coloss.* 1. 28. the Sacraments, Baptism, there we covenant to lead a holy life, 1 *Peter* 3. 21. in the Lords Supper we celebrate the death of Christ, 1 *Cor.* 11. whereby faith, love and thankfulnesse are awakened. Christs Resurrection, Ascension and Intercession also are usefull to promote holinesse, *Rom.* 6. 4, 5. *Col.* 3. 1. *John* 17. 17, 23. his pouring out the Spirit of grace on his people, *Psalm* 68. 18. *Zech.* 12. 10 Christs coming to judgement is a great argument to holinesse, *Acts* 17. 30, 31. 2 *Cor.* 5. 10, 11. 2 *Peter* 3, from *verse* 11, to 14. All the Offices of Christ tend to holinesse, his Priestly Office, *Heb.* 4. 14, 15 his Prophetical Office, he teacheth his people by his Spirit, *Acts* 10. 22. his Regal Office, therefore he is called the King of Saints, *Revel.* 15. 3. The priviledges and benefits of the Gospel are motives to holinesse,

1. Of their Redemption, 1 *Peter* 1. 18.

2. Of Justification, *Psalm* 130. 4. of Adoption, *Heb.* 12. 9. 1 *Peter* 1. 14. the great and precious promises, *Heb.* 10. 36.

See Dr *Willet* on Exod. 30. 34.

Purity consists in freedom from mixture with that which is of a baser nature, as when silver is mixed with lead or drosse it is impure.

All godly men must be pure, *Titus* 1. 15. The Apostle *Paul* describes godly men by this Epithete; Our Saviour telleth his Apostles, *Now are you clean, or pure (all is one) by the word which I have spoken unto you*, John 15. 3. Matth. 5 8. Psalm 24. 4. 2 Cor. 7. 1. *He that hath this hope purifieth himself, as he is pure.*

See the 23th Sermon at *Giles* in the Fields, of Holinesse.

Impuritas uniuscujusque rei consistit in hoc, quod rebus vilioribus immiscetur. Non enim dicitur argentum esse impurum ex permixtione auri, per quam melius redditur, sed ex permixtione plumbi, vel stanni Aquinas 2a, 2ae. *Quæst.* 7. *Art.* 2.

Reason 1. Because he hath to do with a God of pure eyes which can abide no iniquity nor unclean thing, and therefore one must be pure, else he cannot possibly be accepted with him, nor have any of his services favourably entertained.

Secondly, The Lord Jesus by his Spirit and Word, and by faith doth dwell in the heart of his people; now Faith, the Word and Spirit, will purifie, all these are clean and pure things, of a cleansing and purging nature, therefore he in whom they be must be pure. Purity or being purged is opposed to foulnesse and uncleanesse. Uncleanesse is a deformity cast upon a thing through the cleaving to it of some thing worse and baser than it self. Sinne is the uncleanesse of the soul which defiles it, and makes it deformed and unpleasing to God, so that

he

he can take no delight in it, and admit it into any ſociety and familiarity with himſelf; Purity is a freedom from ſinne, becauſe that is the onely thing which can pollute the ſoul.

There is a double freedom from ſinne, one when it is not at all in the ſoul, nor no ſpots or ſtain of it, and ſo no man is pure; another when no uncleanneſſe is ſuffered to remain, but is waſhed off and purged away by the application of the bloud of Chriſt, and the water of true repentance, ſo that no ſtain of ſinne is there allowed or ſuffered to reſt upon the ſoul, and this is the purity meant, 2 *Samuel* 22. 27. when a man is carefull to obſerve, lament, confeſſe, reſiſt, crave pardon of, and ſtrive againſt all the ſinfull and corrupt fruits of his evil and naughty nature which cannot be altogether repreſſed.

Puritan in the mouth of a Drunkard doth mean a ſober man, in the mouth of an *Arminian* it means an Orthodox man, in the mouth of a Papiſt it is a Proteſtant, and ſo it is ſpoken to ſhame a man out of all Religion.

How far this purity muſt extend:

First, To the heart, which *Solomon* wiſheth a man to keep with all diligence, and of which the Apoſtle ſaith, *That faith purifieth the heart*, becauſe God ſearcheth the heart, and his pure eyes do principally look unto the inſide.

Secondly, To the Tongue likewiſe; *Solomon* ſaith of the pure, *His words are pure.*

Thirdly, To the Actions, *Pſalm* 24. 4.

It hath been an old cuſtom of the world to hate and malign the righteous, to reproach them, to call them Puritans, though very Heathens have acknowledged that there is no Religion without purity. *Cicero*, *Horace* and others, deſcribing a man that is religious, ſay, that he is an entire man, a man pure from ſinne. Mr *Fenner* on Joh. 3. 20. See Mr *Burrh.* on *Hoſ.* 2. 5. pag. 307. and Mr *Baxters* Preface to the *Grotian* Religion diſcovered. *Primus uſus & abuſus hujus appellationis fuit in Anglia: ſed tantum reſpiciebat illos qui religionis quaſdam ceremonias & hierarchiæ Eccleſiaſticæ iſtic expurgari optabant. Poſtea tradudta eſt hæc appellatio ad omnes alias Eccleſias extra Angliam, quibus non uſum fuit ceremoniis & hierarchiam retinere.* Voet. *Sel. Theol. Diſputat. pars tertia De Theologia practica. Vide plura ibid.*

He then is a pure man which doth with ſuch due care oppoſe and reſiſt the ſinfulneſſe of his nature, that either it doth not break forth into ſinfull thoughts, words and deeds, or if it do, he labours preſently to purge himſelf by confeſſing and bewailing the ſame before God, by humble begging of pardon, by renewing his purpoſes and reſolutions of amendment, and by labouring to reſt upon the bloud and merits of Chriſt for pardon. He that doth this is altogether as free from ſinne in Gods account, as if he had not ſinned, God eſteeming him as he is in Chriſt.

Grace in Scripture is ſet forth under divers notions:

First, It is put for the free favour and kindneſſe of God, this is the firſt grace, *Gen.* 6. 8. *Rom.* 5. 15, 17, 20, 21. this is oppoſed firſt to the wrath or diſpleaſure of God, *Rom.* 1. 7, 18. And ſecondly, to mans deſert, *Rom.* 11. 6. 2 *Tim.* 1. 9.

Secondly, It is put for the work of his grace in us, all the fruits of the Spirit, 2 *Peter* 3. *ult.* faith, love, humility; this is oppoſed to our corruptions, natural luſts, faith to unbelief.

Thirdly, For the actual preſence and aſſiſtance of Gods Spirit to carry us thorow any duty, to excite the graces that are in us, 1 *Cor.* 15. 10. *Col.* 1. *ult.* This is oppoſed to our power, not onely natural, but that grace which we have received.

Fourthly, For that bleſſed and happy condition of a believer who hath Gods favour, his grace, and the aſſiſtance of his Spirit, *Rom.* 5. 2. ſo it is oppoſed to our miſerable condition by nature.

Fifthly, For the Goſpel the doctrine of grace, *Acts* 20. 32. *Heb.* 13. 9. *Tit.* 2. 11. ſo grace is oppoſed to the Law, *John* 1. 16. *Rom.* 6. 14.

Grace in Scripture moſt frequently ſignifies the free favour of God, *Luke* 1. 30. ſo we are ſaid to be juſtified and ſaved by the grace of God, that is, by the free favour of God.

Secondly, It is taken for a gift or all kind of gifts, which are given out of grace and

and favour, whether they belong to eternal life, as faith, hope and charity, and the vertues joyned with them, or not, as the gifts of tongues, miracles, and others, 1 *Cor.* 12. 4. *Ephes.* 4 7. 1 *Peter* 4. 10. And in this signification the Schoolmen are wont still to take it, and not in the other, *viz.* for gifts and qualities infused into the soul, by which we work good. Which is the cause why they erre *toto Cœlo*, when they interpret Scriptures, in which we are said to be justified and saved by the grace of God. For they ascribe justification to qualities infused, especially faith and charity, and by consequent also to the fruits of them, *viz.* good works. Although *Aquinas* sometime being overcome with the plain places of Scripture, by the name of grace understands the free mercy of God. See *Strangius de voluntate & actionibus Dei circa peccatum l.* 11. *c.*27. of the distinction of grace, and of habitual and actual grace.

The Excellency of the work of Sanctification:

There is, 1. A beauty in holinesse, 1. Every grace is an ornament, 1 *Pet.* 3.4. See *Psal.* 45.13, 14, 16. *Ezek.* 8.14. 2. Holinesse is called a new Creation, *Eph.* 4.24. A Resurrection, *Ephes.* 4.4. 3. Sinne is a deformity, 2 *Pet.* 3.14. filthinesse it self, 2 *Cor.* 7.1. *Ephes.* 5.27. *Corruptio optimi pessima*, sinne is not only *malum triste*, but *turpe*. 2. This beauty of holinesse consists in four things; 1. It is a conformity to the Image of God, 2 *Cor.* 3.18. It is *bonum Dei excedens ordinem naturæ. Aquinas.* 2. Beauty consists in indeficiency when no part is wanting, 1 *Thess.* 5.23. 2 *Tim.* 3.17. they are in parts perfect, as children, though not in degree. 3. Beauty consists in a symmetry, a due proportion of parts, the understanding guides the man, the will submits to the dictates of an enlightned understanding, the affections are subject to the command of reason. *John* 11.33. 4. There is a lustre in beauty, the Spirit of grace is called the oyl of gladnesse, *Psal.* 45.7. because it makes the face to shine. Sincerity is the harmony, and zeal the lustre or varnish of all graces, *Psal.* 42.11. 3. There is that beauty in holinesse which is not to be found in any thing here below, 1. It is in the inward man, 1 *Pet.* 3.3. *Absolom* though outwardly beautifull was inwardly deformed. 2. This commends a man to God, 1 *Pet.* 3.3, 4. 3. All other beauty will decay by sicknesse or old-age, nor this, *Prov.* 31.30. 4. This prepares you for the wedding; the time of this life is the time of Espousals, the Marriage shall be in the life to come, *Revel.* 19. 7.

Grace is

First, Necessary to happinesse:

1. To free from the wrath of God and everlasting damnation, *John* 3.17.

2. To fit one to enjoy God, *John* 3. 6.

Secondly, A solid and substantial good; there is a real worth in it, *Prov.* 8.21.

Thirdly, A permanent and stable good, grace cannot be lost, nor the advantages of it, the love and favour of God and eternal life.

Reasons, 1. Because holinesse is the Lords own excellency, it is his great Attribute, *He is glorious in holinesse*; *The Cherubims* (Esay 6.) *sing holy*; and the Church sings so in the *Revelation*.

Secondly, It is the Image of God wherein he created man, when he intended to make him a beautifull creature. See *Ephes.* 4. 24.

Thirdly, It is a great part of the happinesse which the people of God shall enjoy in Heaven to all eternity. *Ephes.* 5. 27.

Fourthly, A soul that is empty of it is abominable in Gods sight, *Psalm* 5. 5. *Hab.* 1. 13. there are but two sorts of creatures capable of holinesse, Angels and Men, the Angels as soon as they sin'd, were for ever thrust out of Heaven, as soon as man sinn'd, God cast him out of Paradise, and God left the greatest number of men to perish.

Fifthly, God every where pronounceth such blessed, and makes great Promises to them. This priviledge is communicated to every one under the Dominion of Christs grace, *Esay* 11. from *vers.* 1, to 12. 1 *Peter* 2. 8, 9. and to none else, the world is Satans Kingdom.

This

This ſerves to comfort and cheer the ſoul; what ever God doth for any he never gives a greater pledge of his love than to ſanctifie them. God gives holineſſe for the onely great ſtanding Evidence of his Favour; Holineſſe is the Evidence of thy Election, Calling, Juſtification, Adoption: Juſtification and Adoption have Comforts which Sanctification hath not, yet this clears them to me.

The work of Sanctification is imperfect in all the ſervants of God, while they are in this world, *Rom.* 6. *per tot.* the ſeventh and eighth Chapters, 2 *Cor.* 5. 11. *Epheſ.* 4. 18. to the end.

Firſt, Thoſe gracious Qualities which the Spirit of God hath wrought in the ſoul, are but feeble and initial, 1 *Cor.* 13. *We know, love, and believe but in part.*

Secondly, There remains ſtill a body of corruption, a depravation of all the faculties of the ſoul, which conſiſts in averſneſſe from that which is good, and proneneſſe to all evil, therefore Sanctification conſiſts in mortifying thoſe reliques of corruption, *Col.* 3. 5. *Rom.* 7. later end. 1 *John* 1. later end.

Thirdly, While Gods people are in this world, no good things they do are perfect, yea they are all tainted with corruption, *Eſay* 64. 10.

It is perfect:

Firſt, Extenſively, as to the parts, wholly both in the inward and outward man the underſtanding is purged from errour, darkneſſe; the will from ſtubbornneſſe, rebellion; the affections from diſtemper, inordinacy; the conſcience, the body alſo and bodily members, *Heb.* 10 22. 1 *Theſſ.* 5. 23.

2. Intenſively, and to the utmoſt degree hereafter, *Gal.* 5. 26.

The Lord could as eaſily make Sanctification perfect, as Juſtification. He hates the ſtain of ſinne as well as the guilt, and the Law requires a pure nature as well as pure life; but God ſuffers the work of Sanctification to be imperfect, and theſe *reliquiæ vetuſtatis* (as *Auguſtine* cals them) remain.

1. Becauſe he would have his people fetch their life from the intercourſe they have with Chriſt, the exerciſe of faith, and delights that his people ſhould ſtand in need of Chriſt; if Sanctification were perfect, Chriſt ſhould have nothing to give.

2. He would exerciſe his people in prayer and confeſſions. His people ask for themſelves in prayer the deſtroying of corruption and perfecting of grace.

3. God loves to have his people nothing in themſelves; all Chriſts courſe on earth was an abaſed condition; God would have his people like Chriſt, low and baſe.

4. The Lord hath appointed that this life ſhould be to his people a warfare, *Job* 14. 14. Their great conflict is with their own luſts.

5. Becauſe he would have his people long to be in Heaven, 2 *Cor.* 5. 2.

6. That he might thereby magnifie the grace of the new Covenant above all that he gave in the old; God gave perfect grace to Angels, and to *Adam* and his poſterity; but that vaniſhed away, yet now a ſpark of grace lives in a Sea of corruption.

7. Hereby Gods patience and forbearance is much exalted to his own people, *Numb.* 14. 17, 18.

Therefore it is hard to diſcern whether the work of Sanctification be wrought in us or no, becauſe of the reliques of corruption.

Evidences of Sanctification:

Firſt, A heart truly ſanctified ſtands in awe of the Word; Sanctification is the Law written in the heart, a principle put into the ſoul anſwerable to the duty the Law requires, *John* 14. 22, 23. Holineſſe is the Image of Chriſt.

Secondly, The remainders of corruption, and the imperfection of grace will be his continual burden, *Rom.* 7. 24. 2 *Cor.* 11. 23.

Thirdly, There is a continuall combate maintained betwixt ſinne and grace, *Gal.* 5. 17.

Fourthly, Where there is true Sanctification it is of a growing nature; living

ving things will grow, 2 *Peter* 3. 18. *Malachi* 3. 3, 4.

Fifthly, Where there is true grace you ſhall eſpecially ſee it when God cals you to great trials, *Natura vexata ſeipſum prodit*, Gen. 22. 20.

Others give theſe Marks of Holineſſe,

1. It is affected much with Gods holineſſe, *Exodus* 11. 15. and eſteems of men for their holineſſe, as Mr *Fox* being ſhew'd a poor Chriſtian, and askt, whether he knew him, ſaid, Yea, I forget Lords and Ladies, and remember ſuch godly perſons.

2. It is troubled for the diſhonour done to God, as *Lot* for the *Sodomites* unclean converſation; *What wilt thou do to thy great Name?*

3. It makes one ſtrive after the greateſt degrees of holineſſe, *Phil.* 3. 11. therefore he propounds the beſt paterns to imitate. See in Mr *Ley* his patern of piety, the choice vertues and graces of an eminently godly woman Miſtreſſe *Jane Ratcliffe*.

There is a difference between reſtraining and renewing grace:

First, Reſtraining grace uſually begins in the actions, and is a burden; renewing grace begins in the affections, and is a delight.

Secondly, Reſtraining grace is partial, uneven, not uniform; renewing grace is an univerſal work.

Thirdly, Reſtraining grace is very confuſed, renewing grace more orderly.

Fourthly, Reſtraining grace is raſh and grows looſer and looſer; renewing more deliberate, and gets ſtrength daily.

Fifthly, That is moſt outward to approve ones ſelf to men; this is more inward, and for approving ones ſelf to God, *Rom.* 2. *penult. & ult.*

Sixthly, That is *propter aliud* for eaſe or gain, but *virtus eſt ſui pramium.* Of the difference between ſaving and common grace, ſee *Durham* on *Revel.* 2. 6, 7. Digreſſ. 3.

Means to get holineſſe:

Onely the Spirit of Chriſt beſtowed upon thee by faith, *John* 7. 38. the Apoſtles arguments to holineſſe are taken from their intereſt in Chriſt, *Tit.* 2. 11. *The grace of God that brings Salvation. Faith in the blood of Chriſt*, Heb. 9. 14. See *Acts* 15. 9. *The Word*, John 17. 17. 1 Peter 1. 22. The Word read, heard, meditated in, tranſformeth the ſoul into its likeneſſe. The Sacrament is a ſanctifying Ordinance, the death and merits of Chriſt ſet before us, prayer, pray more for Gods ſanctifying Spirit, 1 *Theſſ.* 5. 23.

First, Let us mourn for the want of holineſſe, and labour to ſee that our great excellency lies in holineſſe, *Daniel* 12. 10.

Secondly, To improve holineſſe:

1. Pray,
   1. Believingly.
   2. Importunately.
   3. Perſeveringly.
2. Walk by Rule.

See Mr *Reyners* ten Rules to walk by, or Duties to be performed every day.

Mr *Lukins* little Book of Godlineſſe. Mr *Gouges* Chriſtian Directions, How to walk with God all the Day long.

Chap.

CHAP. XII.

The Parts of Sanctification are two, Mortification and Vivification.

I. *Mortification.*

WHere grace is truly wrought it will be the daily ſtudy and practiſe of thoſe that are ſanctified, to ſubdue the body of corruption. This is called *a dying to ſin, putting off the old man, crucifying the fleſh*, moſt uſually the mortifying of it.

There is a twofold Mortification, and ſo Vivification, ſay the Schoolmen,

1. Habitual and more Internal, the work of Gods Spirit in our firſt Regeneration, *Gal.* 5.24. whereby the Dominion of ſinne is ſubdued and brought under the power of Gods Spirit, this and internal Vivification are the two parts of our Converſion.

2. Actual, Practical and External, our own work, the daily practice of a child of God, while he lives on earth, this flows from the other. See *Wolſals* Doctrine and practice of Mortification, and Mr *Pagets* Meditations of death, part 2. ch 3,4,5.

Every godly man walking according to Chriſtianity, doth daily in his ordinary courſe mortifie the body of corruption that dwels in him, *Rom.* 4.8,9. *Epheſ.* 4.20, 21,22. *Col.* 3.5. *Gal.* 5.24. *Rom.* 6.6. Mortifie (or make dead) is a Metaphor taken from Chirurgeons, whoſe practice is when they would cut off a member, to apply ſuch things as will eat out the life of it, ſo our care muſt be to make the living body of corruption *inſtar cadaveris*.

Practical Mortification, is the faithfull endeavour of the ſoul to ſubdue all the luſts and motions which are prone to ſpring from our ſinfull fleſh.

It ſtands in three things:

1. A full purpoſe or bent of the heart (the mind and will) againſt ſinne, when my will doth *nolle peccatum*, though it may be active.
2. In ſhunning all the occaſions that ſerve as fewel to it.
3. In applying all ſuch means as may ſubdue his corruptions.

The Practice of Mortification is,

1. A neceſſary duty.
2. One of the moſt ſpiritual duties in all Chriſtianity.
3. The hardeſt duty.

The Popiſh exerciſes of Mortification conſiſting in their kind of Faſting, Whipping, Pilgrimage and wearing of Hair-cloth next their skin, will never work true Mortification in the heart, yet *Baals* Prieſts exceeded them in cruelty to themſelves, 1 *Kings* 18.28. See *Rom.* 8. 13. *Col.* 2. 23. 1 *Tim.* 4. 8.

See *Rom.* 6.13,14. but this work is carried on by degrees till it be utterly extinct, *Rom.* 6 ſin is called the old man for its weakneſſe and decay. See 1 *Theſ.* 5.22,23.

Anno Chriſti 1262. *exorta eſt ſecta Flagellantium, qui ingenti turba obeuntes pagos & oppida, nudi umbilico tenus, facie tecta ſeſe flagellis cruentabant: manavit hic mos Roma, ubi ſeptimana qua diem Paſchatis proximè antecedit, pœnitentes longo ordine, nudis ſcapulis, larvata facie publicè ſe diverberant flagellis: Quem morem ipſi vidimus* Lutetiæ *ſub* Henrico *tertio. Homines ad furorem uſque ſuperſtitioſi, neſciunt Deum amare immutationem cordium non verò dilaniationem corporum.* Molinæi *Hyperapiſtes*, l. 1. c. 29. *Vide* Novar. Schediaſm. *Sac. prophan.* l. 1. c. 22. They are *hoſtes natura* not *peccati*.

A great duty lies on all the regenerate to *mortifie the deeds of the fleſh*, Rom. 8.13. No nature, nor piety, nor wiſdom, nor perfection, but will need it, either to ſubdue a luſt, or a paſſion; to cut off an occaſion, or to reſiſt a temptation; to ſecure our preſent eſtate, or to proceed towards perfection. Dr *Taylors Great Exemplar. part* 1. *Sect.* 8. *of Mortification.* See more there.

Firſt, With reſpect to Chriſt, that we may receive him as God offers him, not only as a foundation of comfort, but fountain of grace, 1 *Cor.* 1.30. Sanctifica-

tion is one of the ſpecial bleſſings of Chriſt, *Acts* 3. 26. greater than Juſtification; that frees us onely *à malo naturali*, from the guilt of ſinne which is contrary to our own happineſſe; this *à malo morali*, from the power of ſinne, which is contrary to the glory of God.

Our relation to him,

1. By external profeſſion requires it, *Rom.* 6. 3. 2 *Peter* 1 9.

2. By real implantation: Mortification is,

1. The effect of our Union with Chriſt, *Phil.* 3. 10. *Rom.* 6. 5. *Gal.* 2. 20.

2. An evidence of it, *Gal.* 5. 24.

Secondly, With reſpect to ſin,

1. It abides in us, therefore we ſhould be ſtill killing of it, 2 *Cor.* 7. 1. *Heb.* 12. 1.

2. It worketh in us, is a ſtirring principle, *James* 4. 5.

Thirdly, In regard of grace received:

1. Juſtification, *Titus* 2. 11, 12.

2. Sanctification, that we may exerciſe grace received, *John* 3. 9. preſerve it in ſtrength and vigour, 1 *Peter* 2. 24. and increaſe the grace of Sanctification.

In theſe caſes one doth not mortifie his corruptions:

1. Such a one as lives in the voluntary practice of his ſins, *Rom.* 6.

2. The body of corruption may be wholly unmortified, though it break not out in the ordinary and conſtant practice of any groſſe ſin, the ſeat and throne of ſin is in the ſoul, the ſlaviſh fear of ſhame and puniſhment from men, or eternal damnation from God, may keep a man from groſſe ſins.

I ſhall lay down,

1. Motives or ſeveral Meditations to quicken us to the ſtudy of this work every day.

2. Means which God will bleſſe to one that is willing to have his luſts ſubdued.

I. Motives.

Conſider,

1. This is the great thing God requires at our hands as our gratitude for all the goodneſſe he beſtows on us, that for his ſake we ſhould leave thoſe wayes that are abominable in his ſight, *Rom.* 12. 1. *Epheſ.* 4. 21, 22. 1 *Peter* 2. begin. *Deut.* 32. 6.

1 Pet. 3. 21. Secondly, How deeply we have obliged our hearts to it by Vow, Oath, Covenant in Baptiſm; we have there covenanted to die to ſinne, put off the old man; and ſo in the Lords Supper we ſhew forth the Lords death, and when we have been in danger.

Thirdly, The manifold evils of unmortified luſts abiding in the heart.

Sinne,
1. Abuſeth us; Man being in honour continued not; a wicked man is called a vile perſon, *Pſal.* 15.

What makes thy ſoul loathſom and unclean in the eyes of God and Angels, but ſin? What grieves God, pierceth his Son, fights againſt him but this? What brings any evil upon thee but this? What is the ſting of any affliction but onely thy ſins? What ſtrengthens death but it? It is only thy ſins that keep good things from thee, thy unmortified ſins.

2. It defiles us, and ſtains all our actions, *Tit.* 1. 15. 3. Deceives us, *Heb.* 3. 12. *Epheſ.* 4. 22. 4. It keeps away all good, *Iſa.* 9. 2. 5. It lets in all evil, *Jer.* 2. 19.

Fourthly, The abſolute neceſſity of this work, if we mean to eſcape hell and everlaſting damnation, *De neceſſariis non eſt deliberandum*, Rom. 8. 13. 1 Cor. 6. 9. Grave *Maurice* at *Newport*-battel, ſent away the boats, and ſaid to his men, *Either drink up this Sea, or eat the Spaniards.*

Fifthly, The wonderfull gain that will come to thy ſoul, if the Lord teach thee this duty.

1. In mortifying and deſtroying thy beloved luſts thou deſtroyeſt all other enemies with them, they all receive their weapons from thy ſins.

2. All other mercies flow in a conſtant current, if thou mortifie thy corrupti-

ons,

of; Gods favour, the whole ſtream of the Covenant of Grace.

II. Means of Mortification.

Some uſe moral motives, from the inconveniences of ſinne, death, the fear of hell and judgment; ſome carnal motives, as eſteem and advantage in the world; others natural, moderate in things indifferent, and ſhunning the occaſions of ſin; the meditating on the death of Chriſt is the quickeſt and moſt effectual way of mortifying ſin, 1 *Peter* 4. 1. Look upon Chriſts death not only as a pattern but cauſe of Mortification, *John* 3. 14. *Heb.* 12. 2.

1. Look upon ſin as the cauſe of Chriſts ſufferings, *Zech.* 12. 10. *Acts* 2. 37.
2. Conſider the greatneſſe and dreadfulneſſe of his ſufferings, *Rom.* 8. 32.
3. The fruit of his ſufferings, *Col.* 2. 15.
4. Reaſon muſt argue from the end of Chriſts ſufferings which was Mortification as well as comfort and pardon, 1 *John* 3. 6. *Epheſ.* 5. 27.

Improve the death of Chriſt:

1. By faith, *Rom.* 6. 6. & 7. 25.
2. By prayer, *Heb.* 10. 19.
3. A preparation to this duty. Labour daily to find out thy ſins; we are naturally very prone to entertain a good opinion of our ſelves, and diſcern not many evils in us.

The death of Chriſt is uſefull for mortifying of ſin. 1. By way of repreſentation, it ſhews us the hatefulneſſe of ſinne, *Iſa.* 53. 10. Conſider his agony and ſorrow on the Croſſe, though ſinne was but imputed to him, 1 *Cor.* 5. 21. 2. By way of irritation, it ſtirs up in the ſoul a diſpliceney againſt ſin, *Iſa.* 43. 24. ſhall ſin live that made Chriſt die? 3. By way of pattern and example, therefore the Scripture often expreſſeth our Mortification by our crucifying, *Gal.* 2. 20. & 5. 24. & 6. 14. Of all deaths crucifying is the moſt painfull and ſhamefull, it notes that ſorrow and ſhame which Chriſtians feel in the remembrance of ſin, that which was done really in Chriſt, muſt be done in us by analogy, *Phil.* 3. 10. 4. By way of merit, Chriſt ſhed his bloud to redeem us; 1. From the world, *Gal.* 1. 4. that it might not be ſo pleaſing an object. 2. From our vain converſation, 1 *Pet.* 2. 24. Grace is a part of Chriſts purchaſe as well as pardon. 3. By way of ſtipulation and engagement. Chriſt ſtood as a Surety before Gods Tribunal. He was Gods Surety and ours; on Gods part he undertook to beſtow on us not only remiſſion of ſins, but the Spirit of God to become a principle of life to us, and of death to our corruptions, *Rom.* 8. 13. 1 *John* 3. 19. on our part he undertook that we ſhould no longer ſerve ſin, *Rom.* 6. 13.

The greateſt part of Popiſh Religion, of that which looks moſt like Religion is their profeſſion, conſiſts in miſtaken wayes and means of mortification. Their Vows, Orders, Faſtings, Penances, rough garments are all built on this ground. Their Sermons and Books of Devotion look all this way. Dr *Owen* of Mortificat. Chap. 3.

1. Study the Law, *Rom.* 7. *I was alive without the Law*, but when I ſaw the inward motions of ſinne were abominable to God, *I died*; compare thy own ſoul with it.

2. Study thy own wayes, When thou art croſt, how art thou troubled? ſay, Is not this anger, when others reproach thee, how art thou troubled? ſay, Is not this pride and ſelf-love?

3. Have an ear open to the admonition of faithfull friends, leave not thy heart till it plead guilty.

4. Make uſe of Ordinances, the Word read and heard, Prayer, the Sacrament: after he had commanded them to put off the old man, *Col.* 3. he ſaith, *Let the Word dwell plentifully in you*. *David* begs of God to ſtrengthen him. Preſſe the Lord with his promiſe, *Eſay* 42. 3, 4. *Rom.* 6. 14.

5. Take heed and ſhun all the occaſions that foment and cheriſh thy corruptions,

1. Inward, thy own thoughts, we cure the itch by cleanſing the bloud, *Job* 31. 1. *Why ſhould I think on a maid?*
2. Outward, there are two of all ſins,
   1. Idleneſſe the devils cuſtion.
   2. Evil company.

Pſal. 38. 13. Eccleſ. 3. 10. About means of mortification of ſinne, ſee Mr *Hilderſ.* on Pſal. 51. 5. Lect. 64. 65, 66, 67.

6. Upon ſpecial ſeaſons there muſt be the ſolemn exerciſe of faſting and humiliation, becauſe we muſt mortifie the inclinations of ſin, *James* 4. 9.

Chap. XIII.

II. *Of Vivification.*

See *Pagets* Meditations of Death, part. 2. chap. 6.

THere are two parts of a Christians duty, Dying to sinne and Living to God. Mortification helps Vivification, 1 *Peter* 2. 24. and Vivification Mortification, *Gal.* 5. 16. Mortification is put first, 1 *Peter* 3. 11. and grace, *Job* 1. 1.

It is called *living to God*, Rom. 14. 8. Gal. 2. 19. to holinesse, the life of righteousnesse, rising to Christ.

It is first Habitual, when the Spirit of God infuseth such principles, whereby we are able to live unto God.

Secondly, Practical Vivification is the constant endeavour of a believer to exercise all those Graces which the Spirit of God hath planted in him. The life of a thing is the acting according to the principle of it; so something daily draws out the exercise of those holy graces the Spirit of God hath wrought in him, *Prov.* 4. 23.

Spiritual life is that supernatural grace by which the whole man is disposed to live to God. 1. A supernatural grace, because it comes from our union with Christ, *John* 6. 57. 2. By which one is disposed to live to God, *Galat.* 2. 20. The supream or fundamental principle of spiritual life is the in-dwelling vertue of the Spirit, *Galat.* 4. *ult.* *Rom.* 8. the Apostle speaks of being led by the Spirit, living by the Spirit, walking by the Spirit, and following the guidance of the Spirit.

Practical Vivification reacheth to all things which concern Christianity, but consists in two things:

1. The active bent and propenseneſſe of the inward man to the things of Gods Kingdom.
2. Strength and ability to act according to the Rule.

The School-Divines make this spiritual bent to stand in five things:

1. *In oppugnatione vitiorum*, the same with practical Mortification.
2. *In contemptu terrenorum.*
3. *In repulsione tentationum.*
4. *In tolerantia afflictionum.*
5. *In aggressione bonorum operum quamvis ardduorum.*

This strength comes

1. From the principle within, the life of the habits.
2. The Spirit of God dwels in them, and stirs them up to act. This new life is Christs rather than our own. He is the root and author of the life of grace, *John* 8. 12. The Gospel is the ministration of life, *Colos.* 3. 4. 1 *John* 5. 11, 12. 2 *Tim.* 1. 10.

Christians have a life spiritual distinct from the natural and rational:

First, They have distinct principles, the Spirit of God dwelling in them, 1 *Cor.* 15. 45. and operations, *Unumquodque operatur secundum suam formam.*

Secondly, They have distinct supports, the flesh and bloud of Christ to feed upon, the consolations of the Spirit, *Col.* 1. 10.

Thirdly, They have distinct ends; the end of the new creature is to live unto God, *Gal.* 2. 19. as his utmost end.

Life is taken

1. Literally, for the life proper to every creature, the vegetative life of plants is the vigour of the sap; sensitive life of beasts is the vigour of the bloud; reasonable life in men is the life of reason; all living things have their life from God.
2. Metaphorically for joy, comfort, *Prov.* 16. 15. 1 *Thess.* 3. 8. this life is from God, *Psalm* 30. 5.
3. Spiritually,

1. The

1. The life of grace, *Gal.* 2. 20.
2. Of glory, *Col.* 3. 4. 1 *John* 5. 11.

There is a three-fold life:

1. Natural or personal. 2. Politick. 3. Divine or Spiritual.

1. The natural life flows from the Union of soul and body.

2. The politick life comprehends all those things which people perform one to another by vertue of their Relations and Associations of people together by Laws.

3. Spiritual life which ariseth from the intercourse between God and the soul.

Life in the creature is an ability to perform the acts proper to that life, the ability sensitive is the life of a beast, to discourse the life of reason. Spirituall life is the ability which God hath given to the soul to act unto God as his portion and utmost end.

This is but natural life over-ruled and sublimated, we have it in Christ by vertue of our union with him, 1 *John* 5. 12. from Christ by vertue of his merit, 1 *John* 4. 9. According to Christ by vertue of his patern.

There is a great similitude and dissimilitude between also the natural and spiritual life.

The spiritual life is more excellent than the natural:

First, In the original of it, 1 *Cor.* 15. 45. it is bought with the blood of Christ, wrought with the Spirit of Christ.

Secondly, Life natural is short and uncertain; grace is a spark that cannot be quenched, it begins in grace, and ends in glory.

Thirdly, In regard of the provisions of it.

Fourthly, It is a life that we are never weary of. Many have repented the day of their birth, none of their new birth.

They agree in these things,

1. Natural life supposeth some generation, so doth spiritual life, therefore it is called Regeneration, 1 *John* 2. 27.

2. What the soul is to the body in the natural life, that is God to the soul in a spiritual life. As the soul is the principle of all the actions and operations in the body, so in the spiritual life Christ works all but by the man.

3. So long as the soul is in the body, one is an amiable creature, when that is gone he is but a carkasse; so, so long as God is with the soul it is in good plight.

4. Where there is life there is sense and feeling; spiritual life is seen by the tenderness of the heart, *Ephes.* 4. 18, 19 it is sensible of injuries done to it by sinne, *Rom.* 7. 24. or the decayes of it by Gods absence.

5. Where there is life there is a nutritive appetite, an instinct to preserve life, 1 *Peter* 2. 2. This life is nourished by the Ordinances and constant influences of the Spirit.

6. Where there is life there will be growth; Gods people grow more wise, solid.

They differ thus,

1. The Union between the soul and body is natural, between God and the soul from free grace.

2. In the natural life there is an indigence till the soul and body be joyned, but there is no want on Gods part though he be not united to the soul.

3. The soul and man united make one person, so do not God and the soul.

4. The natural life comes wholly from corrupt principles, and it is a fading life, *James* 4. 14. but he that lives this one life once, lives it for ever, *John* 6. 5.

This divine spiritual life stands in two things:

First, We by our Apostasie are fallen off from God, when God restores us to life, he restores us to his favour, *Ephes.* 2. from v. 11, to the end, and so sin and the curse is removed.

There is,
1. A spiritual life imputed when the guilt of sin is removed by the imputation of Christs righteousnesse. 2. Inherent, whereby the soul is enabled to live unto God. Christ is the treasury of the life of the Saints, as life is taken for righteousnesse, holinesse, comfort or glory.

Secondly,

Secondly, There is wrought in the soul a suitable frame of Spirit to do the things agreeable to the will of God, an inward principle of holinesse, the repairing of Gods Image in us, *Ephes.* 1. & 2. *ch.* quickned by him.

Christians have a three-fold spiritual life:

1. Of Justification, it is called therefore the *Justification of life*, Rom. 5. 8. See *John* 5. 24.

2. Of Sanctification, which lies in conjunction of the soul with God, *Ephes.* 2. 4, 5.

3. Of glory, *Rom.* 6. 23.

Dr *Arrowsmith* in his *God made Man* on *John* 1. 4. mentions five sorts of spiritual life, a life of Reconciliation, Justification, Sanctification, Consolation, Glory.

Christ is our life, and the fountain of this spiritual life three wayes:

1. He is the meritorious cause of it, he hath purchased all this for us by his bloud, he bare the wrath of God for us by his active and passive obedience. He hath merited that all this life should be communicated to us.

2. He is the efficient cause of it, works all this in and to us; he sends his holy Spirit into the souls of all those whom he means to save, applies to them their peace and pardon, and quickens them.

3. As he is the exemplar, rule and copy how our life should be led.

The preaching of the Gospel is the ministration of this life thus:

In the letter of it, though delivered by never so faithfull Ministers, it is able to do nothing, therefore these things are often preacht and men not bettered, when the Spirit accompanies it, it is efficacious: see *Rom.* 1. 16. *Phil.* 2. 15.

The preaching of the Gospel is,

1. The only means of the revelation of this life, 2 *Tim.* 1. 10.

2. It is the divine seed, whereby the Lord conveys this life, and begets it in the soul, 1 *Peter* 1. 23, 25.

This work of the Gospel consists in five things:

1. The preaching of the Gospel opens the understanding, makes us see the misery of sinne, and the excellency of Christ, and the things of God, *Ephes.* 1. 2 *Cor.* 5.

2. It makes the will and affections to relish Christs sweetnesse, perswades the heart to chuse him, and consent that God and they may be united in a league of friendship, this is the work of faith.

3. Turns the heart from all evil wayes it walkt in; men are said to be pull'd out of the power of Satan.

4. Creates in the soul, and stamps in it all the graces wherein Gods Image stands.

5. By administration of the promise and instruction fortifieth the soul, and makes one do all things belonging to this life.

Some say, we should not take any comfort from the exercise of grace:

1. All the promises are conditional, as to pardon and Heaven, *Heb.* 5. 9.

2. I ought to judge my self as God will judge me hereafter, if I be a repenting and believing sinner.

3. I am to mourn at the presence of sinne, therefore am to rejoyce at the presence of grace.

4. The best rejoyce at others graces, 2 *Cor.* 1. 12. 1 *Thess.* 3. 6, 7, 8.

A beleevers life is most excellent, Christs life and theirs are in a sort one, *John* 5. 57. The life of God, *Ephes.* 4. 17.

1. God lives this life, 1 *Tim.* 1. 15.

2. It is the first and highest life, as God is the first good and truth, so the life of God is the first life.

3. It is the most perfect life: He possesseth all things in God and God himself who is above all.

4. It is the most satisfying life, because such enjoy an infinite good.

5. It is an immutable life, *John* 14. 19, 21.

Arminians

Arminians give too much to man, and too little to Christ. *Antinomians* and *Familists* give too much to Christ, and too little to man. They give so much to Christ that they abolish the nature and act of the creature, they say, Christ must do all, and we can do nothing. They dream of an insensible motion without us, place grace in a naked apprehension, there must be not only a work for us, but in and by us. The work of the Father is in Heaven, of Christ on the Crosse, of the Spirit within us, *Col.* 1.29. They deny not only mans work, but the Spirits work in us, *Rom.* 16.20.

Secondly, They say, Christ must do all, and we after we have received grace, nothing; there is not a coordination but subordination of our wils to his grace, though at our first conversion we were meerly passive, yet when grace is received we may act; motion follows life, *Col.* 2.4.

The *Familists* deny all inherent graces in the Saints, because it is said we do not live, but Christ, he (they say) believes, repents, as if we lived not at all, and he is formally all habits and graces; but the Scripture grants habits and graces to be in a man, *John* 19.28. *Matth.* 12.33. 1 *John* 3.9.

2. The sins of our actions then could not be charged on our selves, but on the faint operations of his grace.

Marks and Evidences of spiritual life:

First, Every creature which lives values life, *A living dog is better than a dead Lion*, a dog was an unclean creature, a Lion the most noble creature. If one values his life he will prize,

1. *Pabulum vitæ*, Attend on the Ordinances, the Word, Sacrament, Prayer, Communion of Saints, 1 *Peter* 2. *As new born babes.* Cant. 4. last end.

2. He will avoid what is destructive to life; Beware of grieving and quenching the Spirit, *Ephes.* 4.30. 1 *Thess.* 5.19. by neglecting the motions of it, or noisome lusts.

3. He will endure any evil and part with any good rather than part with life.

Secondly, This new life brings alwayes a great change along with it; when a child quickens in the mothers womb she finds a great change; so when *Paul*, and *Manasseh*, and the blind man, *John* 9. were converted, unlesse they were religiously trained up, as *Timothy* from their youth.

Thirdly, Sense, a spiritual sense in the soul; senses exercised, favour the things of God, *Rom.* 8.

Fourthly, Every life hath some kind of motions and actions that are sutable to it, as in this spiritual life.

1. That inward work of adhering to Christ as their chief portion, the fountain of all their good, a true faith.

2. Repentance, labouring to cast out corruption, and to turn to God.

3. The Spirit of Prayer, *You have received the Spirit of Adoption whereby you cry Abba Father.* Our Law judgeth a child alive that was heard to cry. Do you pray as living men? *Rom.* 12.11.

4. The minding of heavenly things, *Col.* 3.1,2.

5. Life hath a sympathy, a fellowship with those that are members of the body, the same quickning Spirit lives in all Christians, *Weep with them that weep, and rejoyce with them that rejoyce.*

6. If we be regenerated we do that to God which children do to their Father.

1. Honour him and stand in awe of him.

2. Rely on him as the fountain of all our good, as children do on their parents for a supply of all their wants.

3. Are obedient to him.

Motives to live to God:

1. It is a dishonour to God when the creature seeks to exalt self, that which I

To live to God is,

1. To exalt him in our hearts as the chiefest good, whom if we obtain we are happy, *Psal.* 27.40.

2. To own God and appear for him

here, and at such times, and in such places as it will be prejudicial to us so to do. *Noah* was righteous when all flesh had corrupted his ways, when Christ is made a reproach. 5. When we prefer his interest before our own, stand for the truths and ordinances of Christ, *Ps.* 119.36. 4. When we can be meek and patient in our own cause, and zealous in Gods cause, *Numb.* 12.3. 5. When we rejoyce that others act for God, though we have no part in it, *Jam.* 4.6. 6. When we desire to live to glorifie God, *John* 12.27,28. 1 *Cor.* 10.31.

make

make my utmoſt end I make my god, *Phil.* 3. 10.

2. Conſider the ſelf-denial of Chriſt, he came from Heaven *to do the will of him that ſent him*, Rom. 15. 3.

Means of ſpiritual life:

1. Labour to get thy miſerable condition by nature ſet cloſe upon thy ſpirit, how thou art dead in ſin, and undone without Chriſt, *Epheſ.* 5 14.

2. Study to get into Chriſt, 1 *John* 5. 12. onely he can quicken, *Epheſ.* 2. 5. *Ezekiel* 16. 6. he is never got but by faith, *Luke* 15. the Prodigal is the patern of a converted ſoul. See *verſe* 31. Take hold of Chriſt and imbrace him by faith, *Rom.* 6. 11. 2 *Theſſ.* 1. 12. Faith accepts Chriſt from God in the Word, and preſents Chriſt to him in prayer, *Epheſ.* 3. 12.

We ſhould,

Firſt, Live upon Chriſt, as

1. Have recourſe to him for juſtification and acceptation of our perſons, *Phil.* 3. 8, 9.

2. For the pardon of daily ſins, 1 *John* 1. 7. & 2. 1, 2. his bloud is called the *bloud of ſprinkling*, Heb. 12. 24. there muſt be a freſh application of his bloud for the pardoning of our daily infirmities.

3. For actual grace,

1. For mortification, *Rom.* 8. 13.

2. Quickning and exciting grace, 2 *Theſſ.* 3. 5.

3. For ſtrengthning and aſſiſting grace, *Phil.* 4. 13. *Pſalm* 29. 11.

Secondly, Live to Chriſt, *Phil.* 1. 21. He that is the principle of life will be the end of it. We may know this,

1. By our conformity to God, *Rom.* 6. 10.

2. Then we will live like Chriſt, *Gal.* 2. 20.

3. Then we will be ſenſible of his abſence.

Chap. XIV.

The Sanctification of the whole Man Soul and Body.

WE ſhould live more to the ſoul than body, *Pſalm* 119. 175. & 141. 8. & 142. 7. & 143. 11.

1. The ſoul is diſtinct from the body, as the operations of it ſhew.

2. It lives when the body dies, *Eccleſ.* 12. 7. *Matth.* 10. 28.

3. It is far better than the body.

4. The concernments of the ſoul are higher than thoſe of the body, 1 *Peter* 3. begin.

5. The ſickneſſe and death of the ſoul is worſe than that of the body, 1 *Kings* 8. 38. *John* 8. 21, 23.

6. We never live to any purpoſe but when the ſoul lives.

Thoſe that are in Chriſt can do nothing without him, *Hoſea* 14. 8. *John* 15. 5. 2 *Cor.* 3. 5. *David*, Pſalm 119. often prayes God to quicken him, 1 *Cor.* 15. 45. See *Ezekiel* 36. 27.

Reaſons, Firſt, Becauſe grace is but weak and imperfect, it doth not *totaliter ſanare*, *Adam* could have done any thing *per commune auxilium*, we need ſpecial help.

Secondly, There is a ſubordination of believers to Chriſt as of members to the Head, and it was the Fathers deſign to honour him, *Coloſ.* 3. 11.

First, Of the faculties of the ſoul.

Grace

Grace spreads it self through all the faculties.

A faculty is an ability of producing some effect or operation agreeable to our nature, and for our good, implanted in man by nature.

There are three reasonable faculties proper to men alone:

1. The Understanding, by which we know truth.
2. The Will, by which we desire good.
3. Conscience, a power of ordering our selves to and with God.

1. Of the Understanding.

It is that power which God hath given a man to acquaint himself with the Being, Properties and Differences of all things by discourse.

Or, It is that faculty by which we are able to inform our selves of the general natures of things. Sense alone perceives particulars, the understanding abstracts things, and forms in it self the general natures of things. I see this or that man, but understand the nature of man.

We call it *mens* the mind *à metiendo*, because it weighs and measures all things, or *quasi eminens*, because it is the most eminent faculty in man, by which we excel all others:

Sanctius his animal mentisque capacius altæ.

The Object of it is *omne intelligibile.*

Truth in general in the utmost latitude and universality of it is the object of the Understanding, good in the general in the universality of its nature is the object of the Will, therefore till it come to enjoy God, which doth eminently contain all good in him, it can never come to have full satisfaction.

See Mr *Pembl. Vindic. grat.* 200, 201, 202.

Light was the first thing in the Creation, and so in the new Creature, *Ephes.* 4.23. He hath a new judgement speculative and practical.

1. Speculative, he apprehends and discerns those Reasons and Arguments against sinne, and for grace, more than ever he did; he is amazed to consider what darknesse and folly he lived in before, 1 *Cor.* 2.14.

2. Practical, he applies the things he knows for his humiliation and exercise, he so knoweth truths that he loves them and delights in them, he knows them experimentally.

Conversion of a man is a Divine teaching of him, *Esay* 54.13. *Jer.* 31.34. *John* 6.45.

Sicut olim Deus inchoavit opus creationis à lumine corporeo & sensibili, ita etiam opera regenerationis & glorificationis nostra à lumine spirituali ordiatur: cùm enim Deus efficaciter electos vocat ad salutem per Spiritum Sanctum: Primò, eorum intellectum illuminat lumine fidei & collustrat. Secundò, voluntatem emollit & sanctificat. Similiter in opere glorificationis ordine naturæ præcedit illuminatio intellectus nostri, per lumen gloriæ ad Dei essentiam clarè & perspicuè videndam; deinde sequitur voluntatis inflammatio & incensio per ardorem charitatis. Ratio hujus ordinis est, quia cognitio præcedit amorem, atq; adeo clara cognitio seu visio præcedere debet ardentem & perfectum amorem. Baron. *Philos. Theol. ancil. exercit.* 3. *Art.* 6.

The Properties of this teaching:

1. It is necessary, without this all other teaching is in vain; *David* often prayes *that God would teach him his statutes*, open his eyes; the Ministers teach the ear, God the heart.

2. Efficacious, *Job* 36.22.

3. Clear and distinct; hence Gods Word is called a *Light*, and it is called *the riches of the assurance of understanding.*

4. Practical, it is an acknowledgement after godlinesse, *Verba Scripturæ non sunt verba legenda, sed vivenda*, said *Luther.*

5. Abundant under the Gospel, *All shall know me from the greatest to the least! Knowledge shall cover the earth as the waters do the Sea.*

A great part of Conversion both in the renewing of the mind, *Rom.* 12.2. *Eph.* 1.17,18. *Phil.* 1.4.

This saving knowledge of the will of God is called the renewing of the mind, *Rom.* 12.2. the mind of Christ, 1 *Cor.* 2.16. *Phil.* 2.5.

This renewing consists,

First, In Knowledge; and that 1. Doctrinally, of the truths to be believed, this is the very foundation, and that which is called historical faith, that is, a knowledg with an assent to those truths which are recorded in Scripture, many may have this and more which yet are not converted; but yet where Conversion is, this must

There is a difference between common illumination, which may carry men far, *Heb.* 6. and special illumination. *Heb.* 10.32.

necessarily precede, 1 *Cor.* 2. 2. Whom God converts he enlightens, *John* 6. 45. 2 *Cor.* 4. 6. and may whole Conversion is called a searching.

2. Practically, partly of our own filthinesse, *John* 3. it was necessary for *Nicodemus* to know his natural filthinesse; partly of Christ, sin will overwhelm the soul without this, *Rom.* 7. 24, 25. *Eph.* 1. 19, 20. one must know his own poverty and Christs riches, his own guilt and his satisfaction.

3. It makes the soul to believe and assent to those truths, the understanding doth not only need converting grace to turn, but to assent and firmly to adhere to the truths revealed, to the promises manifested; for the heart doth not turn to God by knowing the promises, but by firm relying on them, and this is that which is called trusting so much in the *Psalms*.

4. To regard the things of eternity beyond things of time, 2 *Cor.* 4. *ult.* 4. To judge of things as the Scripture judgeth them; what that commends we commend and judge worthy of commendation; what that condemnes we condemne and judge it worthy of condemnation; we will then judge of things by the end. Such will minde Spiritual Ordinances, so as to prepare for and profit by them; Spiritual gifts and graces so as to choose and use them; Spiritual priviledges, so as to make sure of them, and glory in them; Spirituall persons, so as to pray for and sympathize with them.

To be rightly illuminated or spiritually minded, *Rom.* 8. 6. is
1. To mind the things of Heaven rather than the things of earth 1 *Cor.* 15. 48. 1 *John* 2. 15.
2. To be more mindfull of the good of the soul than of the body, *Mat.* 11. *last end.*

4. The judgement is induced to approve of Gods Word, his precepts and promises as the best. He accounts those things best and worst which the Word doth. The converted man esteems of Gods favour, and freedom from corruption more than all the glory and riches of the world.

5. The mind is in part sanctified in regard of the thoughts, they were roving, distracted, impertinent and very frothy; now the mind is renewed about them, so that it hath more holy thoughts, more composed, more profitable and united in all duties and performances, more low thoughts of our selves, and high thoughts of Christ.

6. It looketh then only to Gods word, *My sheep hear my voice: To the Law and the Testimony.*

7. Their mind is renewed in respect of consultations. *Paul* consulted not with flesh and bloud; he subjects all to the glory of God and this Word.

8. He invents holy purposes, means and wayes to propagate Gods glory.

9. He discerns things that differ, *Rom.* 12. 7.

Chap. XV.

Of the Sanctification of the Will.

Voluntas est appetitus rationalis. per quem homo sponte sua, & cum cognitione sui se movet ad bonum assequendum, fugiendumve. sit vero bonum vero apparens. Molin. Bucan. gravissi. Quæst. de Libero arbitrio.

GODS great work in conversion is in the Will, *Esay* 1. 19. *Revel.* 22. 17. *Psalm* 110. 3. *Ephes.* 1. 19. when ever he converts the soul he subdues the Will, 1 *Chron.* 28. 9. *Phil.* 2. 13. Grace is a resignation of our selves to the will of God, *Rom.* 6. 17. 2 *Cor.* 8. 10. Though the will of man be subdued in conversion, and made free, yet it is not perfectly made free; as a degree of blindnesse remains in the Understanding, so a degree of bondage in the Will. The work of Conversion is never perfected till the will be gained, it begins in the mind, *Ephes.* 4. 23. but ends in the will, *Deut.* 30. 6. All liberty must proceed from *Liberum judicium*, a judgment of the understanding not misled by sensitive objects. *Aquinas.*

Luke 13. 34. Deut. 30. 6. it is willing to be convinced, *Psal.* 141. 5. *Prov.* 15. 32. The offers of Christ and grace are mainly made to the Will, *Rev.* 22. 17. The complaints also of rejecting grace, and of sin, *Jer.* 13. 27. *John* 5. 40. *Luke* 19. 14. *I would, and ye would not*, Matth. 23. 37. *Israel would none of me*, Psalm 81. 11. *Prov.* 1. 29. 3. *Joshua* 24. 22. *Esay* 66. 3. Psalm 119. 30. Exodus 33. 5. Judges 5. 2.

1. The denomination is from the will, not from knowledge.
2. Acceptation is from the will, 2 *Cor.* 8. 12.
3. The ſtrength of corruption, and ſo of grace, lies in the will, wicked men are not ſo bad, nor the godly ſo good as they would be.
4. Life and death is in the will, *Prov.* 4. 23. *Deut.* 30. 19.

The Will is renewed in a godly man in theſe particulars:

Firſt, It is made flexible, ſo *Paul* when he was converted, *Lord, what wilt thou have me to do?* Pſalm 40. 8. & 143. 10. This Will is broken which before was contumacious and ſtubborn, *Eſay* 11. 6.

Secondly, Tender, it was hardened before, this is implyed in that, a fat heart, *Zech.* 7. 11, 12. *Acts* 28. 26, 27. that hath no ſenſe or feeling, either of Gods diſpleaſure or the fearfull eſtate it is in; the man converted hath a heart of fleſh, *Ezekiel* 36. 26. which is oppoſed there to a ſtony heart, that is, ſenſleſſe and ſtupid.

Thirdly, It is moved upon pure motives for the holineſſe of the precepts. *David* prizeth Gods Word above *thouſands of Gold and Silver*; for the ſpiritual profit of it, it would quicken and enlarge his heart, ſupport him in afflictions.

Fourthly, It is eſtabliſhed and ſetled in a good way, the honeſt heart holds faſt the Word of God, cleaves to the Lord with full purpoſe of heart.

Fifthly, It is made efficacious and fervent in holy things, their ſervices are free-will offerings, 1 *Chron.* 29. 14. *Rom.* 7. 18.

Sixthly, In regard of its acts,

1. In its election and choice it is ſanctified, preferring holy and eternal things before ſinne and temporal, *Heb.* 11. *Moſes* choſe the reproaches of Chriſt before the treaſures of *Ægypt*. Election is an act of the Will about the means, and anſwereth to conſultation in the Underſtanding.

2. In its conſent, it conſents to God and Chriſt, *Eſay* 1. 19. 2 *Cor.* 11. 2. *Rom.* 7. 16.

3. In regard of the power it hath over the other faculties, for it commands the other powers of the ſoul, as on the underſtanding, to make it think and reaſon about this or that, 2 *Peter* 3. 5. it ſets the underſtanding on ſearching the truth, and finding it out, and the Will delights it ſelf in good things.

Seventhly, It is adorned with thoſe habitual graces which are neceſſary for it.

1. Fiducial recumbency and truſting in God, the Will renewed rolls it ſelf upon Jeſus Chriſt, and hath confidence and boldneſſe.
2. Love to God above all other things, therefore he ſaith, *I will circumciſe you, that you ſhall love the Lord your God with all your hearts.*
3. A divine hope which keepeth up the ſoul in all difficulties, *Lam.* 3. 13.

The Will of all the faculties is,

1. Capable of the greateſt enlargement, O that I could love thee more *Phil.* 3. 11.
2. It is moſt enlarged, this is called *Writing the Law in the mind.*
3. God works this enlargement by his perfect Rule his Law, 2 *Cor.* 7. 1. and *Be ye holy as he is holy.*
4. Proportionably to the enlarging of their Will ſhall be their future happineſſe.

There are five acts of the Will, Intention, Election, Conſent, *Imperium*, or Command, Fruition.

1. *Intentio*, that is, *finis*, he takes God for his portion, *Pſalm* 73. 25. and intends the enjoyment of him as his onely happineſſe, *Jer.* 42. 7.
2. *Electio*, that is of the means, Chriſt; chooſeth him as his all-ſufficient Mediator, *John* 14. 6.
3. Conſent to take Chriſt, *Matth.* 22. 19. This muſt be,
   1. Hearty and real to accept of Chriſt with all his benefits.
   2. Habitual and fixed without wavering, *Deut.* 5. 28. 1 *Chron.* 22. 19.
   3. Compleat and thorow without reſervation, *Cant.* 2. 10.
4. *Imperium*, the Power or Command of the Will for the proſecution of this with all our might. It muſt be

1. A ſpeedy proſecution of the things of God, *Pſalm* 119. 16.
2. Zealous, *Pſalm* 27. 4. *Phil.* 2. 12.
3. Conſtant, *Pſalm* 119. 8.

5. Fruition, which is a delightfull acquieſcence in a good poſſeſſed. The fruition of Chriſt is moſt ſweet and pleaſant.

Obedience is the vertue of the will by which it is flexible to Gods will in all things, and for his ſake. Here *Cæca obedientia*, blind abſolute obedience is as neceſſary and commendable, as in Friars to their Superiours it is fooliſh and unreaſonable. *Vide* Davenant. *Determ. Queſt.* 6.

It is good to conſider the authority of God in his Word to gain the heart to a full obedience, *Pſalm* 119. 4.

Reaſ. 1. Then the heart would not be ſo looſe, *Titus* 2. 15.

2. We will not be ſo bold in ſinning, *Prov.* 13. 13. The conſcience of Gods command is *Ratio formalis* of active obedience, *Ratio motiva* may be taken from the reaſonableneſſe of it, *Rom.* 7. 12. and the profit of it, *Deut.* 10. 13.

All Faith implies Obedience,

1. As it aſſents to the whole Doctrine of God, *Acts* 2. 41.

2. As it cloſeth with Chriſt, it is often called *the obedience of faith*, Acts 6. 7. Rom. 1. 5. & 16. 26.

There is a two-fold Obedience:

Firſt, Legal, ſo to keep Gods wayes as to do all which the ten Commandments require at all times, in all fulneſſe, without any the leaſt failing in matter or manner, which was the bargain made with our firſt Parents *Adam* and *Eve*, and which by nature lies on us, *Do this and live*: ſuch a keeping of the Law is utterly impoſſible; for *Paul* ſaith, *That which the Law could not do in as much as it was weak through the fleſh.* The Law cannot bring us to Heaven, becauſe our fleſh in breaking it diſables it from giving us the reward which is promiſed to abſolute perfection, and by the *works of the Law ſhall no fleſh be juſtified*; if we could perform ſuch an Obedience, we needed not any Mediator.

Nos qui non loquimur magna, ſed vivimus quaſi ſervi & cultores Dei, patientiam quam magiſterijs cæleſtibus diſcimus obſequijs ſpiritalibus præbeamus. Cypr *de bono patientiæ.*

Secondly, Evangelical, a true ſtriving to perform the former Obedience, it is an upright and hearty endeavour after the fore-named perfect Obedience. For the Goſpel doth not aboliſh the Law from being the rule of our life, but alone from being the means of our Juſtification, and ſo from bringing the malediction of the Law upon us; but it eſtabliſheth the Law as a rule of good life, tying and inabling us to labour with uprightneſſe and ſincerity to performe all things written in the Law in all perfection. The Obedience of the Law excludes all defects, that of the Goſpel all wilfull defects and allowed ſins.

This Obedience is two-fold:

Firſt, Counterfeit, falſe and feigned, when the will in ſome things yeelds to Gods will, not becauſe it is his will, but becauſe his will doth not much croſſe the motions of theirs, this is the obedience of hypocrites.

Secondly, True and hearty, when for Gods own ſake principally the will frames it ſelf in all things to ſtoop unto him.

Of this there are two degrees, one perfect when the will is wholly carried after Gods will without any gain-ſaying, with the full ſway and whole ſwinge of it, this was only in *Adam*.

Secondly, Imperfect, when the will oppoſeth it ſelf to its own diſobedient inclinations, and doth conſent to obey, and is diſpleaſed with its own diſobedience.

Joh. 14. 15, 20 21, 23, 31. 1 John 2. 5. & 5. 3.

We muſt all ſet our ſelves to yeeld true obedience to God: How often and earneſtly doth *Moſes* inculcate this, *Deut.* 4. 1. & 5. 1. *If ye love me, keep my Commandments*, ſaith Chriſt. *Peter* ſaith, *We muſt yeeld our ſelves to God as thoſe that are riſen from the dead*, meaning quickned in ſoul by vertue of Chriſts Reſurrection, 1 *Kings* 2. 3, 4.

There is a three-fold obedience, 1. *Veri*, of a mans Defires, but comes ſhort in his actions. 2. Of Conformity, when in ſome meaſure my actions anſwer. 3. Of Reſignation, when ones will is given up to Gods, and that with delight.

Reasons, 1. From God.

First, In regard of his right to rule, he is the author of our being and continuance, he hath also redeemed us, wherefore it is pressed on the people of *Israel*, that they ought to obey God above all people, because he redeemed them out of the hand of *Pharaoh*. Christ will be a Head where he is a Saviour, *Ephes.* 5. 23 *Rom.* 14. 9. *Acts* 5. 31. The Spirit renewes us to obey Christ, *Titus* 3. 5. 1 *Peter* 1. 2. *Acts* 5. 32.

Secondly, His fitnesse to rule:

1. He is most wise and just to make good, righteous and equal Laws.
2. Most carefull to observe the carriage of men.
3. Most bountifull to reward obedience.
4. Most severe to punish disobedience.

Thirdly, He hath done us already so much good, and laden us with so many benefits that we are ingaged.

Fourthly, To this adde the excellency of his holy Nature for wisdome and goodnesse.

Secondly, From our selves: Who are

1. Subject to him, as being his Children, Servants, Subjects.
2. Foolish and weak in our selves, subject to many enemies, dangers.

Our obedience was purchased by Christ, 1 *Cor.* 6. 19, 20. and Christ was obedient to his Father, *John* 6. 38. *Phil.* 2. 8. The Covenant ingageth us to it, *Thou shalt be my people*, there is a stipulation between God and us; God hath promised to cause us to walk in his statutes.

Thirdly, From the Commandments which we must obey:

1. They are most just, as holding perfect agreement with right reason and equity, teaching us to give God and man his own.
2. They are fitted to our good as well as to Gods glory, confusion would follow if every one might hate and kill whom he would.
3. Obedience is most necessary, acceptable, profitable and possible, praying, hearing, knowledge of God, faith.

The Rule of it must be the Word of God, the extent, the whole Law in every point, *Deut.* 28. 58. *Levit.* 19. *ult.* *Psalm* 119. 6, 96. *Acts* 13. 22. *Col.* 4. 12. the whole will of God; the forme of it is conformity to the Word and will of God, *Psalm* 119. 1. The end, principal, that we may honour and please God, *Matth.* 5. 16. *As you have received of us how you ought to walk and please God*, saith *Paul*.

The service of sinne is, 1. Chargeable, 2 Chron. 28. 20, 21. 2 King. 18. 15, 16. Gen. 25. 31 Exod. 32. 3, 4. Hos. 8. 14. Luke 5. 30. Act. 19. 19. 2. Toilsome and laborious, *Job* 4. 8. *Esay* 4. 18. *Micah* 7. 3. & 3. 1. *Jer.* 3. 10. *Job* 24. 15. *Esay* 44. 12. *Hab.* 2. 3. *Eccles.* 2. 23. & 4. 8. *Esay* 5. 7, 10. *Jer.* 8. 6. *Exod.* 6. 9. & 25. 39. to 46. 3. Empty and fruitlesse, *Esay* 55. 2. & 44. 12. *Haggai* 1. 6. *Hosea* 10. 13. *Gal.* 6. 7. 4. Irrational, *Esay* 46. 8. 1 *Corinth.* 16. 13.

The Properties of it:

1. Generality or Universality, it must be entire, *Luke* 1. 6.
2. Constancy, *I will encline my heart to thy testimonies alwayes to the end.*
3. Sincerity, it must be grounded on Gods authority, and aim at his glory.

Our Obedience to Gods Commandments should be

1. Cordial, *Rom.* 6. 17.
2. Cheerfull, 1 *John* 5. 3. We have these principles of cheerfull obedience, unfeigned faith, *Gal.* 5. 6. Love, a lively hope, filial fear, *Gen.* 39. 9. *Hosea* 3. 5. patience in wel-doing, *Rom.* 2. 7. *Heb.* 10. 36.
3. Zealous, 1 *John* 3. 3.
4. Diligent, *Rom.* 12. 11.
5. Universal, *John* 15. 10. when we pick and choose, we do not Gods will but our own.

There must be

1. Some solemn time of giving up thy will to God, *Rom.* 12. 1.
2. We must give up our selves without reservation, *Acts* 13. 22.

How to know that we are kindly affected to the will of God:

First,

First, The great reason of our obedience will then be the will of God, 1 *Thess.* 4. 3. & 5. 8. 1 *Peter* 2. 15.

Secondly, If we be inquisitive after his will, *Rom.* 12. 2. *Ephes.* 5. 17.

Thirdly, If we keep our selves from our own iniquities, *Psalm* 18. 23. *Matth.* 5. 29, 30. and check the lusts of our own wils against his.

Fourthly, If we beg grace sincerely to do his will, *Matth.* 6. 10.

Motives to Obedience:

Consider, first, The Majesty and Excellency of him whose servants you are, He is the King of Kings. *Constantinus, Valentinianus, Theodosius* three Emperors, called themselves *Vasallos Christi, Moses my servant, Peter, Paul a servant of Christ.*

Secondly, The honourableness of the work, *His service is perfect freedom.*

Thirdly, The great priviledges and reward of this service, *Psalm* 119. 56. Such shall have sufficient incouragement in this life.

1. Peace of conscience, *Esay* 32. 17. *Psalm* 119. 165. *Phil.* 4. 7.
2. Joy in the holy Ghost, *Rom.* 5. 11. *Psalm* 119. 14.
3. Increase of grace, *Psalm* 84. 7. *Prov* 4. 18.
4. Many gracious experiences and manifestations, *Psalm* 17. 15. *John* 14. 21, 23.
5. Protection, *Psalm* 31. 19, 20.
6. In publick and common judgements God sometimes makes a difference, *Eccles.* 8. 12. *Esay* 3. 10, 11. *Jer.* 15. 11.
7. So much prosperity as shall be good for them, *Psalm* 84. 11.

Fourthly, All creatures obey God, *Psalm* 114. 5, 6. *Matth.* 8. 27. Christ obeyed the Law perfectly for you, *Rom.* 5. 19.

II. Means:

First, Take notice of, and be abased in the sense of our own disobedience.

Secondly, Pray to God to give his Spirit to encline our hearts to his testimonies, and follow the direction thereof.

Thirdly, Consider the necessity, fruit, excellency and equity of Obedience. See Dr *Gouge* on *Heb.* 12. 28. *Sect.* 134. Of serving God.

Fourthly, Look that it be the obedience of faith, *Rom.* 16. 19. compared with 26, that fetcheth strength from God, and actuates our union with Christ.

Chap. XVI.

Of the Sanctification of the Conscience.

THat there is a Conscience in every man, is proved,

1. By the necessity of every creatures being under a Law.
2. By the constant endeavour of good men to approve themselves in secret to God.
3. By the overflowing joy which holy men have had in their greatest sufferings.

God put a Conscience in man for these ends:

1. To testifie of God.
2. To convince of sinne, and to leave men without excuse.
3. To punish men afore-hand.

Conscience is taken,

Conscience is the faculty or power of the practical understanding in man, whereby

First, More strictly and properly when it is joyned with other faculties of the soul, as *Titus* 1. 15. 1 *Tim.* 1. 5. in the first it is differenced from the mind, in the later from the will.

he is privy to all his actions, whether they be immanent and conceived within, as thoughts, or emanant and issuing forth, as his words and works. Mr *Down* Subject. to higher powers. *Vide* Dicksoni *Therapeutica Sacra lib.* 1. *cap.* 1. *Conscientia est cordis scientia.* Bern. *Scientia cum alio.* Aquinas. *Cum alia scit animus scientia dicitur, cum seipsum conscientia. Sal vita amicitia, Oculus vita sapientia, Vita vita Conscientia.*

Second-

Secondly, More largely, when 'tis put alone, and so it stands for the whole heart, soul and spirit working inwardly upon it self by way of reflex: so *Acts* 24. 16.

It is disputed in the Schools, Whether conscience be an act, a habit, or a faculty? It is not a bare act, for sundry actions are ascribed to it; a habit it is not, but a faculty, and a distinct faculty. Mr *Lawson* in his Examinat of the Pol. part of Mr *Hobbs* his Leviathan, *Chap.* 13. saith, Conscience is a mans knowledge of his own acts, as agreeable or disagreeable to the Law of God. It's not a faculty (saith he there) but an act of the soul: and an act not of the will, but of the understanding, and the same as practical. See more there about that Question, Whether an erroneous conscience doth bind? *Vide Doctoris* Sanderson *Prælect.* 1. & 4. *De obligatione Conscientiæ.*

It is a distinct faculty, the Apostle seemeth to make it so, when he saith of unbelievers, *That their minds and their consciences are defiled*, and because it hath the name of the whole heart given unto it, 1 *Samuel* 24. 5. 1 *John* 3. 20. and because in the working of it, it hath a certain general and universal command over all the other faculties. Its proper work is to dispose a man aright to Gods word, and to set awork all the rest of his powers for that purpose.

Conscience is an ability in a man to judge of his estate and actions according to a rule prescribed by God; it is no further therefore Liberty of Conscience (but licentiousnesse) then it is regulated by the Word, for the Conscience is *Regula regulata.*

Est liber animæ ad quem emendandum scripti sunt omnes libri. Bern. What Conscience is it is hard to find, as in mens dealings the use of it, some making it a distinct faculty from the understanding, some an habit, some an act; it is the understanding reflecting upon its self in its acts in regard of the goodnesse or badnesse of them. Or, the judgement that a man gives of himself in reference to the judgement of God. There is a kind of syllogism, *He that believes in Christ shall be saved*: But I believe in Christ. *He that loves the Brethren is passed from death to life*: But I love the Brethren.

The Offices of Conscience are,

1. *Dirigere*, to shew what we ought to do.
2. *Ligare*, to bind.
3. *Testificari*, to witnesse.
   1. To the matter of fact.
   2. To the morality of an action, whether it be good or evil.
4. *Mordere & accusare.*
5. *Excusare & consolari.*
6. *Monere, suadere, stimulare.*

Converting Grace renewes a mans conscience:

First, Whereas it is naturally cauterized, 1 *Timothy* 4. 2. it puts feeling and apprehension into us, this is the first work of grace converting upon the soul when it begins to be tender, *Acts* 24. 16 and is not able to endure those heavy burdens of sin, which before, though mountains, it never felt, is also now active that was silent, *Daniel* 9. 8. *Ezra* 9. 6. Jer. 8. 12. Ephes. 4. 19.

Secondly, Whereas naturally it is self-flattering, it will accuse when it ought, naturally it flirreth in a false way, promising Heaven and salvation when there is no such matter, *Deut.* 29 19. *Davids* heart soon smote him, and *Psalm* 51. *He acknowledged his sinne and bewailed it*; and again, *I and my house have sinned.* Conscience speaketh the truth, Thus often thou hast prophaned the Sabbath, abused thy self, and that in all the aggravations, this makes the godly lie so low in their humiliation.

Conscience is the greatest comforter or terrour, 2 *Cor.* 1. 12. *Rom.* 8. 1. if we suffer it to be our councellour and commander, it will be our comforter. A good conscience, 1 *Pet.* 3. 16. *Heb.* 13. 18. spiritually is, 1. An enlightned conscience, *Prov.* 19. 2. 2. An awakened conscience, 2 *Tim.* 4. ult. *A sleepy but my heart wakes.* 3. A working active conscience, *Acts* 24. 16. 4. A pure conscience, 1 *Tim.* 3. 9. & 2 *Tim.* 1. 3. purged from the guilt of sinne by justification, *Heb.* 9. 14. & 10. 22. & 12. 24. 2. Purged from the filth of sinne by sanctification, *Acts* 15. 9. 2 *Tim.* 1. 5. *Dan.* 1. 8.

Thirdly,

Thirdly, The erroneousnesse of it is taken away, the mischief of an erroneous conscience is seen in Popery and other heresies, how they make conscience of worshipping that which is an Idol, if they should eat meat on a fasting-day, not adore the Sacrament, how much would their hearts be wounded; this erroneous conscience brought in all the superstition in the world, but the godly obtain a sound judgment, conscience is to be a guide.

Fourthly, The partial working of it about some works but not others, is taken away, as *Herod.* Psalm 50. *Those that abhorred Idols did yet commit Sacriledge*; they neglect the duties of one of the Tables; as the civil mans conscience is very defective, he will not be drunk, unjust, yet regards not his duty to God, is ignorant, seldome prayeth in his Family; the hypocritical *Jews* and *Pharisees* would have Sacrifice but not Mercy, *Acts* 24. 16. 1 *Peter* 3. 16. *Heb.* 13. 18.

Secondly, Inward motions and thoughts of sinne as well as outward acts, his conscience now deeply smites and humbleth him for those things which onely God knoweth, and which no civil or worldly man ever taketh notice of. So *Paul Rom.* 7. How tender is *Pauls* conscience! Every motion of sinne is a greater trouble and burden to him, than any grosse sinne to the worldling. *Hezekiah* humbleth himself for his pride of heart. *Matth.* 5. the Word condemneth all those inward lusts and sinnes which are in the fountain of the heart, though they never empty themselves into the actions of men, the conscience of a godly man condemneth as farre as the Word; it is not thus with the natural mans conscience, nor with the refined Moralist, he condemneth not himself in secret, he takes not notice of such proud, earthly motions, they are not a pressure to him.

Thirdly, In doing of duties to take notice of all the imperfections and defects of them, as well as the total omission of them, his unbelief, lazinesse, rovings in the duty. *I believe, Lord, help my unbelief: All our righteousnesse is a menstruous ragge.* A godly man riseth from his duties bewailing himself.

Fourthly, To witnesse the good things of God in us as well as the evil that is of our selves, it is broken and humbled for sinne, yet this very mourning is from God.

Fifthly, About sins of omission as well as commission, whereas the wicked if they be drunk, steal, have no rest in their consciences, but if they omit Christian duties they are not troubled, *Matth.* 25. 36.

Sixthly, In the extremity of it, being rectified from one extream, fals into another, from the neglect of the Sacrament they fall to adoring of it; this is rectified by grace, it will so encline him to repent as that he shall be disposed to believe, so to be humble as that he shall be couragious.

Seventhly, Converting grace also removes,

1. The slavishnesse and security of conscience, puts in us a spirit of Adoption, *Rom.* 8. All the men in the world could not perswade *Cain* but that his sins were greater than could be pardoned.

2. That natural proneness to find something in our selves for comfort; men think if they be not their own Saviours they cannot be saved at all, *Phil.* 3. *I desire to know nothing but Christ and him crucified, and count all things dung for his righteousnesse.*

3. The unsubduednesse and contumacy in it to the Scripture. Conscience is wonderfully repugnant to the precepts and holinesse of Gods Law, in the troubles of it contradicts the Scripture-way of Justification.

Every one should labour to keep his conscience pure, *Acts* 24. 16.

First, Because conscience is only known to God.

Secondly, Because it is the secondary rule of mens actions, the Word is the primary Rule.

Thirdly, Because the violation of conscience is a great aggravation of sin.

Fourthly, Nothing will be so sweet to a man as a good conscience, 2 *Cor.* 1. 12.

Chap. XVII.

Sanctification of the Memory.

MEmory is a faculty of the mind whereby it preſerves the ſpecies of what it once knew, 1 *Chron.* 16. 15.

See *Mackwels* Apol. *l.* 3. *c.* 6. *Sect.* 1. *p.* 211, 212.

Memory is the great keeper or maſter of the rols of the ſoul, *Ærarium animæ*, the ſouls Exchequer.

Senſe and underſtanding is of things preſent, hope of things to come, *Memoria rerum præteritarum*, memory of things paſt.

It is one part of the ſanctity of the memory, when it can ſtedfaſtly retain and ſeaſonably recall the works of the living God.

A ſanctified memory conſiſts in three things:

Firſt, In laying up good things concerning God, Chriſt, Gods word, his works, experiments, *Luke* 2. 19. *Mary laid up theſe things in her heart.* Pſalm 119. 16. elſe Meditation will fail, *Col* 3. 16.

Secondly, For a good end, ſinne to be ſorry and aſhamed of it, *Thy Word have I hid in my heart that I might not ſinne againſt thee: Remember the Sabbath to ſanctifie it.*

Thirdly, In ſeaſonably recalling them, thy perſonal ſinnes on a day of humiliation, Gods mercies on a day of thankſgiving, good inſtructions where there is occaſion to practiſe them. Nothing keeps the heart more tender than when truths are ready, *James* 1. 25. *Luke* 22. 61.

Lam. 3. 19, 20. John 14. 26. There is a double act of a good memory, ſaith the Philoſopher, 1. *Ut fideliter conſervet.* 2. *Ut prompte reddat.*

A ſanctified memory is a practical memory, as the Lord ſayes, *Remember the Sabbath-day to keep it holy.* Pſalm 109. 16. A Countrey-woman after the hearing of a Sermon, met as ſhe was going home, with the Miniſter, he aſked her, Where ſhe had been? ſhe told him at a good Sermon; he asked her the Miniſters name and Text: ſhe anſwered, ſhe knew not him nor remembred the Text, her memory was ſo bad, but ſhe would go home and mend her life. Another complained that for the expreſſions, and other things delivered in a Sermon he could remember but little, but he had learned by it to hate ſinne, and love Chriſt more.

Memory is the hand-maid of underſtanding and conſcience.

Helps to remember the Word:

1. Attention, receiving the truths with reverence, *Prov.* 14. 21. *Heb.* 2. 1.
2. Affection, affection of truths comes from application.
3. Meditation, that digeſts what we have heard.
4. Beware of inuring the mind to vain thoughts, they diſtract it.
5. Order is an help to memory.
6. A lively ſenſe of what we hear or read, *Pſalm* 119. 93.
7. Conference.

Chap. XVIII.

Sanctification of the Affections.

Auguſt. *de civ. Dei. l.* 9. *c.* 4. *Vide* Crakan. Log. *p.* 163. *Non* Ciceroni *aſſentio, qui* ἀπαθῆ perturbationes *vertit. Nam* perturbatio nomine ipſo declarari vitioſa videtur: *Ut ipſe fatetur, lib.* 3. *de fin. Requiritur vox, quæ locum etiam habeat, quando motus conſiſtunt intra modum. Quare placet affectuum nomen, quo uſus* Ovidius, Livius, Valerius, Seneca, Plinius, *alij: ſive* affectiones, *quod eſt apud* Cic. 1. *de Invent. l.* 1. Gell. *l.* 1. *cap. ult. Quanquam nec improbem* commotiones animorum, *vel ſimpliciter* permotiones. *Voſ. Rhet. lib.* 2. *cap.* 1. τὸ πάθος *alij affectionem, alij perturbationem, alij permotionem, nonnulli verò (ut Græcam vocem ſignificantiùs exprimerent) vocabulo, caſtis* Ciceronianis *nondum probato, paſſionem nominarint.* Grant. *Græcæ linguæ Spici leg.*

THe Affections were called by *Tully* perturbations, by ſome *Affectiones*, or *affectus*, by others paſſions.

The affections are different from the vertues which are called by their names. They are certain powers of the ſoul by which it worketh and moveth it ſelf with the body to good and from evil.

Or, They are powers of the ſoul ſubordinate to the will, by which they are carried to purſue and follow after that which is good, and to ſhun and avoid that which is evil.

Affections are the motions of the will, as carried out to the proſecution of good or avoiding of evil: they are as the Philoſopher ſpeaks, *Exitus animæ*, the outgoings of the ſoul, like wheels to the cart, ſinews to the body, wings to the bird, wind to the ſails ſpread.

Mr *Fenner* on *Col.* 3. 2. Ser. 1.

They are the forcible and ſenſible motions of the will according as an object is preſented to them to be good or evil.

Firſt, Motions, *Rom.* 7. 5. Anger, Love, Joy are the putting forth of the will this or that way. The Scripture cals them the feet of the ſoul, *Pſalm* 119. 59, 101. *Eccleſ.* 5. 1.

Secondly, Motions of the will. Some Philoſophers place them in the ſenſitive ſoul, but Angels and the ſouls of men ſeparate from the body, have theſe affections, 1 *Peter* 2. 12. *James* 2. 19.

Thirdly, Senſible, becauſe they have their operation chiefly on the ſenſitive part of man, manifeſt themſelves there; and forcible, becauſe they move with force, 1 *Chron.* 29. 3.

Fourthly, According to the object propounded: Affections are but the ſhaping or forming of the will in ſeveral motions according to the object preſented.

Their uſe is to ſhun evil and purſue good. The manner of doing is by certain ſtirrings, motions, workings of the bloud and ſpirit about the heart.

They are commonly called paſſions, *Jam.* 5. 17. becauſe they imprint ſome paſſion on the body by working. In the Infancy they are affections; in the youth and age paſſions; when they over-rule reaſon perturbations.

The Epicures allow of immoderate paſſions, and would have a man wholly ſwayed by his affections.

Paſſions abſtractively conſidered, are neither good nor bad morally, but as they are determined to this or that object, as they are in man the ſubject who is wholly fleſh and dead in ſinne, his affections and paſſions are defiled with ſin, as well as the underſtanding and the will. The Papiſts, though they ſay, the ſuperiour faculties of the ſoul like the upper region are altogether clear and undefiled, yet the inferiour faculty, *viz.* the ſenſitive appetite in which are lodged the affections (they ſay) is vitiated with ſin.

The Stoicks utterly extinguiſh all paſſions.

Gratia non extinguit ſed ordinat affectiones. Aquinas. *Gratia non tollit, ſed attollit naturam, hos affectus* Stoici *imputandos, Peripatetici temperandos putant.* Lactant. *Div. Inſtit. Epit.*

Their ſinfulneſſe appears:

There are three kinds of faults found

Firſt, In that they are not carried to the right object; the object of love was God and his Law; of hatred, ſin; now theſe paſſions are clean contrary.

Secondly,

Secondly, If to the right object, then inordinately: they cannot joy but over-joy, love but over-love, *Ephes.* 4. 26.

Thirdly, There is a contrariety in them, this is implied in that *Phil.* 4. 6. μηδὲν μεριμνᾶτε, *Be carefull for nothing*; the word implies a tearing and torturing of the heart.

Fourthly, In their distraction; this differeth from contrariety, that is, when one passion sets against another, this when one passion is too inordinately set upon his object, then the other cannot do his proper office, because the heart is finite, the Apostle would have us hear and pray without wrath, since the heart hereby is so distracted that it cannot attend.

Fifthly, The importunity of passion; *Ahab* fell sick because of *Naboths* vineyard, *Quicquid volunt valde volunt.*

Sixthly, Their tyranny over the will and understanding, *James* 1. 14.

Seventhly, Their incertainty and inconstancy, as *Ammon* loathed *Tamar* after he had his desire, more than he liked her before.

in the passions of mens minds,
1. That they arise before reason be consulted, or give direction.
2. That they proceed further than they should, and stay not when they are required.
3. That they transport reason and judgement it self. Christ had these passions, but in a sort free from all these evils. For neither did they rise in him before reason gave direction, *John* 11. 33. neither did they proceed any further, if once reason and judgement commanded a stay and retreat; whence they are called Propassions rather than passions, because they are beginnings of passions to be staid at full and perfect leisure, and therefore much lesse had they any power to transport judgement and reason it self. Doctor *Field* of the Church, *lib.* 3. *cap.* 18.

To be above passions will be our happinesse in Heaven, rightly to order them should be our great care here.

First, The Scripture bids us not cast off but rectifie our affections, *Colos.* 3. 1. 1 *John* 2. 15.

Secondly, They are natural faculties planted in the soul by God himself, and so in themselves good; Christ which was free from all sin was not without affections. He was angry, did grieve, rejoyce. Now we must not dare to abuse any power which he did sanctifie.

Thirdly, Affections rightly ordered much further and help our course in godlinesse. If we joy not in prayer, delight not in obedience, the work is tedious; but good affections make the work delightsom, they are spurs in our sides, which whosoever wanteth goes on but in a dull and slow pace.

Fourthly, Manifold are the evils which come from disordered passions.

1. They blind the judgement. *Perit omne judicium cùm res transit ad affectum,*

Impedit ira animum ne possit cernere verum.

If the Spectacles be of green or red glasse, all things through them seem to be of the same colour.

2. They seduce the will, for the will sometimes is guided by reason; it is often also carried away by passion.

3. They fill the heart with inward unquietnesse; they interrupt prayers, 1 *Peter* 3. 7. and hinder the working of the Word, 1 *Peter* 2. 1. They disturb reason, and hinder a man in Meditation, whereby his heart is quieted. When fear, anger, jealousie begin to stir, then is judgment disturbed and hindered. Again, these passions fight one with another, fear with anger, and anger with fear, joy with sadnesse and sadnesse with joy; one passion carries a man one way, and another another way. Passion can never be satisfied.

4. They often (when they are excessive) hurt the body, some by immoderate joy have ended their dayes, because the spirits flie out too suddenly to the object, and so leave the heart destitute of them; more by grief and fear, because the bloud and spirits so hastily flie to the heart that they choak it; anger hath stopt many a mans breath, envy is the rottennesse of the bones.

Jure prudentissimus Deus animis nostris indidit affectus, ut sint quasi adminicula ad præclaras actiones. Quod enim ventus navigio, id nobis affectus: in quorum temperie animi nostri tranquillitas, immo vitæ hujus fœlicitas consistit. Vos. *Instit. orat. l.* 2. *cap.* 1. *Sect.* 2. *Tres affectus, vel ut ita dicam tres furiæ sunt, quæ in animis hominum hanc tos perturbationes sciens & interdum cogunt ita delinquere, ut nec famæ nec periculi sui respectum habere permittant; Ira qua vindictam cupit, Avaritia qua desiderat opes, Libido qua appetit voluptates.* Lact. Div. Instit. Epit. l. & de vero cultu, l. 6.

Gal.6.14. *Vide* Dudleii Fenneri *Sac. Theol.l.2.c.2.*

The regenerate man is renewed in all his passions, as we may see in *Davids* love, *Psalm* 119. 9. in his hatred, *Psalm* 130. 22. in his desire, *Psalm* 35. 9. in his fear, *Psalm* 119. 120. in his delight, *Psalm* 119. 6. & *Psalm* 16. 2. in his sorrow, *Psalm* 119. 138.

Some make zeal to be sanctified anger. There are in repentance, melting affections, sorrow for sin, *Zech.* 12. 10, 11, 12. shame before God, *Ezra* 9.6. *Lam.*3.29. fear of offending him, *Prov.*28.14.

Marks of sanctified affections,

The affections are specificated *per actum & objecta*, say the Schoolmen. Two things perfect every faculty and grace, 1. when they take in the whole object and exercise perfect acts upon it, *Jam.* 1. 4. Spiritual and eternal objects are of great compasse. 2. When they act freely and fully on these objects, answerable to the nature of them; love God with all the heart, soul, strength; it notes not onely all the faculties, but the intention of them, *Psalm* 119. 20. The affections are, 1. Disingaged from lusts and creatures to which they were wholly inthralled. 2. Set upon God and the things that are above, *Ephes.* 2. 6. *Colos.* 3. 3. 3. Grace composeth the affections that could never agree one with another; before conversion, hope and fear, joy and grief, humility and resolution were repugnant one to another; but after conversion, when the soul is most full of hope of Heaven, one is most afraid to displease God; spiritual joy and grief sweetly agree, *Psal.*2.11. Moderation and zeal, *Numb.*12.3. yet *Moses* was all on fire when God was dishonoured; humility and resolution also accord, none more humble, nor yet more resolute than *Paul* after his conversion. 4. The desires are satisfied, yet exceedingly enlarged.

First, They must be universal, carried to all good and against all evil. Some love to hear the Word, some to read, some to pray, but they are not as carefull to subdue passion; they will be angry, pettish, discontented; they will give way to doubting. The affections are regular when they are set on their right objects, inlarged when they take in the whole object. He that loves God, loves whole God, loves him not only as gracious, mercifull, but as just, holy, faithfull; he that hates sin, hates all the evil of it, *Ephes.*3.18.

Secondly, They are subjected to grace in the rise, measure and continuance of them; they must rise and fall, ebbe and flow at the command of faith, according to the nature of the thing presented. Faith will make us affect things according as the Lord doth, in cases which concern his glory affections must be raised up to the highest pitch. *Adams* passions were subject to reason,

1. In their rise, they were commanded by him.
2. In their measure.
3. In their continuance.

Thirdly, Sanctified affections do constantly and most immediatly discover themselves in Meditations, projects, inward desires and endeavours of the soul; if thy thoughts of sin be pleasant, thou hatest it not.

Jehu's zeal, and *Ahab's* mourning had not a holy motive.

Fourthly, The true metal of Sanctification is sincerity, and the edge of it zeal in every faculty.

Motives to get the affections sanctified:

Almost all the signs of a good man in Scripture are taken from the affections, they love the Lord, hate evil, desire that which is good, hunger and thirst after righteousnesse.

First, All Christians are really as their affections are, and God judgeth of them by their affections. A man that is carnal in his affections, is judged a carnal man, and one who hath his affection set on heavenly things is judged a spiritual man, *I am my Beloveds, and my Beloved is mine*; he doth not say, I am Christs and Christ is mine.

Secondly, Without sanctified affections one is no Christian at all, *Deut.*5.29.

Thirdly, Most of the Gospel promises are made to the affections, *Matth.*4.6. and so to love, fear, delight and confidence in God.

Fourthly, Holy and enlarged affections from God are one of the greatest means to keep one from backsliding: *Ephesus* did bear with the bad, and had lost her first love.

Christ takes content in the affections of his people, *Simon Peter, lovest thou me? See how she loves me*; much was forgiven *Mary Magdalen*, because she loved much.

The right Means to sanctifie the affections:

1. Sanctified affections are not to be found in any unregenerate man, *Deut.*5.29. Pray therefore much for a new nature.

2. Con-

2. Converſing much with Chriſt, and pondering of him will keep thy affections right.

3. Let not our thy affections much on any thing in the world, *Col.* 3.2.

4. Affections are not only ordered, but much quickned by knowledge, *John* 4.10. *Pſalm* 9.9. *Ignoti nulla cupido.*

5. Pray conſtantly to God, ſay, *Lord unite my heart to thee that I may fear thy name, love thee.* Pſal. 86.11. See Jer. 32.39.

Chap. XIX.

Of the Particular Affections.

Some affections are cheering and comforting, as Love, Joy, Hope; ſome diſquieting, afflicting, as Anger, Sorrow, Fear, Deſpair: to afflict the ſoul at a Faſt is to awaken ſome or all of theſe afflicting paſſions, the ſoul is onely afflicted by it ſelf, in Heaven all afflicting affections ceaſe in their acting, in hell they are all exerciſed. See *Burtons* Melancholy, part 1. Sect. 2. Subſect. 3.

Affectus, ut optimè Thomas Aquinas *diſſerit, vel locum habent in facultate concupiſcibili, vel iraſcibili. In concupiſcibili ſedem obtinent ſex affectus; nam ſi afferat ſe res bona, oritur ejus amor: ac ſi abſens ſit, deſiderium ejus exiſtit: ubi verò illud conſecuti ſumus, gaudium exſurgit, ſeu delectatio. Itidem ſi quid ſe obtulerit ſub ſpecie mali, ejus naſcitur odium, quod amori opponitur: ſi malum abſit, fuga ſeu averſatio ejus erit, qua repugnat deſiderio: ſin malum præſens erit, exoritur dolor ſive triſtitia, qua gaudio adverſatur. At affectus, qui in iraſcibili ſedem habeant, quinque numero ſunt: duo ratione boni, tres ratione mali. Nam bonum arduum (quod iraſcibilis facultas reſpicit) vel ejuſmodi eſt, ut aliquis ſe credat illud conſequi poſſe; atque exoritur Spes: vel tale eſt, ut credat aliquis, ſe id non valere adipiſci, ac naſcitur deſperatio. Ratione verò boni ardui præſentis, nullus in iraſcibili eſt motus, quia, quod quis jam obtinet ardui habere rationem deſiit. Ratione autem mali ardui, tres exſurgunt affectus: quia autem malum arduum eſt abſens, aut præſens; ſi abſens, vel refugimus, & eſt metus ſive formido: vel obviam ei imus, & eſt audacia. Sin præſens ſit, fuerit ira, qua exardeſcimus ad malum depellendum.* Voſſ. *Inſtit. orat. l. 2. c. 1. Sect. 3.*

According to their ſubject they are divided into thoſe of the concupiſcible and iraſcible appetite. *Vide* Aquin. 1a 2æ *Quæſt.* 23. *Art.* 1, 2.

Concupiſcible, whereby the ſoul is carried to that which is good.

When the object is good, the deſiring faculty draws the heart toward it: if it be preſent good it is joy, if the preſent good be near at hand it is called love, if eaſie to be obtained deſire, if difficult hope, if impoſſible deſpair.

Iraſcible or ſhunning faculty from evil, if the evil be preſent it is grief, if it make an attempt on the heart, if it be vincible it is courage, if invincible horrour.

Objecta paſſionum appetitus concupiſcibilis ſunt bonum & malum abſolutè, objecta autem paſſionum appetitus iraſcibilis ſunt bonum & malum cum quadam elevatione & arduitate. Aquin. 1a, 2æ, *Quæſt.* 46. *Art.* 3.

Some affections embrace their objects, as Love, Joy, Deſire. Others ſhun and decline them; as Hatred, Fear. Thoſe paſſions wherewith we proſecute good are more excellent than thoſe wherewith we eſchew ill: and among theſe, Love holdeth the principal place, becauſe that uniteth the lover in affection with the object beloved, it is the root of all other affections; Love joyneth us in friendſhip with God and man.

The ſanctified exerciſe of thoſe affections which imbrace or proſecute their object, conſiſts in this, That they move to all known good ſoundly, orderly, in fit ſeaſon.

The ſanctified exerciſe of the affections which decline or flie from their object, ſtands in this, That they ſhun or decline ſoundly, orderly, conſtantly according to the direction of Gods word.

Mans affections are linked together in their working. Love is the chiefeſt, next

is

is desire of attaining the thing loved, after comes joy if one have it, grief if he have it not, anger against those that crosse us of it, kindnesse toward those which further us in it, fear to lose it, and courage to keep it, shame if he have it not, boldnesse if he have it.

Serious, setled and usefull affections are founded on apprehensions; the higher our apprehensions are of God, the dearer are our affections to him, *Psalm* 9. 10.

Every man is, as his affections are. The best discovery of the affections are the thoughts and endeavours.

The chief of the Affections are of two sorts:

1. Some simple, which are exercised upon Good or Evil it self, *viz.*
   - I. On Good, considered
     1. Simply in it self, Love, a motion of being united to it, of complacency and liking.
     2. Respectively to its
        1. Presence, Joy a motion of enjoying it, an enlargement of the heart to receive good.
        2. Absence, both in regard of
           1. The good it self, Desire, a stirring of the heart to use means to get it.
           2. The likelihood of attaining or not attaining it, which are
              1. Hope, a moving and lifting up of the mind toward it.
              2. Despair, a falling from the future good.
   - II. On Evil, considered
     1. Simply, Hatred a motion of separating from that which is counted evil, as when we see a Toad.
     2. Respectively, to its
        1. Presence, Sadnesse, a pulling together of the heart in the sense of a present evil.
        2. Absence, considered
           1. In it self, Flight, Detestation if it come, a motion of flying from it.
           2. In its likelihood of being shunned or suffered.
              1. If we conceive it avoidable, Courage, a motion of rising against it, and making resistance.
              2. As it is likely not to be escaped but suffered, fear, a kind of perplexednesse or shrinking from it.

The simple affections are,
1. Love, Hatred.
2. Joy, Sorrow.
3. Desire, Flight.
4. Hope, Despair.
5. Fear, Courage.

2. Some compound, being the divers workings of two or more of these together, and they respect other things for good or evil, *viz.*
   - I. The possessors thereof, whether
     - I. Our selves,
       1. Shame for evil or turpitude, in regard of evil working by motions of Fear, Hatred, Grief.
       2. Boldnesse for good we have done or got in regard of the good esteem of it, motions of the contrary affections.
     - II. Others,
       1. For Good we think we see in them; reverence, differing from simple fear, looking to a thing conceived as excellent, a joynt working of Fear, Love, Desire, Joy.
       2. For Evil, contempt, a motion of vilifying and abasing, disdaining one by joynt working of contrary passions to those fore-named.
   - 2. The furtherances or hinderances thereof, *viz.*
     - I. The things which further Good hinder Evil, *viz.*
       1. Kindnesse, well pleasednesse, a melting of the heart toward the thing or person which hath done us good, or kept us from evil by the joynt motions of Love, Desire, Joy.
       2. Confidence, staying of the heart upon any thing or person for good, or

These affections are renewed,
1. In respect of their quality.
2. In respect of their object.
3. End.

Holy affections are those inward motions stirred up in the hearts of the Saints by the Spirit of God, whereby they are inclined toward God, and the things of God. *Affectus est spontanea quadam & dulcis animæ inclinatio.*

deliverance

deliverance from evil, by a mixt work of Love, Courage, and Desire supporting Hope.

II. The things which further Evil and hinder Good from us, *viz.*

1. Anger, a motion of punishing or hurting that thing so to remove it, or put it away in Hatred, Grief, Desire.
2. Diffidence, a shaking and wavering of the soul from any thing which should but cannot help him to Good or against Evil, and is mixt of Fear, Abomination and Hatred, overthrowing Hope and pulling away the heart from them.

All these affections which respect good, and the furtherances to it, and possessors of it, should be exercised on God, and one also which doth look to evil, because God considered as angry, is the creatures greatest evil of misery.

I shall handle them thus, among the simple Affections I shall rank three pairs under the concupiscible Appetite:

1. Love and Hatred.
2. Desire and Flight.
3. Joy and Sorrow.

CHAP. XX.

I. *Of the Simple Affections.*

THe two first and fundamental Passions of all the rest are Love and Hatred. They are the most universal, the most operative, and the most durable passions of the soul.

Pretium hominis amor. Nerembergius. A man is worth no more than his love.

The whole work of Redemption is set forth by Christs love to us, *John* 3. 16. and all our obedience by our love to him.

Love is the chiefest of the inclining affections, if one love much he will desire much, and delight much; Hatred of the declining affections, if one hate much, he will fear much, and grieve much; nothing argues more holiness than love of God, and hatred of sinne. *Amor, Dilectio & Charitas*, are taken promiscuously in the Scriptures and writings of the Fathers. *Vide* August. *de Civit. Dei, lib. 14. cap. 7.* Yet according to the Schools these are distinguished; so that love is larger than dilection, and that than charity. Love not only notes spiritual but carnal and sinfull affections.

Nullus enim liberior est affectus amore, nec qui minus aut imperari possit, aut imperio deponi. Baud. *Epist. Cent. 2. Epist. 57.*

1. Love. This is the master-Bee which carries all the swarme with it, a cardinal affection, *John* 11. 35. 36. the first affection corrupted and renewed.

It is the opening or setting out of the heart after some good proportionable to it self.

Or, It is an affection by which the soul setleth it self in the liking of what is esteemed good, as it is good. The Schoolmen say, It is not onely *vinculum ligans*, but *pondus inclinans, quod pondus in corporibus id amor in spiritibus. Amor meus pondus meum.* Aug. *in Confess.* It should be an equal weight, greatest to the greatest good; our love to all other things should be subordinate to that. *Fecerunt itaq; civitates duas amores duo, terrenam scilicet amor sui usque ad contemptum Dei, cœlestem vero amor Dei usque ad contemptum sui.* August. *de Civitate Dei, lib. 14. cap. 28.*

Si terram amas, terra es, si Deum amas quidni dicerem Deus es. Aug.

The Schoolmen question, Whether one can do any thing, but from love; hatred is a fruit of love, because one loves God, therefore he hates sinne; sorrow is a fruit of love, *John* 11. 35, 36. *Psalm* 97. 10. it sets hope a work, and obedience, 1 *John* 3. 3.

The Image of God in this affection was the placing of it on its proper object for Measure, Weight, Intention, Order, Degree.

God

To love God is to become godly, and to have the mind after a ſort deified, 2 *Pet.* 1.4. To love the world is to become a worldling.

God is the great and proper object of it, from the knowledge of his excellencies, and the ſenſe of his raviſhing goodneſſe. *Adams* heart was wholly carried to him as his chief good.

1. The love of concupiſcence or deſire made out to the poſſeſſion of God.
2. The love of complacency took wonderfull pleaſure in him.
3. The love of friendſhip was willing to do what God would have him.
4. The love of dependance expected good from no other.

The Schools mention three kinds of love, which indeed are rather three effects of love, 1. Love of benevolence, whereby one wiſheth, and ſo farre as he can procureth the welfare of the thing loved. 2. Love of concupiſcence by which it is carried with a longing to be united to the thing loved, or to enjoy it. 3. Love of complacency by which the ſoul is ſatisfied, contented and made to reſt in the thing loved when it doth enjoy it. So when our hearts ſo cleave to God as the chief Good, that we wiſh all Glory, Honour, Felicity to him, and long to enjoy him, and be ſatisfied ſo farre as we have power or hope of enjoying him.

The ſoul did this,

1. Freely, without violence.
2. Superlatively.

The ſecond object of mans love in his pure condition was himſelf; all his love to himſelf was to take delight in that in himſelf which was moſt lovely, Gods Image in himſelf.

Thirdly, All the reſt of the creatures ſave the Devil, as any creatures did ſet out Gods glory, or was a means to bring him to the fruition of the chief good, all creatures were loved in a ſweet order and ſubordination to God.

2. The Image of the Devil in our love.

Firſt, This love of God is wholly rooted out of the heart, naturally men are haters of God.

1. We have no deſire to enjoy him, we like not to walk in the wayes that may bring us near God.
2. For complacency, we would not have God to be ſuch an one as he is.
3. For friendſhip, a natural man abhorres to doe what ſhould pleaſe God.
4. For dependance, though we are upheld by him, yet we will rather truſt to any thing than God.

Secondly, We are fallen from that love God would have us bear to our ſelves for our being like him.

Thirdly, We hate the creatures as they are like God, the Saints, Gods Ordinances. Our depraved love is beaſtly or deviliſh, it is beſtowed on things which we and the beaſts love alike, ſenſual delights or ſpiritual wickedneſſe.

The work of Gods grace in ſanctifying this affection, conſiſts

Two things draw out our affections towards good things, 1. The good that comes by them. 2. The good that is in them, a wicked man may love good things for the good that comes by them, a godly man for the good that is in them.

1. In turning the bent of the affection toward thoſe things which God at firſt made its proper object.
2. In guiding and directing it proportionably to every object, to God, the creatures, and ſelf, in due meaſure, method, order and degree.

It carries the affection of love to God in the firſt place,

1. In a love of Union.
2. In a love of Complacency.
3. In a love of Friendſhip.
4. In a love of Dependance.

Secondly, It carries it next to God to love our ſelves, and to love that in our ſelves which God would have us love, the regenerate part.

Thirdly, The creature, thoſe to which we have any relation, ſo much as is of God in them.

Two things draw out our affections againſt evil things. 1. The evil that comes by them, ſo a wicked man may be affected with the evil that comes by them, *Exod.* 10. 17. *Acts* 8. 24. A godly man is affected with the evil that is in them, he loves God, and hates ſinne for it ſelf, *Hoſea* 14. 1, 2. 2 *Sam.* 24. 25. *Luke* 15. 18. *Zech.* 12. 10. *Jer.* 31. 19.

The

The Saints ought to love God, *Psalm* 31. 23.

Reasons, first, God hath commanded it, *Matth.* 22. 36. he hath commanded onely men and Angels to love him, *Deut.* 10. 12.

Secondly, God hath deserved it, 1 *John* 4. 19. Beauty and amiableness is the proper motive of love.

Thirdly, God hath desired our love,

1. He threatens those that love him not, 1 *Cor.* 16. 22.
2. Promiseth great things to them that love him, 1 *Cor.* 2. 9.
3. Beseecheth us earnestly to love him, *Prov.* 23. 26.
4. God hath given us this affection to that end; there is an earnest bent and strong inclination of the soul after that which is good for us.
5. The disposition and new nature of the Saints draw them to it, they have new thoughts, desires, love; they love God for his holiness. Nothing can be reciprocal between us and God, but love 1 *John* 4. 19. If he be angry with us, we must not be so with him; if he reprove and judge us, we must not reprove and judge him; we cannot be bountifull to him as he is to us. See Mr *Manton* on 2d *verse* of *Jude*.

How to know whether our love be sanctified so as to be carried unto God as it ought.

All men will professe they love God. *It is the first and great Commandment to love God above all*; the first in order of time and eminency of nature, it comprehends in it all the other Commandments, *Rom.* 13. 10.

The love we owe to God is setling our hearts in the liking of him, as the chief, and in a manner the only good, *Deut.* 6. 5. *Matth.* 22. 37. the main intent of that precept is to shew what love is appropriated to God; we must not love any person or thing with all our hearts, this is proper onely to God. There are two things in the precept, 1. The extension of parts; the heart, soul, mind, strength. 2. The intention of degrees; our understanding must think of God, our will cleave to him, our love, fear, confidence, delight must be carried out to him without division or derivation to other things. We must love God in his creatures, Christ in his members, love other things in subordination to him, *Luke* 14. 26. *Dupliciter contingit ex toto corde Deum diligere. Uno quidem modo in actu, id est, ut totum cor hominis semper actualiter in Deum feratur: Et ista est perfectio patriæ. Alio modo, ut habitualiter totum cor hominis in Deum feratur: ita scilicet quod nihil contra Dei dilectionem cor hominis recipiat: Et hæc est perfectio viæ.* Aquin. 2a, 2æ *Quæst.* 44. *Art.* 4. *Præcipitur nobis, ut tota nostra intentio feratur in Deum, quod est ex toto corde: Et quod intellectus noster subdatur Deo, quod est ex tota mente: Et quod appetitus noster reguletur secundum Deum, quod est ex tota anima: Et quod exterior actus noster obediat Deo, quod est totis viribus Deum diligere.* Aquin. *ibid. Art.* 5. He alone loves God, as much as he ought, that loving him as much as he can, strives to repair the deplored imperfection of that love, with an extream regret to find it no greater. Mr *Boyles* Seraphick love.

Love to God is discerned,

1. By frequent thoughts of God, *Psalm* 63. 6. Love begets musing of the party loved, *Psalm* 63. 6.
2. By desires of communion with him, *Psalm* 63. 1, 2.
3. It is a plotting grace, one will be carefull to glorifie God, *Psalm* 116. 12, 13.
4. It is willing to do or suffer any thing for the party beloved. *Jonathan* said to *David*, *What ever thy soul desires, that I will do for thee*; he exposed himself to his Fathers displeasure, and to danger for his sake.
5. Love when it can not reach the person, will expresse it self to those that have neerest relation. *David* was kind to *Mephibosheth* for *Jonathans* sake.

Marks of this love:

1. When we love him with all the heart, soul and strength, a superlative love, such a love that in comparison of it all other love is hatred; when a thing is lesse loved, it is said to be *hated* in Scripture; *Jacob* hated *Leah*. We love not God perfectly, *We know and believe but in part*. A true child of God loves him with a fervent and unfeigned love, though perhaps he find not this in time of temptation.
2. When the soul loves him with all those kinds of love he is capable of.

First, With a love of Union, *Phil.* 3. 8. in other objects called the love of desire or concupiscence.

Four things are to be found in such a one:

1. His ſoul is carried with earneſt deſire after all the means that would bring God and him nearer, and he declines all thoſe things that would ſeparate between God and him, the wayes of ſin.

2. He is troubled for want of him.

3. The ſoul longs after the full fruition of him in Heaven, *Heb.* 9. lat. end.

4. A love of union and deſire of neareſt conjunction with the people of God, 1 *John* 3. 14.

Secondly, With a love of complacency and delight. We may know whether we make God our chief delight, and love him with a love of content and ſweetneſſe.

1. If we deſire to be preſently poſſeſt of him, his preſence is life, and his abſence death.

The Schoolmen ſay, we firſt love God with a love of concupiſcence, after with a love of complacence. Comparing our affection to God with our affection to other matters is the beſt way to ſhew the temper of our love, 2 *Tim.* 1. 4. *Luke* 12. 21.

2. This love is not to be meaſured ſo much by the lively acts of love, as by the ſolid eſteem.

3. It is not altogether to be judged by our time and care; bodily neceſſities are more preſſing. God hath given us ſix days for our worldly imployments, and reſerved but one day for himſelf.

2. Next to God himſelf we will take delight in thoſe things which are Love-tokens from him, *Cant.* 1. 2. and thoſe things that are moſt like him, neareſt to him, his Saints, *Pſalm* 16. 3.

3. The tongue will delight to be talking of him, and telling of all his wondrous works.

Thirdly, With a love of friendſhip. The whole Covenant of Grace betwixt God and us, is but a league of friendſhip. All that God doth for us from his Election to Glorification are fruits of his love, and what we do to God after we know him is from the Law of love.

Six things will diſcover whether we love the Lord with a love of friendſhip:

1. Friends take great delight in being together, they have two ſouls as it were in one body; there is none then ſo conſtantly in thy tongue and thoughts as God.

2. This love will make thee ſuffer and endure great matters for friendſhip-ſake, 2 *Cor.* 5. 14.

3. The love of friendſhip is a moſt bountifull affection. *David* called all to contribute toward the Temple, and himſelf gave three hundred Cart-load of ſilver, and yet ſaid he did it of his poverty.

4. This makes a man ſympathize with his friend in his condition. *Moſes* was much provoked when God was diſhonoured: *Rivers of tears run down mine eyes, becauſe men keep not thy Law.*

5. This is the fountain of all Obedience to God; one will then be carefull to pleaſe God, and fearfull to offend him, *If you love me keep my Commandments.*

Reaſons. 1. Our love to God is a love of ſubordination, ſuch a love as a creature bears to his Creator, a ſervant to his maſter, not a fellow-like familiarity.

2. Our love to God is not determined ſo much by outward profeſſion, as by inward affection, and the real expreſſion of it, *Mat.* 7. 21. uniform obedience.

3. The Commandments can never be kept unleſſe we love God; there muſt be a ſenſe of our obligation to Chriſt, 2 *Cor.* 5. 15. *Rom.* 12. 1.

4. From the difficultie of obedience. To keep the Commandments of God is a laborious thing, *John* 2. 23. See 1 *Theſſ.* 1. 3. The word in faſhion is, man is free to this or that, but bound to nothing.

6. It can be ſatisfied with no recompence but love for love, *Cant.* 1. *Thy love is better than wine.* Pſalm 63. 3. *Thy loving kindneſſe is better than life.*

Fourthly, With a love of dependency. Every creature capable of an affection of love is carried to that from whom it receives its good; ſo is the heart carried with delight to God from whom it expects all good, this is the ſweetneſſe of faith. We ſhall know this love by theſe ſigns,

1. All other creatures are not able to give any ſubſiſtence or ſatisfaction to us. In our fall we loſt God and cloſed with the creature, and we never think of returning to God till he have taught us the vanity of all other things; there muſt be ſatisfaction in the judgment, that there is in the Lord Chriſt what ever will ſerve my turn, and fully content all my faculties.

2. The heart hath ſweetneſſe, joy and [illegible] in its portion, God is All-ſufficient.

3. It

3. It is taken off from depending on any thing else.

Next to God (though he be to be loved transcendently, supereminently) there is a holy self-love. *No man ever hated his own flesh*; our love to our selves is the rule and measure of our love to our neighbour, I must love him as my self. Inordinate self-love is a great part of our original corruption: *Men shall be lovers of themselves: If any one will be my Disciple, he must hate and reject himself.* All the arguments God useth to winne men to love and fear God, and walk with him, are drawn from love of our selves, *That it may be well with thee.*

How to know whether the love wherewith I love my self be a sanctified self-love.

First, Who ever loves himself aright, it is the regenerate self which he accounts himself. *Adam* while he stood had but one self, so all unregenerate men. In one renewed by grace there is a double self, flesh and Spirit, the corrupt self is lookt on as an enemy, *Rom.* 7. lat. end. *I delight in the Law of God in the inward man*, and concludes, *but I my self* (that is, his sanctified self) *serve the Lord.* Mark what it is that thou esteemest in thy self: Is it Grace, Gods Image? and what thou dislikest and strivest to destroy, is it the body of sinne?

Secondly, Then that love is subordinate to the love of God. God to every sanctified man is the *Summum bonum & ultimus finis*, therefore all other things are but *media subordinata*, none of us must live to himself.

Thirdly, Such a one loves himself for those ends God allows him.

1. That he may be happy for ever. God presseth us to duty by this argument, *That we may have eternal life.*

2. He would have thee get more knowledge, grace, experience, that thou maist be more serviceable here.

The third object of our love is our neighbour.

Marks to know whether my love to my neighbour be a sanctified love:

1. When it is subordinate to the love of God, when I love him under God, we must love our neighbour in God and for God.

2. I must love there specially where God loves, those that have most of God in them, *All my delight is in the Saints*: Christ cals this a new Commandment.

3. There will be a performing of all second Table duties, *Love is the fulfilling of the Law.* I will give him that respect which is due unto his place, I will strive to preserve his life, chastity, estate, good name. I shall be content with my own and rejoyce in his welfare. It is the nature of love to seek the preservation of the thing beloved.

The fourth object of our love is the rest of Gods creatures which he hath given to us.

Marks to know whether our love to the creature be right or no:

1. When the beholding God in the creature draws the heart out, the delighting to behold the wisdom and power of God in the creature.

2. Mark for what end thou lovest the creature. Every creature must be delighted in as it brings us nearer to God, or serves as an instrument to honour him; thou lovest the creatures because they are a means to keep thee in a better frame for duty.

Gods people have also a great love to his Word, *Psalm* 119. 97.

The Word deserves it,

1. In respect of the Author, it is Gods Word, *Hos.* 8. 12.

2. Because of the matter revealed there.

It is,

1. True, certainty of truth will draw affection, *Ephes.* 1. 13. *John* 17. 17. it carries its own evidence with it. See 2 *Pet.* 1. 19. a transient voice is more easily mistaken than a standing authentick record.

2. Good, that will gain the affections, the happinesse of the will is the enjoyment of good. God is *primum verum, & summum bonum*, Nehem. 9. 13.

Our love is many wayes inordinate.
1. We love sin which we should hate.
2. We hate good which we should love.
3. We love that much we should love little.
4. We love that little which we should love much.
5. We love a private good more than the publick, the body above the soul, the creature more than the Creator, prefer things of time before those of eternity.

1 *Tim.* 1. 15. it ſhews the way of reconciliation with God, 2 *Cor.* 5. 19. and of eternal ſalvation, 2 *Tim.* 1. 10.

3. Profound and myſterious, *Pſalm* 119. 181. 1 *Tim.* 3. 16.

Chap. XXI.

II. *Of Hatred.*

Amor eſt conſonantia quædam appetitus ad id, quod apprehenditur ut conveniens: odium verò eſt diſſonantia quædam appetitus ad id, quod apprehenditur ut repugnans & nocivum: ſicut autem omne conveniens in quantum hujuſmodi habet rationem boni, ita omne repugnans in quantum hujuſmodi habet rationem mali, & ideo ſicut bonum eſt objectum amoris, ita malum eſt objectum odij. Aquin. 1a, 2æ. *Quæſt.* 29. *Art.* 1.

THe affection oppoſite to love is Hatred.

1. The Nature of Hatred.
2. The Image of God in it.
3. The extream Depravation of it by ſinne.
4. The work of grace ſanctifying it.

Of the firſt.

Hatred in a reaſonable ſoul is a motion of the will whereby it flies from that which it apprehends to be evil, and oppoſeth it, endeavouring to hurt it.

It ariſeth from a diſcord and diſconformity of the object.

Love is the affection and propenſion of the mind toward ſome thing as good, hatred is an alienation of the mind from ſome thing as evil, to ſtand ſo affected to it, as thoſe words, *Far be it, Far be it from me*, ſet forth, when the ſoul riſeth againſt it.

There is a two-fold Hatred:

1. *Odium abominationis*, a flying only from a thing.
2. *Odium inimicitiæ*, whereby I purſue what is evil.

There was little uſe of this affection in our primitive pure eſtate, there was nothing evil to man or in himſelf, a concord in all.

Some ſay there is a three-fold hatred:

1. Natural; this the Philoſophers call Antipathy.
2. *Odium inimicitiæ*; this makes one do evil and rejoyce when he doth it to a perſon.
3. *Odium abominationis*, of loathing and deſpiſing a thing or perſon.

Wicked men hate the godly, *Matth.* 5. 44. & 10. 22.

1. With a natural inbred hatred; *Diſſonantia naturarum eſt fundamentum odii.*
2. With a hatred of enmity, *Geneſis* 3. 15.
3. With an hatred of abomination, *Prov.* 29. 27.

There are divers cauſes of this hatred, 1. Antipathy. 2. What hinders us from attaining good, envy, jealouſie, there was nothing then to work this but the ſin of the Devil only, which whether man knew it or no is uncertain, yet this affection was in him and ſanctified.

Firſt, He was prone in his ſpirit to ſhunne a real evil, ſinne in that degree it was evil.

Secondly, The depravation of this affection, the image of the Devil.

As much of our original corruption is found in this affection as any. The greatneſſe of the depravation of this affection appears in three things,

1. The Object of it.
2. The Quality of it.
3. The Fruits.

Only ſin is the proper object of it, but now our hatred is wholly taken from ſin, it abhors nothing that is evil.

The ſecond object of it now is that which is truly and properly good.

1. God

1. God himself primarily; all wicked men hate him, *Psalm* 81. 15. *Rom.* 1. 30. in all his glorious perfections, Justice, Holiness. They cannot endure to think of him, that is a pleasing thought to them to think that there is no God. *Titus* 3. 16. The Schoolmen propound this Question, Whether it be possible for a man to hate God, the chiefest good and fountain of all good? They say we hate him not as a Creator and Preserver, but as a Law-giver and a Judge, *Psalm* 12. 4. *Rom.* 8. 7. Wicked men despise his Omniscience, *Jer.* 2. 26. 1 *Cor.* 10. 22.

2. They are enemies to Christ, *John* 7. 7. & 15. *ult.* by apostasie, *Heb.* 10. 29. to his Priestly office, *Phil.* 3. 18, 19. to his Kingly, *Luke* 19. 14.

3. They are enemies to the Spirit of God, by resisting and quenching his motions, *Gen.* 6. 4. See *Ephes.* 4. 30. 1 *Thess.* 5. 19.

4. They hate all good men, *You shall be hated of all men for my Names sake.*

5. All Gods wayes and Ordinances, *Fools hate instruction*, Prov. 1.

Every man by nature is full of wrath against God, *Ephes.* 2. 3. Some interpret that actively, *Psal.* 68. 1. There is an enmity in man, 1. Against the very being of God, *Psal.* 14. 2. His Attributes, would not have him to be so just and jealous, *Psal.* 50. 21. so pure and omniscient, *Isa.* 29. 5. 3. Against the councels of God, *Esay* 66. 3. *Ezek.* 14. 3, 7. 4. Against the precepts and prohibitions of God, *Rom.* 7. 5, 8. 5. The worship of God, *Deut.* 32. 17. *Psal.* 106. 37. 6. The threats and promises of God, *Job* 15. 7. His administrations, *Rom.* 3. 4.

Secondly, The Quality of this affection. It is

1. A causlesse hatred, Christ saith, *They hate me without a cause*, and so the Saints may say. See *Deut.* 13. 20. *Rom.* 5. 10. 2 *Peter* 1. 4.

2. Perfect, entire without any mixture of any love.

3. Violent, *Psalm* 55. 3.

4. Cruel, *Psalm* 25. 9.

5. Durable, irreconcilable.

Thirdly, The effects of it:

1. All sins of omission.

2. Abundance of actual wickedness, contempt and distrust of God, his ways and children.

Fourthly, The Sanctification of this affection of hatred.

The work of grace in every faculty is destroying the power of corruption, and creating in it those principles of grace that turn it again into the right way.

1. It is taken off from those objects to which it was undeservedly carried afore.

2. It is ordered aright for measure.

3. It brings forth that fruit which God requires.

First, What the work of Gods grace carries the affection of hatred * to.

1. It makes all our opposition to God and his Ordinances cease, it ceaseth to hate good, and hates that which is evil.

2. It is carried to the right object, which is every thing that is really evil to us, the will shuns and opposeth it.

* Our hatred must be withdrawn from such things and persons as are not to be hated.

First, Things, 1. Goodness, vertue, piety, because it is the Image of God, and is in it self most beneficial, *Prov.* 1. 22, 29. 2. The means of goodness, as Instruction, Reproof, Correction, *Prov.* 9. 8. & 12. 1. *John* 3. 20. Secondly, Persons 1. The Church in general. 2. Any good man, 2 *Tim.* 3. 3. *Psal.* 34. 21. 3. He which admonisheth or correcteth, *Prov.* 9. 4. an enemy, *Matth.* 5.

Two sorts of things are really evil:

1. What ever is opposite to our natural being, our life, peace, wealth, name, as sickness, affliction, death.

2. What is contrary to our spiritual being, as sin.

All evils of the first nature come from God. Gods will is the rule of all holiness, therefore we should submit,

1. Our will to God to do what he pleaseth. That is the greatest evil which is against the greatest good, God: sin and wicked men oppose him, the greatest evil must have the greatest opposition, *I hate every false way*; sin strikes at the being and excellency of God; we must dislike wicked men for sins sake.

2. The work of grace appears in the degree and measure of working, when it san-

sanctifieth any affection. It is according as the light of understanding guided by Gods counsel orders the Spirit; of evils sinne is to be more hated than punishment, and the greater the sin, the greater should be the opposition.

3. The work of Gods grace in sanctifying this affection, is much seen in the fruits of hatred.

This stands in two things:

1. Hatred is a Sentinel to the soul to keep out evil, it makes the soul warily shun and avoid those things which are really evil to me, it is a deep and severe passion, not sudden as * anger.

2. It quickens the soul to the destruction of the thing hated, it maketh it endeavour its ruine.

* Hatred differs from anger in three things: 1. Anger is with a particular; Hatred against universals, πρὸς τὸ γένος against the whole kind, *I hate every false way.* 2. Anger may be cured by time, but not hatred. 3. Anger is content to render like for like, hatred aims at the destruction of things. Among the *Ægyptians* a Fish was the Hieroglyphick of Hatred, because of all creatures they do most devour one another.

Signs.

I. Of Hatred.

Speaking against a thing still, and disgracing, it is displeased at its company, and cannot endure its presence.

II. Evidences of hatred of God:

1. A loathnesse to speak, think or hear of God, *Psalm* 10.4. *Psalm* 104.34.
2. When base pleasures are prefer'd before him, 2 *Tim.* 3.4.
3. A storming at the convictions of the Word.
4. Maligning the servants of God, *Prov.* 29.27.

We must hate sin as sin, for it self, else our hatred is not from a principle of love to God, as sin is a transgression of his Law, *Psal.* 97.10. If we hate sin for it self, we will, 1. Hate all sin, *à quatenus ad omne valet consequentia*, as he that loves a Saint for himself, loves every Saint, *Psal.* 119.113. 2. We will dislike sin under what shape soever it comes. 3. We will dislike it in all sorts of persons; those that are near us, *Psal.* 139.20,21. 4. We will hate sin in the being as well as acting of it, the Law requires a holy nature as well as life. 5. We will set no bounds to our hatred, *Isa.* 33.15. 6. Will dislike all occasions and means that tend to it.

III. Of Sanctified Hatred:

1. If it be sanctified, thou ceasest to be a hater of God. This makes a creature so like the Devil that no man will believe he hates God. Hatred is an opposition to love, love of God makes us endeavour an union with him, thou carest not for a knowledg of God, or being nigh him.

2. A desire that another may not be so excellent as he is; wicked men would not have God have a being, or so excellent a being, would not have him be so holy, pure, just.

3. A great signe of hatred is contrariety or opposition of wils. Gods will is revealed in his Word; when there is an opposition to it, we sinne against him, *Exodus* 20. the second Commandment, *Those that love me, and keep my Commandments*; those hate God that do not keep his Commandments. God chooseth holinesse, you filthinesse; if thy will be contrary to the choice he makes, thou hatest him.

4. That which is feared, unlesse it be with a reverential fear, is hated. To stand in awe of God as the *Indians* of the Devil, who dare not but offer Sacrifices, lest the Devil should hurt them.

Secondly, For the evil of punishment, how far sanctified hatred may be carried against crosses.

We may use all lawfull means to have the crosses removed, but with a quiet resignation to the will of God, if he will have it so.

Every Christian should have his heart possessed with a loathing, detestation and hatred of sin, that being indeed the first and principal, and most immediate object of hatred. Hatred of sinne will bewray it self, 1. In a constant jealousie and watchfulnesse over the soul, and over every small rising of corruption. 2. By a serious resistance in the temptation, *Rom.* 7.15. 3. By bitter grief after the transgression, *Jer.* 8.6. *Rom.* 7.23.

If our hatred be sanctified, then it is carried against sin primarily and properly, because it is Gods great enemy and ours, and the great evil in it self.

How

How to know whether our heart be rightly carried against sin.

This is a great part of Repentance, *Psalm* 97. 10. Repentance is the turning of the affections, especially those two great affections of love and hatred in our lost condition. Our hatred was against God, and our love set on sinne, now contrarily.

First, Where ever this affection of hatred is carried aright against sin, the mind judgeth of sinne as Gods Word doth, counteth it the greatest abomination, and dislikes it not onely because it brings damnation, but because of the nature of it. The Scripture cals it our deformity, uncleanneſſe, nakedneſſe, a running issue.

Secondly, Here sinne is grieved for as the greatest evil; if one have an antipathy against a creature, yet if that be farre enough there is no great trouble, *Rom.* 7. *Wretched man that I am.* It is the greatest spiritual, though not sensitive grief; we are most troubled at those evils which most affect the body, have the greatest sense of grief for them, as the Cramp, Gout, Stone, but here the intellectual nature is most offended with sinne, chuseth more to be rid of it than trouble, and judgeth himself more abominable for it, *Gal.* 5. 17. *Rom.* 7. 24.

Thirdly, A constant hatred of sin, and all sin, *Psalm* 119. 104, 113.

Fourthly, It endeavours to ruine and destroy it, the Scripture often expresseth it by killing of sin, *Mortifie your members.*

Fifthly, It hates it upon those grounds that God hates it; because it is a rebellion against God, crucifieth Christ, grieves the Spirit, is at enmity to the grace of God in me, I hate it upon such spiritual grounds.

Sixthly, Where ever sinne is truly hated, there we hate it most in those that are neareſt to our selves. Hatred of sinne is one half of repentance; sinne is a hatred of God, and a loving of sinne; in Repentance our love is turned to God, and hatred set on sinne.

It must be,

1. An irreconcilable hatred.
2. An unlimited hatred, hate all sinne in all, and especially my self, at all times, and every where.
3. Perfect, *Psalm* 139. 22.

Means to get our hatred of sin sanctified:

First, Study to get a right information of sinne; what ever can be the object of hatred meets in sinne in the higheſt degree; in crosses there is something evil, but in sinne there is nothing good; it is not onely evil, but hath in it all kind of evil.

1. A defiling evil.
2. Deprives us of all other good, robs us of God, peace, comfort.

Secondly, Principally get thy heart filled with the love of God and his wayes; *You that love God hate that which is evil*, Psalm 119. *I love all thy Commandments, therefore I hate every evil way*; love the holy Spirit, and thou wilt hate filthineſſe.

Chap. XXII.

II. *Desire and Flight.*

THe next Affection is that of Desire.

It differs no more from love than the Act from the Habit, it being the exercise of love. *Amor currit per desiderium, quiescit per gaudium*, sayes the Philosopher. See Mr Pemble's Vindic. gr. pag. 129, 130.

The

The surest Character you can make of a man is by his desires[a], as much as the Physician can judge of his patients condition by his appetite, *Esay* 26. 8,9.

In this affection four things are considerable:

1. The Nature of it.
2. The Image of God in it before the fall.
3. How extreamly depraved our desires are in their natural condition.
4. The work of grace in sanctifying of it.

Desire is the going out of the will, endeavouring after that we love, a good thing not yet enjoyed or not perfectly, the making out of the soul for the fruition of that good. *Desiderium est appetitus rei non habitæ*, it is that affection which excludes loathing.

There are three affections conversant about good, say some, Love about good in general, present or absent, Desire about good absent, Joy about good present. *Des Cartes* saith, not only the presence of good absent, but also the conservation of a good present is desired.

God gave to the soul of man when he created it a two-fold appetite:

1. Sensitive or natural, whereby the desires are carried violently after their own preservation.
2. Rational, or the will, these rational desires are exercised about spiritual things in the fruition of which one placeth his happinesse.

[a] In these hungrings and thirstings of the soul there is as it were the spawn of faith, *Semen fidei*, there is *aliquid fidei* in them. *Psal.* 10.17. & 145. 19. *Isa.* 55.1. & 44.3. & *Luke* 1.52. *Revel.* 22.17. *Bolton on Mat.* 5.6. It is the reaching of the soul after that which likes us, because it is like us.

It is an affection of pursuing or following after the absent good. It is that by which the minde stirres up in it self longing and wishing, and quickens it self to seek and attaine that good which it loveth, and yet is not present with it, *Phil.* 3. 14. *Prov.* 18. 1. *Bonum delectabile non est absolutè objectum concupiscentiæ, sed sub ratione absentis: sicut & sensibile sub ratione præteriti est objectum memoriæ.* Aquin. 1a, 2æ *Quæst.* 30. *Artic.* 1. The natural use of these desires is to keep up the soul in duty, notwithstanding discouragements, *Bolton.* 4. 6.

Of the Image of God in our desires in our innocent condition.

The understanding then lookt on God as his only absolute good, and the will of man did adhere to him, and acquiesce in him.

He desired a more perfect fruition of God, and that he might lay out himself more for him. Natural desires were few, moderate, subordinate to this, to be helps and furtherances of the perfect enjoying of God.

2. The depravation of this affection.

A great deal of our original corruption is vented out this way, the corruption of the understanding, will, love, hatred, thoughts, fall in here.

1. The object of the desire; whereas God should be onely desired, in our sinfull condition we have no desire after him, onely velleities, faint wishings and wouldings. Though the soul be full of desires, they are taken off from God and wholly carried to some poor empty creature.
2. The Qualities or Properties of these sinfull desires.
3. The wofull fruits of them.

The Qualities of our corrupt and carnal desires.

1. The vanity of them, which appears in three particulars,
   1. There is no reason to be given of our corrupt desires, as *Samson, Give me her, she likes me.*
   2. The things that we desire appear to be toyes.
   3. The innumerablenesse of them.
2. They are intense and violent, the soul pursues such things.
3. They are insatiable.
3. The wofull effects and fruits of them.
   1. These corrupt desires have got the regiment of the soul, they enslave reason the most noble faculty of it.
   2. Destroy all hope of profiting, they take up our time and study; the soul is ever imployed about some of these unworthy desires.
   3. They make the soul extreamly unthankfull for the mercies already received, they make the Soul and Spirit of a man base.
4. The work of Gods grace in renewing or sanctifying our desires.

The

The desires 1. of a carnal man after Christ flow from a principle of self-preservation, *Numb.* 23. 23. of a true believer from a supernatural work on the heart, *Gal.* 5. 17.

2. The carnal person desires Christ out of necessity onely, the true believer out of obedience, hath respect to the Commandment, *John* 20. 31. 1 *John* 3. 24.

3. A good mans desires proceed from his experience of the wayes of God, *Psalm* 19. 10, 11.

The activity of grace appears chiefly in our love and desire, for the good things of Christians are not yet enjoyed, and therefore is this affection so much exercised.

1. In general; the work of grace is to renew that which our original corruption spoiled in the affections, or to repair the Image of God once stamped there. It takes off the desire from the creature, and turns it to the proper object of it in a due order, method and measure.

2. Particularly.

First, The true object of a sanctified desire, primary and ultimate, is God, Christ, and all the graces of his Spirit, and the meanes of Grace, the Ordinances, and in a due place moderately the creature, and what ever is helpfull to me.

We ought to desire,

1. For our selves only good things, *Prov.* 11. 23 God chiefly, *Psalm* 42. 2. & *Revel.* 3.

2. Christs righteousnesse, and the vertues of the Spirit, the means and helps to grace, as the *sincere milk of the Word*, Psalm 119. 20. and the company of the Saints, and the like helps, as *Paul* desired to see *Timothy*; places and occasions of doing good if we finde our selves furnished for them, 1 *Tim.* 3. 1. Natural benefits and good things, health, liberty. We ought to desire for others, their conversion, *Rom.* 10. 1. and growth in grace and salvation, the welfare of the Church.

Secondly, The act or measure of it carried to its proper object, God and Christ, with greatest immensnesse, called hungring and thirsting: *As the hart pants after the water brook.* Esay 26. 9. and moderately carried to the things of this world: grace is a spurre to our desires for spiritual things, and a bridle to them for earthly.

Christ brings the heart to Heaven first, and then the person: His own mouth spake it, *Mat.* 6. 21. He that had truly rather have the enjoyment of God in Christ, than any thing in the world, shall have it. *Baxters* Saints everlasting Rest, part 1. chap. 3.

We should much desire,

1. The light of Gods countenance, *Psalm* 105. 4. *Hosea* 6. 1.

2. Mortifying grace, *Psalm* 19. 13 & 119 29, 36, 133.

3. Quickning grace, *Psalm* 119. frequently.

4. The word written, *Joshua* 1. 8. preacht, *Ephes.* 4. 11. *James* 1. 8. from a natural instinct, 1 *Peter* 2. 2. our experience of the power of it, *James* 1. 18, 19. and our necessity.

We must, 1. Desire spiritual things more than temporal, *Matth.* 5. 6.

2. Among spiritual things those most which may do us most good, as *Paul* bids us covet spiritual gifts, chiefly that we may prophesie.

3. The publick good more than our own.

There is no evidence of grace so constantly to be found in a gracious heart, as the holinesse of their desires, *Nehem.* 1. 11. *The desire of our hearts is toward thee. Rom.* 7. *Cant.* 1. *Draw me, and we will run after thee.* It is the great Gospel-qualification, *Esay* 55. 1. *John* 7. 37. *Revel* 22. 17. God hath made great promises to such as thirst, *Esay* 44. 3. *Psalm* 107. 9. *Luke* 1. 53. *Matth.* 5. 6.

Reasons. 1. Because their good is absent from them, the heart which cannot say, I pray and believe, can say, I desire to pray and believe. The true desire of grace is grace it self in a degree.

2. The Saints of God have ever pleaded their desires as an evidence of their interest in God, when they could plead nothing else, *My soul longeth for thy salvation.*

We may know our Desires after spiritual things,

1. By our delight in them, *Psalm* 119. 47.

2. By our prayers, they are the breathings out of our desires.

3. By the time we take for holy things; we will then redeem time from sleep, idle company and visits.

4. By our aims and the tendency of our spirit.

Marks to try whether our desires after these things be sanctified:

First, Then thou desirest all that is good, Christ, Grace, the Ordinances; the Gospel holds out Christ to be good to me, therefore one may somewhat desire this, and not be sanctified. I must desire him to be my King and Lord as well as my Saviour.

Secondly, It hath five Properties:

1. It is the greatest and strongest the soul hath of rational not sensitive desires, therefore set out by hunger and thirst, panting after God, *Whom have I in Heaven but thee, and in the whole earth in comparison of thee?* Rom. 7. 24. Desires put out on Election and counsel are put out most on these things.

2. It is accompanied with sadnesse and languishing if it attain not the thing desired: *Hope deferred makes the heart sick.*

3. They would enjoy the object presently. *Balaam* could desire it at later end; If I desire a thing as an end, I cannot but desire it presently.

4. These desires are constant till the thing be fully enjoyed, *John* 4. 14.

5. Such desires are operative, otherwise if they put us not on the use of means, they are not right. Such an one will be at any cost for exalting, adorning that thing. What is a mans happiness, end, glory, he desires to make as excellent as may be? Who ever truly desires spiritual things, desires them as their glory, they will give all for the glory of Christ, and the beauty of the Gospel?

How to know whether our desires after the things of this life be sanctified, try that by two things;

1. In the point of subordination, as they may stand with subordination to the great things he desires. As far as these outward things may be usefull and helpfull to the things of Gods Kingdom. *One thing have I desired,* saith *David,* as an end. *Zech.* 7. 5, 6. *Whether you eat or drink, or what ever you do,* and so desire, *do all to the glory of God.*

2. You shall try it by the moderation of your spirit, If you desire these things as inferiour goods, 1 *Cor.* 7. 27.

A wicked man may have some languid and vanishing motions toward the means as well as end, *Velleitas est voluntas incompleta.* Aquinas. His desires will not bear up against opposition, 1 *Chron.* 22. 9. it's but a conditionate will, they prosecute not what they have desired, *Prov.* 21. 25. & 13. 4.

Means or Directions to keep your desires strong and vigorous after spiritual things, and to moderate your desires after earthly things.

Of the first,

First, Labour for a thorow knowledge and acquaintance with these spiritual things; knowledge of a thing stirs up the appetite. Two men did vehemently desire a spiritual communion with God, *Moses* and *Paul,* and none knew more of Christ than these. Study the things of God, of Christ, and Gods Kingdom, not only a speculative knowledge, but a practical taste of God; rest not till thou hast some experience of this supernatural object. Other truths quickly cloy, when one understands an Art or Tongue, the knowledge of spiritual things quickens the appetite and enlargeth the soul.

Secondly, Labour to be acquainted with thine own emptinesse, how empty of all grace, and full of corruptions thou art; *Teenum habita,* labour to get a sense of these things, what a great evil an hard heart is, and what it is to be deprived of God; so the Lord counsels the Angel of *Laodicea;* and be restlesse upon every decay, till we have got our former pitch, *Psalm* 39. *ult.* Consider how short thou art of others, and of perfection.

Thirdly, Hope of attaining is the whetstone of desiring; study those promises, *He will satisfie the hungry soul, and those that thirst after the Well of life, and open thy mouth and I will fill it.*

Fourthly, We should be intimate with such as are of most quick and fervent desires.

Directions

Directions how our desires after the things of this life may be sanctified.

In general. The sanctification of these desires stands in their moderation; we must have a care that they be not inordinate.

Labour in general for a contented minde, *Hebrewes* 13. Be without covetousnesse; get a contented spirit which may stand in an indifferency to these things. Two Rules.

1. Let thy desires be fully let out after the things of Heaven; this will moderate them to all other things, because they will satisfie them.

2. Labour to be rightly informed what all these worldly things are, and thy soul will be moderate toward them: know six things of them.

1. None of all the things of this life have any good in them to us further than they are usefull. There is a necessity of food and raiment to uphold our natural being, but otherwise all these things are but usefull in a subordinate way, not good further than of good use.

2. They are of no use at all to the saving of thy soul: *I am going to a place*, said the Martyr; *where money is nothing worth, the thing I am to look after is the saving of my soul.*

3. They are all by Gods own appointment most inconstant and fading things: *Riches take themselves to their wings*, they are but flowers; these three considerations limit the good in them.

4. They are all vain, empty not simply, but *entitatis debitæ*; a Well is empty, though it be full of Air, if it have no water in it. *Solomon* challenged all the world to find more in learning, pleasures, than he did, *What can the man do after the King*

5. They are vexation of spirit, either in getting, keeping, fear of losing, or real parting.

6. They beguile, bewitch and make us worse.

1. Blind the judgment with erroneous principles, that they are prone to think amisse of God and his wayes.

2. Draw the heart from God: he (who is the great disposer of all earthly blessings) out of his fatherly love will measure out of all these mercies the best portion unto thee; *Therefore be carefull for nothing, but let your request be made known to God.*

The affection opposite to Desire is[b] flight. This was *Moses* his fault, *Exodus* 4. 13.

[b] Some call it Abomination.

It is a stirring of the soul to get away from the evil before it come too near, and have surprized a man.

We have an example of it in him that owing a man money, knowing or thinking that he will come to such a place, finds a kind of lothnesse to meet with him, and is moved to go out of the way, or absent himself that he may not meet with him.

Scio equidem vulgò in Scholis opponi Passionem quæ tendit in bonum, & quæ sola nominatur cupiditas *vel* desiderium, *ei quæ tendit in fugam mali, quæ vocatur* Aversio. *Sed cum nullum detur bonum cujus privatio malum non sit, nec ullum malum, cujus privatio non sit bonum: Et cum quærendo, exempli gratiâ, divitias, necessariò fugiatur Paupertas, ac fugiendo morbos, quæratur sanitas, & sic de aliis; mihi videtur eundem semper esse motum, qui simul fert ad prosecutionem boni, & ad fugam mali quod ipsi contrarium est.* Des Cartes *de Passion. Anima part* 2. *Artic.* 87.

It must be exercised on such things as are fit to be loathed and shunned: Such things as may be hurtfull to us:

We must not shun good things, as Christ shunned not his sufferings, *Act.* 21.13.

1. All manner of sinfull actions, *Luke* 12.1, 15. 2 *Tim.* 2.22, 23. & 1 *Peter* 3. 11. 1 *Cor.* 10.14. & 6. 18.

2. All manner of occasions and sollicitations to sin, 1 *John* 5. *Babes keep your selves from Idols.* Prov. 5.8. *Joseph fled from his mistresse.*

3. The familiarity and friendly society of sinners, chiefly such as would and do sollicite us to sin, *Prov.* 1.15. & 4.14. *Away from me you wicked*, saith *David.* 2 Tim. 3.5. 2 *Thess.* 3.6. *Rom.* 16.17.

4. Natural evils, when we are not put upon them by necessity of our calling; as poverty, disgrace, danger of limb or life, liberty, and the

like, and such things as may be hurtfull to others.

5. Things unprofitable, vain and useless, *Titus* 3. 9.

For measure of working:

We ought,

1. To loathe and shun spiritual evils more than temporal, sin than danger.

2. To loathe publick evils and shun them more than private, the hurt of the Commonwealth or Church more than our own losse or danger, as *David* did when he went against *Goliah*.

3. To shun those natural evils most which most hinder goodnesse, vertue and the discharge of the duties of our place, as the losse of life more than of goods, of good name more than of liberty.

Chap. XXIII.

III. *Joy and Sorrow.*

THe next pair of affections are Joy and Sorrow. The Philosophers make these two the ground of all our vertues and endeavours.

Of Joy.

Four things are to be considered in Joy:

1. The nature of the affection.
2. What the Image of God was in this in our primitive condition.
3. The corruption of it in our Apostate condition.
4. What the Spirit of God doth to the repairing of this in our conversion.

1. What the Nature of Joy is.

It is an opening and dilatation of the heart upon the appearance of some present good, whence it hath the name of *Latitia*, as it were a broad and spreading passion. *Latitia à mentis latitudine.*

Joy is *Acquiescentia cordis in bono sibi congruenti*, the acquiescence of the will in the presence of a suitable good.

Joy enlargeth the heart, it breaketh out into serenity of countenance, into fluency of expressions, into active and vigorous gestures.

It is either,

1. Bodily, then the content the soul takes in it is called *voluptas*, pleasure.
2. Spiritual, then the content the soul takes in it is called *gaudium*, joy.

These things are required to make up this affection.

1. It must be a suitable good which gives satisfaction.
2. Proper, one must have an interest in and a title to it.
3. Present, the desire accomplished is the joy of the soul.

2. Mans joy in his primitive condition.

Then it was our happinesse, because in that pure estate man was not onely freed from all evils which might molest him, but was compast about with all good suitable to him. He enjoyed God himself, and all things which might conduce to his happinesse.

The holinesse of this joy.

The Image of God in this affection stood in the suitablenesse and proportionablenesse which was betwixt all the good which man enjoyed, and this affection. The rectitude of any faculty is when the faculty and the object meet. God is the onely absolute, adequate and supream good; therefore the greatest joy of the soul of man was placed in the enjoying of God, he found a suitable joy in all other good things, yet so that he did above them all prize God, and by them all did rise up more and more to the service of God.

3. Mans joy in his fallen condition.

The Object of it { 1. Privatively, is not in God. 2. Positively.

It

It is much placed,

1. In the deeds of darkneſſe, *Rom.* 1. 32. *They take pleaſure in unrighteouſneſſe.*
2. In all things wherein bruit beaſts and man do agree.
3. In meer fictions, *Chymæra's*, fancies and imaginations.
4. The comforts that the reſt of the creatures may give the ſoul; it is irregular in all.

The Properties of ſinfull joy:

1. It is unlimited; we place all our happineſſe in theſe things, *Pſalm* 49. 18. The rich glutton, *Soul, take thy eaſe.*
2. Vain; an immortal ſoul cannot find real ſatisfaction in an imaginary object
3. Various; the ſoul reſts not in any one of theſe comforts, but flits from one thing to another.

Thirdly, The wofull effects of theſe depraved joyes.

1. They wholly keep the ſoul from ſeeking or accepting the onely good which may give reſt to it; all Ordinances, the motions of the Spirit, the thoughts of God and goodneſſe are in vain propoſed to the ſoul, *Eccl.* 11. 9. Like the Ivy that ſeems to adorn the tree, but eats away all the ſap of it.
2. They leave a ſting and venom of ſorrow after, *Prov.* 14. 43. *Job* 20. 5. the end of that joy is ſorrow.

Fourthly, What is the work of Grace in ſanctifying this affection?

The Saints are full of ſpiritual delight, that is only of preſent good; paſt good is made preſent by remembrance, and future by hope.

Firſt, They delight to think of what of God they have enjoyed, *Cant.* 1. 4. *Pſalm* 146. 7.

Secondly, Delight to think what they ſhall enjoy, *Rom.* 5. 2.

Thirdly, They delight in thoſe good things which they do at preſent enjoy, ſo farre forth as God therein is manifeſted to them, *Rom.* 5. 11. They delight in thoſe glimpſes of favour they receive from him, *Pſalm* 94. 9. *Cant.* 2. 2.

Fourthly, They delight in the Ordinances,

1. Preaching, *Rom.* 10. 15.
2. Meditation, *Pſalm* 1. 2. & 104. 34.
3. Prayer, *Pſalm* 109. 4.
4. In the Sacraments, *Matth.* 24. 28. *Acts* 2. 42.

Delight is the flowing of love and joy, the reſt and complacence of the mind, in a ſutable deſirable good enjoyed, *Nemo ſine delectatione diu poteſt vivere.* Aquinas. Chriſt delights exceedingly in his Saints, *Eſay* 62. 5. *Zephany* 3. 17. *Prov.* 8. 31. and they alſo in him.

There is, 1. Habitual delight, which is the ſolid content and ſatisfaction of the ſoul in God.

2. Actual, ſtirr'd up, upon ſpecial occaſions, *Luke* 10. 23.
1. Upon ſome ſolemn manifeſtation of Gods love to his ſoul, *Pſalm* 4. 6.
2. Upon ſome ſolemn exerciſe of faith, 2 *Peter* 1. 8. *Rom.* 15. 13.
3. Upon Meditation, *Pſalm* 134. 34.
4. Upon renewing Covenant with God, and cleering up their intereſt, *Acts* 8. 39.

There is a delight which is a duty required of us, and a delight which is a diſpenſation given by God, for it is both required and promiſed in one verſe, *Eſay* 58. 13, 14.

This is,

1. A conſiderable affection; it ſets all the other affections on work.
2. A choice affection; it reſpects the laſt end, therefore it muſt be reſerved for God who is the chiefeſt good and laſt end, and his Word which is neereſt him.
3. If it be not rightly ſet it is moſt apt to degenerate, 1 *Cor.* 7. 30.

Although Gods people actually enjoy not the benefits of this affection, as of ſome others, becauſe of the weakneſſe of grace, yet a great part of our happineſſe lies in this. 1. The Spirit of God turns it from the corrupt to the right object,

and

and helps the affection to act in the measure and order upon that object as it deserves. He turns the stream from rejoycing in those sensual and imaginary things, 1 *Cor.* 1. 13. it rejoyceth not in iniquity. 2. It is turned to God in Christ, hath interest and communion with Christ: *We are the circumcision who rejoyce in Christ Jesus. I will go to God* (saith *David*) *who is my exceeding joy.* See *Psalm* 104. later end. He is the full object of a regenerate soul. God in Christ is not here to be enjoyed immediately, but in and by the Ordinances, the more of God is in them, the more joy doth the soul take. 1. There are divers Commandments to rejoyce in God, *Psalm* 68. 3. & 105. 3. *Phil.* 4. 4. 2. It is for the honour of God that his servants rejoyce. It was not lawfull to be sad before the *Persian* Kings, they thought it to be a disparagement to their graciousnesse and honour. See *Calv.* 1. 10, 11. *Phil.* 3. 3. *Galat.* 5. 22. *Rom.* 14. 17. We are as much bound to make God our joy, as sinne our grief. We cannot love God with all our strength, unlesse we rejoyce in him. 1. It is not onely a duty but a priviledge to joy in God: What is your happinesse in Heaven but joy in God which is begun on Earth?

To joy in God is to joy, 1. That there is a God, who could hang the earth on nothing, ballance the clouds, make such a glorious world, but he? 2. That he is such a God, a living God, one that reignes and rules immutably, *Psalm* 18. 46. 3. To joy in the wayes of his communicating himself to us, his Word and Ordinances, *Jer.* 15. 16. *Psalm* 40. 6. *Rom.* 7. 14. To delight in his Sabbaths, in his Commandments and councels, *Psalm* 110. 3. *Rom.* 7. 22. To rejoyce in those graces whereby we are made conformable to him, when we rejoyce not onely in the profession of his name, but in persecution for his truth, *Acts* 5. 41. *Heb.* 10. 34. Rejoyce in communion with him, in hope of his appearance.

2. It is a priviledge peculiar to justified persons, *Rom.* 5. 5. *Adam* after he fell, saith, *He heard the voice of God, and was afraid.* See *Psalm* 106. 4, 5.

3. It is the highest priviledge that Saints can enjoy on this side Heaven, God is the chiefest object for this joy to be placed upon, and joy in God is the chiefest of all joyes, *Psalm* 4. 6.

Believers ought to rejoyce in God:

First, To shew their esteem of Gods favour, and their spiritual priviledge by Christ, *Ps.* 63. 3. *Bernard* saith, The joy of Saints is greater than that of Angels, because they were kept, not restored; they never had experience of another condition.

Secondly, To manifest a spiritual savour, by rejoycing in spiritual and heavenly things, *Rom.* 8. 5.

Thirdly, God is honoured by our rejoycing in him, when we serve him cheerfully.

Fourthly, Because of the benefit and advantage of it

1. It sweetens duty, *Nehem.* 8. 11. *Acts* 20. 24.

2. It marres the taste of carnal pleasures, *Cant.* 1. 4.

3. Supports us in afflictions, 1 *Peter* 1. 6.

The Spirit of God makes the soul close with the object in that measure and proportion that the object deserves, therefore joy in God and Christ are the most transcendent; it is called *Joy unspeakable and glorious: Rejoyce exceedingly you righteous,* Epist. 5. 18.

This is often called, *The joy of the holy Ghost,* Rom. 14. that is, not onely joy which is sutable to the Spirit of God, but that joy which the holy Spirit works in us.

There are seven things which every childe of God hath received from God, that give him occasion to rejoyce abundantly, though he be in tribulation.

First, All their sins are pardoned and freely done away in the bloud of Christ, *Esay* 40. begin. Christ said to the man sick of the palsie, *Son, be of good cheer thy sins are forgiven thee.*

Secondly, They are covered with the perfect robes of Christs righteousnesse before the Lord, *Esay* 61. 7, 8. they may rejoyce in their inherent righteousnesse, their sorrow for sin, love to the Lord and his people, much more in the imputed righteousnesse of Christ, *Revel.* 17. the guests were to rejoyce at the Brides marriage, much more the Bride.

3, Because

Thirdly, Because they are reconciled to the Lord, and all their services accepted notwithstanding their mixture of corruption.

Fourthly, All evil is removed from them: Sorrow is the apprehension of the heart, because of some evil object, *Psalm* 9. *No evil shall come nigh his dwelling that is under the protection of the Almighty.*

Fifthly, The Lord hath undertaken in his Covenant to supply them with all good, and to provide them whatsoever shall be needfull for them, whilst they live in this world.

Sixthly, When this life is ended there is provided for them a glorious condition in Heaven; the Angels will carry them thither, and Christ receive them, *Matth.* 5. *Rejoyce and be exceeding glad, for great is your reward in Heaven.*

Seventhly, All these things are kept for them by Christ; thou art therefore more happy than *Adam* in Paradise, or the Angels before they fell, they had the image of Gods grace, yet in their own power to lose, and they did lose it.

Religion is no melancholy thing: *Spiritus* Calvinianus, *Spiritus melancholicus*, was an old Proverb, either from the Papists or *Lutherans*, because the *Calvinists* were against dancings and revellings.

Men think there is no joy but in the creature, a Christian hath his comforts as well as his sorrows. Christians offend in walking sadly. The pleasures of this world should not withdraw us from God, *Rejoyce in the Lord always.*

This Joy is,

1. Well bred, *Gal.* 5. 22.
2. Fed by the Word, *John* 17. 13. maintain'd and kept up by promises, *Psalm* 36. 8. *Acts* 8. 39.
3. A real joy, 1 *Cor.* 6. 10.
4. It is an intimate and cordial joy, *Psalm* 4. 7. & *Psalm* 119. 111.
5. It is a strong joy, *Heb.* 6. 18.
6. It is a joy that we are never weary of, nor ashamed of, 2 *Cor.* 1. 12. 1 *Cor.* 15. 31.

The Properties of this joy:

First, It is spiritual, its working is in the inward and most spiritual faculty of the soul, the intellectual nature, of the same nature that the joy of God and Christ is.

Secondly, It is given for the time of afflictions and trial especially, *Rejoyce in tribulation*, 2 Cor. 7. *exceedingly rejoyce in all our troubles.*

Thirdly, It is built on such things as will never fail, on pardon, free favour, unchangeable promises.

Fourthly, Everlasting, *Everlasting joy shall be upon their heads.*

Motives to sanctified joy:

First, The Lord cals for the exercise of this affection as frequently and earnestly as any; we are not more frequently exhorted to fear God, to love him, to desire and seek after him, than to rejoyce in him, *Phil.* 4. 4.

Secondly, God is offended if his people rejoyce not in his service, *Deut.* 28. 47.

Thirdly, Joy breeds thankfulnesse; the *Psalmist* often joyns these two together, *Joyfulnesse and singing of Psalms.*

Fourthly, It breeds spiritual strength, *The joy of the Lord is your strength*, *Nehem* 8. 10.

Fifthly, This is a great honour to the profession of Religion, and glory to Christianity, it will satisfie others that there is some secret excellency in that way.

Sixthly, The example of other men, who rejoyce in vanity, and wilt not thou rejoyce in Christ?

Marks and evidences of spiritual and sanctified joy:

First, By the Antecedents of it.

1. It is promised to the mourners in *Sion*, Esay 61. 1. Matth. 5. 4. till sin be our sorrow we shall never have this joy, *John* 16. 9. The first work of the Comforter is to convince the soul of sin, and so of sorrow.

2. To believing in Christ, one is not capable of Gospel-joy till he believe in Christ, *Rom.* 15. 13. 1 *Peter* 1. 8. *Phil.* 1. 25.

Secondly,

1. Then you will delight in his institutions, in means of communion with him, *Psa.* 122. 1.
2. In other things in reference to him, *Deut* 28. 4. & 26. 11.
3. By cheerfulnesse in the practice of holinesse, *Ps* 119. 14. *Acts* 20. 24. 1 *John* 5. 3.

Secondly, By the object of it, it is Christ and the things he brings with him; the suitableneſſe betwixt theſe and our ſouls is the joy. In what proportion any creature brings Christ with it, in that proportion we rejoyce, as *David*, *Jeremiah*, *Job*; in the Word, becauſe there is abundance of Christ in preaching, the Sabbath is Christs viſiting-day, therefore their delight; prayer, becauſe there is an intercourſe betwixt God and the ſoul, *Job* 27.10. Communion of Saints.

Thirdly, By the Companions of it; the reſt of the fruits of the Spirit, *Galat.* 5.22,23. 1. They come by cluſters, *love, meekneſſe, patience, temperance.* 2. It is jealous and fearfull leſt it ſhould be miſtaken; the two Diſciples believed not for joy.

Fourthly, By the fruits of it.

1. Hereby we are fortified againſt ſinning.

2. It will make one readily part with any thing for Chriſts ſake, *Endured with joy the ſpoiling of their goods*, Heb. 11. *Pſalm* 51.12. *Ignatius* ſaid, *Bring the Lions, I ſhall make brave bread when I am ground.*

Means to get our joy ſanctified, and to keep it.

It is gotten in the new-birth, all affections are ſanctified at once.

How we may come to make God in Chriſt our ſupream joy.

1. Thou muſt labour to know God and Jeſus Chriſt, *Mat.* 13.44. when he found the treaſure and ſaw the worth of it, he rejoyced; know how good, merciſull and gracious the Lord is.

2. Faith will produce joy; ſtrengthen faith and ſtrengthen joy, 1 *Peter* 1.6,7. *Rom.* 13.15. and hope likewiſe, *Rom.* 12. *Rejoycing in hope.*

3. Beg it much at Gods hand; pray him that thou maiſt rejoyce, *John* 16.31 ſay, Lord in mercy fill my ſoul with the light of thy countenance.

4. Meditate of the things thou haſt heard and learned concerning the Lord Jeſus Chriſt; ponder on the good things given thee of God in Chriſt, ponder how excellent it is to be a pardoned man, to be accepted of Gods Son, to have the promiſes of the Goſpel belonging to thee.

5. Labour to preſerve uprightneſſe of Spirit in thee; no man can rejoyce in God that doth not walk with him: true righteouſneſſe may be without joy, but true joy cannot be without righteouſneſſe.

6. Frequently renew godly ſorrow; carnal mirth ends in ſorrow, godly ſorrow ends in joy: this will keep thee low in thine own eyes.

7. For maintaining of your joy, be carefull of your bodies; next to ſin nothing is more to be ſhunned than to be under the power of melancholy.

How our joy may be ſanctified in reſpect of the outward mercies and good things of this life.

God allows his children to take joy and comfort in all the things of this life, in wine, muſick; *Live joyfully with the wife of thy youth.*

This joy is ſanctified:

Firſt, When we take joy in every creature, ſo as we finde God in them; ſee his love to us.

Secondly, As any creature bears Gods Image. *David* loved *Salomon* becauſe he was a *Jedidiah.*

Thirdly, Be as it not in all the joy that thou takeſt in them, 1 *Cor.* 7. be moderate.

Fourthly, Let not thy heart draw thee from God.

Fifthly, All the joy thou takeſt in the creatures muſt be in due ſeaſon as well as in due degree, not in time of mourning, *Rejoycing alwayes in the Lord.*

See Mr *Wheatleys Oyl of Gladneſſe.*

Chap. XXIV.

Of Sorrow.

THe oppoſite paſſion to Joy or Delight, is Grief and Sorrow. Yet godly ſorrow and ſpiritual joy are not inconſiſtent; thoſe that have had the moſt raviſhing joy, have had it often after the exerciſe of godly ſorrow. Sorrow makes us ſerious, joy makes us active. The end of mourning is to bring comfort to the ſoul, *Matth.* 5.4. 2 *Cor.* 7. 10. There are diſtinct ſeaſons for both theſe duties, *Eccleſ.* 3. 4.

It is a paſſion which doth tie up, bind and ſtreighten the heart through the apprehenſion of evil preſent.

It is a paſſion whereby the appetite doth abhor with perturbation evil preſent, whether ſo in deed or in apprehenſion. *Par* on *Rom.* There muſt be, 1. *Conjunctio mali*, an evil preſent. 2. *Perceptio mali*, one muſt know it to be preſent.

Grief in it ſelf is a good affection planted by God in mans nature at the firſt, to be a means of cauſing him to avoid things that were evil for him, and would procure his hurt.

It is procured by the gathering of the worſt and groſſeſt bloud about the heart, which cauſeth a dulneſſe in the Spirits, and conſequently unlivelineſſe in all the other parts; for the bloud and ſpirits are the inſtruments of all affections.

To grieve is natural, to grieve for ſinne is a ſtrain above nature; Grace doth not deſtroy but correct nature.

Godly ſorrow is that ſenſe and apprehenſion which one hath of ſome thing contrary to the honour and will of God, and that trouble which ariſeth in the will, becauſe of the ſame, 2 *Cor.* 7. 9, 10, 11. It is diſtinguiſht,

1. From natural ſorrow, becauſe there one grieves for ſome thing deſtructive to nature.

2. From worldly ſorrow which reſpects temporal good, but godly ſorrow is called for ow after God.

Terrour of conſcience apprehends wrath, fury, vengeance and damnation, and is thereby perplexed for a time. Contrition looks chiefly to a fault, and a contrite perſon is troubled, becauſe he hath deſerved damnation.

Contrition of ſpirit is called the Sacrifice of God, *Pſalm* 51. 17. Becauſe God provides it, and delights in it, *Pſalm* 34. 17. *Eſay* 61. 1. & 66. 2. and by way of eminency, it is called alſo in that *Pſalm* Sacrifices, becauſe it is required in all Sacrifices and ſervices, in prayer, hearing, receiving, and becauſe it is *inſtar omnium*, eſteemed by God above all Sacrifices. He will not deſpiſe it, that is, will moſt favourably accept it. See *Eſay* 57. 17. This was ſignified by the Meat-offering of fine flower mixed with oyl which was to be joyned with their burnt-offerings. That fine flower did type forth this contrition, by which the heart is as it were ground to pouder, that it may by the holy Ghoſt be offered up unto God, *Levit.* 2. 1. * *Quoties te in conſpectu Domini video ſuſpirantem, Spiritum ſanctum non dubito aſpirantem, cum intuor flentem, ſentio ignoſcentem*, ſaith *Cyprian.*

Terrors of conſcience drive men (in whom there is no contrition) to vain and idle helps, ſports, company, and leave a man deſperate

Contrition of heart is that grace whereby a mans ſoul is truly humbled in the ſight of his ſins, *Matth.* 5. 4. It differs ſomewhat from the grace of humility. For humility was in *Adam* during his innocency, and ſhould have been in all of us if we had never ſinned, and (as ſome think) is in the Angels; for all creatures that are truly good, do caſt down themſelves before God, and make no account of themſelves in regard of him, which to do is to be humble: but contrition of ſpirit doth neceſſarily preſuppoſe ſinne, and when the ſoul doth ſo apprehend the nature of ſinne, and its own ſinfulneſſe, that it is thereby caſt down, abaſed, afflicted, this is brokenneſſe of heart. It differs alſo from terrour of conſcience, ſtiled attrition by the Schoolmen; that looks to the puniſhment of ſinne, this chiefly to the evil of ſinne as it is ſinne, and to the very fountain of all ſinne, the corruption of nature from which all actual ſins ariſe.

Contrition is joyned always with an humble boldneſſe to live to the mercy of God in Chriſt.

Few affections or graces contribute more to a Chriſtians welfare than this; a

great part of Gods Image, and the practice of holineſſe lies in it.

There is a two-fold ſorrow:

1. Senſitive, expreſſed in a ſenſible manner.

2. Intellectual. The ſorrow of the will or rational ſorrow is a being diſpleaſed with a thing as having the heart diſtaſted and diſliked with it, a feeling of ſinne as evil with an averſneſſe of the will. Paſſionate ſenſible ſorrow is ſuch a ſtirring of the heart as brings forth tears, this follows the bodily temper. Not ſo much the greatneſſe of the ſorrow as the efficacy of it muſt be looked unto, and the motive of it, that it be the conſideration of the ſpiritual miſchief of ſinne in provoking God and cauſing his diſpleaſure: the ſmalleſt meaſure of ſorrow thus grounded and working is repentant.

Tears are not of the eſſence of godly ſorrow:

Firſt, Becauſe they much follow the conſtitution of the body, ſpiritual graces are not founded in a natural conſtitution.

Secondly, There may be the greateſt ſorrow where there are no tears, *Cura leves loquuntur, ingentes ſtupent.*

To weep for fear is childiſh, that is unbeſeeming a man; and to weep for anger is womaniſh and weak; to weep for meer grief is humane; for ſinne, Chriſtian; but for true zeal and compaſſion is Saint-like and divine; every one of theſe drops is a pearl. Bp *Halls Remaining Works* on *Phil.* 3.18.

The work of Gods grace in ſanctifying it:

1. The Author of it.
2. The true Object.
3. The gracious Effects.

Firſt, Of the Authour of it.

It is the holy Spirit that is the worker of all godly ſorrow. It infuſeth ſuch a principle that it turns it from all evil objects, and ſets it on the right objects in that meaſure and proportion that the thing requires.

Zech. 12. 10.

Secondly, The true Object of it.

We muſt grieve,

See Mark 3. 5. & Luk 19. 41. Rom. 9. 2. Pſal. 119. 136. Rom. 12. 15.

Firſt, For our own ſins, *Ezek.* 7. 16. & 9. 4. and the ſins of others, even of particular men; and the publick ſinnes. *Pſalm* 119. 136. *David* ſaith in another place, *He beheld the tranſgreſſours and was ſorrowfull*: And *Jeremiah* ſaith, *He would weep in ſecret for their pride*, Jer. 13. 17. 2 Peter 2. 7.

Secondly, For the miſeries and calamities of others, which is pity, chiefly publick calamities of the Church and State, as *Nehemiah* and *Mordecai*, 1 Sam. 20. 34. 2 Cor. 11. 29.

Thirdly, Our own croſſes and afflictions which befall us in our ſelves and others, as *Job* did mourne when the evils befell him, and *David* when he was threatned his childe ſhould die, and *Paul* was ſorry for the ſickneſſe of *Epaphroditus*.

Rom. 7. ult.

Fourthly, Our own ſins and offences for which we are called to afflict our ſelves and mourn, and to turn unto the Lord with tears and lamentations.

The meaſure of our ſorrow.

1. Simply, all our ſorrows muſt be proportionable to their cauſe.

2. Moderate, not as men without hope, neither for friends nor croſſes, nor continue over-long.

3. Comparatively, we ought to grieve more for our ſins than croſſes, for the faults of others than their afflictions. We ſhould grieve moſt for ſinne *appretiative*, if not *intenſive*. It ſhould be a Chriſtians beſt ſorrow for quality, if not his greateſt for quantity: Sorrow for ſinne is more intellectual and durable, *Semper dolet & de dolore gaudet*, the matter of this ſorrow ſtill continues, yet a Chriſtian is to teſtifie his godly ſorrow, ſometimes more than another, 1 *Samuel* 7. 6. *Zech.* 12. 10, 11.

Sorrow for ſinne may be,

1. A more ſetled, inward and conſtant ſorrow.
2. More deeply rooted, though not ſo vehement.

The Objects of it, are

Such

Such things as are principally and properly matter of griefe to him, either the absence of that wherein their real goodnesse lies, or the presence of a real evil.

First, The want of Gods presence in his favour and grace, the want of his Image and Ordinances, *Psalm* 42. 3,4.

Secondly, The presence of that which is really evil, Gods wrath and displeasure. *David* and *Heman* could have no peace, because God was angry. To lie under the guilt of sinne, *Psalm* 51. to be under the power of corruption, *Rom.* 7. when Gods name is dishonoured. *Psalm* 119. *Rivers of tears runne down mine eyes, because men keep not thy Law.* Rom. 9. *I have great heavinesse of heart, because my brethren are cast off.*

The gracious Effects or Fruits of godly sorrow.

Eccles. 7. 3. that is, by the sadnesse of the heart exprest in the countenance, the heart is made better, 2 *Cor.* 7 10,11.

1. In general; it is a marvellous help to Repentance, it brings forth Repentance never to be repented of. There are two comprehensive duties Faith and Repentance; Repentance is the turning of the soul from evil unto good, it stands chiefly in our affections, and consists in turning them from evil; godly sorrow and hatred do this.

2. More particularly, it worketh great care and fear of being overtaken with sin, indignation and zeal; it makes the soul very humble.

Thirdly, It is an excellent help to patience and meek subjection to the hand of God; *I will bear the indignation of the Lord, because I have sinned against him.*

Some think it is a crime to mourn for their own sins, and those that would be counted Christians of the higher forme; they say, Ministers which presse this duty are legal, and that such as mourn understand not their own liberty; the Gospel taketh not away the conscience of sin, though it doth the fear of damnation. To scoff at mourning and humiliation was once a badge of prophaneneſſe: Those that say justified persons must not mourn for sins, may as well say, they must not have an heart of flesh. *David* one of the holiest Saints in the Old Testament, and *Paul* in the New were eminent in the grace of godly sorrow.

Marks of godly sorrow:

Consider, first, When we mourn, whether we grieve for sin when we are quiet from crosses, and when our sin is kept from the world, and when we have no terrors of conscience, then our sorrow for sin is because we have offended God. Sin is made grievous indeed by the other effects, and when they come the sorrow is made more and more troublesome.

Secondly, For what sins we mourn; If for such sinne as will not bring discredit in the world, yet if they offend God more we grieve more; this is a good sign.

Thirdly, In what sort we behave our selves in mourning; if we go to God, complain against our selves to him, confesse to him, lament before him, seek to reconcile our selves to him. *Judas* ran crying to the High-priest: *Peter* wept to God in secret. Other Marks,

1. If we could wish that sin past had never been.
2. If the constant bent of the will be not to sin for the time to come.
3. If one be sensible of his want of godly sorrow, and mourns under it.

Motives to godly sorrow:

First, It is a great evidence of thy love to God, *Ezekiel* 16. later end, the Church mournes when he was pacified to her, to thinke how she had grieved him.

Secondly, Often meditate of the wonderfull fruit godly sorrow brings forth in the soul of man, the mournfull Christians which grieve when God cals for sorrow, are the most fruitfull in afflictions.

Means or Helps to godly sorrow:

1. Meditation, 1. Of the necessity and profit of it, if we bewail not our sins we cannot attain pardon of them, for Christ is sent *to binde up the broken in heart,*

Intueamur quemadmodum ubi Deum dixit nolle sacrificium, ibi Deum ostendit velle sacrificium. Non vult ergo sacrificium trucidati pecoris, sed vult sacrificium contriti cordis. Aug. *de civit. Dei, l.* 10. *cap.* 5.

to comfort mourners, to refreſh and give reſt unto the weary ſoul, Zech. 12. 10,12, & 13. *James* 4. 8,9. Voluntary ſorrow or remorſe of heart whereto the ſoul doth of its own accord ſtrive to work it ſelf by taking pains with it ſelf, is exceeding medicinable; it hath a purging power, a healing vertue, Gods Spirit doth work with and by it, to the making clean of the heart and hand: Godly ſorrow breedeth Repentance, that is, Reformation of heart and life. Onely the blood of our Lord Jeſus Chriſt can cleanſe from the guilt of ſinne, and deſerve by way of merit the remiſſion of the puniſhment thereof; but the teares of penitent ſorrow will help to waſh away the ſtain and filth of ſinne, and to break the dominion of it from off the ſoul, and to confirm the heart againſt it; a man muſt grieve for his ſins here, or howl for them hereafter, and by this he ſhall prevent many chaſtiſements, and be armed againſt carnal ſorrow, and be made capable of ſound conſolation.

Meditate what mourning and ſorrow ſinne hath coſt thy Saviour.

2. Prayer to God that he would perform his promiſe of taking away the *ſtony heart*, and giving a *fleſhy heart* in ſtead of it.

3. A good man muſt repreſent his ſins unto his own ſoul, as exceeding grievous, dangerous and loathſome. He muſt aggravate ſinne to himſelf, and cauſe his underſtanding to apprehend it a very vile thing, worthy to be lamented and wept for more than any thing in all the world beſides, and to that end he muſt conſider

Often remember and read over the evils that thy ſoul is guilty of.

1. How exceeding many and innumerable his ſins are.

2. The greatneſſe of ſome of them in regard of aggravating circumſtances; moſt groſſe and palpable for matter, preſumptuous for manner, againſt plain and evident light, conſcience, reproofs, purpoſes, vows and all helps, made even a trade of them. *I know your great ſins*, ſaith the Prophet: and, *This people hath committed a great ſinne*, ſaith *Moſes*: and ſo *David*, *Forgive mine iniquitie, for it is great.*

3. The hatefulneſſe of ſin in regard of the vile effects thereof.

First, It doth wrong and offend God in his Sovereign Authority and greatneſſe, and in his Wiſdome, in his right to the creatures who is ſo excellent and great.

Secondly, It hath brought much miſery upon all the creatures; the earth is barren, the Sea troubled, the Air infected, and every thing out of order, becauſe of ſinne. We have loſt the ſtate of innocency, are caſt out of Paradiſe, deprived of Gods favour, his Image, the dominion over the creatures that we had, forfeited our right to heavenly glory, loſt our knowledge of God, and of all his excellent creatures. The ſoul of man is dead in ſins by reaſon of ſinne, and his body mortal, and both ſubject to eternal death. We are curſed in all that we put our hands to, becauſe we have tranſgreſſed the Law of God.

Thirdly, Conſider Chriſts ſufferings, in which we may ſee the odiouſneſſe of ſinne.

Fourthly, The torments of hell which the damned do ſuffer, becauſe they did not in time bewail their tranſgreſſions, and we ſhall endure if we grieve not.

Fifthly, Call to mind the examples of thoſe which have mourned for ſinnes, *David, Peter, Mary Magdalen.*

David, *quo nemo flevit diutius*, Pſ 6.6,7. Petrus *quo nemo flevit acerbius*, Matth. 26.75. *Magdalena quo nemo flevit abundantius.*

The affections of the iraſcible appetite follow, *viz.* thoſe which reſpect their object with difficulty of attaining or avoiding of it.

Chap. XXV.

Hope and Fear.

I. Of Hope.

I. The Nature of this Affection.

Philosophers call it, *Extensionem appetitus naturalis.*

It is an earnest and strong inclination and expectation of some great good apprehended as possible to be obtained, though not without difficulty. It is an expectation of the good things God hath promised, and faith believed.

Hope, trust and confidence are all one.

It is a great Question, Whether it be more difficult to trust in God for spiritual or temporal blessings? The promises for temporal things are not so expresse, and they are not fulfilled in the letter. On the other side, there are more natural prejudices against pardon of sinne than daily bread. We do not so easily believe Gods supply of temporal blessings, because bodily wants are more urgent. He that will not trust in Christ for provision for his body, will not trust in him for salvation of his soul.

Spei objectum est bonum futurum, arduum, possibile adipisci, saith *Aquinas.*

First, The object about which it deals is some great and sutable good, especially salvation, *Gal.* 5. 5. *Col.* 1. 3.

The good is thus qualified:

1. It is *Futurum*, Hope is of good things to come, *Tit.* 2. 13. Joy is in a good present, fear is of evils to come.
2. *Possibile*, else we never expect it; herein it differs from despair.
3. *Difficile*, because it ever looks on the good it waits for, as not to be obtained by its own strength.

Secondly, The act of what the soul doth in reference to this object, an expectation; this the Scripture expresseth by waiting, patient abiding.

We may and must hope, 1. In regard of our selves, for all good things both spiritual and temporal, both for this and a better life. As 1. For salvation and remission of sins. 2. For maintenance in this world, and all other needfull comforts. 3. Deliverance out of crosses so far as shall be good for us. 2. In regard of others, we must hope for the welfare of the Church, and the ruine of the enemies thereof.

All hope is either Humane, the expectation which the rational creature hath from some second cause; this the Scripture cals *A vain hope, A Spiders-web, A lie.* Divine, the expectation of the will to receive good from the hand of God. The ground of such a hope must be the Word of God, by which alone his power and truth stand ingaged to us, and to hope for any thing but from them, is vain. So we must either have a general or particular promise * of the thing hoped for, or else it is idle to expect it. Therefore *David* repeateth it more than once, *that he hoped in Gods Word*, Psalm 130 5. & Psalm 119. 49, 81. So *Abraham* had Gods promise for a son in his old-age before he expected one.

* Act. 26. 6, 7. Ephes. 2. 12. Heb. 6. 18. Col. 1. 23.

The measure of Hope.

It must be strong and firm without wavering, so as to hold out even against hope, all likelihood.

The continuance of it. It must hold out against all delaying and procrastination, 1 *Peter* 1. 13. this is waiting on God, which is commanded.

II. The Image of God in this affection. There will be no use of hope at all in glory, there was little use of it in the primitive condition of man. The object of his happinesse was present and enjoyed, God, his favour and communion, and all things in him, but this did not continue.

III. The corruption of this affection.

1. The corrupt object of our hope when we are depraved.
2. The wofull effects and cursed fruits it brings forth.

First,

First, The object, that which is the only excellent object of it a wicked man hath wholly loſt, God, his Image, favour, grace, *Eph.* 2. 14. & 1. 11. That object though ſutable is not lookt on by him under that notion.

There is no declaration of the will of God to reach out this unto him. Although there be no real hope, yet there is a baſtardly hope which the Scripture cals preſumption, *The hope and vain expectation of the wicked will be cut off*; it is an ungrounded confidence whereby a ſinner without warrant will promiſe himſelf all good.

Secondly, The wofull effects which this falſe hope produceth in the ſoul of man.

Juvenes multum habent de futuro & parum de præterito, & ideo quia memoria eſt præteriti, ſpes autem futuri, parum habent de memoria, ſed multum vivunt in ſpe. Aquin. 1*a*, 2*æ* *Queſt.* 40. *Art.* 6.

1. It is a great means to draw them violently into the wayes of ſin. Young men are therefore eaſily beguiled, becauſe they are full of hope.

2. This corrupt hope wraps up the ſoul in a curſed, carnal ſecurity, *Job* 18. 13, 14.

3. When this is cut down it uſually ends in bitter deſpair, becauſe the confidence it had to uphold it ſelf was a meer figment.

IV. The Sanctification of this affection:

Becauſe the greateſt part of a Chriſtians good is unſeen and unenjoyed in this world, therefore hope muſt have a great influence on a believers life to comfort, ſtay and refreſh him, *Rom.* 8. 24, 25.

The work of Gods Spirit in ſanctifying this affection:

1. In turning it to its right object, and upon a right ground.

2. In producing the right, proper and natural effects of it; hope thus rectified is the eſtabliſhing of the ſoul in all ſtorms. It looks at two things, the good to be enjoyed, and the means whereby it is to be enjoyed.

The Covenant is rather the ground than the object of Hope.

God in Chriſt, and the Spirit, is the principal object that hope cloſeth with, *Jer.* 14. 8. *Rom.* 15. 13. *Col.* 1. 27. 1 *Peter* 1. 21.

The leſſe principal are the promiſes concerning this and a better life, *Heb.* 11. or rather the things promiſed.

The means of hope are the good will of God, the Interceſſion of Chriſt, the Ordinances.

Falſum non poteſt ſubeſſe fidei.

The ground of hope is faith in the Word; the act of Hope is expectation, the putting out of the rational appetite in the expectation of a future good which is difficult, not a vain uncertain expectation, but a ſure expectation of it, the object is ſure, if I believe it, this makes the ſoul poſſeſſe it ſelf in patience, *Rom.* 8. 24, 25. *Heb.* 11. 1. Faith looks at the truth as preſent, Hope cloſeth with it as future.

There is a certainty,

1. Of the object, when the thing I believe or hope for is infallible.

2. Of the ſubject, when the thing is made ſure to my ſoul.

Two things are contrary to Hope, Deſpair and Preſumption:

Deſpair is a falling of the heart from the future good conceived, as inattainable at leaſt to the parties ſelf. It is a ſoul racking it ſelf with what is, and what will be. See *Job* 13. 14.

We muſt deſpair of attaining any good thing by our own induſtry without Gods ſpecial help. We muſt not deſpair of attaining any good thing by Gods gracious bleſſing, favour and mercy, *viz.* power againſt ſinne, pardon of it, deliverance out of croſſes and life eternal. It is not a bare abſence or privation of hope, but a paſſion contrary to hope, as love to hatred. *Francis Spira* in the deſpair of his ſoul, cried out, *Verily deſperation is hell it ſelf*, he ſaid, *My ſinne is greater than Gods mercy.*

Preſumption, which is the exceſſe of hope; the Papiſts expect Heaven as a reward of their obedience. It is a taking of things afore-hand, or a looking for that God hath not promiſed.

What the proper uſe of this holy affection is to Gods people whilſt they live in this world.

1. To be a ſtay and ſafeguard to their ſouls in all times of difficulty, *Heb.* 6. The *Anchor of the ſoul.*

2. It

2. It is while we are in this world all the possession we have of the other world, *Rom.*6. *We are saved by hope*, See *Gen.* 49 18. *Job* 14. 14. *Rom.* 8 23.

No man can be satisfied with the things of this world; God hath promised, and Christ hath purchased eternal life, therefore hope expects it, 1 *Pet.* 1. 18.

Marks of a sanctified Hope:

1. The holy Scripture breeds it, *Rom.* 15. 4. *Col.* 1. 23. it discovers thy desperate condition in thy self, *Lam.* 3 24,25.

2. It is grounded upon true faith in Christ, *Rom.* 15. 13. *Col.* 1. 27.

3. Such a one minds heavenly things more than earthly, *Heb.* 11 15, 16.

4. He that hath true hope to go to Heaven, will be carefull to prepare and fit himself for it, 2 *Cor.* 5. 9. 1 *John* 3. 3. *Psalm* 37. 3. becaufe the foul expects good from God; it labours to walk acceptably with him.

5. It carries the foul chearfully on in the ufe of all thofe means which the Lord hath appointed for the attaining that end, *Heb.* 10. 23.

6. The ufe of it principally appears when ftorms and difficulties arife; the real ufe of it is to ftay the foul, when troubles come; it quiets the foul and makes it patient and content under preffures, 1 *Tim.* 4. 10.

It clofeth with the good things the Gofpel holds out, and in the way that it holds them out.

It is compared to an Anchor, and an Helmet. *Eph.* 6. 17. compar. with 1 *Theff.* 5. 8.

Motives to Hope:

Firft, There is a neceffity of it, we cannot live without it; it is an expectation of an abfent good; we fhall be daft on the rocks continually if we have not this Anchor of our lives, *Prov.* 10. 28. 1 *Peter* 1. 13.

Secondly, When this grace is wrought in the foul it will keep it in a quiet calm condition.

Thirdly, It will be a great help to Holineffe: *He that hath this Hope will purifie himfelf as he is pure.* One cannot have a Gofpel-hope, and lead a wicked life.

Fourthly, This hope will never deceive you, or make the foul afhamed, *Rom.* 5. 5. *The hope of the wicked is like a Spiders-web, and the giving up of the ghoft.*

Means to get a fanctified Hope:

In general you muft labour to be new-creatures, the Spirit of God muft work it.

Firft, Let thy hope never reft on any thing but a word of God, *Rom.* 15. 4. there is no bottom for this Anchor but that.

Secondly, Meditate on the All-fufficiency of God who hath given thee that word, *Rom.* 4. 18, 19. *Pfalm* 9. 10.

1. On Gods Almighty power, how infinitely able he is to help.

2. On his free-grace, on his own accord he makes and keeps the promife.

3. His Mercy, Goodneffe and Faithfulneffe.

Thirdly, Experience of Gods dealings with others, *James* 5. 11. and our felves, *Pfalm* 42. 8. *Rachel* when fhe had one fon, fhe called him *Joseph*, faith fhe, *God will adde another.* Pfalm 77. 10, 11. The fervants of God of old did write fome fpecial name on their deliverance, or named the place fo as to remember it, to help them both to praife God for mercies received, and to ftrengthen them to hope in God for time to come, as *Eben-ezer. The ftone of help*; *Jehovah-jireth, The valley of Baracha*, Pfalm 78. 9, 10 Rom. 5. 7.

Fourthly, The examples of his mercy and favour to others, *Pfalm* 22. 4. & 44. 1, 2.

Fifthly, Such a one muft be carefull to walk in holineffe and righteoufneffe before God, 1 *John* 3. 3, 29. *Job* 31. 24.

Cauſes

Chap. XXVI.

II. *Fear.*

It is *Expectatio futuri mali. Objectum timoris eſt malum futurum difficile, cui reſiſti non poteſt.* Aquinas 1a, 2æ *Queſt.*41. *Art.*2. *Vox φόβου à militia ſumpta eſt, propriéque dicitur, cùm quis ſe in fugam conjicit. Eſt enim à φέβεσθαι, quod eſt fugere; Timor appellatur, quia propriè ſit expectatio eorum cenſura, qui in dignitate ſunt conſtituti παρὰ τὸ πρὼν cenſere. Plus autem eſt timere aut metuere, quàm vereri: unde illud:* Malo vereri quàm timeri me à meis. *Metus eſt dolor quidam, ac perturbatio, ex opinione impendentis mali, quod vel perniciem, vel moleſtiam afferre poſſit.* Ariſt. Voſ. *Inſtit. orat. l.*2.*c.*6. *Sect.*1. *&* 2.

IT is that paſſion which makes the heart to ſhrink and withdraw it ſelf from an imminent evil which it conceiveth it ſelf now unable to eſcape or ſuffer.

Firſt, It muſt be exerciſed alone upon fit objects. The things we may and muſt fear are real evils.

1. Natural, as poverty, ſhame, danger, death, when God or our lawfull Governour threaten them againſt us; for we muſt fear Gods threats, and tremble at his Word, or when God or the Magiſtrate executes them; therefore when we hear of the puniſhment of ſinners, alſo it muſt make us fear. *Jacob* feared *Eſau:* and *David* ſaith, *He feared reproach*, that is, due and juſt reproach.

2. Spiritual, at all times, *viz.* ſinne, Gods anger and eternal damnation, we muſt fear to ſin, to incur Gods anger, and bring our ſelves to death, as *Joſeph* feared, *How ſhall I do this great evil?* and *Paul* ſaith, *Having this terrour we perſwade men*; and *Job* feared the judgment of God, and durſt not wrong his ſervant. So long muſt we fear eternal puniſhment of ſin till we be freed from it by Chriſt, and then we muſt fear it no more. *Aquinas* ſaith, Men fear not damnation, becauſe they look upon it as far off, *Id quod longe futurum, quaſi eſt non futurum.*

Secondly, The meaſure of our fear in two things:

1. All our fears of what things ſoever ought to be moderate, ſo far as to awaken wit, courage and care to avoid peril, and no farther. For all the affections of man were planted in him to further his welfare, and they muſt be fitted to that end in the meaſure of their working. As we ſee in *Jacobs* fear of *Eſau*, Gen. 32.7. and in Chriſts fear in the garden; yea our fear of Gods anger and eternal death ſhould be ſo moderate as only to move us to uſe the right means of eſcape, even of ſubmitting our ſelves to God. Onely in one caſe exceſſive fear is no ſinne, but alone a fruit of weakneſſe, *viz.* when God ſhews himſelf extraordinarily in terrible ſigns, or when an Angel ſhews himſelf.

2. We muſt fear ſpiritual evils more than natural, ſinne more than mans diſpleaſure or any loſſe, and damnation above all other evils whatſoever, as the Saints of God and Martyrs in former times have done. *David* ſaith, *I will not fear what man can do unto me: And I will not fear though I walk in the valley of death.*

We muſt not fear,

1. The cauſleſſe anger or reproach of men, nor imaginary evils, *The wicked flie when none purſueth.* The noiſe of a leaf ſhall chaſe them. *The ſhadows of the mountains ſeem men to them*, Judg. 4.

2. More real evils, when they oppoſe us in a way of our duty, *Fear not them that kill the body*; fear not any of theſe things that thou ſhalt ſuffer.

3. The evils againſt which God hath ſecured us by his gracious promiſe, as the Lord bids *Joſhua not to fear*; and the people are commanded *not to fear when they ſhall ſee a great Army. David* ſaid, *God is my light and ſhield, I will not fear what man can do unto me.* A Chriſtian reconciled to God ſhould not fear any outward danger, for he hath God ingaged to him, to ſave and deliver him in all extremity. The fearfull muſt to hell, thoſe that fear when and what they ſhould not.

1. No affection ſince the fall of *Adam* is more out of tune than this, *Lev.*26.17. *Jer.*36.24. *Pſalm* 53.5. *Prov.* 28.1.

2. By nature man is void of the fear of God, fears any thing but what he ſhould.

3. No

3. No affection is more mischievous and destructive than this. Not any one sin is charg'd on so many Saints of God as this of base fear; on *Abraham*, Gen. 12. 11. & 20. *Isaac*, Gen. 26. 7. *Jacob*, Gen. 33. 3. *David*, 1 Samuel 21. 10. *Jonah*, *Elijah*, *Nicodemus*, John 1. 13. The chief Rulers, *John* 12. 42. See 9. 22. The Apostles generally forsook Christ in his passion for fear. It is opposite to the love of God, *Perfect love casts it out*: to the true fear of God, *Esay* 8. 12, 13. to confidence in God, *Psalm* 56. 5. *Matth.* 8. 26.

There is,

1. A natural fear, that affection whereby one flies from, and abhors that which is destructive to nature.

2. Worldly fear, *Matth.* 10. 28. the base fear of men, *Prov.* 29. 25. *Revel.* 21. 8.

3. A holy fear of God. This is,

1. Legal, when we are afraid to offend God onely, because of his wrath, this is *Timor servilis*.

2. Evangelical, when we are afraid to offend God, because he hath forbidden us.

The way to rectifie this passion is to get faith in God, *Psalm* 112. 7. True fear of God, *Esay* 8. 12, 13. and good conscience toward God; *Pro.* 28. 1. Pray to him to sanctifie it.

The affection of fear must be distinguished from the grace and vertue of fear. Though where ever this vertue is, there the affection by power of the vertue will be ordered also aright, yet they must be distinguished; for the affection of fear is in all men naturally, yea in the very Devils, but the grace of the fear of God is a part of sanctification, and cannot be found but in the elect childe of God.

The fear of God may be thus defined:

It is a grace whereby a man is so overawed with the apprehension of Gods greatnesse and presence, that he dare not offend him, *Deut.* 23. 12, 13, 14. *Eccles.* 8. 12. *Prov.* 23. 17.

The three Patriarchs were eminent for three graces; *Abraham* for faith, *Isaac* for fear, *Jacob* for plainnesse of heart and humility of Spirit. *Joseph* feared to sin against God, *Gen.* 42. 18. *Obadiah* feared the Lord greatly. See Dr *Gouge* on *Eph.* 5. 21. M. *Wheatley* on *Noahs* example.

The fear of God is an excellent grace, *Levit.* 25. 17, 36, 43. 1 *Samuel* 12. 14, 15. *Mal.* 1. 6. *Jer.* 5. 22. *I will shew you whom you shall fear, him that can cast soul and body into hell fire*, saith Christ.

Love sweetens duties, fear makes us watchfull against sinne: love is the doing grace; fear is the conserving grace, *Exodus* 20. 20. *Psalm* 19. 9. & *Psalm* 4. 4. *Prov.* 16. 6. *Job* 1. 1. *Jer.* 32. 40. *Nehem.* 5. 15. it continues in Heaven. See *Eccles.* 12. 13. we cannot alwayes be praising God, nor worshipping him, but we must alwayes fear him, *Psalm* 23. 17. *Prov.* 28. 14. though it must be most active in the hour of temptation, *Genesis* 39. 9. *We must worship the Lord with fear*, Levit. 10. 3. Psalm 2. & 5, 7. *Tremble at his Word.* It is a help to sincerity, *Levit.* 19. 14.

The primary object of it is Gods divine Majesty and surpassing excellency, *Deut.* 28. 28. the secondary object of it is every thing that is displeasing to him, *Genesis* 39. 9.

There is not any one vertue more frequently commanded nor abundantly commended in Scripture. It is the first and chiefest point of wisdom, *Prov.* 1. 7. & 9. 10. *Psalm* 111. 10.

We must fear God, *Eccles.* 8. 12.

First, In reference to his Word, *Esay* 66.

1. Because of the holinesse of the Commandments, the sweetnesse of the promises, 2 *Cor.* 7. 1.

2. The terrour of the threatnings, *Heb.* 11. 7.

Secondly, In reference to his works,

1. Ordinary, *Jer.* 5. 22, 23, 24.

2. Extraordinary,

1. Judgments, *Esay* 26. 9. *Revel.* 15. 4.

2. Mercies, *Psalm* 130. 4. *Hosea* 3. *ult.*

Some say this fear of God is a legal thing, and suits not with an Evangelical Spi-

rit, who should delight, love, joy: See *Luke* 12. 4,5. 2 *Cor.* 7. 1. *Revel.* 14. 7.

Fear of the Lord is taken,

1. Generally for all graces and gracious disposicions, *Eccles.* 12. 13. as faith in the New Testament carries all graces with it, so fear in the Old: Compare those two *Proverbs*, Prov. 13. 14. with 14. 27. See *Prov.* 3. 7. & 8. 13.

2. For that affection whereby the soul in a filial manner is over-awed with the greatnesse and goodnesse of God, *Hosea* 3. 4.

Reasons. 1. From God; he is in himself every way surpassing excellent, having in him a perfect mixture of greatnesse and goodnesse, able to destroy, and yet willing to save and help; and in respect of us he hath an infinite and unlimited Soveraignty, as being a Creator who hath full and absolute power to dispose of the creature which he hath made of nothing; he can save and destroy, he hath authority to command, and reason to be displeased, if any thing be done by us otherwise than becometh us.

There is a natural distance between him and us, he being the Creator we the creature, dust and ashes. 2. A moral distance, he is infinitly pure, we unholy and sinfull.

Secondly, From our selves; we are mean and vile in comparison of God, no way able to resist him, or flie from him, or to deliver our selves out of his hand, and worthy to be subject to him in the lowest degree. We are in danger to offend God, and also in danger by sin without this grace.

Thirdly, The Effects of this fear are most excellent:

1. It interests him in whom it is to all the gracious promises of God for this and a better life, it plainly proves a man to be regenerate and sanctified, and to be Gods true child and faithfull servant.

2. It worketh a great tranquillity of mind, and a most setled quietnesse of heart, it armeth the heart against all carnal and inordinate * fear of other things, *Exodus* 1. 17. *Esay* 8. 12, 13. *Luke* 12. 4, 5. and strengthens against all temptations.

3. It makes a man depart from evil, so often in the *Proverbs*, and perfect holinesse, 2 *Cor.* 7. 1. *Job* 1. 1.

4. It is a sign the heart is tender and humble, *Blessed is he that feareth always, but he that hardeneth his heart shall fall into mischief. Be not high-minded but fear, Psalm* 9. 20.

5. It keepeth a man close to God and his wayes, *Jer.* 32. 40. *Mal.* 3. 16. See *Psalm* 128. 1.

6. It inlargeth the heart, *Esay* 66. 5. and causeth one to delight in Gods Commandments, *Psalm* 112. 1. it expels the fear of man, *Esay* 8. 12. *Luke* 12. 45.

* This fear was a stain in the face of all *Melanthons* excellencies. *Nemo modestior quidem fuit nemo timidior*, saith *Zanchy* of him, in an Epistle to *Bullinger*. *Pessimus in dubiis augur timor, maxime pessimus tyrannus.*

There is a double fear:

First, Of Reverence, a reverent respect to God; this is kept up by considering Gods Attributes discovered in the Word, *Psalm* 16. 8. *Job* 31. begin. *Esay* 6. 3. *Exodus* 23. 11. *Hab.* 3. 16. His Holinesse, *Revel.* 15. 4. Justice, *Heb.* 12. 28. Power, *Psalm* 90. 11. Majesty, *Psalm* 89. *vers.* 6, 7. chiefly his Mercy and goodnesse in Christ, *Psalm* 130. 4.

Secondly, Of Caution or circumspection in our conversation, 1 *Pet.* 1. 17. *Jude v.* 12. This is stirred up by considering.

1. The strictnesse of the Law, *Psalm* 19. 9. See *vers.* 12. it condemns not onely acts but sinfull lusts and motions, *Psalm* 119. 96. 1 *Cor.* 2. 3. and the exactnesse of our account, *Eccles.* 12. 14.

2. The sad falls of the Saints when they have laid aside the fear of God, 2 *Sam.* 11. 2. *Peter* fell by a damsels question.

There is a servile fear of God as a Judge, and a filial fear of him as a Father, the one is *ne puniar*, the other *ne deseram*, Aug. We may take the fear of God as a check to sinne, and we may make the fear of punishment a motive to obedience. There are many promises made to them that fear God, *Psalm* 25. 12. *Psalm* 31. 19. & 13. 14. *Prov.* 10. 27. & 13. 23. & 19 23. & *Psalm* 34 10.

Courage or Boldnesse:

It is a passion quite contrary to fear, which stirreth up and quickneth the minde against evil to repel or bear the same without dejectednesse.

Saul, *David*, and *Davids* worthies, *Jonathan*, *Caleb* and *Josuah* were courageous. A godly man is *bold as a young Lion*. *Be of good courage*, *Be strong*, saith God

God to *Joshua*. *Caleb* and *Joshua* would have gone up to possesse the Land notwithstanding the strength of the *Canaanites*.

When the *Scots* fled from the *Danes* (at a place called *Long-Carny*) one *Hay* an Husbandman, then at Plough (with his two sons) snatching the yoak into his hand, not onely stopped the enemies further pursuit, but beat them back with a great *overthrow*, whose valour King *Keneth the second* (*seven hundred years since*) rewarded, with as much ground of the best in *Scotland*, as a *Falcon* flew over at one flight before it did take a stand. And the memory hereof is continued in the Arms of *James Hay* Earl of *Carlile*. *Fullers* Church History of *Britain* Epist. Dedicat. to the fourth Book. See *Peachams* Compleat Gent. Chap. 13. pag. 54. See *Camden* in *Scotl.* fol. 42. *Vide* Idæam Rosæ. See Dr *Gouge* on *Heb.* 11. 34. Sect. 236, 237. and *Montaigns* Essayes, *l* 2. *ch.* 23.

A certain Souldier of *Norway* was most famous almost for a miracle of manhood: He had been appointed with certain others to guard the passage at *Stamford*-bridg: The residue upon approach of the *English* forlook their charge; but he alone stepped to the foot of the Bridge, and with his Battle-axe sustained the shock of the whole Army, slew above fourty assailants, and defended both the passage and himself, untill an *English* Souldier went under the Bridge, and thorow a hole thereof thrust him into the body with a Lance. Sr *John Haymard* in the Life of King *William* the First.

The Earl of *Morton* Regent of *Scotland*, said at Mr *Knox* his Funeral, when he saw his Corpse laid in the grave, *Here lieth the body of him, who in his life time, in the cause of God, never feared the face of man.*

There is a double Resolution:

First, In sinne and iniquity, *Jeremy* 18. 12. The Devils are confirmed in wickednesse.

Secondly, In the truths and wayes of God, *Daniel* 3. 16, 18. *Heb.* 11. 23, 27. *Acts* 4. 13, 29. This is an almighty work of Gods Spirit, whereby a Christian is able to do and suffer glorious things for God and his cause, *Daniel* 1. 8. *Acts* 21. *Nehemiah* 6. 9, 11. *Esther*, *Athanasius*, *Chrysostome*, *Luther* and others were thus couragious.

It is said of *Athanasius*, *Unus homo solus totius orbis impetum sustinuit.* He was in his own cause a Loadstone, in the cause of God an Adamant. When *Eudoxia* the Empresse threatned *Chrysostome* with banishment, he answered, *I fear God and sinne and nothing else.*

Luther being cited to appear before *Charles* the fifth at *Wormes*, and being disswaded by his friends, he answered, *He would go thither though there were as many Devils as tiles upon the houses.*

There is boldnesse with God that flows from innocency, *Job* 11. 15. and that flows from flattery; a boldnesse that ariseth from a seared conscience, *Deut.* 29. 19. and from a reprobate conscience, *Heb.* 6. 1. *John* 14. 17.

It must be well ordered:

First, For the Object of it, it must be exercised against all sorts of evils; Natural, which may come upon us in the way of our calling and duty, as *David* used courage against *Goliah*, 1 Samuel 17. 34. *Jonathan* against the *Philistims*, and *Esther* against the danger of death: the Judges of *Israel* were couragious; and *Paul* in his sufferings; and chiefly Christ Jesus, when he set himself to goe up to *Jerusalem*, and to bear the curse of the Law. It must be withdrawn from unfit objects, we must not be couragious against Gods threats, nor great workes, as thunder, nor against our betters, nor against the evil of sinne and damnation. To be bold to do evil, and to despise Gods threats is hardnesse of heart. This was the sinne of the old world; and the *Philistims* when the Ark came against them, and of *Pharaoh*.

Secondly, For the measure of our courage; 1. It must be alwayes moderate, so as to resist and bear such evils as do necessarily offer themselves to be resisted and born, not to provoke danger.

2. It must be used more against publick enemies and evils than private, and against spiritual evils than natural; we must resist Satan, be strong in the faith.

Motives to true Christian Courage:

1. It is both *munimentum*, the armour of a Christian; and *ornamentum* the honour of a Christian.

2. Consider what examples we have in Scripture of this vertue; *Moses*, Exodus 10.26. *Joshua, Daniel, Esther, Peter, Paul.*

Means of getting Courage:

See Mat.10.39 & 16.25. John 12.25.

First, See your fearfulnesse with grief and shame, and confesse it to God with sorrow; for in the acknowledgement of the want of Grace begins the supply thereof. Think of those Scriptures, *Proverbs* 29. 25. *John* 7. 12. *Revelations* 21. 8.

Secondly, Consider of the needfulnesse, worth and excellency of this Grace.

Thirdly, Beg of God the Spirit of Courage, *Psalm* 56. 3. *Esay* 35. 4.

Fourthly, Take heed of self-confidence, *Heb.* 11. 34. *Frustra nititur quuncunnititur.* Bern. Remember *Peter* and Dr *Pendleton.*

In the last place, I shall handle some compound affections, *Anger, Reverence, Shame, Zeal.* It suites well with Gods Attributes and his Dispensations, that we should Love, Joy, and be confident, and yet fear, *Psalm* 11. *Matth.* 8. 8. God discovers different Attributes of Mercy and Justice, on which we are to exercise different affections. His Dispensations also are various, as there is a fatherly love, so there is *Ira paterna*, Deut. 26. 11. Jude 11. See *Phil.* 2. 13.

Of Anger.

There is the passion or affection of anger, which is a good thing, as all natural affections are; and the vice of anger which is sinfull and wicked.

Anger is a most powerfull passion, and hath by an excellency engrossed the generall name of passion to it self.

The most usual name used by the *Hebrews* to signifie Anger is *Aph*, which signifies also the nose, and by a *Synecdoche* the whole face, either because in a mans anger the breath doth more vehemently and often issue out of the nose, which is as it were the smoke issuing from the flame kindled about the heart, or else because in the face anger is soonest discerned. The *Grecians* used two names to expresse this affection θυμὸς and ὀργὴ; in the Latine it is called *Ira*, because it maketh a man *quasi ex se ire*, as it were to go out of himself; *Ira furor brevis*, It is the rising of a mans heart against one that behaveth himself amisse, to punish him.

It is the offence of the will upon the apprehension of an injury done to it. Ira & iracundia *differunt*, ut iratus & iracundus. Ira de causa est, iracundia *de vitio multum irascentis*, Donatus. Adel. *Act.* 4. *Sc.* 7.

It is a mixt affection compounded of these three affections, Hatred, Desire, Grief.

1. There is hatred in pure, just and innocent anger, of the sin and fault principally, and a little for the present, of the faulty person; but in corrupt anger of the fault little or nothing, of the person most of all.

2. There is grief in pure anger at the dishonour done to God, in corrupt anger at the wrong done to ones self or his friend.

Romani non habent vocabula quibus ira gradus distinguant. Nisi quod gravior ira χόλος vocatur furor. Vos. *Instit. orat.* l. 2. c. 2. *Sect.* 1.

3. There is desire in pure anger of using means according to our vocation of bringing the party to repentance, and hindering the infection of the sin: in unjust anger of revenging our selves upon the pary, and delighting in his smart: therefore it is so violent a passion, because it is composed of those three; all which affections are fiery. It is easy to perceive all these three concurring in every angry person. Therfore such as are in love, or in pain, or in sorrow, or hungry, in deep studies, are very teachy and soon moved to anger; for in all these there is an excessiveness of some one or two of these passions, whereof anger is made; and therefore anger is soon provoked, seeing that these will soon breed a third, as wood and fire will cause a flame with a little blowing.

Causa ob quam alij irascimur, est contemptus, sive negligentia. Vos. Rhet. lib. 2. *cap.* 2.

The formal cause of it, is when any thing is highly esteemed by us, and that is contemned by another.

I. The rectitude of it.

In the ſtate of Innocency there was little uſe of it, while man did not offend God, nothing offended him. Chriſt was perfectly holy, and yet angry at the hardneſſe of mens hearts, and the pollution of the Temple: ſo man might have been angry at the ſin of the Devils when he knew it, then it would have been no perturbation to his ſpirit, nor blinding of his mind. See Dr *Holyday* on *Matth.* 5.22.

II. The corruption of it.

Wherein obſerve,

1. The Object this corrupt anger is converſant about, and the meaſure of it.
2. The Cauſes which produce it.
3. The many curſed Effects it produceth in mens lives.

Of the firſt.

There are many Objects of anger. The right object is diſhonour done to Gods Name; ſin, that only diſpleaſeth God. The object of it is our corrupt ſelf, any injury offered to our name, eaſe.

The Object of it is miſtaken,

1. When I am angry with God, he is exempted in regard of his excellency and ſpotleſſe holineſſe. *Jonah* was faulty this way; and *Salomon* notes it of men who have perverted their wayes, *that they fret againſt God.* There is a diſorder of anger in regard of the motive.

2. When I am angry with my Superiours, it being the paſſion of correcting, puniſhing, the faults of ſuch ſhould grieve us, not anger us; therefore *Jonathan* was not altogether blameleſſe for being angry againſt his father *Saul* in the behalf of *David.* Four kinds of things ſhould not provoke anger in a man:

3. When I am angry with an innocent party, where there is no fault, there ſhould be no diſpleaſure.

Laſtly, In moſt caſes to be angry with unreaſonable or ſenſleſſe creatures which are too mean to be the objects of anger; as *Balaam* was wroth with his Aſſe: ſo to be angry with a horſe for ſtumbling or ſtarting, unleſſe when they be exorbitant from their natural goodneſſe, as when the Lion and Bear would worry a ſheep.

1. Needfull duties which God hath enjoyned unto man; ſo *Nebuchadnezzar* was angry with the three children for not worſhipping the Images which he ſet up; and *Judas* with the woman for anointing Chriſts feet. 2. Things lawfull and indifferent, which neither God nor man forbid, but are left to my choice and liberty, ought not to be a motive to anger; as *Eliab* was angry with *David* for enquiring about the reward which ſhould be given to him that did kill *Goliah*; he might do it the better to whet his own courage, and the courage of others. 3. Natural imperfections are not to move anger but pity, as to be angry with one becauſe he ſtammers, becauſe he ſpeaks over-faſt, is ſlow of wit, dull of capacity. Laſtly, ſins of meer infirmity and frailty, *Gal.* 6.1. ſo the anger of *Paul* and *Barnabas* one againſt the other, in the caſe of taking *Mark* with them to viſit the Churches, was ſinfull.

One offends in the meaſure or quantity of anger, when he is angry more than enough. The proper end of anger is to awaken courage, and ſet it awork to chaſtiſe evil, or to reſiſt and beat it down that the mind may not be ſurprized with it: ſuch a moderate ſtirring of this paſſion as doth ſerve thus to ſet the mind awork to reſiſt and oppoſe a fault or evil thing, is allowable, but if it come to a greater heat or flame than ſo, then it exceeds and is naught. If it be more vehement where the offence is leſſe, then it is exceſſive. There may be a fault in the defect, when we are not moved, a juſt occaſion of anger being offered, as in admoniſhing, reproving or correcting.

Secondly, The Cauſes which produce it.

Since the fall the natural humors of the body. The immediate cauſe of it is pride and arrogancy the fruit of ſelf-love, *Proud and haughty ſcorner is his name that deals in fierce wrath:* Should ſuch a one as I be thus dealt with?

2. Our low eſteem of others in compariſon of our ſelves.

3. Thoſe things which ſhould cauſe us to be meek and quiet, as learning, wiſdom, any affront done to that excellency which God hath given us; whereas theſe ſhould cauſe us to be meek, our weakneſſe (which ſhould alſo make us meek) puts us into paſſion, ſimple and ſick folks are moſt paſſionate.

When a Gentleman was commending Dr *Fiſher* Biſhop of *Rocheſter* his great pains in the confutation of *Luthers* Books; the wiſe Prelate ſaid heartily, that he wiſh-

wished he had spent all that time in prayer and meditation which he threw away upon such useless wranglings. Doctor *Taylors* Preface to his *Ductor Dubitantium*.

Thirdly, The cursed Effects and fruits of this passion of anger:

1. It produceth a great deal of sorrow and woe in this world, *The angry man never wants Woe*; who hath reproaches, enemies?

2. It disarms the soul of its own force, and layes it open to be invaded by an enemy; *In patience possesse your souls.* Prov. 25. ult. Whosoever shall commit to memory the excesse or inconvenience of his rage or anger past, and how far that fit transported him, may see the deformity of that passion better than in *Aristotle*, and conceive a more just hatred against it. *Montaignes* Essayes, *l.* 3. *c.* 13. Cursing our selves and others, *Gen.* 16. 5. 1 *Sam.* 16. 22.

3. Puts out the eye of our reason; *Ira furor brevis*, Eccles. 7. 9.

Impedit ira animum, ne possit cernere verum.

Jonah said to God, *I do well to be angry to death.*

4. It hurries all the other passions of the soul its own way.

5. It is destructive to one of the principal ends of man a being, to humane society, *Prov.* 22. 24.

6. It sets the tongue on fire, *Whence comes reviling, raging*, &c. *Moses* when he was angry *spake unadvisedly with his lips.* It grows to wrath, and so to blasphemy, *Col.* 3. 8. it makes way for clamour and evil speaking, *Ephes.* 4. 31.

7. It produceth abundance of wicked actions, swearing, cursing, quarrelling, hurting and rude carriage, crying, stamping, staring.

8. It hinders a man from any communion with God:

1. From hearing, *Receive the ingraffed Word with meekness.*

2. Prayer, 1 *Tim.* 2. 8. Unbelief and anger hinder our prayers.

3. The Sacrament, that is a feast of love.

9. It quencheth all the motions of Gods Spirit, and closeth with the Devil; he by it possesseth the very soul, *Ephes.* 4. 26, 27.

Anger is not simply unlawfull, for Christ was angry, *Mark* 3. 5. There is a lawfull and just anger, *Ephes.* 4. 26. nay a laudable anger when it is carried out in zeal, *Exod.* 32. 19.

Mans nature is enclined to causlesse, ungrounded and excessive anger, 1 *Samuel* 20. 30, 31. *Eliab* was angry with *David*, when he spake valiantly; *Nebuchadnezzar* raged against the three children for not worshipping his golden Image, and against the Wise-men of *Babel* for not being able to declare his dream: *Herod* also was wroth against the Wise-men, because they returned another way, and brought him not word back again concerning the child Jesus whom they came to enquire of and worship. A godly man may fall into passionate fits, be over-cholerick, as *David* and *Jonah*. See *Acts* 15. 39.

Reasons why man is so prone to this unreasonable distemper:

1. The abundance of those vices in every one which concur to the working of unjust anger.

1. Self-love which makes one prone to anger, because it is so wakefull, jealous, observative.

2. Folly, *Anger rests in the bosome of fools: A fool in the day of his wrath is known: An angry man exalteth folly*, gives it a high room in his heart, makes it a great Ruler and Commander within him; now all men are in the corruption of nature fools, and have that title given them by the holy Ghost.

3. Pride, *By pride alone cometh contention*, saith *Salomon*.

2. Anger is a common fault; therefore *Salomon* saith, *Make no friendship with an angry man, lest thou learn his wayes.*

3. Men make small account of it; a little passion, choler, they say.

4. The bodily temper in the far greater number furthers it, the fiery choler which is in a mans body is the instrument of this hot vice.

So having a soul defiled with those vices which beget anger, a body consisting of such humours as will set anger on work, finding many examples of it, and making little account of it, no wonder if a man do prove a wrathfull creature.

This

This anger is greatly disgraced in Scripture, *Prov.* 12. 16. & 14. 17, 29. & 21. 24. & 19. 19. & 22. 24. & 29. 22. it is a *fruit of the flesh.*

Lastly, The work of grace in sanctifying anger.

The well ordering of this passion.

First, The efficient cause of holy anger. The principal cause is the Spirit of God in planting a new nature in the soul, and so in this affection. Moral Philosophy may go a great way in moderating anger, but the Spirit of God onely makes it holy.

Sanctified reason is the immediate caller of it out and orderer of it: if it be holy anger it is a grace, and therefore must be called out by reason.

Sanctified anger is zeal, and sanctified restraint of anger is meekenesse and forbearing; a meek spirit is a thing much set by of God.

Secondly, The motive or occasion of it; we are angry for what we should.

1. Grosse and presumptuous sins done wilfully, openly, as Christ was angry with the Pharisees and *Peter.* Sins grosse for matter, presumptuous for manner, and mischievous in effect, not common imperfections, weaknesses.

2. Insolencies against the Church and Commonweal.

3. For wrongs offered to us in a publick place, a place of Authority, as *Moses.*

Thirdly, The object about which it is conversant, only sinne, the persons with whom we may be angry, are

Our Inferiours, or near Equals, not our eminent Superiours, though they do us some wrong, *Eccles.* 8. 3. It is an affection of punishing, and we may punish no others, least of all must we be angry with God, *Prov.* 19. 3.

Fourthly, For the quickneſse of it, we must be *slow to anger,* Eccles. 7. 9. Prov. 14. 17, 29. *Mat.* 5. 22. not without a cause or unadvisedly.

Fifthly, The measure of it.

Passio appetitus sensitivi in tantum est bona, in quantum ratione regulatur. Si autem ordinem rationis excludat, est mala. Ordo autem rationis in ira potest attendi, quantum ad duo. Primò quidem, quantum ad appetibile in quod tendit, quod est vindicta. Alio modo attenditur ordo rationis circa iram, quantum ad modum irascendi: Ut scilicet motus ira non immoderatè senescat, nec interius, nec exterius. Aquin. 2a, 2æ *Quæst.* 158. *Art.* 2. *Vide Art.* 1.

1. It must be alwayes temperate, so much as to quicken spirits, not darken reason.

2. It must not exceed the proportion of the evil, when God is much dishonoured it must be more, as in *Moses.*

Sixthly, For continuance.

It never must be long, *The Sunne must not goe downe upon our wrath*; it must not be a bed-fellow. There must not be more anger than is requisite for the true and proper end of anger. The corrupt end of corrupt anger is revenge. But the true and proper end for which God did plant it in the heart was two-fold:

1. That it might serve as a means to inable the body and mind more to procure its just defence against any evil or hurt that should be offered it, especially against any sinfull temptation: Christ was angry with the Devil when he tempted him to worship him; *Jacob* with *Rachel,* Gen. 30. 2.

2. To stir us up when need is to use earnestnesse for the reforming of sinne in others which have committed it; so Christ was angry against them that did buy and sell in the Temple, and often against the hypocritical Pharisees, which made him so sharp with them oftentimes.

Marks of sanctified anger:

1. What is the thing which stirs this passion? Is it because God is dishonoured? *Moses* his spirit was never stirred above twice in his own cause, but he was impatient when the *Israelites* worshipped the golden Calf. *The zeal of Gods house consumed Christ.*

2. Such a one is most of all angry with himself, because he knows no man commits more injuries against that which is dear to himself, Gods glory, his own peace, against his own wanderings, failings.

3. He observes that Rule, *Be angry and sin not,* because it is against sin.

4. Holy anger will provoke him to his duty: *Nehemiah* was troubled when the Sabbath was prophaned.

5. It doth not exceed for measure.

Means,

1. To provoke this affection against sin.

2. To bridle our inordinate passion about things for which we should not be angry.

Of

Of the first.

Love God and hate sin.

Consider first how amiable a thing it is for a man to be impatient for God; a great part of our holy zeal (which is the edge of the soul) is anger against sinne. It is *intensus gradus pura affectionis*; Zeal is a composition of love and anger.

Secondly, God himself is extreamly angry with sinne, and the workers of iniquity. He is jealous, wrathfull; he drowned all the world, burned five Cities, made his Sonne drink of the cup of his wrath, was never angry for any thing but sinne.

Thirdly, Rightly understand the nature of sinne, what ever may call our anger meets onely in sinne; it is an injury against God, a contempt, an ingratitude against him, who is the holiest, wisest, excellentest in Heaven and Earth: who are they that do this, base creatures, worms, potsherds, that receive every thing which is good from him?

Secondly, How to bridle our inordinate passions:

1. Take heed of pride and overweening thy self, *Prov.* 11. 2. & 21. 24. *David* was much provoked at *Nabal*, but suffered *Shimei* to rail at him; there is nothing to be esteemed but the glory of God, his favour, communion with him.

2. Avoid suspition, love which is opposite to anger, is said not to be suspicious.

3. Abstain from all occasions of anger; take heed of *tale-bearers*, resist it in the beginning.

4. Consider the excellency of meekness and long-suffering; rightly understand the hand from which every injury comes, real or supposed: *Shimei* cannot curse *David*, but God bids him, he orders it.

5. Look to thy own thoughts, passe the thing over, do not think of it, *Matth.* 15. 19.

6. Consider the glorious examples of *Moses*, *David*, Christ himself.

7. Often disgrace this vice unto your selves; call to minde how earnestly God hath condemned it, how he hath vilified it, and those that give themselves unto it. *Anger rests in the bosome of fools.* The holy Ghost bids us *put away anger and wrath, bitternesse, lying and evil speaking*; he bids us, *Walk not with an angry man, nor have fellowship with a furious man*; he saith, *An angry man aboundeth in transgression*; it is opposite to Love, the best of vertues, a very drunkennesse, and disgraces thy self to thy self.

Reverence.

Reverentia respicit personam excellentem, say the Schools.

It is an affection by which the soul is stirred to entertain the good which appeareth to be of some worth or excellency according to its worth.

It must be exercised upon fit objects, things and persons reverend.

The holy things of God, his Sanctuary, Sabbath, Word, Sacraments and other Ordinances in which men draw near unto him, *Levit.* 19. 30. & 26 2.

The Image of God consisting in righteousnesse and holinesse. *Salomon* saith, *that wisdom shall give a comely ornament.*

It may be felt working when a man approacheth a Prince or some eminent superior, he finds a kind of motion carrying him to give all due respect to him. It seemeth to stand in the joynt-working of love, fear, desire, love towards the person or thing, fear to offend, lose or abuse the person or thing, desire to win it, and to be the better for it.

The Persons to be honoured, are

First, God. There is an infinite good in him, an infinite worth in the bloud of Christ.

All our addresses to him must be reverend:

1. There must be a reverent frame of the soul; a childe of God cannot be alwayes affectionate, that depends upon the bodily state, he must be reverent, *Mal.* 1. 14.

2. A reverent gesture of the body; the Scripture mentions standing, kneeling, falling on the face: as is the affection of the heart, so will the posture of the body be.

Secondly, The godly and vertuous, whom we must respect for the Image sake of God that is in them.

Thirdly,

Thirdly, Governours and Rulers of all sorts, *Commandm. 5th.*

Fourthly, The Ministers of the Gospel.

Fifthly, Aged persons having a stamp of Gods eternity.

Reverence is properly exercised upon a person esteemed excellent and eminent in grace and vertue, especially if it be also joyned with Sovereign Authority. If Authority be separated from Vertue, yet in well considering men it will beget Reverence, for the place will be loved, though not the party. If Vertue be separated from Authority, that will beget a great measure of Reverence in a well-judging soul.

Secondly, For the measure, we must honour and reverence things and persons more or lesse, as they are more or lesse reverend; every person and thing according to its degree.

We must not reverence:

1. Idols and false gods, I mean the Image of any God-head set up to worship, or any conceited imaginary god. To kisse the Calves (a sign of Reverence) was a sinne.

2. Vile and base men of sinfull and wicked carriage; in regard of wealth, wit, beauty and other paintings. Masters, Parents, Kings must be reverenced for their Authority, but not for other vain things.

Zeal.

Psalm 69. 9. & *Psalm* 119. 139. *Revel.* 3. 19.

Zeal is by some defined the heat and intention of all the affections; as varnish is no one colour, but that which gives glosse and lustre to all, *Acts* 26. 7.

It is a holy warmth wrought by the Spirit of God, whereby all the affections are drawn out unto the utmost for the Lord and his glory.

It is *amor intensus*, nothing but heat or warmth; whence zealous men in Scripture are said *to burn in the Spirit*; but it is a spiritual heat wrought in the heart of man by the holy Ghost, improving the good affections of Love, Joy, Hope, for the best furtherance of Gods glory; using the contrary affections of hatred, anger, grief against Gods enemies.

Dr *Holland* when he went any journey was used to say to the Fellows, *Commendo vos dilectioni Dei & odio Papatus.*

All the servants of God should be zealous for the Lord, *Revel.* 3. 19. This is required in the Minister, *Acts* 18. 25. the hearer, *Luke* 24. 32. of them that would pray with comfort, *James* 5. 16. in every part of the service that we do unto God, *Rom.* 12. 11. it is in general required of us in our whole profession and practice of Religion, *Titus* 2. 14. *Jehosaphat* is praised for it, 2 *Chron.* 17. 6. See *Chap.* 31. 25. 2 *Kings* 23. 25.

Reasons. God is a Spirit, a pure act with whom we have to do, therefore we must be spiritual: he would not accept the first-born of an Asse, because it is a dull sloathfull creature.

Secondly, It is conversant in matters of Religion which are of highest concernment in the world; all the heart, soul and strength, are to be laid out about them.

Thirdly, This is an excellent grace,

1. Because it is the best evidence of a Christian; the Spirit of God works like fire.

2. The greatest means to draw out the soul to service for Christ, *Esay* 6. when he was toucht with a *coal from the Altar*, then he cries, *Send me.*

3. It will save a sinking Church, *Numb.* 25. 10. *Jer.* 5. 1.

4. It is the glory and beauty of all our services; as varnish adds a lustre to all other colours, makes them amiable.

Two Cautions.

1. It must be guided by knowledge, *Rom.* 10. 2. Zeal without knowledge is like mettle in a blind horse: Knowledge without zeal is like a precious stone in an old Toads-head.

2. Managed by wisdome; we must not go beyond our calling.

See *Elton on Col.* 4 13. and Mr *Wards* Coal from the Altar.

Zelare & zelari, sunt ex Graeco ζηλῶν. Dicitur utrumque de ardenti affectu, nunc pro aliquo, nunc contra aliquem. Vossius de Vitiis Sermonis l. 4. c. 29. De zelo (inquit ille) abundè egimus Oratoriarum Institutionum. lib. 2. cap. 13.

Moderation as it is opposed to excessive desires, cares, inordinate fear, fierceness of spirit is good, but not as opposed to zeal.

Zeal makes the Saints,

1. Most sensible of their own sins; as the Publican. See 1 *Tim.* 1. 15.

2. Makes them sensible of little sins as well as great; Spiritual sins, more hidden corruptions, *Esay* 63. 17.

3. Fils them with indignation against others sins, *Psalm* 119. 132. *Revel.* 2. 2.

4. They are not content with performing holy duties, unlesse they have found their affections up in them, *Rom.* 1. 9. that is, with the heat and vigour of my spirit.

5. It fils them with spiritual diligence and activity to perform what God cals them to, *Acts* 18. 25.

6. They aim at the highest pitch in Religion, are loath any should excell them in fruitfulnesse, 1 *Cor.* 12. *ult.*

7. It makes them love the lowest and plainnest things in Religion, *Psalm* 145. 11.

8. It makes them carry a kind of parity and evenness in spiritual things, *Gal.* 5. 14.

Signs of holy Zeal:

1. One is impatient for injuries done against God; so *Moses*, Exo. 32. 19.

2. It is ready to be imployed in any service which may advance God, as *Esay* 6.

3. It makes a man do it couragiously; a zealous man is bold for God, *Shall such a man as I flee?* said *Nehemiah*.

4. He will spare no cost in the cause of God, *Cant.* 8. 7.

5. What ever it hath done for God, it never thinks it hath done enough, *Phil.* 3. 12, 13.

6. This heavenly fire shines abroad, but burns most within.

7. Makes one take pleasure in the zeal and forwardnesse of others, *I would all the Lords people were Prophets.*

Of Shame.

There is,
1. A holy shame, which is an ingredient into true repentance; the object of this is sinne, Ezek. 16. 61.
2. Sinfull shame, when we are ashamed of Christ and his Word, and people, Mark 16. ult. 2 Tim. 1. 8.
Pudor à rebus putidis. Scal.
It is the blushing of the face upon the apprehension of doing something unseemly.

It is sometimes a vertuous habit and disposition in the mind, consisting in a mediocrity between two extreams, Impudence, *Jer.* 8. 12. and Bashfulnesse or Cowardise, *Luke* 9. 26. so men are said to be modest or shamefac'd, *Ephes.* 5. 12. It ariseth from the apprehension of a greater excellency in others, and our own inferiour condition, 1 *Tim.* 2. 9. It is called *ingenuus pudor*, and the colour of vertue, because it is the character of an ingenuous and vertuous mind. See Dr *Jackson* on the Creed, Book 11th, Chap. 18. pag. 3478, 3479, 3480, 3481. There was *verecundia*; an awfull modesty in innocency, but not *pudor* a fear of reproach. Compare *Gen.* 2. 25. with 3. 10

2. A perturbation of the mind; when our hearts smite us for some grievous sin, *Ezra* 9. 6.

3. It is taken for infamy and publick disgrace; when a man is made a spectacle of shame and derision to others, *Zeph.* 3. 11. so men are ashamed, put to shame, *Hab.* 2. 10, 11.

Shame is a meer confusion, as the Hebrew word signifies, a jumbling together of passions. It is a stirring of grief, fear, hatred, distrust, anger against some reproachfull thing in regard of our selves or others; therefore shews it self by blushing, weeping. It makes a man hide himself, and he dares not look upon another.

We must be ashamed of,

1. Foul, sinfull and unclean deeds. See *Jer.* 6. 15. *Ezra* 9. 6.

2. The company and fellowship of sinners.

Shame is defined by *Aristotle*, a grief and trouble of mind arising from such evils as tend to our disgrace, *lib.* 2. *Rhet. cap.* 9. *Pudor est metus quidam infamiæ.* Arist. Ethic. 4. cap. 15. *Aquinas* saith, It is *metus turpitudinis exprobrabilis*: others say it is *Metus justæ reprehensionis.*

3. The

3. The deserved punishment of sin.
4. The shews and appearances of sin.

We must not be ashamed:

1. Of good deeds; as *Paul* was not of the Gospel.
2. Of reproaches for well-doing; we should contemn such contempt.
3. Of good men suffering such punishments and reproaches; as *Onesiphorus* was not of *Paul*, Phil. 4.
4. Of poverty or affliction.

Shame ariseth, 1. From disappointment of hope, *Job* 6. 20.

2. From doing things against common light. There are two effects which follow sinne, *grief* and *shame*: There are two things in sinne, *guilt* and *filthinesse*; the former causeth grief, and the later shame. There are two sorts of shame, 1. Of a guilty conscience, which may be in reprobates. 2. Of a tender conscience, which is onely in Gods children. These two differ several wayes:

1. Shame in wicked men is presently after the commission of sinne; in Gods children when ever they look back on their former conversation.
2. Shame in the wicked is for sinne damning, not defiling; but in the other for the filthinesse of sinne, and the contrariety of his heart and wayes to Gods holinesse.
3. In the wicked it is accompanied with slavish fear; in the other with love, *Luke* 18. 13.
4. The shame in wicked men is mostly because of disgrace, 1 *Samuel* 15. 13. *Jer.* 2. 26. in the other from Gods eye, *Psalm* 73. 22.
5. The godly man maketh it his aim to get Gods favour, and sin pardoned; the other to get ease, and conscience deadned.
6. The wicked are ashamed of publick sinnes; the other of secret: the shame of the wicked ariseth from personal respects, and is rooted in self-love.

Chap. XXVII.

Of the Sensitive Appetite.

THus I have done with sanctifying the intellectual Nature, the Understanding, Will, Conscience, Memory, and the Affections. Now I come to *Appetitus Sensitivus*, the Sensitive Appetite.

It is an inclination of the soul to imbrace those things which are good or evil, according to the judgment of the sense.

It is a desire of food for the preservation of the *individuum*, and of generation for the maintaining of the kind.

There are five external Senses, *Seeing*, *Hearing*, *Smelling*, *Touching* and *Tasting*; and three internal, the *Memory*, *Fancy*, *Common Sense*: In these men and bruit beasts are alike.

In man this Sensitive Appetite differs from that in a bruit beast, in three things:

1. That in a bruit beast is all the soul which he hath; but in man it is not a distinct soul, but an inferiour faculty of the reasonable soul.
2. The motions of a bruit beast according to sense, are not guided by reason.
3. In a bruit beast his sense is all the guide he hath by which he is to make his judgment; mans rule is reason guided by God.

All the motions of the will which the soul takes upon the representation of the senses, is the bruit part.

The rectitude of it before the fall, or the Image of God in it.

It was wholly at the command of reason; it was to be a servant to the soul, onely to bring intelligence, and represent all the things which were done abroad: A man in his pure condition had not a desire to a thing till reason had judged of it.

Since mans fall, much of our depravation lies in this low brutiſh faculty; the Scripture ſaith, *Every man is a beaſt:* The Apoſtle ten times in the ſixth, ſeventh and eighth of the *Romans*, cals concupiſcence *ſinne*. Some think it is but the depravation of this he there means.

Man falling off from God, and making him his portion, turns to the creature, and makes it his portion.

1. The power which this brutiſh part hath over reaſon.
2. Over the Will and Affections.
3. The abominable Fruits which flow from both theſe.

Of the firſt,

Whereas reaſon ſhould impartially take all things without prejudice, and weigh them in the right balance; it puts out the eye or deludes it.

2. It takes up the will before any thing be propounded to reaſon; it often raviſheth the will, which the Scripture expreſſeth by madneſſe.

3. The wofull fruits of this.

Hereupon man, who was made after Gods Image, and moſt like him, becomes a carnal, earthly, brutiſh man; the ſpiritual part is drowned, *Jude ver.* 10. His joy is in his muſick, wine, horſe, garden, cloaths: Though he have an intellectual nature, yet his reaſon invents wayes and means to follow ſome ſenſual good, and to avoid ſome ſenſual evil; and in this caſe are all natural men. Corruption firſt came into the ſoul by the ſenſual appetite; *Eve* by ſeeing the fruit, hearing the Serpent, touching and taſting the fruit, and by imagining what good might come to her by it, was deceived: Scholars and wiſe men when corrupt are often taken up more with the things which work upon the ſenſes, then with what works upon reaſon. Many among the *Arabians* are learned in the Tongues and Mathematicks, yet their happineſſe and all their Religion from *Mahomet* is what pleaſeth the ſenſe; Popery is a meer pompous ſenſual Religion: Men often doe vertuous things that they may have the reward of vertue, and hate puniſhments becauſe they are ſenſual.

The work of Gods grace in ſanctifying this part.

The proper office of it was to preſent the intellectual nature with what of God may be found in the creature.

The Sanctification of it ſtands in two things:

Firſt, God by his grace ſpoils the reliſh of that good which is preſented to us by the ſenſes; it diſcovers to the ſoul better good to feed upon, the taſte of ſpiritual things, the conſolations of Chriſt.

Secondly, The ſoul is not much troubled at the evil which the ſenſes preſent, ſickneſſe, reproach; Though grace do not ſo far ſubdue the appetite that it ſhall not be medling, yet it ſtayes the will: In a gracious man the dictates of reaſon and conſcience conclude the buſineſſe, as in *Samſons* love of an uncircumciſed *Philiſtim*; if grace had prevailed that had ſoon ceaſed.

Phil. 3. 18, 19. 1. There is a great deal of wickedneſſe in the ſenſual appetite; it is impetuous ſince the fall.

2. It is a great debaſement for a man to be under that which ſhould be his ſlave.

Directions how to get this faculty ſanctified:

Firſt, We ſhall never get it under the yoke, untill we can get the ſoul to finde ſatisfaction in better things, Communion with God. *Paul* could abound and want. All the Philoſophy in the world cannot take thy ſoul off till grace do, their own rules took not their hearts off, becauſe they had not better things to ſatisfie it.

Secondly, Watch diligently over thy ſenſes, Satans Cinque-ports; what undid *Achan? I ſaw a fine garment, and then I coveted.* The Whore in the *Proverbs* allured the young man by inveigling moſt of his ſenſes. *I made a Covenant with my eyes*, ſaith *Job*.

Thirdly, We muſt be carefull of our inward ſenſes, our thoughts of earthly things.

Fourthly, Pray much to the Lord that he would keep us in his holy fear.

The

The vegetative soul is a power of attracting, concocting and expelling what is superfluous; it was not gracious in innocency, nor sinfull by the fall: the perverseness of it was brought in by sin, but *sub ratione pœnæ.*

Chap. XXVIII.

Of the Sanctification of Mans Body, and all the External Actions.

THe body as well as the soul was redeemed by the price of Christs bloud, taken into union with him, and shall be glorious to all eternity.

I shall here handle four things:

1. The Nature of the Body.
2. The Image of God in it before the fall.
3. Its Corruption.
4. Its sanctifyiing by the Spirit.

The work of Gods grace in sanctifying the body.

Of the first,

It is one of the most curious peeces of all Gods workmanship, *Psalme* 139. 14, 15.

The operation of the soul much depends on the temper or distemper of the body.

2. What the Image of God was in mans body before the fall.

God is a Spirit, how can the body be his Image?

The Schoolmen say it stood in three things:

1. In the admirable frame and composure of it; this is not probable.

2. In its Majesty which carried a beam of God in it; bruit beasts did stoop to him as their Lord.

3. It bore Gods Image *significativè*; it was the vessel wherein the soul did act that holiness which was Gods Image. The comelinesse of any mans body depends not on outward decking, but when it is imployed in the works of holinesse.

3. The depravation of the body since mans fall.

It is a great Question, Wherein the sinfulnesse of the body lies, because there is no sin in it till the soul comes, nor when it is gone? Yet that there is sin in it appears by 1 *Thess.* 5. 23.

Its sinfulnesse consists in three things:

1. In its fitnesse to sin; *Rom.* 6. 13.

2. In its readinesse to sinne; there is not onely a passive fitnesse, but an active readinesse in the members to sinne, *Acts* 13. 10. *The feet are swift to shed bloud.*

3. In its greedinesse to the service of sin; *Deut.* 29. 19.

Psal. 30. 12. & 57. 9. *James.* When the Apostle giveth up the Anatomy of a natural man in all the members of the body; he staieth longest on the organs of speech *Rom.* 3. 13, 14. *Capel* of tents. part 3 c. 4. Sect. 3.

The whole body of original corruption dwels in our bodies, *Rom.* 6. *Let not sinne reign in your mortal bodies.* This corruption defiles the body within, and issues out likewise, sometimes it will inwardly burn with lust and anger.

The members of our bodies are the instruments of sin:

The *Tongue* was given man to be an instrument of Gods glory; therefore *David* calleth it *his Glory*: since our fall the Spirit of God saith, *It is a World of wickednesse.* One hath written a large Treatise of the sins of the Tongue; with that we curse God and rail on men, much uncleanesse is acted by it. One reckoneth up four and twenty several sins of the Tongue, lying, swearing, ribaldry, scoffing, flattering, quarrelling, deceiving, boasting, tatling, *&c.* It is compared to a *sharp two-edged sword*, to a *razor*, to *sharp arrows*, to an *Adders sting*, to the *poyson of an Asp*, to *fiery coles*, to *the fire of hell.*

Eyes] *Eyes full of adultery*, 1 Pet. 2. *an evil eye, a covetous eye.*

Ears]

Ears] *A deaf ear to that which is good, itching ears.*
Hands] *Full of violence,* oppreſſing.
Feet] *Swift to ſhed bloud.*

4. The work of Grace in ſanctifying mans body.

When the whole work of Sanctification is intended; God ſometimes names onely the ſanctifying of mans body, *Rom.* 12. 1 *Theſſ.* 4. 3,4. *Rom.* 6. 12,13. 1 *Cor.* 6. 18,19.

The work of Grace in ſanctifying the body, ſtands not in making it the immediate and proper ſubject of Grace; that being ſpiritual cannot have its ſeat *in male corporea,* but in theſe particulars.

1. It ſhall be no longer at the command of the Devil, or a luſt, 1 *Cor.* 6.15. *Job* 31. 1. *Pſalm* 141. 3.

The members are become fit and ready for good. *Pſ.* 45. 1.

2. It is conſecrated to the Lord, *Rom.* 12. 1. 1 *Cor.* 6 19,20. It is made the *Temple of the holy Ghoſt*; where the holy Ghoſt reſides, he will ſpiritually adorn it that it ſhall be no more inthralled to ſin.

3. It is taken into a real and indiſſoluble union with God himſelf, 1 *Cor.* 6. *Your bodies are the members of Chriſt.*

The eye and ear are helps alſo to the ſoul, *Job* 31. 1. *Mary Magdalen* wipes our Saviours feet with thoſe locks of hers, which before ſhe had been ſo proud of, and inveigled others with. The body which heretofore hath burned with luſts, is now ready to burn at the ſtake for Chriſt.

4. Our bodies are the inſtruments by which the Spirit of God and our ſouls work Sanctification, *Rom.* 6. *Give up your members as inſtruments of righteouſneſſe,* 1 Cor. 6. 20. *David* often calleth on his tongue to bleſſe God, naming it his glory; it *exalts Gods praiſes*; Pſalm 141. 3. *miniſters grace to the hearers,* Eph. 4. 29.

The bridling of the Tongue ſtandeth,

I. In forbearing words,
1. Sinfull ſimply, whether
1. Impious againſt Gods
1. Being, Authority and Greatneſſe.
2. Worſhip and Word.
3. Name and Honour.
4. Sabbath and Reſt.
2. Injurious againſt
1. Thoſe that we have relation to
1. Betters, irreverent.
2. Equals, comparing and diſgracing.
3. Inferiours, vilifying, contemning.
2. All men, *viz.*
1. Unkinde, paſſionate, provoking and bitter words againſt the ſixth Commandment.
2. Impure, unclean againſt the ſeventh.
3. Fraudulent and deceitfull againſt the eighth Commandment.
4. Whiſpering, ſlandering, flattering, bragging, backbiting againſt the ninth Commandment.
2. Superfluous, too many, *Prov.* 10. 8,19. 1 *Tim.* 5. 11.
3. Impertinent, not to the purpoſe, not concerning ones ſelf, *Pſalm* 73. 9.
4. Idle, to no purpoſe, *Matth.* 13. 36.
5. Unſeaſonable, uttered out of time and place; as to apply the comforts of the Goſpel to him which is not at all humbled; or denounce the terrours of the Law againſt one who is too much already preſſed with the ſenſe of his ſins.

II. Inuſing ſpeech, which is
1. Alwayes gracious, *viz.*
1. Diſcreet.
2. Gentle.
3. Lowly.
4. True.
2. Often Religious.

1 Theſſ. 4. 4.

Motives to preſerve our bodies in purity.

Conſider,

Firſt, What an excellent piece the body of man is in the Lords creation of it, wherein the Power, Wiſdom and Goodneſſe of God appears.

Secondly, Rather than it ſhould be loſt, Chriſt hath bought it with his precious bloud, 1 *Cor.* 6.

Thirdly,

Thirdly, Thy body is joyned to Christ, and all the members are made members of his body.

Fourthly, The Holy Ghost dwels in it. God hath two thrones, the highest Heavens, and the body and soul of a believer: God would not let any natural filthinesse be amongst them while he was present with them.

Fifthly, Thy body shall be raised out of the dust, and made like the glorious body of our Lord Jesus Christ.

Sixthly, Look upon thy body in the relation it stands to thy soul; it is to be the vessel thy soul should use, by defiling it, and regarding it more than enough, you make the soul a slave to it.

Seventhly, Consider that our bodies without a great deal of looking to and watching over, will never be kept clean; original sinne hath overspread them.

Eighthly, A small temptation prevails over our bodies; they are more subject to spiritual than bodily evils.

Ninthly, Satan well knows, that although God most looks at the grace and corruption which acts in the inward man, for judging of the inward goodnesse or badnesse; yet when grace breaks out in the body it is *majoris gloriæ*; and when corruption appears there it is *majoris infamiæ & turpitudinis*.

Tenthly, In the judgement of God the greatest beauty and comelinesse to be found in our bodies, is to have them thus devoted and consecrated to God, and thus imployed. The bravery of our cloathes, washing, and trimming is to set out our bodies, because we would not appear deformed in the eyes of others, *Prov.* 3. 22,23.

Means to possesse our bodies in purity:

1. Take heed of over-loving or over-valuing the body, then I shall not put my body on any duty of mortification; the body is but a Scabbard, the soul is the Tool.

2. Above all look to thy heart within; keep that in a right frame, and the body will easily be kept. *Jerom* saith, *I left the City and went into the Wildernesse, but I took my wicked heart thither.*

3. Look to the senses, sin came into the world by our senses, the Devil spake flattering words to the ear, shew'd the fruit to the eye, she touched it and tasted of it, and perhaps smelt to it. *Prov.* 7. The harlot kist him for his touch; she had the attire of an harlot for his eye, perfumed her bed for his smell, her words dropt as the honey comb for his ear.

4. Keep the body as well as the soul in frequent Communion with God; exercise thy hands, eyes and ears in prayer.

5. Because our bodies being filthy vessels ever since our fall, and prone to be defiled; our care must be to wash them in clean water, 2 *Cor.* 7. 1. *Heb.* 10. 22,23. We must daily renew our faith and repentance, *Psalm* 51. *Besprinkle me with hyssop and wash me.*

I. For our external actions; they are

1. Sinfull; and here is all new; the grosse sinfull actions are removed, *Old things are past away: Ye were sometimes thus, but ye are washed, cleansed.* Hence they are called Saints, and called from the world, *Let him that stole steal no more.*

2. Common infirmities are much subdued, and what is yet remaining is much bewailed, *Gal.* 6. 24. You shall not see the same anger and loveas before. He that was a very *Nabal* before is turned to a meek *Moses*, and he that was a Tiger before is changed into a Lamb.

II. Natural and civil actions, they are altered

1. They are put upon a right end, *Whatsoever you do, do all to the glory of God:* so that as God made all things for himself, so we desire to live to him; whereas naturally a man doth all these actions for himself, as the utmost end; we eat, drink, and do every thing to the glory of God, either immediately when we give him the glory, and acknowledge him the author of these mercies we partake of; or else mediately, when we doe imploy and lay out the strength,

ſtrength, comfort and profit we have, in the way which God hath required at our hands.

2. They are made but the acceſſary, and heavenly things the principal. *Matth.* 6. *Seek firſt the Kingdome of Heaven.* John 6. *Labour not for the meat which periſheth. And what will it profit a man to gain the whole world?* Naturally a man is ſo ſet on the world that he is taken up with it; if there were no Heaven, no ſoul, no better things to be looked after, it were another matter; but the converſation of the godly is in Heaven, and their affections are ſet upon things above.

3. In the uſe of all theſe they live by faith, *Hab.* 3. *The juſt ſhall live by faith*; it is thrice repeated in the New Teſtament; a man depends upon Gods promiſe in the moſt troubleſome ſtraights, believeth in God as a Father, *Mat.* 6. who will provide for him; care and diſtractions what thou ſhalt do, how thou ſhalt live, oppoſe the work of converting grace. *Paul* knew how *to abound, and how to want*; he ſaith, *he had all things*; becauſe he that by faith hath God as his, hath all things of God, his Wiſdom, Power.

III. Their religious actions; they are altered.

For, 1. Theſe are done with the inward man, with inward ſorrow and delight; people think that praying, and doing other duties is godlineſſe it ſelf, but here if any where grace makes a great change; for whereas before theſe duties were done out of cuſtome, and more verbally, now he performs them with more ſenſe of his unworthineſſe, the Spirit making groans unutterable, and taking away the ſtonineſſe of our hearts; now they are earneſt and fervent in prayer, and hear the Word diligently.

2. They are effects of faith reconciling us to God, whereas before his converſion all his duties were abominable things, yet he had high conceits of them, now they are accepted; converting grace working faith in them, which laying hold upon Chriſt, doth cover them all with his worth and excellency: before they were but the meer deſires of nature, ſuch as any Heathen would make, and they did no more prevail; and if God did hear them it was in a common way of providence, ſuch as he ſhews to the Ravens when they cry to him; but now they are the prayers and duties of thoſe which are in Chriſt in whom God is well-pleaſed. There is as much differenee between a believers prayer, and a natural mans prayer, as between *Lazarus* dead, and him riſen again.

3. They are done efficaciouſly to make us grow more, and to get more ſtrength, that is the end of prayer, of hearing the Word, of the Sacrament, partly to cleanſe us, and partly to further us in the way of ſalvation; the godly man faithfully uſing theſe Ordinances, findeth them ſuch bread, that in the ſtrength of them he liveth and groweth: but the natural man is never reformed by theſe, though he live under the Miniſtry, he retains the ſame old luſts and ſins.

4. They are ſo done, as that we go out of them and relie on Chriſt only. This is a wonderfull change wrought on the godly mans heart, that he goeth out of all his prayers, *All our righteouſneſſe is as a menſtruous cloth*; naturally a man relieth on theſe, and till God make us ſee the ſpiritual purity of his Law, and all the inward filth of our hearts, it ſpoils all our duties, and it is impoſſible that we ſhould depend upon Chriſt, and go out of all.

General Rules for the ſanctifying of Meats and Drink, Apparel, Sports and Labour:

1. All theſe being in themſelves neither morally good nor evil, but indifferent, we may uſe and deſire them too much or too little, therefore we ſhould be moderate in the uſe of them.

2. They ſhould be ſanctified by the Word and Prayer, 1 *Tim.* 4. The Word ſhews us the warrantable uſe of them, and teacheth how to uſe them; prayer obtains a bleſſing upon them, 1 *Cor.* 10. 31.

3. Our liberty in the uſe of them muſt not be a ſcandal to our brethren.

Special Rules for ſanctifying of Meats, *&c.*

A ſanctified uſe of meats and drinks ſtands

Firſt, In uſing them ſo as to glorifie God in them.

Rules

Rules to be obſerved, that we may eat and drink as becometh Saints.

The *Caſuiſts* and others referre all to four heads, Piety, Charity, Juſtice and Temperance. Two Rules will ſuffice, 1. A holy Liberty: 2. A holy Sobriety in the uſe of meats and drinks; the firſt is a Rule of extenſion, the ſecond a limitation.

Firſt, God allows all his ſervants a free and liberal uſe of meats and drinks, *Deut.* 12. 15. *Acts* 10. from 11. to 15. *Rom.* 14. 14.

Three things are comprehended under this liberty:

1. It refers to the quantity; they may eat and drink ſo much as is ſufficient, as will fill them.

2. To the quality; that which is good and pleaſant, they may eat the fat and drink the ſweet, according as God bleſſeth them, *Pſalm* 81. *ult.*

3. In regard of the comfort and contentment which our natural ſpirits may take in the creatures, *Eccleſ.* 5. 18.

Secondly, For reſtriction; they muſt obſerve a holy ſobriety.

Meats and Drinks are ſanctified:

1. In a holy abſtinence totally from the creatures a whole day, as when we obſerve a religious Faſt.

2. When men abſtain in part to have their ſpirits fitter for ſome ſervice of God.

3. For a civil uſe; to prevent or cure ſome diſeaſe.

There muſt be a holy ſobriety in the uſe of them, for which there are five Rules,

1. When God gives the creatures freely wiſely conſider they come from his hand, are our fellow-creatures; that we are unworthy of them, *Prov.* 23. 1.

2. Watch over thy appetite, eſpecially at a Feaſt, *Prov.* 23. 3. *Noli gemmam perdere in die Feſto*, is an *Arabian* Proverb, *Ezek.* 4. 11. Not as *Leſſius* ſaith, a man may eat ſo many ounces of bread, and drink ſo many ounces of beer; it's hard to make a rule for different bodies and conſtitutions in that kind: A mans experience will teach him, how much will ſtrengthen him, and how much will oppreſſe him.

3. It muſt be ſuch as may not diſpoſe us to ſinne, but fit us for duty, and accordingly as God hath bleſt us, *Deut.* 12. 25.

4. In reference to time; the times and ſeaſons of meat and drink are either common and ordinary, or Feſtival: we muſt not ſpend much time in eating and drinking, *Prov.* 23. 2.

5. In regard of the manner of eating and drinking; eat and drink not as bruit beaſts without fear, *Jude verſ.* 7. 1 *Cor.* 10. 31. We ſhould ſeek to God for his bleſſing, and nothing ſhould paſſe from us unſeemly to the preſence of God.

Matters of Apparel.

The Rules which the Scripture gives to direct Chriſtians about it, are

1. General.
2. Particular.

The General Rules about Apparel are two:

Firſt, The matter of it ſhould be indifferent to the people of God, they ſhould not be affected with it, 1 *Tim.* 6. 8. Raiment, that which will cover us, 1 *Tim.* 2. 8, 9. See *Peachams* Experience of theſe times, of following the faſhion.

Secondly, They muſt be bounded with thoſe ends for which God hath appointed apparel, which are theſe,

1. To cover our ſhame or nakedneſſe; *Adam* and *Eve* needed them not for the weather.

2. To preſerve the health of our bodies againſt the injury of the weather.

3. For ornament, to ſhew the diſtinction of perſons, and matter of gladneſſe.

More particularly, the poſitive Rules are ſix:

1. Our Apparel muſt be ſuch as may become the particular ſex; men muſt

wear what is comely for men; and women what is comely for women, *Deut.* 22.5. 1 *Tim.* 2. It must become the shamefacedneſſe of a woman, 1 *Cor.* 11. In all publick meetings in the Eaſtern Countreys they were vailed, as *Rebeccah.*

2. It muſt be ſuch as may become their rank: Kings children did wear party-coloured coats. Thoſe that are in Kings Courts wear ſoft raiment: *Nec affectata ſordes, nec exquiſita munditia Chriſtiano conveniunt.* Hieron. *ad* Euſtathium.

3. It muſt be according to their holy profeſſion, 1 *Tim.* 2. their apparel muſt be ſuch as may become women profeſſing holineſſe; the Daughters of *Jeruſalem* ſhould not go as the Daughters of *Babylon.*

4. It muſt ſute the guiſe and cuſtom of their own Nation, *Zeph.* 1.8. it is not meant of idolatrous apparel, but affecting that of other Nations.

5. We ſhould go according to the example of thoſe, who moſt excell in wiſdom and holineſſe, 1 *Peter* 1.3. *Sarah* is ſet for a patern to women, and the elder to the younger.

6. It muſt be ſuited according to the variety of Gods adminiſtrations; in days of judgement they muſt lay aſide their ornaments, *Exodus* 33. and gird themſelves with ſackcloth; in dayes of Feaſting and rejoycing they may put on white apparel.

The children of God muſt alſo avoid the ſinfull abuſes of Apparel:

1. They muſt avoid both for matter and form, or manner of wearing it, levity, *Eſay* 3.2.

2. Coſtlineſſe and prodigality, 1 *Pet.* 3.

3. Pride; it is the baſeſt pride that can be, a man ſhould never have needed apparel, if he had not ſinned; yet this is common among young people.

4. It muſt not foment luſt in thy ſelf, or provoke it in others.

3. A ſanctified uſe of recreations and ſports:

We muſt not ſpend too much time in putting on our apparel.

1. There may be a ſinne in the defect and exceſſe of theſe things, which are of an indifferent nature, and good or evil as they are uſed.

2. Theſe are ſanctified by the Word, which ſhews the lawfulneſſe of them, and prayer for a bleſſing on them.

It is not neceſſary that we ſhould actually pray when we uſe them, but our prayers muſt reach all theſe things.

5. Particular Rules.

The firſt concerns the nature of them in general; there is a lawfull uſe unto the ſervants of God, of ſome ſports and recreations, *Eccleſ.* 3. *A time to play. Solomons* ſcope there is to ſhew, that there is *viciſſitudo omnium rerum*, Gods providence rather than mans duty; yet he ſaith, *God hath made all of them beautifull in their ſeaſon.* This liberty of things indifferent is one part of that liberty which Chriſt hath purchaſed with his bloud. Some of the ancient Divines (as *Ambroſe, Chryſoſtome*) endeavouring to raiſe up the Chriſtians of thoſe times to a high perfection, forbad all recreations.

The ſecond Rule for the matter; all recreations are not lawfull: *The ſport of a fool is to do miſchief.* The matter of our ſports may never be the holy things of God: Or, ſecondly, Moral duties which God hath injoyned in his Word: *Non eſt bonum ludere cum ſanctis:* We muſt not make jeſts on the Scripture, nor any ſuch things, in the uſe whereof Gods Commandments may be broken; nor ſuperſtitious, a wronging of Gods worſhip; as when the *Iſraelites* had made a Calf, They roſe up to play at the Dedication of the Calf: the Feaſts, Wakes, Ales and Games, which have been upon Dedication of Churches and Altars, as *Whitſon*-ales. For this cauſe the ancient Chriſtians condemned the *Olympick*-games (the games were good, running, wreſtling) becauſe kept up in honour of *Jupiter Olympius.*

Nor thirdly, They may not be hurtfull to our own or our brothers life, 2 *Sam.* 2.14. *Let them come and play before us:* The *Romane* ſtage-playes, when Fencers fought one with another, and men fought with wilde beaſts. So Bare-baiting, not the chaſing of a Bull to make him the better meat, but the bare exerciſe of cruelty.

Fourthly,

Fourthly, Not such as hurt our own or our neighbours chastity, which are the fewel of lust; as lascivious stage-playes, where wanton actions of men or women are represented; mixt dancing, abominable revelling.

Nor fifthly, That which shall hurt our own or our neighbours estate; under which are forbidden all costly games, or playing for a great summe of money: God hath not in his Word made this a way how I should gain a title to another mans goods or money. We must give an account for every shilling.

Nor sixthly, Any thing which will hurt our own or our neighbours good name; under which fall two things,

1. All scandalous sports, Cards and Tables: I shall give offence to others by it, I will never eat flesh while the world stands rather than offend my brother, though it be *scandalum acceptum.*

2. Positively; such things may be matter of recreation which are of an indifferent nature, and accompanied with no uncomely circumstances.

A third Rule, The time allotted for sports.

Three particulars come under this:

1. Not the holy-dayes set apart to God, *Esay* 58. *Melius est arare quam saltare in Sabbato.* Aug.

2. Not times of affliction, when God cals to mourning, *Esay* 5. 12. & 22. 12, 13.

3. It must not be a pastime, but to whet us to better things.

Fourthly, The manner how we should use our Recreations, besides the generals before-mentioned.

1. Our Spirit must be to the sport, as it is in its own nature, indifferent.

2. It must not crowd out necessary things, make us neglect weighties Duties.

Fifthly, The end propounded and kept in mind.

1. General, the glory of God.

2. Immediate and proper, to revive and fit the Spirit for the service of God, as sauce to meat.

Fourthly, The sanctifying of our Labour.

There are two common Rules:

First, All our Labours must be sanctified by the Word and Prayer.

Secondly, The matter of our bodily labour is indifferent in its own nature, therefore we must keep the mean.

1. The Rules which the Scripture hath given about ordering our bodily labour.

2. The sinfull abuse of them.

Of the first.

First, It is the will and Commandment of God, that all his servants should have some calling, wherein they must exercise bodily labour, the labour of the hand, head or something. When God made man in innocency, even then did God appoint man a labour; and after his fall, he told him, *In the sweat of his brows he should eat his bread.*

1. The Thing.

This Ordinance of God, to have a calling to labour in, is

1. Honourable; in the whole Creation, the most excellent creatures are most laborious. Kings, Prophets, Apostles, great labourers; excellent women, *Sarah*, *Rebeccah*, *Solomons* wife; the Heavens, Angels, *Daniel* 9. The Angel *Gabriel* did flee swiftly; the Church in the *Revelation*. *My Father worketh hitherto, and I work.*

2. Exceeding profitable and advantagious; while the servants of God are labouring, they are safe and under Gods protection, *Psalm* 91. *John* 11. 9, 10. The Lord made a Law, that the bird sitting on her nest should not be taken. It brings abundant blessings. God never spake well of the idle person in all the Scripture, unlesse in that one place, where one that stood idle, is bid to go into the vineyard. *Peter*, *James*, *John*, *Gideon* were blest when they were following their imployment, it maintains strength of body, *Prov.* 31. cloathed

with strength, health, comfortable sleep, increase of our estate.

II. The Kind.

The matter of our labour, it must be,

1. Lawfull in its own nature, that which is good, *Ephes.* 4. 28.

2. Suitable and comely to him that works, *Whatsoever things are comely.*

3. It must be that which belongs to our own calling, our own worke, *James* 3. 12.

III. The measure. It must be moderate; we must not be cumbred with work, as *Moses*, *Martha*: which may be two wayes,

1. When we are involved in too many businesses at once, a bird that had too many claws was unclean.

2. When it is too great a labour.

IV. Concerning the time. We must not be alwayes at it, *Eccles.* 4. 8.

1. If for the weight or time, our businesse prove hurtfull and destructive to our bodies; as *Jethro* said to *Moses*, *It will wear thee out.* We must not *perdere substantiam propter accidens.*

2. When it hurts the soul, we must be then much more carefull to take the hand off; when worldly businesse takes us off from prayer, or fils us with disquieting thoughts.

V. The end, aim and scope of our bodily labour. We must work so, that God in all we do, may be glorified by us.

VI. The frame of our spirits in them.

1. In all thy imployments thy soul must be as if not, for having the heart set upon it, 1 *Cor.* 7. 27. There must be a holy moderation in it, because the things are but indifferent in their own nature, good or bad onely in the use.

2. We should have a cheerfull Spirit in all, *Col.* 3. 23.

3. We must have heavenly minds in all our earthly imployments; *Our conversation is in Heaven.*

Chap. XXIX.

Some special Graces Deciphered.

I. *Bounty.*

Bounty, or Liberality is the vertue of spending riches well.

It is an aptnesse to give good things abundantly and freely. The object of it is riches, the proper act of it is to spend them well.

It is a very commendable thing, *He that hath a bountifull eye shall be blessed*, saith *Salomon*. See 1 *Chron.* 22. 14. & 29. 13, 17. *Matth.* 26. 7, 9. *Paul* commends the Church of *Macedonia* for it in the *Thessalonians* and *Philippians*.

Reasons. 1. It shews that a man rightly understands the nature and end of wealth, *viz.* that it is but an instrument of well-doing, and all the good of it stands in using it well.

2. It is a usefull vertue amongst men, therefore praise-worthy, it brings forth many good effects, it feeds and cloaths men.

The occasions of this Bounty are these,

1. To a Superiour in times of some solemnities, or when we have occasion to deal with them to shew our subjection to them. Thus the people gave presents to *Saul*, those which came to *Salomon* brought gifts *, and those which came to *David*.

2. To an enraged enemy to pacifie him, as *Jacob* to *Esau*; for a *gift in secret doth pacifie great wrath.*

3. To

* The Queen of *Sheba* gave precious things to *Salomon.*

3. To a wronged friend or neighbour, to make satisfaction, as *Abimelech* restored *Abrahams* wife with gifts.

4. To an acquaintance to nourish love and kindnesse, especially in times of solemnity, as they sent gifts to each other in celebrating the dayes of *Purim*.

5. To any one which hath shewed himself carefull of us, and done us much good to requite him; as *Saul* brought a present to *Samuel*.

6. To such as we have occasion any way to use or imploy for our good, that they may more willingly help us, as 1 *Samuel* 17. 16.

The goods of this world are well spent and bestowed:

1. When the object is good, in good works, chiefly Mercy and Religion. Not to spend much is to be bountifull, but to spend upon things that are good, usefull and profitable: we must learn to maintain good works, 1 *Tim.* 6. 17, 18.

2. The quantity or measure of it, so much as the nature of the thing, and the ability of the person doth bear.

3. The manner of giving must be free and willing, prompt and ready, *Rom.* 12. 8.

Cautions. 1. A gift must not be a bribe to pervert Justice.

2. One must not rob the poor to give to the rich, refuse to pay debts that he may have to give; this is not liberality but robbery. The matter of bounty must be goods honestly and justly gotten.

Gift is a transferring of right from one to another by free will.

3. A man must not overcharge himself with gifts.

4. The motive and end must not be vain-glory, applause and conceit of merit, *Matth.* 6.

The offering of our hands, a giving part of our goods to God to maintain his worship and service is required; for he will not be served alone with the tongue and ear, but hand also. We must as well give to him as receive from him, that we may declare our homage unto God, *Prov.* 3. 9. The chief of all thy increase shews it undeniably that he means it not of common honouring him by a right imploying of them in thrift and liberality, but by a special honouring him in devotion; for the chief of ones increase denotes a gift to the God of his life, the chief Lord of all, *Psalm* 76. 11. Bringing of gifts is required to a true real testification of our fear of God as well as vowing and performing our vows. We have also clear examples of it. The Princes and people offered to the building of the Tabernacle, and at the Dedication of it. *David* and his Princes and people offered to the building of the Temple. Also the Wise men, *Matth.* 2. 11. offered to Christ gifts and presents, as a real acknowledgment of their faith in him. *Acts* 24. 17. *Paul* thought that something was to be offered to God as well as given to the poor. It is not meant of his offering for his vow; for he came not to *Jerusalem* for that purpose, but agreed to do it by advice of the Apostles after he was come; the end of his coming is by him named to be bringing of Alms and Offerings; it is meant therefore of such things as divers among the *Gentiles* had given to maintain the worship of God at *Jerusalem*, as well as Alms to maintain the poor. A voluntary occasional offering and giving what we see good of that God hath blessed us withall, either upon special occasion of using cost for Gods service to maintain it, as *David* to the building of the Temple, or for acknowledgement of some special blessing, as we see they did after great victories.

Rich men must chiefly be bountifull, but not only; *a cup of cold water* from him that hath no greater a gift, hath promise of a very great reward: the widows mite out-weighed all the rich gifts of the wealthier persons.

Motives to Bounty:

First, From God who hath commanded it and promised to reward it, and punish the contrary.

Secondly, All creatures invite us to it, the Sun, the Sea, the Earth, the flowers, all creatures, and especially the Creator who gives us all things abundantly to enjoy. Christ poured out his heart-bloud for thee.

Thirdly, From wealth, which is fickle and uncertain, and which we must all part with, and which will give no comfort nor bring no credit it self; there is no comfort in having, but in well bestowing a large estate.

Fourthly,

Fourthly, From our ſelves which muſt part with all at laſt; and why ſhould not we uſe our goods well, we are but Stewards, and muſt give an account of the uſing of them, and all that we have of Gods: Of thine own have we given thee.

Fifthly, What coſt have we been at for our luſts?

Sixthly, We expect that Chriſt ſhould be every day at coſt with us; we look for a full Table, a great deal of Gods Spirit and love.

Seventhly, Conſider the coſt that the *Jews* were at in all their ſervices, and that many *Papiſts* and *Mahumetans* are at.

Means to get this vertue:

1. Chaſe away the hinderances of it, covetouſneſſe, love of money, ſuch a one will be unwilling to part with it for good purpoſes; frugality cuts off ſinfull and ſuperfluous expences in cloaths, fare.

2. Fall to prayer and practice; lay out on Chriſt, his Saints, Ordinances, Truths, relieve the poor.

It is a Queſtion amongſt learned men, Whether of the two extreams of liberality, prodigality in the exceſſe, or covetouſneſſe in the defect be worſe? Covetouſneſſe is the worſe, becauſe

1. It is the root of all evil; *Judas* ſold Chriſt for it.

2. The covetous doth good to none, nor to himſelf neither; the prodigal doth good to many.

3. Age is ſome remedy, as againſt other vices, ſo againſt prodigality; covetouſneſſe then grows young.

*Quo animus vitio rectus, eo plus virtutis habet. See Dr. Prid. on 1 Pet. 5.6. Elton on Col. 3.12.

I. *Confidence.*

A ſure rule, a ſure promiſe will bear up a Chriſtians heart at all times. *Tota Scriptura id agit ut credamus in Deum.* Luther.

It is a difficult thing to ſee a need of truſt, to be in a truſting eſtate, to perform an act of truſt.

There are three enemies to truſt:

1. Doubts which ariſe from ſin, *Pſalm* 42. 5. It is difficult to overcome them; the ſpirit of bondage is not eaſily laid aſide.

2. Cares which ariſe from wants, *Phil.* 4. 5.

3. Fears which ariſe from dangers, *Pſalm* 23. 4.

This grace is of conſtant exerciſe:

1. Nothing makes us ſo conſtant with God, *James* 1. 18. unbelief makes us break off, *Heb.* 3. 12.

2. Nothing makes us ſo cheerfull, *Pſalm* 13. 15.

3. Nothing makes us ſo frequently with God, *Pſalm* 62. 8. Truſt is exerciſed in two things, in dealing with our own fears and doubts in private, or with God in prayer.

4. Nothing makes us ſo carefull not to offend God, *Phil.* 2. 13.

5. Nothing makes us ſo courageous, 2 *Kings* 18. 45.

6. Nothing makes us ſo uſefull and comfortable in our relations, 1 *Pet.* 3. 7.

Means to truſt in God:

1. Get an intereſt in God, *Lam.* 3. 24. *Pſalm* 31. 14. & 119. 94.

2. Get a greater knowledge of God, *Pſalm* 9. 10.

3. Get experience of him, *Pſalm* 71. 6, 7. 2 *Cor.* 1. 10.

4. Treaſure up principles of truſt:

1. Gods government of the world, and particular providence, *Job* 12. 8, 9.

2. Conſider his power, 2 *Pet.* 2. 19. *Job* 12. 8, 9.

III. *Humility.*

It is that grace whereby a man doth make little or no account of himſelf, *Job* 42. 6. *Ezek.* 20. 43.

That properly is ſaid to be humble which is even with the ground. Humility is well called by one a friendly enemy to ones ſelf.

Or

Or, It is a grace of the Spirit of God, whereby a man out of true knowledge of himself, his state and condition accounts himself vile and walks accordingly before God and man.

Every good man is humble, *Prov.* 30.2. *Luke* 18.13.

Poverty of spirit is the first step to Heaven, *Mat.* 5.3. High in worth and humble in heart, saith *Nazianzen* of *Athanasius*. All the Stars the higher they are the lesser they appear; so must all the Saints.

Humilitas virtus Christianorum, prima, secunda, tertia. Aug.

Augustine being asked, What vertue was most to be desired? he answered, Humility: being asked, What was the second? he answered, Humility: Which was the next, he said still Humility.

Primislaus the first King of *Bohemia* kept his shoes by him to put him in mind from whence he rose.

We read of *Agathocles* that King which was at first but a Potters son, and after advanced to the Kingdom of *Sicily*, that he would, together with his plate of gold and silver have earthen vessels on his Cup-board, to put him in mind of that condition he was in before.

Willegisus Archbishop of *Mentz*, having been a Wheel-rights sonne, was alwayes wont to have in his Oratory a painted wheel, with this Motto or Inscription, *Willegise recole unde veneris*: which Wheel was after given to the Archbishop of that Sea for their Arms by the Emperour *Henry* the second.

Gilbert Foliot Bishop of *London* being wont to inveigh against the pride of Archbishops, is said to have exhorted a man to humility in these words, *Ad Zaccheum non divertisset Dominus nisi prius de Sycomoro descendisset.* Godw. *de Præsul. Ang. Comment.*

That Minister was a rare example of humility, who being highly *applauded* for a Sermon preach'd in the University, was by a narrow observer found *weeping* in his *study* (presently after) for fear that he had sought, or his auditors unduly bestowed upon him applause. M^r *Jenkyn* on the 6^th verse of *Jude*, p. 488.

The young Marquesse of *Castilion* being to do publick exercise in his course of Philosophy, made it a case of Conscience, whether he were bound to dispute his best, fearing least vanity might transport him in the midst of those praises, which his Collegiates might give him. D^r *Taylors Great Exemplar.* pag. 3. Sect. 15. *Considerations upon Christs Sermon of Humility.*

Jacob saith, *I am lesse than the least of all thy mercies.* *Abraham* cals himself *dust and ashes.* *David* termes himself *a dead Dog*, 1 Sam. 24. A flea, that is, a poor, mean, base, worthlesse person. *Paul* terms himself, *The least of all Saints, and the chiefest of sinners*, 1 Tim. 1. 15. *Though I be nothing* (saith he) *and I am the least of all the Apostles, not worthy to be called an Apostle.* See of Monsieur *De Renty* his Humility, ch. 3.

God often cals for this grace, *Eph.* 4.2. *Col.* 3.12. *Phil.* 2.3.

God teacheth the humble, exalts the humble. He hath two thrones, one in the highest Heavens, and the other in the lowest heart.

Humility hath the promise both of temporal benefits, *Prov.* 22.4. and Spiritual, *Prov.* 3.34. Grace, *Prov.* 11.4. Wisdom, *Prov.* 22.4. the fear of God, and finally Blessednesse, *Matth.* 5.3.

Humilitas est animi demissio orta ex vera status & conditionis sua agnitione. Cameron. *Prælect. in* Mat. 18.2. *Plutarch.* *Vide* Piccarti *observat. Hist. Polit. Dec.* 4. *cap.* 3.

Psal. 22. *I am a worm and no man.* *Peccator omnium notarum cùm sim.* Tert. Before honour is humility. There is a double lowlinesse of mind, the one a moral vertue found in some natural men, whereby they do out of their own discretion and observation of their own defects account themselves very imperfect, insufficient and unworthy of any thing; this was in *Saul*, he is said to have been little in his own eyes, 1 *Sam.* 15.17,18,19. that is, meanly conceited of himself, as of a man insufficient for the weighty imploiment of a Kingdom. The other a Christian vertue, whereby men perceive their vilenesse in respect of sinne, and their baseneſse in comparison with God.

Reasons. 1. Because a godly man knows Gods excellency, the foulnesse of sin, and his own littleneſse and sinfulneſse, therefore must needs be mean in his own eyes, *Job* 42. 6. *Esay* 6. 6.

Secondly, There is no way to exalt mercy but by abasing self; it will not be prized unlesse self be abased, *Deut.* 26.5. *The whole have no need of the Physician, but the sick.*

Marks

Marks of this excellent grace:

Multi humiliantur nec sunt humiles. Bernard. A man may be much humbled by crosses and miseries, yet not truly humble.

1. We may judge of it by the efficient cause; the Spirit of God must be the worker of it. God when he converts a man shews him his own misery, and the excellency of Christ.

2. The effects of humility. It discovers it self in its carriage to God upon his dispensations toward us, if his wayes be wayes of mercy and enlargement, it admires the free grace in them all, 1 *Chron.*29.lat.end. that I should enjoy such blessings; if God send affliction he acquits his severity, and saith, *The Lord is righteous*, and submits to him.

The soul apprehends it self empty of all good, *Rom.* 7.8. and full of all evil, *Rom.*1.29. Unworthy of the least favour, the meanest service, to come into Gods presence

3. Such a one rejects himself as vile and abominable in the sight of God. *Paul* after his conversion saith, *I know that in me dwels no good.*

4. Such a one willingly imbraceth every service belonging to his relation. Christ washed his Disciples feet. Queen *Bathsheba* taught *Solomon* her son.

5. He is far from censuring and undervaluing of others. *Be not many masters, James* 3. 1.

The whole design of the Gospel lies in two things:

1. To make the creature nothing.
2. To make the grace of God in Christ all things.

Quickning Motives to provoke us to get Humility.

Meditate on three things:

1. The absolute neceffity of it.
2. The difficulty of it.
3. The excellency of it.

I. The neceffity of it.

God takes no pleasure in men, till he hath brought them into such a frame. Humility is necessary also for every condition of life; if God send crosses thou wilt never bear them, till he have humbled thy spirit.

Such as are poor in Spirit, are

1. Obedient to Gods Commands, *Esay* 65.1. *Prov.* 13.3.
2. Much in waiting upon God, *Esay* 64. 5.
3. Humble in their addresses to God, *Gen.* 18. 27.
4. Patient under crosses.
5. Thankfull for the least mercy, *Gen.* 32. 9.
6. Content with the meanest imploiment.

II. The difficulty of it.

It is hard to get the heart into such a temper; all that is in thee is against thee: The *Grecians* and Philosophers thought humility was not a vertue but a despondency of Spirit. All thy corruptions are against it, thy excellencies, wit, authority; thy graces against it, grace will be against grace: thou wilt be proud because thou art humble.

III. The excellency of it.

Thy heart shall be Gods Temple, a broken Spirit is in stead of all Sacrifices, it will nourish all graces in thee; a humble man seems to creep, but he flies to Heaven, saith *Parisiensis*: not one administration of God will passe without doing thee good, if thou hast an humble spirit.

Means to get it:

The consideration of our natural littlenesse, that we are indeed little; our bodies but a handfull of earth, not three yards long, and of little continuance; our souls but little things, as being included for being and working within the narrow compasse of the body: we understand, know, remember not the thousandth part of things which are to be understood, known and remembred, *Jer.*10.14. cannot do the thousandth part of things which are to be done, will breed that natural lowlinesse which was in *Saul*; but the consideration of our spiritual basenesse in regard of sin will breed spiritual humility.

First, See thy pride; all sin is resolved into pride, *Jer.*17.17.

Secondly, Meditate, 1. Of the baseneſſe of thy beginning and original, thou comest immediatly from the slime of thy parents loins, and mediately from the dust of the earth, and just nothing.

2. Consid:

2. Consider thy extream sinfulnesse. How little do we know in comparison of what we should know? How little do we love, serve and obey God in comparison of that our duty bindeth us? What a deal of atheisme, blindnesse, vanity is in our mindes? How forgetfull are we of God and our later end, how foolish and sensual?

3. We must put our selves in mind of our death and later end, we must shortly rot, putrifie, stink and crawl with worms; we must return to the dust, lie down in the grave, must be without wealth, honour, beauty, strength, wit, learning, knowledge: celebrate thy own funerals.

4. Consider of the torments and wofull condition which we have deserved, to which we must go; if we be not humbled in the sense of our having deserved it we cannot escape.

Thirdly, Adde to these meditations hearty prayers to God to humble you, to convince you of sinne, to open your eyes to know your selves and him. The knowledge of Gods holinesse, excellency, majesty, glory, will also abase us, *Esay* 6. 5. *Job* 42. 5,6.

The worst pride is an overweening of our selves, because of our graces. Consider,

1. That this holinesse is received from God, 1 *Cor.* 4. 17.

2. It is imperfect.

3. It is in its own nature defective, being a creature: Grace is *depositum* as well as *donum*, a talent or pledge that the Lord hath left with you, as well as a gift.

IV. *Justice.*

Justinian defines it thus, *Est constans & perpetua voluntas suum cuique tribuendi*, he begins his Institutions so. Dr *Ames de conse. l.* 5. *c.*2. saith, It is a vertue by which we are inclined to perform all due offices to our neighbour.

Remota itaque justitia, quid sunt regna, nisi magna latrocinia? Quia & ipsa latrocinia quid sunt, nisi parva regna? Aug. *de civit. Dei*, l. 4. c. 4. *Eleganter & veraciter* Alexando *illi magno quidam comprehensus pirata respondit; Nam quum idem Rex hominem interrogasset, Quid ei videretur, ut mare haberet infestum? ille libera contumacia, Quid tibi, inquit, ut orbem terrarum? Sed quia id ego exiguo navigio facio latro vocor: quia tu magna classe, Imperator.* Id. ibid.

Dr *Hall*[a] saith, Justice comprizeth all vertue, as peace all blessings.

[a] True Peacemaker. See more there, p. 539, 540, 541. and *Weems* his *Christ. Synagog.* p 187.

Antiochus of *Asia* sent his letters and missives to his Provinces, that if they received any dispatch in his name not agreeable to justice, *Ignoto se has esse scriptas, ideóque eis non parerent.* See *Speed* in the Reign of *Henry* the 5th concerning his Justice, *pag.* 625.

Scepters born by Kings, and the Maces of all Magistrates are straight, emblems of Justice. Dr *Clerk.*

Fiat justitia & pereat mundus.

Ferunt Imperatorem Maximilianum *quotiescunque praeteriret locum supplicij publici, aperto capite eum salutasse his verbis, Salve sancta justitia.* Luth. *in* Gen.

The Rules which must be observed in executing of Justice:

First, The doer must have a calling and authority to it: *Peter* had none when the High-priests servants came to lay hold on Christ, and he cut off the ear of *Malchus.*

Secondly, He must indifferently hear both parties. *Philip* kept an ear alwayes for the Defendant; therefore *Suetonius* justly chargeth *Claudius* with injustice for precipitating his Sentence, before he had given a full hearing to both parties, nay sometimes to either; *Pronunciabat saepe altera parte audita, saepe neutra.*

Thirdly, He must lay all he hears in an even balance, and poyse them together: *Res cum re, causa cum causa, ratio cum ratione concertet.*

Fourthly, He must maturely advise, and seriously consider of the matter before he passe sentence, *Judges* 19. 30.

Fifthly, The person punished must be indeed an offender or guilty person, not-

made ſo to appear by forged cavillation, as *Naboth*; nor ſo reputed out of the rage of the puniſher, as the Prieſts of *Nob* in *Sauls* conceit: but having indeed done, and being duely convicted to have done ſome thing worthy of ſtripes, bonds, impriſonment; for elſe to ſtrike the innocent is abominable to God.

Sixthly, The puniſhment muſt be proportioned to the ſinne, as a plaiſter to the ſore; a leſſe puniſhment muſt be inflicted on a leſſe ſinne, and a greater on a greater, with this *proviſo*, that the greatneſſe of the ſinne be not meaſured alone by the matter of the thing done, but alſo by other circumſtances conſidered together with that: and chiefly by the miſchiefs which will enſue upon the doing thereof, and ſo thoſe faults muſt be puniſhed with capital puniſhments, which are either in themſelves very enormous, or in their conſequents and effects very miſchievous.

Seventhly, The motive and end in puniſhing muſt be a ſingle eye to the ſtopping and preventing of ſinne, that God may not thereby be diſhonoured; not any ſelf-regard.

Severity is the executing of puniſhment fully without ſparing in any part of the puniſhment, and ſpeedily without too long deferring and putting it off, *Deut.* 13. 8. & 19. 21. *Ezekiel* 8. 18. *Solomon* tels us, *That a wiſe King* turneth the wheel over the wicked*, that is, is ſevere to them. See *Pſalm* 101. 8. a parent muſt correct his ſon, and not ſpare for his much crying. God therefore often ſaith, *I will not ſpare, nor mine eyes ſhall not pity*: we muſt be juſt as our heavenly Father is, as well as merciſull as he is.

* Comparing him to a threſher; for in thoſe dayes the greater grain had a wheel turned over it to preſſe it out of the husk, that being the manner of their threſhing, it is as if he had ſaid in our phraſe, he threſheth the wicked.

Reaſons. 1. In reſpect of God we ought to ſhew a love to him and conformity to his judgment, and a deteſtation of that which he deteſts, and a care to pleaſe him in doing what he commands.

Facetè nihil candidius eſt. Sunt qui zelum ejus in boſtes veritatis miti gationem vellent: verum ego virtutem iſtam admirabilem, & non minus placiditate, ſi tempeſtiva fuerit, neceſſariam, vel nunc tandem crediderim. Epiſt. Oecolamp. & Zuing. lib. 4. Oecolamp. Luther.

2. In reſpect of the ſin, it is a thing wholſome and profitable for their ſouls, the welfare of which is to be preferred before eaſe. Puniſhment to a fault is like a medicine to a diſeaſe, or a plaiſter to a ſore.

3. This is requiſite for the good of others; as the Scripture expreſly noteth, that *others may hear and fear, and do no more ſo wickedly.*

4. It is requiſite for the publick ſafety; for what ſins are not duly puniſhed, will grow frequent, ordinary, general.

5. For the honour and credit of the Laws and Law-makers; if they did well in appointing ſuch a correction for a fault, why is not their order obſerved and put in practice? If ill, why did they make the Law?

He ſhews not due hatred againſt the ſin, nor due zeal to Gods glory.

6. The Governour is guilty of the ſinne if he forbear to puniſh when there is no juſt and due cauſe of ſparing. *David* and *Eli* were ſharply puniſhed for failing herein.

V. *Knowledge or Wiſdom.*

See Mr *Hilderſ.* on *Pſal.* 51. 6. Lect. 95. to Lect. 101. Concerning the ſeveral acceptions of the word wiſdome, ſee Dr *Prideaux* on *Luke* 7. 35. *Job* 28. 16. *Prov.* 6. 4, 7. & 8. 11. & 16. 9. *Eccleſ.* 9. 16, 18.

Wiſdom is, 1. Intellectual, which conſiſts in the knowledge of the languages, and the liberal Arts and Sciences.

2. Moral, which conſiſts in a graceſull, comely and diſcreet carriage of our ſelves, *Epheſ.* 5. 5. *Col.* 4. 5.

3. Civil, which conſiſts in an orderly Government of Corporations and Societies committed to our charge.

4. Spiritual, which conſiſts in the knowledge of the true God, and in the ſerving

of

of him in a true manner, *Prov.* 1.7. 1 *Chron.* 28.9. *Job* 28. *ult.*

The knowledge of God and Christ is the ground of all our good, 2 *Peter* 3.1. *Col.* 2.2. Conversion it self is wrought in a way of conviction and illumination, *John* 16. 8, 9, 10. therefore it is called Illumination, *Heb.* 10. 32. Vocation comes in by knowledge, *Ephes.* 1. 8, 9. Justification, *Esay* 53. 11. Glorification, *John* 17. 3.

There is a two-fold Knowledge:

First, Speculative or Notional, whereby we assent to the truth revealed; this is found in the Devils in as large and ample measure as in the Saints, they being knowing Spirits, know and assent to the truth of every proposition that a child of God knows. 1 Cor. 8. 2.

Secondly, Experimental, whereby we do not only know that it is so, but taste and see it to be so, *Heb.* 5. 14. *Phil.* 1. 9. *Quod in cibis est gustus in sacris est intellectus*; where this is there must needs be faith. John 4. 42. 2 Cor. 5. 21.

The knowledge of God that is saving, is

1. In a way of reconciliation, 2 *Cor.* 5. 18. when God and we are made friends.
2. When we know our interest in him, know him to be our God.
3. Know him so as to choose him for our supreme good and happiness.
4. When we know him so as to have sensible communion with him, 1 *John* 3. *ult.*

There is also a fiducial knowledge, *Esay* 53. 11. There is no sound knowledge of God and Christ, till we be effectually called; knowledge and calling are joyned 2 *Peter* 1. 3. Knowledge and justification, *Esay* 53. 11.

We should labour not only to know God as God in the creatures by the light of nature and reason, but to know him in the Gospel by the light of revelation; and Christ in the excellency of his Person, as God-man, and the sufficiency that is in him; the riches of his grace and satisfaction, and our communion with him, *Mat.* 16. 16, 17. to know God and Christ, as calling and converting us, *Ephes.* 1. 17, 18, 19. *Col.* 1. 27.

Such a knowledge of God and Christ will fill us with high thoughts of them, and high apprehensions will breed strong affections to them, and increase all graces, *Exod.* 33. 19. *Esay* 6. 5, 8. *Col.* 3. 16.

The Devil much oppoſeth this knowledge, 2 *Cor.* 4. 4. *Eph.* 6. 12. whensoever God intends good to any soul, he brings it to the means.

There are several degrees of Knowledge:

1. Some have a simple nescience, *Ephes.* 4. 18. like children, *Esay* 28. 9, 10.
2. Some know things grammatically and literally.
3. Others have a dogmatical knowledge, are orthodox in their judgements, *Rom.* 2. 20.
4. There is a gracious illumination, understanding of truths so as to apply them, *John* 6. 44, 45. experimental knowledge, 1 *Pet.* 2. 3. *Phil* 1. 9.

Sound and saving knowledge of the truths of God is a great blessing. Sound and saving knowledge is,

1. Such a knowledge as establisheth the heart, *Col.* 1. 23. & 2. 2.
2. It commands the soul unto obedience, *John* 8. 32.
3. It gives us prudence, *Psalm* 119. 33. 1 *Pet.* 3. 7.
4. It ends in a taste, 1 *Pet.* 2. 2, 3.

Reasons.

1. Because of the excellency of knowledge, *Prov.* 23. 13, 14. *Hosea* 6. 3.
2. Because of the latitude of Christian knowledge, *Luke* 2. 52.
3. Because of the difficulty of it; natural blindness is hardly cured, *Prov.* 30. 2, 3. *Job* 42. 5.
4. The profit that comes by it, all grace comes in by the understanding; if we knew God more, we should love him, fear him, trust in him more, *Psalm* 9. 10. *John* 4. 10. 2 Epist of *John* 11.

Wisdome is an excellent endowment, a principal, and one of the cardinal Vertues, Wisdom and understanding have been rare in all ages, *Job* 28. 12, 20. & 32. 9. The wise men of the world stormed at and slighted Christ.

tues, much to be desired and esteemed. *Wisdome is the chiefest*, saith *Salomon*, he speaketh of spiritual wisdome, but the proportion holdeth fitly; as spiritual wisdome is the principal among spiritual graces, so natural wisdome among natural. *The excellency of a thing*, saith *Salomon* in another place, *is wisdome, and who is as the wise man?* And also, *Wisdome maketh the face to shine: As light is better than darknesse, so is wisdome than folly. A poor wise childe is preferred before an old foolish King.* Wisdome is one of the principal Attributes of God for which he is most exalted by his Saints, *To the onely wise God be glory for ever and ever. To the onely wise God our Saviour be glory and majesty, dominion and power for ever.*

David was commended to *Saul* for being a wise man.

Wisdome is one principal part of the excellency of the holy Angels; as they excell in power, so in wisdome; so saith the woman to *David*, *My Lord is wise as an Angel of God*; intimating that wisdome is an angelical thing. *Salomon* being put to his choice, asked *wisdom* at Gods hands, and God himself approved and commended his choice, and rewarded it also with an addition of other things, as it were advantages and appendices to it, giving him, as a wise heart, so likewise store of riches and honour.

Reasons. 1. It perfecteth the best faculty of the best part of the best creature, of all that God hath made in this inferiour world: Wisdome is a gift peculiar to men; beasts have strength, swiftnesse, beauty: Wisdome also is a quality that pertaineth to the best part of man, his soul; it perfecteth reason, the understanding and the will too, making the one to judge and discerne rightly, and the other to choose rightly; the one to see the best things, the other to take the best and leave the worst, and to persist in using the best means for attaining the best things; for wisdome standeth in these two things, in ability to discern what is most beneficial and good, and what helps do most conduce to the getting of it, and to sway the soul to a ready choosing of those means, and right using them for the gaining of those benefits.

Ephes. 1. 8. By wisdome he means in speculatives, and prudence, that is, in practicals.

By wisdome the holy Ghost meaneth not so much the speculative wisdom, which is called learning; the universal knowledge of all things humane and divine; the understanding of great and wonderfull things, as one defines it; but that which is termed prudence, the ability of managing affairs discreetly, the vertue of getting things necessary for our welfare.

The Scripture telleth us of two sorts of wisdom, a good wisdom and a bad; the good properly so called, because it is worthy that name; the bad improperly, because of some resemblance it hath in some respects unto the good.

First, The good wisdom is first and chiefly spiritual, by which the mind is enabled to see and attain its chiefest, highest, most noble end, its fellowship with God, its eternal welfare and happinesse, called, *A being wise to salvation.*

Natural, which is an ability to see and obtain the natural good, even those benefits which God hath provided for men to enjoy in this world.

A wise man is,

1. Ready to hear God, *Prov.* 15.
2. Deals securely, builds upon the Rock, *Mat.* 7. 24, 25.
3. Can undergo crosse grain'd providences, *Eccles.* 7. 4.
4. Layes up plentifully for himself, *Prov.* 10. 5. *Matth.* 25. the wise Virgins had oil in their vessels as well as in their lamps.
5. Looks upon the other side of Gods dispensations, *Luke* 16 8.

Secondly, Evil wisdom, called by St *James*, *Earthly, sensual and devilish*; termed so from the objects of it, the things about which it worketh, even about earthly, sensual and devilish things.

Wisdome is an excellent gift for these reasons also; three things commend a thing, and make it appear most excellent;

1. Rarity.
2. Difficulty.
3. Usefulnesse and profit.

First, It is a rare thing, *Eccles.* 8 1.

Secondly, It is a most difficult thing to get, therefore the holy Ghost bids

us, *Digge for it, cry for it, ſearch for it as for hid treaſures.*

Thirdly, It is moſt uſefull and beneficial in regard of himſelf that hath it, and others too.

1. He that hath it gets by it comfort, good ſucceſſe and conſtant proſperity.

2. It is an honour to him before all men, *The wiſe ſhall inherit glory*; it will make the *face to ſhine like an ointment*, *Salomons* wiſdom commended him to all the world. Dr *Hall* cals him, the Oracle, the Miracle of wiſdom. *Where ſhall we find a wiſe man like this?* ſaid *Pharaoh* of *Joſeph*.

3. It makes him very beneficial to others; a poor wiſe man delivered a City that was beſieged by a mighty man. A skill to perform things well and fitly, that is meant by the word *wiſdom* in Scripture: *Bezaleel was filled with wiſdome: A wiſe maſter-builder*, ſaith *Paul*. It is ſuch a knowledge of things as inableth a man to order his actions and whole life aright.

It hath two parts, a right underſtanding, and an aptneſſe to uſe underſtanding.

Wiſdome, whether natural or ſpiritual, all good wiſdome is Gods gift; *The inſpiration of the moſt High giveth wiſdome, out of his mouth cometh underſtanding.*

The chief ground, *The beginning of wiſdome is the fear of the Lord. A good underſtanding and obedience have all they which doe his precepts.* This is the foundation of ſpiritual and true natural wisdome, without which a man may have wit and craft, but wiſdome he cannot have, except ſuch wicked wiſdome as St *Iames* deſcribes.

Theſe vertues of fearing God and obeying him, are both main parts of wiſdom, and the foundation of it.

Some common means for attaining both theſe kinds of wiſdom:

First, See our own want of wiſdom, together with the worth of it, that we may earneſtly deſire it; for ſpiritual wiſdom, *Paul* ſaith, *If any would be wiſe, he muſt become a fool that he may be wiſe*; his meaning is, he muſt take notice of his own folly, 1 *Kings* 3. 9.

A man knows nothing to ſpeak of, and of what he knows moſt he knows but the bark and outſide, the inſide and the moſt excellent things he knows not, nor can know, ſo that there are a world of ſecrets in a little graſſe, a worm, which all the deepeſt Philoſophers on earth cannot ſearch into.

Secondly, We muſt pray for it earneſtly, *Iames* 1. 5. Spiritual wiſdom was never obtained without it, and the other is not elſe ſanctified to a man.

Thirdly, Converſe with the wiſe, *Prov.* 13. 20.

Fourthly, Oppoſe thoſe things which are contrary to it.

1. Strong paſſions, eſpecially wrath and anger; this dwels in the boſom of fools and exalts folly.

2. Conceitedneſſe of ones ſelf, *There is more hope of a fool than one that is wiſe in his own conceit.*

3. Raſhneſſe, in doing things haſtily and on a ſudden, and of his own head, without deliberating with himſelf, and conſulting with others.

4. Voluptuouſneſſe, *He that follows the idle is deſtitute of heart.*

The ſpecial means of getting ſpiritual wiſdom:

To be conſtant and diligent in reading and pondering on the Scriptures; Gods oracles, *Prov.* 1. 4. *Pſ.* 119. 98, 99, 100. Theſe writings will make us wiſe to ſalvation, and teach us alſo how to be wiſe in the world, and to order all our affairs with judgment. To which adde prayer and practice.

Chriſt is our wiſdom, 1 Cor. 1. 30.

Manifeſt Signs and fruits of wiſdom:

The Scripture gives ſome general Rules of diſcretion.

First, To take the due time and fit ſeaſon of things, *As the Ant labours in Summer againſt Winter*, ſo *Salomon* ſaith, *The wiſe man will labour in harveſt.*

Which way do your debates run? Luk. 12. 17. Jam. 4. 13. Rom. 13. 14.

Secondly, To be wary and deliberate, walking by advice and counſel, and not

doe your fears runne? *Prov.* 22. 9. 3. What is the drift of your indeavours? *Phil.* 3. 12. 4. Where are your hopes and expectations, *Matth.* 6. 21.

follow

follow his own head, *A wise man is of a cool spirit. In the multitude of counsellors is peace.*

Wisdome is meek, quiet, gentle.

Thirdly, To use due secrecy, to know how to keep such things to ones self as should be reserved.

Wisdome is an ability to see and attain welfare and happinesse; an angry man cannot be happy, the meekest also.

Fourthly, To be somewhat hard of belief; *A fool believes every thing, but a wise man will enquire into matters.*

Fifthly, To know and prefer the most needfull things in the first place.

Sixthly, Will take reproof well; *Rebuke a wise man and he will love thee.*

because he cannot be quiet, therefore neither can he be wise: Christ the wisest of men was It is also humble, lowly, well acquainted with its own manifold defects. *A fool is wiser in his own eyes than seven men that can render a reason.*

Aristotle and the Schools say, *Sapientia est altissimas causas contemplari.*

Great natural wisdome separated from holinesse makes a man the more wicked and mischievous, as *Ahitophels* wisdom, 2 *Sam.*16.22,23. enabled him to do more mischief. The Apostle saith, *The wisdom of this world is foolishnesse with God*; And St *James* tels us, *That this wisdom is earthly, sensual and devilish.* We may see it evident in the Devil, who is of great understanding, but utterly unholy, and therefore the worst of all Gods creatures.

The foolish sinner is carried in all things, as if there were no God, no Heaven, *God is not in all his thoughts.* Prudence is *recta ratio agibilium*, it is practical and applies generals to particulars. The Schools make this difference between wisdom and prudence; the one is in contemplation, the other in ordering of that contemplation to practice. The godly man doth not only know things but doth them.

Reasons. 1. This wisdom looks onely to the things that are inferiour, and false goods, and so carry a man further from God the chiefest good.

2. Such wisdom inableth a man better to devise and contrive sinfull enterprizes, so that he can find out means fit and apt to bring to passe any evil design or intention which is within him.

3. It knows, how if need be, to hide and conceal sinne, and cover it with fair pretences and shifts, and to excuse and defend it.

4. It causeth him in whom it is to be more regarded by others, they listen to his counsel, and are ready to take and follow it.

The understanding of divine truths revealed in Scripture may be found in a greater measure in some hypocrites than some true Saints, because of their greater natural abilities, more ample instruction and better education. *We know*, saith *Paul, that all men have knowledge. He that knows his masters will, and doth it not*, saith our Saviour. *To him that knows how to do well, and doth it not*, saith *James*. Thus the Pharisees bragged of the knowledge of the Law, upbraiding the people with ignorance. Those that shall alledge prophesying in the name of Christ, had a large measure of knowledge. St *Paul* yeeldeth to the Jewes, that they had a forme of knowledge out of the Law. But the difference between the knowledg of a godly and wicked man stands chiefly in these things;

1. In the matter of this knowledge: the true Christian is ready to know all truths that God doth offer to his knowledge, submitting his reason and understanding wholly to God, and not detaining any part of the truth in unrighteousnesse, not willingly winking or refusing to know; but the hypocrite refuseth knowledge in some things, and will wink with his eyes: as the Pharisees would not understand that Christ was the *Messiah*; and of the mockers *Peter* saith, *Of this they are willingly ignorant.*

2. The hypocrite is most studious and inquisitive into the niceties of the Scripture, and of Religion, as I may term them, matters of doubtfull disputation, speculative points. But the true Christian is solid in his knowledge, *cares to know nothing but Christ and him crucified*; the substantial and essential points of Christian Religion, concerning Faith, Love and a good Conscience, which tend to practise.

Secondly, In the manner, the knowledge of the hypocrite is confused, of the true

true Christian is distinct. The knowledge of the one is only literal, the others is a spiritual knowledge. A wicked man may have apprehensions of the truths of the Gospel, as great and good: the other hath an application of them as good to him. 1 Cor. 2. 15. 1 Joh. 2. 27.

Thirdly, In the Effects of it.

1. The Christian applies his knowledge to himself, to discover his own ways, and to rectifie and teach himself, but the hypocrite onely to teach and instruct others, and to censure, or only to talk and discourse with applause. Job 5. ult.

2. The Christian man fals to practise his knowledge, he hears and does; the hypocrite only talketh, and though he know how to do well doth it not, building upon the sand. Prov. 2. 9, 10.

Lastly, The hypocrites knowledge puffs him up, 1 *Cor.* 8. 2. and makes him despise those which do know lesse than himself. These people which know not the Law are accursed; thou art altogether born in sin, and dost thou teach us? but the true knowledge of the sanctified man humbleth him. *Jobs* knowledge of God made him to *abhorre himself*, that is the lowest degree of humility, *Job* 42. 5, 6. Prov. 30. 2.

The ignorance of sin keeps men from a godly life:

1. Of the nature of it,

1. When they know not such and such things in particular to be sinnes, *Acts* 26. 9.

2. When they are ignorant of the filthinesse and baseneſſe of sinne, and how abominable it is to God, *Jer.* 44. 4.

3. Of the deceitfulnesse of sinne, *Prov.* 16. 15. *Heb.* 3. 13.

2. Of the fruits and consequents of sinne:

1. The shame that follows it, *Rom.* 6. 20.

2. Horrour and disquietnesse in the conscience, *Gen.* 4.

Motives to Gospel-knowledge:

Consider, first, the knowledge of it; no knowledge no grace, *John* 6. 44, 45. *Ephes.* 4. 24. *Col.* 3. 12.

1. Humility comes by it, *Esay* 31. 18.

2. Strength to bear afflictions, *Heb.* 10. 36. No knowledge, no duty; our service must be reasonable: God regards not blind obedience, 1 *Chron.* 8. 9. *John* 4. 22. without knowledge the heart is not good.

Secondly, The possibility of it; God hath appointed the Ministry for this very end, *Acts* 26. 18. Observe how the promises runne, *Psalm* 19. 7. *Jer.* 31. 34. *Esay* 35. 18.

Thirdly, The dignity of it; it is a noble study; the excellency of the knowledg of Christ: it is the highest wisdom to know God in Christ, 1 *Cor.* 1. 20.

1. In the matter of it; only the Bible teacheth this knowledge.

2. The way God alone must teach you; you must see God by his own light. The Jews were honoured above all other Nations for their knowledge of the true God. See Jer. 9. 23, 24.

3. It is very profitable:

1. It hath a healing vertue, heals the understanding, *John* 17. 17. *You are clean through my word.*

2. Makes every one spiritually wise that hath it.

3. Will keep the mans soul from every evil way, *Prov.* 2.

4. The Devil much opposeth it, he would have the Bible burnt or corrupted.

We should therefore,

First, Labour to get knowledge, *Prov.* 2. 3, 4. *Cry for knowledge and dig for it*; a lazy prayer without endeavour will do nothing: it will make us more usefull in our relations, 1 *Peter* 3. 7. and establish us against errour, 2 *Peter* 3. 17.

Secondly, To grow in knowledge:

1. Let it be more comprehensive, *Col.* 3. 16.

2. Distinct truths are best known in their dependance, frame.

3. More experimental, *Phil.* 3. 8, 10.

4. More practical, 1 *Joh.* 2. 3, 4. one knows savingly no more than he practiseth.

VI. *Mercy.*

See *Par.* on *Rom.* 12.7. Mercy is either moral or Chriſtian; there is a naturall mercifulneſſe found in Heathens, when out of naturall motives and inclinations

A godly man muſt be a merciſull man; the Hebrew word for merciſull ſignifies godly, 2 *Samuel* 22.25,26. *Pſalm* 112.9. Our Saviour imitating or alluding to theſe words of *David*, ſaith, *Matth.* 5. *Bleſſed are the merciſull.* St *Paul* bids the *Coloſſians*, *As the elect holy and beloved, to put on humbleneſſe of minde, and bowels of mercy.* You ſee what apparel we muſt wear, if we will approve our ſelves to be choſen and beloved of God, that is, what vertues we muſt get and practiſe as conſtantly as we put on our cloathes to keep our bodies warme and decent, one is bowels of mercy, tender mercies, *Micah* 6.8. *I will have mercy and not Sacrifice.* God prefers it before all Sacrifices, *Eſay* 32.8. See 2 *Cor.* 8.2,3,7.

they are ready to ſuccour the miſerable. Chriſtian, when out of a Chriſtian inclination men are ready to help ſuch. The one flows from faith and love to God, the other not; the one looks to ſpiritual miſeries, the other only to temporal; the one is ready to ſhew it ſelf to enemies, the other not; the one aimeth at God and intendeth to pleaſe him, the other at credit, or at beſt at pleaſing it ſelf.

Chriſt himſelf though he lived upon Alms, had a bag for the poor. *Job* and *Obadiah* were merciſull, *Job* 31.16. 1 *Kings* 18.13.

The alms which ſhe gave in three quarters of a year in diſtribution, is ſummed to the number of fourteen or fifteen thouſand pounds. *Foxes* Book of Martyrs, vol. 2. p. 332.

Queen *Anne* of *Bullen*, beſides the ordinary of a hundred crowns and other apparel which ſhe gave weekly, a year before ſhe was crowned, both to men and women, gave alſo wonderfull much prime alms to widows and other poor houſholders continually, till ſhe was apprehended, and ſhe ſent her ſubalmner to the Towns about where ſhe lay, that the Pariſhioners ſhould make a Bill of all the poor houſholders in the Pariſh, and ſome Towns received ſeven, eight or ten pound to buy Kine withall, according as the number of the poor in the Towns were. She alſo maintained many learned men in *Cambridge*. She carried ever about her a certain little purſe, out of the which ſhe was wont daily to ſcatter abroad ſome alms to the needy, thinking no day well ſpent, wherein ſome man had not fared the better by ſome benefit at her hands.

See 2 Cor. 8. 2,3.

King *Edward* the ſixth upon occaſion of Biſhop *Ridleys* preaching to him in his ſickneſſe, and commending workes of charity, gave very liberally to the poore before his death, as *Hayward* relates in his Life, *pag.* 169, 170, 171.

Mr *Fenner* of the Aſſect.

Mr *Fox* himſelf was ſo zealous in his love to the poor, that he was in a holy manner cruell to himſelf, to give the very cloathes off his back, rather than the naked ſhould not be cloathed.

Mr *Stock* in his Funeral Sermon of him.

My Lord *Harrington* gave the tenth of his allowance to the poor, and other good uſes, his allowance being a 1000lb *per annum*.

Maſter *Whately* did the like, as Maſter *Scudder* relates in his Life; he was very bountifull himſelf, and did much ſtirre up others to that duty in his preaching.

Mr *Hughes* in his Preface to *The embalming of dead Saints.*

The like did Mr *John Underwood* of *All-hallows* in *Breadſtreet*. Every year when he made up his Books, and had ſummed up his debts and gains, he would conſtantly reſerve the tenths, and write himſelf, *So much debtor to God.* The better tenth of his eſtate he gave to God alſo in his laſt Will.

John the Patriarch of *Conſtantinople*, was called the *Almner*, [illegible] *Agnarius*, becauſe he had a great revenew, but laid it out all on the poor, and at years end would ſay, *I have nothing [illegible] me but my Lord Jeſus Chriſt.*

Richard Chriſtophilus the converted and baptized *Turk*, told Mr *Whin*, that once a year all the great men of *Turkie*, Baſhaws and others, had their whole eſtates valued and caſt up by their Stewards, and they give the tenth part yearly to charitable uſes.

La Royne Marguerite a ſurmonté tous les Princes du monde en la vertu la plus agreable à Dieu, & la plus utile aux hommes; qui eſt la Charité, Car elle donnoit annuellement la diſme de tous ſes revenus & penſions aux pauures. Elle en entretenoit

entre

autre Cele ordinairement Couronne: & la vision de ce nombre estoit, qu'ils n'auroient les plus grandes richesses, & ne pourroient dire; & ce qu'ils font en mal, cela le fait en bien. *Histoire* De Louis Le JUSTE Par Scripion Du Perix, Pag. 77.

The Dutch have a good Proverb, *Thieves never inrich, Almes never impoverish.*

Mr *Baxter* in his Preface to the *Crucifying of the world*, gives a Catalogue of seasonable good works.

Artaxerxes Longimanus had his name (some say) from his bounty, the right hand being more stretcht out to give than the other to receive. *Plutarch* in *Crassus* saith, that he did *Decimam Herculi consecrare.*

Reasons. First, This is to be like God who is good in himself, and does good to others.

Secondly, God hath therefore given to us, that like good Stewards we may give to others.

Thirdly, Faith if it produce not charity is a *dead and counterfeit faith*; *it works by love*; this grace is a most necessary, proper and inseparable fruit of true Christian charity.

Fourthly, All Devotion and religious Worship of God is feigned and hypocritical, if destitute of mercy, *James* 1. 27. Religion must be tried by mercy, our worshipping of God by our mercifulnesse to our neighbour. Fasting is no otherwise acceptable to God than as it is joyned with mercy, *Esa.* 58. 6, 7, 8, 9, 10. Christ hath joyned Alms, Prayer and Fasting together, *Mat.* 6. 1. so must we, *Acts* 10. 30, 31.

Fifthly, Without it we cannot attain mercy from God; his mercy is limited to mercifull men, 2 *Samuel* 22. 25. *He shall never finde mercy with God that shews not mercy to men: Judgement without mercy shall be to him that shews no mercy,* *James* 2. 13. *Mat.* 5. 7. *Isa.* 58. 9. *Prov.* 21. 13.

We should be merciful,

1. In all our relations; *Christ was a merciful and faithful High Priest.*
2. To the poor and needy, *Heb.* 13. 2. to our enemies *Mat.* 5. 44. *Luke* 6. 35.
3. To the dumb creatures, *Exodus* 23. 5. *Prov.* 12. 10.
4. To our selves, to our own souls, and near to the people of God, *Gal.* 6. 10. to their names, states, lives, liberties, bodies, souls.

We should shew mercy,

1. In giving that which is good, *Ministring to the necessities of the Saints.*
2. In forbearing one another, *Eph.* 4. begin.
3. In forgiving one another, *Eph.* 4. lat. end. *Mat.* 18. 22.
4. In forgetting injuries, as God doth our offences.
5. In pitying and praying one for another, *Heb.* 13. 3. 2 *Cor.* 1. 11. See 1 *Cor.* 5. 14. *Heb.* 12. 15.

We should give,

1. Cheerfully, 2 *Cor.* 9. 6, 7.
2. Speedily, *Prov.* 3. 28.
3. Plentifully, 2 *Cor.* 9. 6, 7.
4. Secretly, *Matth.* 6. 3, 4.

Mercy is a vertue by which men order themselves rightly to the miserable for their help and comfort. The object of mercy is a person miserable, the end of mercy is the help and comfort of such a person; the proper act of mercy is to cause a man so order himself as tends to that end. Misery is the being obnoxious to some evil of pain, at least to some evil that makes him unhappy. A man is miserable either

Alms in the Greek is ἐλεημοσύνη from ἔλεος mercy or compassion, because it is a gift given to the poor out of commiseration or pity, whence the French *Aumosne.* Εἰ τινος ἐστι δοῦναι ἐλεημοσύνην. Bellarm. *lib.* 3. *de bonis oper. de Eleemos. cap.* 1. In the Hebrew and Syriack it is called, *Righteousness*, as if it were by right due to the poor, *Prov.* 14. 18. Almes and relief of poor people being a work of charity, is accounted in Law divine service, for what herein is done to the poor for Gods sake, is done to God himself. Sr *Edw. Cook* on *Lit. Fide Aquin. 2a. 2æ. Quæst.* 32. *Art.* 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. Religion teacheth a man to performe all offices of love to others out of pure respect to God, 2 *Epist. of John* 5, 6.

in deserving or in act, in deserving, when he hath done something that makes him obnoxious to misery, subject to it, that binds him to it, for it is a misery to lie open to punishment, to be in such a case that he may and must suffer it. In act a man is miserable when he doth now suffer evil of any kinde. Mercy takes order either to prevent this misery that it come not in some cases, so farre as is agreeable with justice and equity, or to mitigate and ease it when it lies on, or to remove it so soon as is fit.

There are two verses, one for ourward, and the other for spiritual alms.

The first is,

Visito, Pasco, Cibo, Redimo, Tego, Colligo, Condo.

The other is,

Consule, Castiga, Solare, Remitte, Fer, Ora.

Mr *Lapthorn* hath written a good Treatise of spiritual Alms, and Mr *Whately* of corporal, called, *The poor Mans Advocate*, set forth by me in his life time.

There are seven works of corporal Alms, and six of spiritual.

The Fathers and Schoolmen hold, that spiritual Alms *Cæteris paribus* are more excellent and acceptable than corporal, because

1. The Gift is more noble in its own nature.
2. The Object more illustrious, mans immortal soul.
3. The Charity more heavenly, which aimes at our Brothers endlesse Salvation.

Eleemosyna spiritualis præeminet triplici ratione.

Primò quidem ratione ad quod: cujus finis nobilior est, scilicet donum spirituale quod præeminet corporali. Secundò, Ratione ejus, cui subvenitur, quia Spiritus excellit in corpore. Tertiò, Quantum ad ipsius actus, quibus subvenitur proximo: quia spirituales actus sunt nobiliores corporalibus qui sunt quodammodo serviles. Aquin. 2a, 2æ. Quæst. 32. Art. 3.

Spiritual alms are these:

1. Wise and seasonable reproof, *Levit.* 19. 17.
2. Comforting and supporting afflicted consciences, *Luke* 22. 28.
3. Instructing the weak and ignorant.
4. Bearing the infirmities of others, *Eph.* 4. 2.
5. Praying for others, *Phil.* 1. 9. *Col.* 1. 3.

See a good Sermon, styled *Provision for the poor* on *Ps.* 41. 1. by *Hen. Arth.*

The poor is he who hath not enough of his own to maintain life, or to maintain it with any cheerfulnesse and plenty.

There are three sorts of poor,

1. The Devils poor,
2. The Worlds poor.
3. Christs poor.

And there are three Degrees of Necessity,

1. Extream, when there is nothing left, but they will starve if they be not supplied: in such a case the most wicked should be helped.
2. Grievous, when some thing is left, but they are in great want: in this necessity the worlds poor should be relieved.
3. Common and ordinary; Christs poor should then be relieved.

2a, 2æ Quæst. 32. Art. 8. *Qui proprietatem & dominium non habent, ut nostra quæ sunt in potestate eorum, sicut qui sunt in potestate parentum, servi qui sunt in potestate Domini eorum, non habent, nec possunt Eleemosynam facere, nisi in extrema pauperum necessitate, vel in manifesta ratione, vel expresso superiorum.* Bellarm. l. 3. de bonis operibus, c. 15.

Aquinas hath this Question, *Utrum ille qui est in potestate alterius constitutus possit eleemosynam facere?* Whether he which is under power may give alms? and resolves it negatively, because Inferiours must be regulated by their Superiours. But saith, If a wife hath any thing besides her Dowry, or gains any thing her self, or gets it any other lawfull way, she may give moderate alms of that without requiring her husbands consent; otherwise she ought not to give alms without her husbands consent, either expresse or presumed, unlesse in case of necessity.

Dr *Gouge* in his *Domestick Duties* resolves this Question much after the same manner.

Motives to Mercy:

First, Consider the exceeding plainnesse and frequency of the Commandments which cut off all excuse of ignorance; the exercise of this grace is so commanded that other Commandments must give place to it, *Mat.* 12. 7.

Secondly, We can do no service that the Spirit of God more delights in next to the snatching of souls out of hell than this, *Esay ch.* 1. & 58. *Mic.* 6. 7, 8. *Heb.* 13. This shews love to Christ to relieve his members. It discovers and adorns all our graces, *Col.* 3. 12. *Esay* 28. 4. & 62. begin.

Thirdly, God rewards no work more than this when done in a spiritual manner, and to a right end, *Psalm* 18. 25. *Matth.* 5. 7. *He that gives to the poor lends unto the Lord.*

I. In this world.

1. To their own persons whilst they live, *Eccl.* 11. *Psalm* 41. 1.

2. To their posterity, *Psalm* 112. 1. *Esay* 58. 12.

II. At the last day we shall meet with all in Heaven what ever we doe in this kinde, *I was naked, and ye cloathed me.* See *Luke* 14. 13, 14, 15. & 16. 8, 9.

Fourthly, They are commended often in Scripture who abounded in almes, as *Tabitha*, Act. 9. 36. and *Cornelius*, Act. 10.

Fifthly, God hath threatned judgement without mercy to the unmercifull, *James* 2. 13.

Sixthly, Thou desirest to find mercy both with God and man when thou art in any distresse; we should do as we would be done unto, *Mat.* 7. 12. We our selves may be as miserable and afflicted as any. God promiseth to forgive us as we forgive others.

We should labour to be rich in grace seeing other riches are so vain. See *Eccl.* 5. 10. to the end.

1. These are the true riches, *Luk.* 16. 9. other riches are deceiving.
2. These are our own riches, *Luk.* 16. 12.
3. Unsearchable riches, *Ephes.* 3. 18.
4. Spiritual riches, *Matth.* 6. 25.
5. Heavenly riches, *Matth.* 6. 29. 1 *Cor.* 15. 44.
6. Eternal, *Luke* 16. 9.

We should strive to be rich,

a. In knowledge, 1 *Cor.* 1. 5. 2. In faith, *Jam.* 2. 5. but especially in mercy, otherwise we cannot make it appear either to our selves or others, that we are rich in faith, *James* 2. 18.

Means to make one mercifull:

First, Meditate and ponder upon the motives, till they have brought you to sorrow and repentance for not having been mercifull. The plaister must be applied that it may cure the sore. The Word must be pondered upon, that the soul may receive the impression of it, and be made obedient to it. Take some time to call to minde Gods Commandments, promises and threats.

Secondly, You must adde prayer to meditation, and confesse to God your unmercifulnesse; beseech him to pardon the fault for Christs sake, and to make you mercifull like himself hereafter. To beg pardon of a fault and help against it from God is the way to mend it.

Thirdly, We must adde thereto resolutions and purposes of our own, saying, By Gods help I will be more mercifull, I will even stir up my self to shew mercy, Is it not my duty? Will it not be my profit? Shall I not have the benefit of it? Must I not obey Gods Commandments? Away objections, away fleshly reason, I must be mercifull, and by Gods help I will be mercifull, I can no further be a true Christian than I am mercifull.

Lastly, Must follow practice, a man must consider of some present occasion, that requireth the exercise of mercy; or if he finde none he must open his purse and lay aside some pence, or shillings, or pounds, as his estate will afford, and say, This I will sequester from my self, and lay aside for the performance of the next work of mercy I meet with occasion of performing: if one have not done so already, he must begin now, and put aside some such summe as his present abundance may well spare, and say, This shall be by me till the next opportunity of a mercifull deed, and then will I bestow some or all of it as need requireth.

This is the way to make you mercifull, meditate, pray, resolve, practice, these four things will work any grace and increase it.

The chiefest impediments to mercy remov'd.

1. Taken from our selves.

2. From thoſe we ſhould ſhew mercy to.

3. From others.

First, From our ſelves; one is, I have little enough for my ſelf and mine own, I have ſuch a charge, and but ſuch an eſtate, and what would you have me do? if I ſhould give ſtill I might ſoon give all away.

To which I anſwer, 1. Doſt thou think thou ſhalt have the more for thy ſelf and thine, becauſe of pinching from works of mercy? Hath not God ſaid in his word, He that ſaveth more than enough it is onely for poverty? Nay thy ſaving from works of mercy will cauſe God to croſſe thee in other things, with ſickneſſe, ill debters, loſſe of cattel, unfaithfull ſervants, riotous children, with ſome or other loſſe in thy body or ſtate, but if thou wouldſt give to the poor, thou ſhalt be bleſſed and have abundance.

2. This is a ſelf-loving heart, thou maiſt have for thy ſelf and thine; Haſt not thou ſome overplus too, if thou wouldſt think any thing enough for thy ſelf and thine?

Secondly, Some object they have not wherewithall to be mercifull in ſo great quantity.

Anſw. He that hath wherewithall to fare well and go well himſelf, and to diſpatch any other thing that he deſireth, hath wherewithall to ſhew mercy too if he want not will; when thou wanteſt any thing for thy ſelf, thou canſt find wherewithall to ſupply thee, but when God cals for it in works of mercy, thou haſt it not; this is to adde lying to unmercifulneſſe, and to go about to mock God as well as diſobey him.

2. From others.

I am as mercifull as ſuch and ſuch.

I anſwer, 1. Thou canſt not tell what another doth in ſecret. But

2. Suppoſe thou art ſo. God hath not given the liberality or mercy of men to thee for a patern and preſident of mercy, but his own, *Be mercifull as your heavenly Father is mercifull.*

3. What harm is it if thou ſhouldſt outſtrip others in mercy, and gain a greater bleſſing to thy ſelf than they do ſeek after.

Proinde verum Sacrificium eſt omne opus quod agitur, ut ſancta ſocietate inhæreamus Deo, relatum ſcilicet ad illum finem boni, quo veraciter beati eſſe poſſimus. Unde & ipſa miſericordia, qua homini ſubvenitur, ſi propter Deum non ſit, non eſt Sacrificium. Etſi enim ab homine ſit vel offertur, tamen Sacrificium non dicitur: ita ut hoc quoque vocabulo id Latini veteres appellaverint. Aug. *de civit. Dei lib.* 2, *cap.* 6. *Hic divitiarum maximus ac veriſſimus fructus eſt, non uti quis ad proprium ſuum voluptatem, ſed ad multorum ſalutem; non ad præſentem ſuum fructum, ſed ad inſitiam, quæ ſola non fallit. Tenendum eſt igitur omnino, ut ab officio miſericordiæ ſpes recipiendi abſit omnino. Hujus enim operis, & officii merces à Deo eſt expetenda ſolo: nam ſi ab homine expectes, non eſt humanitas illa illa, ſed beneficii fœneratio; nec poteſt videri bene meruiſſe, qui quod fecit, non alteri, ſed ſibi præſtitit: & nemo non ea redit, ut quod alteri quiſque præſtiterit, nihil ab eo commodi ſperans, verè ſibi præſtet; quia mercedem capiet à Deo.* Lactant. *de vero cultu, l.* 6. *Vide plura ibid.* To good men we muſt do good, becauſe they do deſerve it; to ſtrangers, becauſe they may deſerve it, and do ſtand in need of it; to all men, becauſe God deſerves it at our hands for them: to our friends, becauſe we owe it them: and to our enemies to heap coals of fire upon their heads: The coals of charity to thaw and ſoften their hardneſſe, if it may be, and at which we muſt aim: or elſe the coals of anger from God for their unplacableneſſe towards us. *Robinſons* Eſſayes, *c.* 5.

Is

is the perfection of a Christian mans goodnesse, he will do good to them that do evil to him.

VII. *Patience.*

Patientia est malorum, quæ aut inferuntur aut accidunt, cum æquanimitate perlatio. Lactan. *l.* 5. *de Justitia.*

It is a grace of the sanctifying Spirit of God, whereby the soul doth silently and freely submit to the will of God in bearing its own burden without inordinate sorrow or fretting discontent, 1 *Samuel* 3. 18.

First, A grace of the sanctifying Spirit, not a natural or moral patience, but wrought by Gods Spirit, *Galat.* 5. 22. the foundation of it is laid in regeneration.

Secondly, It is a silent submission to the will of God. *David* had a great trial by his sons treason and subjects rebellion, yet he submits to Gods appointment, 2 *Sam.* 15. 26. *Levit.* 10. 3.

Thirdly, It is a free submission, *Acts* 21. 13. *Paul* lookt on his sufferings as a Sacrifice, *Phil.* 1. 27. therefore it was to be voluntary.

Fourthly, Must submit to God in bearing his own burden; the object of it is *malum triste*, a man must take up his crosse, *Ezek.* 24. 16. *Lam.* 1, 10.

Fifthly, He must bear it without inordinate sorrow or anger.

See Dr *Gouges* Whole Armour, *p.* 80. & so forward. Dr *Taylors* Parable of the Sower, pag. 404. Dr *Manton* on Jam. 5. 7. It is a holy disposition, whereby the heart looking at Gods will in the disposing of all things, doth sustain any adversity for the Lords sake, *Job* 1. 21. A grace of the Spirit, whereby we are inabled to bear what ever may befall us in our course toward Heaven resolutely, cheerfully, quietly. One defines it a complacential submission to the will of God in bearing afflictions. The matter or object of it, bearing afflictions; the form, a complacential submission to the will of God, 1. Submission, *Rom.* 8 29. 2. To the will of God, not to an unavoidable necessity, *Lev.* 18. 31. 1 *Sam* 3. 18. *Psal* 39. 9. *Acts* 21. 14. 3. A submission with complacency, not forced, 2 *Kings* 20. 19. *Job* 1. ult. *James* 7. 2. *Colos.* 2. 11. *Virtus non cerni non potest, nisi habeat vitia contraria, aut non est perfecta, nisi exerceatur adversis. Hanc enim Deus bonorum ac malorum voluit esse distantiam, ut qualitatem boni ex malo sciamus itemque mali ex bono, nec alterius ratio intelligi, sublato altero potest. Deus ergo non excluſit malum; ut ratio virtutis constare posset. Quomodo enim patientia vim suam, nomenque retineret, si nihil esset quod pati cogeremur? Quomodo laudem mereretur devota Deo sua fides; nisi esset aliquis, qui à Deo vellet avertere.* Lactan. *lib.* 5. *de Justitia. Est enim patientia, non virtus tantum, sed pro virtutibus alia, generosa indoles, & consummata sapientiæ argumentum: cujus tanta est efficacia, ut maximorum malorum sensum, non tempores modo, sed & quodammodo superat.* D. Casau. *de Nupera Homeri Editione Differt.* 11. When a Courtier brought *Philip* the second King of *Spain* tidings of the great overthrow of his Navy coming against *England* in the year 88. without the least motion or change of countenance, he said onely, *Welcome be the will of God, I sent my Cosen the Duke of* Medina *to fight with men, not with the elements. Howels* History of the Kingdom of *Naples.*

Marks of Patience:

1. Such a one will find matter to blesse God in the greatest evils he lies under. *Nemini mirum debet videri, si pro nostris sæpe delictis castigamur à Deo. Imo vero, cum vexamur ac premimur, tum maximè gratias agimus indulgentissimo Patri, quod corruptelam nostram non patitur longius procedere; sed plagis ac verberibus emendat. Ex quo intelligimus esse nos Deo curæ; quibus quoniam peccamus, irascitur.* Lactant. *l.* 5. *de justitia.*

We suffer with Christ, 1. When the cause is Christs for which we suffer. 2. When the graces are Christs by which we suffer.

2. Such a one more desires the right use of the crosse he lies under, than to be freed from it.

3. Such a one will not give over serving God, loving and fearing him for any evil he lies under.

4. He will seek deliverance only in Gods way, *Heb.* 11, 35. If God will not help *Saul* he will seek to a Witch.

But when God was dishonoured, *Moses* (that was meek in his own cause) was very much moved. The *Hebrews* have a Proverb (as De Dieu notes) *In omni re patientia bona est, præterquam in iis quæ amicum spectant.*

Flectere si nequeo superos, Acheronta movebo:

5. A patient heart will wait Gods time as well as go his way, *Hab.* 2. *Psalm* 27. last. end.

6. Till deliverance do come, he can find matter of joy and comfort in God in the midst of all pressures, *Hab.* 2. 17. *Paul* and *Silas* sang in the stocks.

Motives or Arguments to perſwade the heart to patient bearing of Afflictions:

I. From God: Conſider,

1. His abſolute Sovereignty over us and all creatures, he may throw thy ſoul and body into hell, if he will, *Shall the potſherd ſtrive with the Potter?* It is a venturous and rugged gueſſe and conceit which ſome men have, That in a perfect reſignation of our wils to the Divine will, a man ſhould be content with his own damnation, and to be the ſubject of eternal wrath in hell, if it ſhould ſo pleaſe God. *Smiths Select Diſcourſes of true Religion.* Pſal. 39.

2. His infinite Wiſdome; he doth nothing raſhly, but knows how to order all things for the beſt; his will is a wiſe and holy will, the Rule it ſelf, *God is the word of the Lord,* ſaid *Hezekiah,* when ill tidings came. Mr *Dod* ſaid to one that bore affliction grievouſly, *Are you wiſer than God? Is his time or yours beſt?*

3. His will is good to thee, *All the wayes of God are mercy and truth,* he aims at the good of his even when he corrects them.

4. Conſider that this God which hath laid this upon thee affords thee all the good things thou enjoyeſt, thou haſt one croſſe, and perhaps ten thouſand mercies; all theſe come from the ſame hand, *Job* 2. 10.

5. This God bears with thee every day, elſe what will become of thee? What made *David* ſo impatient toward *Nabal,* and ſo meek when *Shimei* reviled him, but becauſe he lookt up unto God in the one caſe, and not in the other.

II. From our ſelves:

We have reaſon to ſtoop to Gods will even when he pleaſeth to correct us, becauſe

We have cauſe of patience.

1. We have provoked him by our ſins to ſtrike us, and have deſerved far more evil than we ſuffer. 1. If we look upon our ſelves as creatures.

2. We cannot eaſe or any way deliver our ſelves from miſery by murmuring. 2. As ſinners, *Lam.* 3. 29, 39. *Non tam miſeri quam mali.*

This is, 1. A worthy ſervice; a child that quietly bears the ſtripes which his Father ſometimes layes upon him, pleaſeth his Father as much as he that readily goes about the things he is bidden. Chriſt himſelf learnt obedience by ſufferings. The principal part of his merit ſtood in that he ſubmitted himſelf to be *made of no reputation, and became obedient even to the death of the Croſſe.* *Facile eſt etiam Stoico, nedum Chriſtiano, magnifice, dum nihil patitur de patientia philoſophari: ſed patienter ferre, ea tandem eſt viva Philoſophia.* Oecolamp. & Zuing *Epiſt. l.* 4. *Hanc ſe ſectari Philoſophi quoque profitentur, ſed tam illis patientia falſa eſt, quam & falſa ſapientia eſt.* Cyp. *de bono pat.* 3. As Chriſtians, *Col.* 1. 24.

Defendenda religio eſt non occidendo, ſed moriendo, non ſævitia ſed patientia; non ſcelere, ſed fide. Lactant. *l.* 5. *de Juſtitia.* Patience is honourable, comfortable, profitable, for reaſon and for grace; Impatience is a ſhort fury.

2. It is a moſt profitable duty, turning evil into good, and making evils eaſie to bear, and procuring a ſafe and ſpeedy iſſue out of evil. Act. 5. 41. Hab. 3. 18.

3. From the grace of patience it ſelf.

1. The neceſſity of it, thou canſt not live without it, *Heb.* 10. 36 in regard of many afflictions, the labours and difficulties of life, and the delay of our expected bleſſedneſſe, *Rom.* 8. 25. the diſappointment of our endeavours, 1 *Cor.* 5. 14. Temptations and continual aſſaults from Satan, 2 *Corinth.* 12. 7, 8. We cannot performe a duty, mortifie a luſt, bring forth fruit, without patience; the good ground brings forth fruit with patience.

Cum videat vulgus dilacerari homines variis tormentorum generibus, & inter fatigatos carnifices invictam teneri patientiam; exiſtimant, id quod res eſt, nec conſenſum tam multorum, nec perſeverantiam morientium vanam eſſe; nec ipſam patientiam ſine Deo cruciatus tantos poſſe ſuperare, Latrones & robuſti corporis viri ejuſmodi lacerationes perferre nequeant, Exclamant & gemitus edunt, vincuntur enim dolore; quia deeſt illis inſpirata patientia. Lactant. *de Juſtitia lib.* 5. *Vide plura ibid.*

2. The excellency of this grace, it makes thee moſt like to God, it is a great part of his Image, to Chriſt: *He was patient to death,* 1 Pet. 3. 3, 4. it will make

ong

one enjoy himself in the worst times, *Luke* 21.19. it will be helpfull to all graces and duties, make thee an amiable Christian, it will strengthen thy faith, subdue thy flesh in thee, bridle thy tongue. Impatience shews weakness, women, old and sick persons are most impatient.

Magna & praeclara virtus est patientia, quam pariter & vulgus vetus, publici & Philosophi, & oratores summis laudibus celebrant. Lactant. *lib. 5. de Justitia.*

4. From the things we suffer, the right consideration of the nature of Afflictions.

1. Afflictions, whether upon the Soul, State, Friends, Name, are no evidences at all of Gods displeasure for they are the lot of all Gods people, his dearest servants, *Prov.* 3.12. *Job* 7.17,18. *Heb.* 8,6,7,8.

2. God really intends his peoples good, and doth them a great deal of good by afflictions, *Heb.* 12. 6,7.

1. Hereby Christ makes all his people conformable to himself, *Rom.* 8. 28.

2. He purgeth out the reliques of corruption, takes down our pride, self-love, love of the world.

3. He exerciseth abundance of grace in his people, 1 *Peter* 1.7.

4. Makes them grow in grace, more heavenly-minded.

3. God will uphold thee in afflictions, 1 *Cor.* 10.13.

4. We shall have a most seasonable and merciful deliverance out of afflictions, *Psalm* 34.19. and God will do his people good according to their afflictions, leave in them an excellent frame of spirit. *Jacob* and *David* were rare men after afflictions, God makes the hearts of his people more holy and cheerful after, most of all do they find the benefit of their afflictions when they come to Heaven; for though that be given of free-grace, yet God rewards them proportionably to their good services and afflictions, 2 *Cor.* 4.17. *If we suffer with Christ we shall reign with him.*

Means to get patience:

First, The frequent Meditation of the former Motives, study those Arguments.

Secondly, Get faith, study to know thy interest in Christ, and eye the promises.

1. Know the nature of the Covenant, how fully and freely Christ offers grace to thee.

2. Give thy consent that Christ should be a Saviour to thee, that he should sanctifie thee as well as pardon thy sinne, Faith is an assent to the truth, and consent to the goodnesse of it, that Christ should be my Saviour, *Psalm* 132.7.

3. Either be silent, or return a soft answer when thou art provoked.

VIII. *Peace.*

Peace in the general notion and nature of it, is the correspondency or harmony of one thing to another, working in its proper place to the common end, the good of the whole.

It is a kind of sweet, divine and heavenly consent, harmony or beauty of things subordinate one to another. *Dr Gouden.*

If the world be a Ring, peace is the Diamond of it. The Hebrews use it often

Pax itaque corporis, est ordinata temperatura partium. Pax animae irrationalis, ordinata requies appetituum. Pax animae rationalis ordinata cognitionis actionisque consensio. Pax corporis & animae ordinata vita & salus animantis. Pax hominis mortalis, est Dei immortalis ordinata in fide sub aeterna lege obedientia. Pax hominum, ordinata concordia. Pax domus, ordinata imperandi atque obtemperandi concordia cohabitantium. Pax civitatis, ordinata imperandi atque obtemperandi concordia civium. Pax coelestis civitatis, ordinatissima & concordissima societas fruendi Deo, & sibi invicem in Deo. Pax omnium rerum, tranquillitas ordinis. August. *de civit. Dei, lib. 19. cap. 13.*

for

for all prosperity of soul and body; they use *Shalom* in their letters, and say ordinarily, *Peace be to this house*, that is, *All happiness attend you*. It was Henry the sevenths usual Preface in his Treaties, *That when Christ appeared the world Peace was sung, and when he went out of the world Peace was bequeathed*. Sir Francis Bacon. The Apostolical Benediction is *Grace and Peace*. More properly it signifies Concord, Unity and Reconciliation. See Mr *Warres* learned Sermon of this subject on *Rom.* 14.19.

Peace is,

1. The mother of all outward blessings, *Prov.* 15. 17.
2. The fruit of the Spirit, *Gal.* 5.22.

There is Theological peace with God, *Job* 22. 21. Ecclesiastical and Political peace.

Peace Civil is a great blessing;

1. The safety of our persons, lives and relations is concerned in it.
2. We have thereby freedom from rage and fury of evil men.
3. The administration of justice and judgement, of the Laws.
4. It gives us the comfort of all other enjoyments.

But the peace, tranquillity and prosperity of the Church is a farre greater mercy, and therefore much to be desired, valued and sought after, *Psalm* 122. 6.

Reasons.

1. Because God beares a peculiar respect to his Church, *Psalm* 135. 21. *Quicquid habet mundus habet beneficio Ecclesiæ*. Luther.
2. When the Church wants its peace, God is greatly troubled at the afflictions of his people, *Judges* 10. 16. *Esay* 49. 16.
3. Because the honour of God and his worship is greatly concern'd in the Churches peace, *Psalm* 74. 22. 23. & 68. 26.
4. It is promised as a great blessing, *Esay* 65. 22. & 33. 20. *Psalm* 128. 5, 6.

Firm and stable peace is and must be the fruit of righteousnesse, *Heb.* 7. 1, 2. *first King of righteousnesse, then of Peace*. *Hag.* 2. 18. *Jam.* 3. 18. Righteousnesse is the qualification of the person to whom God will grant peace, it takes away all the matter which provokes God to wrath. No peace is to be had without Christ, *Esay* 48. *ult.* all peace by him, *Eph.* 2. 14.

1. With God, *Rom.* 5. 1.
2. In our own consciences.
3. With all the creatures, *Ezech.* 34. 25. *Hosea* 2.

There are many Scriptures which urge us to strive after peace, *Psalm* 34. 14. & 120. 6, 7. *Prov.* 16. 20. *Matth.* 5. 9. 2 *Cor.* 13. 11. *Rom.* 14. 16, 17, 18, 19. 1 *Cor.* 1. 10, 11. & 3. 3, 4. & *Ephes.* 4. 3. 1 *Thess* 5. 13. *James* 3. 17, 18. 1 *Peter* 3. 11. We are commanded to follow peace, *Heb.* 12. 14.

1. We must make it the chiefest of our study to obtain it.
2. We must shew our selves enemies to all unjust divisions.
3. We must suffer for peace, stick at nothing for the Churches peace.
4. We must do all this with constancy and importunity.

We should also entertain the peace of Christ, *Job* 22. 22. 2 *Cor.* 6. 20.

Motives to provoke us hereunto:

First, if we receive not peace when it is offered we shall not have it, *Luke* 14. 24.

Secondly, We shall be under hotter war, *Micah* 10. 14. 2 *Thess.* 1. 7.

Because this is,

1. A sinne to refuse the offers of peace, the Gospel.
2. A greater sinne than all the sins against the Law, *Heb.* 1. 1, 2. & 12. 24, 25. against the highest manifestation of love and light, 2 *Cor.* 4. 6.

Thirdly, We refuse all peace; Christ is the only peace-maker.

Fourthly, He offers this peace upon sweet and easie terms, *Esay* 55. 1, 2.

If we have interest in the peace which Christ hath purchased,

1. Then we have joy, *Rom.* 5. 2. *Esay* 25. 6. and that in the midst of worldly sorrows, *Rom.* 5. 3.
2. We are at warre with sin, 2 *Cor.* 7. 11, 12. *Psalm* 86. 10.
3. Our hearts are weaned from the things of the world, 1 *Cor.* 7. 31.
4. Praise God for it, *Rom.* 12. 1. Love him the more, *Rom.* 5 1, 5. and desire communion with him, *Amos* 3. 3.
5. Labour to be at peace with all men, and to help others to it, 2 *Cor.* 5. 11. *Acts* 26. 29.
6. Delight in the Saints, as Saints, *Psalm* 16. 3.

IX. *Perseverance.*

To persevere is to continue or remain, therefore *perseverare* and *permanere* are joyned together in the same sense *ad verborum copiam.* And as in the good part it is wont to be referred to constancy, so in the evil to pertinacy. *Cujusvis hominis, est errare, nullius nisi insipientis in errore perseverare.* Cic. *de Leg. lib.* 3 *Quod si satis expenderent adversarij, in veritatis castra redirent.* Gomari *Defensio Doctrinæ de Perseverantia Sanctorum.*

neralius tamen, perdurare seu permanere significat.

Perseverare, *licet, à voce* perseverus (*qua rigidum atque obstinatum notet*) *derivetur* Gomarus.

All agree that perseverance is necessary to the end that one may be saved, *Matth.* 10. 22. The negative may be gathered from the affirmative, That no man therefore shall be saved which shall not continue to the end, *Heb.* 3. 14. But all doe not agree what is the ground of perseverance, and to whom it belongs.

Vide Thes. Theol. Salmur. *part.* 1. *de perseverantia fidei.*

Reasons and Grounds of the Perseverance of Gods people:

First, The eternal love of God, *Psalm* 103. 17. *John* 13. 1. He loves his people with an everlasting love, *Rom.* 8. 38, 39. See *John* 10. 28, 29, 30. & 11. 29.

The sure mercies of *David*, Isa. 55. 7.

Secondly, The Covenant that is between God and them, is a stable and everlasting Covenant, *Jer.* 31. 31 & 32. * 40. *Hosea* 2. 19. 2 *Samuel* 23. 5. The Covenant made at first with the Angels and *Adam* might be broken, but this cannot; Christ is the Surety of it. What was but a Commandment to *Adam*, is a gift to us; that which would have been to him *Merces obedientiæ*, is to us *Donum gratiæ.*

* *Quæ promissio non potest esse conditio nata ut quidam excipiunt, quia conditio esset negativa, quasi diceret* Dabo ut non recedatis, si non recedatis, ut perseveretis, si perseveretis. *Riv. Diss.* 11. *de persev. sanct.*

Thirdly, The union between Christ and the faithfull is indissoluble, *John* 14. 19. 1 *John* 5. 11.

Fourthly, The Intercession of Christ for them, *Heb.* 7. 25. *Luke* 22. 31. *John* 17. 11, 20. God the Father hears him alwayes, *John* 11. 42.

Object. Though Christ have purchased the Spirit, and bestowed it upon us, yet we may cast off the Spirit.

Answ. We have the witnesse of the Father, *Esay* 59. 21. and of Christ, *John* 14. 16. that the holy Ghost shall never depart from us.

Vide Croc. *in* Aug. *confes. Quæst.* 4. *c.* 67. See Mr *Calam.* Serm. on *Heb.* 11. 13. and B. *Halls* Letter about Falling away from Grace, in his Remaining works.

S^t *Augustine* hath observed out of the Exposition of the Lords Prayer made by *Cyprian*, that almost in every Petition we pray for perseverance. B. *Carleton* against *Mountag. c.* 7. See more there.

Fifthly, The perpetual inhabitation of the Spirit of God, *John* 14. 16. He is Christs Deputy.

Object. Christ prayed conditionally, keeps them if they will, if they be not wanting to themselves, and he prayes for the Apostles.

Answ. There is no condition, and he prayes for all those which his Father had given him, *John* 17. 20.

Ipse ergo eos facit perseverare in bono qui facit bonos. Aug. de correptione & gratia.

Sixthly, The Lord hath ingaged his omnipotency to uphold them against all difficulties, *John* 10. 28, 29 That is a fond exception, that none can take them away whilst they remain sheep, but they may cease to be sheep, for that cannot be done except they be snatched out of Christs hand, whose sheep they are. See 1 *Peter* 1. 5.

This is not a Doctrine of carnal security, as some calumniate it:

1. That is against the nature of grace, *Rom.* 6. 1. 2 *Cor.* 5. 4.

2. Perſeverance is a duty as well as a grace; faith is a gift, *Phil.* 1. 29. and a duty, 1 *John* 3.23. Repentance is a gift, 2 *Tim.*2.25. and a duty, *Acts* 17.30. our obedience ſecures the comfort, and the comfort quickens our obedience, *Phil.*4.17.

3. They know they are ſubject to great temptations, they may fall grievouſly, and ſo greatly diſpleaſe God.

4. They know that no pleaſure of ſinne can make amends for ſuch adventures, 1 *John* 5. 18.

X. *Self-denial.*

All Chriſts Diſciples muſt deny themſelves, *Matth.*16.24. & *Mark* 8.34. *Luke* 18. 26.

There is a three-fold ſelf:

First, Natural ſelf, a mans being and well-being, life, learning, parts, riches, poſſeſſions, relations, theſe muſt be denied upon ſuppoſition, if the glory of God, and the good of the Church call for it, *Acts* 21.13.

2 Cor.5.14.

Secondly, Sinfull ſelf; all ſinfull deſires, temptations, *James* 1.14. theſe muſt be abſolutely and utterly denied without any reſervation or limitation, *Tum* 2.12. and above all, a mans darling ſin, *Hoſea* 14.8. *Rom.*6.2,6. & 8.10,13.

Thirdly, Renewed ſelf, which conſiſts in habits infuſed by God, Faith, Hope, Love, or in the acting and improving of theſe; all theſe muſt be denied when they come in competition with the righteouſneſſe of Chriſt, either that I ſhould expect acceptation of my own righteouſneſſe, or look upon my ſelf as the ſpring of life.

Phil.3.7.

We muſt deny our own natural wiſdom in the things of God.

The extent of this Duty:

First, In regard of the Object and thing to be denied. We muſt eſpecially deny our ſelves where the wiſdom of the fleſh works.

I. In our underſtandings or wits; in three ſeveral things:

1. In the Myſteries of Salvation which are above our reaſon.

Prov. 3.5.

2. In the Means of Grace which are againſt them, *The fooliſhneſſe of preaching.*

3. In the Diſpenſations of Providence which are beyond them.

II. In our Wils:

1. In what we do by ſelf-reſignation, as *Abraham.*

2. In what we ſuffer, *James* 5.11.

3. In what we have and are; *Paul* a patern of contentment, *Phil.*4.12.

III. In our Affections:

1. In principling them.

2. In right ordering them.

IV. Our Excellencies of Parts and outward Priviledges.

V. Our own Comforts and carnal intereſt.

Secondly, In regard of the Subject.

All Callings, Sexes, Ages, Degrees.

1. Magiſtrates; *Joſeph* had no great poſſeſſions in *Ægypt*; *Joſhua* in dividing the Land of *Canaan* took his own lot laſt, *Joſhua* 19.49.

2. Miniſters of all men muſt deny their own ends, in their learning, parts.

3. Private men muſt be content to ſuffer loſſe for publick and pious reaſons, *Luke* 19.8. *Acts* 19.24.

4. Women muſt deny themſelves in the delicacies of life, that they may not wax wanton againſt Chriſt.

Chriſtianity is a ſchool and ſect of men that deny themſelves on religious reaſon.

God will try every Chriſtian ſome time or other in this duty, *Geneſis* 22.1. *Matth.* 19. 22.

Prayer and praiſe is a practice of ſelf-denial, prayer an humble appeal to mercy, praiſe a ſetting the crown on Chriſts head.

This is a difficult work, its hard to conquer the World and Satan, more to reſiſt and conquer a mans ſelf; ſelf-love is natural, *Proximus egomet mihi.*

2. This ſelf-loue is univerſal, all men agree in ſeeking themſelves.

3. Self is ſubtil and deceitfull, gets into Religion, *Geneſis* 34.23. *Acts* 9.9,13, 21,22. & 20.29. *Matth.*6. begin.

Reaſons. 1. *No man can be a Diſciple of Chriſt, but he that enters in at the ſtraight gate*, which is converſion; the great thing God hath to deal with in regeneration is ſelf.

2. Who-

2. Whosoever will be a Disciple of Christ must close with him in a work of faith; there is no benefit by Christ, unlesse we be united to him, 1 *John* 5.12. Faith is the great instrument of union, it receives all from another, therefore supposeth an emptinesse in ones self, *Esay* 55.1 one goes out of himself for righteousnesse, *Cant.* 4.15. *Phil.* 3.8,9. to deny self-righteousnesse is to deny the highest part of self, *Rom.* 10.3.

3. Therefore it is so hard to convert hypocrites and temporary believers, because they look on themselves as such who need no repentance, *Phil.* 3.9.

Secondly, Faith returns all to another, upon him is all our fruit found; he works all our works for us.

Thirdly, *He that will be Christs Disciple must follow him*, 1 John 2.6. All that he did in a way of moral obedience was for our example, 1 *Peter* 2.21. whatever he did he did in a way of self-denial, so must we, *Phil.* 2.7. he was obedient to his Parents, subjected himself to the creatures, denied his own glory, *John* 1.14. and ease.

Fourthly, All the Saints went to Heaven by self-denial, *Abraham*, *Isaac* and *Jacob* that lived in Tents: see *Numb.* 32.32. *Rom.* 9.3.

Fifthly, Christs Disciples are not their own men, *Rom.* 14.6,7. We are servants, such are not *sui juris*; children, such are under government; the Spouse of Christ, 1 *Tim.* 2.12.

Rules to know whether we deny our selves:

1. Such a one is carried purely with respect to God and community, though there be nothing for self.

2. He lays up private interests if the good of community come in the way.

3. He is content to be nothing in service, 1 *Kings* 3.17.

4. Is contented that others be exalted, though he be abased, 1 *Samuel* 23.17.

5. He is meek towards all men, *Rom.* 12.16.

6. He is willing to be at most to do that service which others refuse, *Phil.* 2.30.

Motives to Self-denial:

First, Your condition both as creatures and Saints calls for it.

1. As creatures, God hath absolute Soveraignty over you; he is the first cause, therefore should be the last end, *Rom.* 11.36.

2. As Saints; you are created for him, *Psalm* 102.18.

Secondly, Self-opposition to God makes us like the Devil, 1 *Tim.* 3.6. Pride is an overweening of a mans self, 2 *Thess.* 2.4.

Thirdly, Self supports Satans Kingdom, *Revel.* 12.9. cast down self and you cast out Satan.

Fourthly, The spirituality of Religion chiefly consists in self-denial; *Abraham* and *John* Baptist denied themselves, and Christ himself for you.

Fifthly, This is a general or universal grace, not a particular grace, as Faith, Love, Hope, Joy. There are three universal or general graces which have an influence upon all the rest, Sincerity, Zeal, Self-denial. It fits a man to do or bear any thing from God; God only honours such as deny themselves, *Luke* 12.34,35.

See Luke 24. 27,28,29. We should not only look to the setling of our particular assurance, but also cast up our reckoning what religion may cost us, *Matth.* 19.21. Psal. 45.10. Rom. 8.5,29. 2 Cor. 8.9. Christ denied himself for us in the joyes of heaven, and in the glory of his Father.

XI. *Sincerity.*

There is a two-fold Sincerity:

1. Moral, when one does not intend to deceive, *Psalm* 32.2.

2. Supernatural, when all we do in Religion proceeds from a principle of grace, 2 *Cor.* 1.12.

It is the grace of the will, whereby it refuseth evil and chooseth good for Gods sake, when one labours to walk well out of this intention and purpose to please God, 2 *Cor.* 4.1. When the thing moving us to be good is Gods command, and

See Mr Hildersh. on Psal. 32. Lect. 94. Mr Ball of the Cov. ch. 11.

In reference to the act of any grace, it implies truth opposite to hypocrisie, prayer which proceeds not out of feigned lips, truth in the inward parts, *Heb.* 10.22. Repentance, Faith, Love must be unfeigned. 2. In reference to the object, it takes it entirely, thoroughly, without reservation, loves God all in God, his holinesse as well as his mercy, hates all sin, and all in sin, *Psal.* 119.6. & 129,128. v. 3. In respect of the motive or end, singlenesse, oneness of heart, *Isa.* 44.20. *Jam.* 4.

the end whereat we aim is the glorifying and pleasing of God, then we serve him in truth.

Josiah pulled down the Images of *Baal* and broke his Alter, so did *Jehu* too, but alone for his own sake, to establish his Kingdom by pulling down the Religion which *Ahab* had set up, but *Josiah* was upright, because he did it to please God and for Gods sake. The grace is much commended, *Psalm* 51 6. & 45.18. *John* 1.47. *Esay* 38.3. 1 *Cor.*5.8. *Eph.*6.14.

David being an upright man is entituled, *A man after Gods own heart*, 1 Samuel 13.14. such a one as God would have him to be; all the promises are made to such, *Blessed are the upright in heart*, *Lord, do good to those which are upright in heart*, it becometh upright men to rejoyce, *No good thing will he withhold from them that walk uprightly*, Psalm 37.18.

The comfort of all the Scriptures, right to all the creatures, benefit of all the Ordinances belongeth to the upright. Dr *Harris*. The same holdeth that innocency gives us before men, sincerity will give us at the judgement of God.

It is a Defence,

1. At time of death; so to *Hezekiah*, *Remember, O Lord, how I have walkt before thee in truth with a perfect heart*: See *Job* 33.6. The Devil will tell thee all thy holy duties were done in hypocrisie; the Devil laboured to perswade *Job* all was false, *Psalm* 37.37.

2. In calumnies and reproaches of men; so *Paul* was slandered by false Apostles, but saith he, *We have the testimony of a good conscience that we did it in sincerity*.

Signs of it:

1. He is fearfull of himself, fulfilling his salvation with fear and trembling.
2. Such a one will presse Gods Commandments and Threatnings upon himself in secret, and laments before God, and confesseth, and resists the secret evils of his heart and life.
3. Extends his desire and endeavour of doing good and shunning evil, to all kinds and degrees of evil and good, to all times*, and places, *Psalm* 18.22. desiring in all things to live honestly.
4. Is still humbled for his imperfections and failings.
5. Gives the praise of goodnesse he hath attained to God alone.
6. It makes him easie to see and confesse a fault in himself.
7. Rejoyceth to see others excelling him in good, and pities those that are bad.
8. Loves him that plainly admonisheth him, and is thankfull for the admonition.
9. Is at peace with those that differ from him in judgment.
10. Suffers wrongs patiently.

* He is the same in all times; when goodnesse is persecuted he is good; when evil is in credit he is against it; in all companies and places he is the same, in secret and publick, because God is always present and the same, and so apprehended by the true hearted. Mr *Drake* was the best anti-hypocrite (Christ excepted) that ever lived; for she alwayes wore her worst side outmost. So her dust still writes her selfe!

There are three main signs of it:

1. Such a one is set against every known sin, especially his darling sin, *Ps.*18.23.
2. Hath universal respect to all the Commandments, *Psalm* 119.6.
3. He is much in examination of himself, and jealous of his own heart, *Psa.*26.2.

The right Causes of it:

The Spirit, the Word, Faith, Love.

The right ends, the pleasing and glorifying of God and obtaining his favour.

The right Subject, both the inward and outward man too; the will is chiefly the seat of it: *We are perswaded* (saith the Apostle) *that we have a good conscience* (which is never separated from this uprightnesse) *willing in all things to live honestly*.

It is a firm purpose of the will, not a slight, weak and sudden motion or motion, as was sometimes in *Saul* to have persecuted *David*, and in *Pharaoh* to let *Israel* go, but a well-grounded stable, setled purpose, which holds out constantly, and is rooted in the heart, such as *David* noteth in himself, saying, *I have sworn and will perform it, to keep thy righteous judgements*.

Motives to it:

The Lord hath pleasure in uprightnesse, 1 *Chron.*29.17. *Job* 1.8. *Esay* 26.7. *Psalm* 147.10.

2. God will be upright with thee, if thou wilt be upright with him, *Psal.*18.25. if you be upright in the way of obedience, so will he be upright in his rewards, *Ps.*21.7.

Means to get a truth of Sincerity:

1. See the want of it.
2. To see the great danger of wanting it.
3. To desire it, and to pray to God for it.

4. To

4. To muse and meditate much of the goodness of God in his great worthinesse in himself, and to accustom our selves to direct our thoughts and intentions actually so in the particular deeds we do.

XII. Sobriety.

It is a vertue in all men, a grace in Christians. *Aristotle* and *Plato*, *Socrates* and *Seneca* teach it, *Peter* and *Paul* also, but differently.

1. One teacheth it by the light of Nature, the other by that of the Spirit.
2. Not upon the same principles; the Philosopher teacheth it upon a principle of ingenuity, morality, the other on a principle of spirituality.
3. They teach on their own authority, the others in the name of God.
4. The end, that they may get a name among men, these that they may honour God; the one is a vertuous, the other a religious Sobriety.

Some take a pride to be called the *virtuous* in contempt of the *religious*.

Sobriety in general is the due temper and moderation of the whole man, *Phil.* 4. 5.

Sobriety of the body is four-fold:

First, In the use of meats and drinks, and bodily pleasures, *Matth.* 24. 34. *Luke* 17. 28. The Schoolmen and *Casuists* give it in four words,

1. *Frugalitè*, over-lightly, unseasonably, *Eccles.* 10. 16.
2. *Lautè*, deliciously, *Luke* 16.
3. *Nimis*.
4. *Studiosè*, 1 Cor. 5. 33. Rom. 13. ult.

Secondly, In apparel in the matter of it, that it be not too costly; and in the fashion, when it is not curious, vain and affected, *Zephany* 1. 8.

Thirdly, In the behaviour and gesture of the body.

Fourthly, In the tongue and speech, *Prov.* 13. 3. *James* 1. 26.

Sobriety of the mind is two-fold:

1. Of our affections, of love, joy, fear, sorrow, anger, *Ephes.* 4. 27. and desires to the things of this world, *Prov.* 30. 8, 9. and great things, *Esay* 14. 13, 14.
2. Of the understanding and judgement:
   1. In reference to persons:
      1. Others, 1 *Cor.* 4. 6.
      2. Our selves, *Rom.* 12. 3.
   2. Things.
      1. Secret, *Deut.* 29. 29. *Acts* 1. 7.
      2. Revealed, but mysterious.

The End of the seventh Book.

THE

THE EIGHTH BOOK OF Ordinances, OR Religious Duties.

CHAP. I.

Something general of the Ordinances.

HOw a Christian stands affected to the Ordinances of divine worship, the exercises of Religion in general.

First, He makes great account of them, and finds more good, benefit and comfort by them, then by any other thing, as *David* saith, *He loves the place where Gods honour dwelleth*, Psalm 36. 1,2. and when he could not enjoy his Ordinances, his life was no life, he envied the Swallows, *One thing have I desired, that I may dwell in the house of God all the dayes of my life, and inquire in his Temple*; he loves them as the Babe the brest.

Revel. 21. 3. Secondly, He finds God and the power of God in them, else he is not satisfied; he rests not in a bare outward performance of them, but looks for the efficacy of them to unite him to God, and to strengthen and confirm his soul, and to make him grow by them in godlinesse, *Psalm* 84. 2. *David* saith, *That he may enquire in his Temple*, and *Peter*, *That he may grow thereby*. His life is sweet and joyfull when he feels the Ordinances of God in power, that they work on his heart to humble, reform him, beat down his flesh, edifie him in grace, then he is like a healthy man with a good stomack at a good meal. He not only makes God the object, but end of his worship, not only serves him but seeks him.

Thirdly, This respect to Gods Ordinances is joyned with a care of Righteousnesse, Mercy and Charity to men also; and the more forward he is in Religion,

Religion, the more he abouds in all other parts of good converſation, *James* 1. *ult.* *Amos* 3. 3.

He is conſcienrious in the uſe of all the Ordinances, is frequent and conſtant in the uſe of them. Some ſay they have liberty, they can hear or not hear.

Some ſay, we ſhould never go to duty, but upon ſenſible excitations of the Spirit; but God hath promiſed *to give his Spirit to them that ask him*; which confutes that opinion; though the excitations of the Spirit are frequent.

The Spirit fits us for Ordinances, and makes them effectual to us.

1. The warrant of duty is Gods Commandment; the influence of grace is a help to duty.

2. Our ſinfull impotence cannot excuſe us more in omiſſion than commiſſion; the ſuſpenſion of grace in the hour of temptation is no excuſe for ſin.

3. Natural men are bound to pray, much more thoſe that are renewed; grace is not only a gift, but a talent.

4. The outward act is commanded as well as the inward, *Hoſeah* 14. 1.

5. We are to wait humbly in the uſe of means for the power of Gods grace, *Phil.* 2. 12, 13.

6. Acting in ſpiritual things fits for them, the way to pray is to pray.

7. A ſupply comes in to Gods children ere they are aware, *Cant.* 6. 11.

God hath appointed his worſhip, not only that he might be honoured, and that we might performe homage to him, but for our good, *Exodus* 20. 24. & 25. 22. 2 *Chron.* 7. 2.

Chriſt is preſent in his Ordinances;

1. In Majeſty, *Revel.* 4 2, 3.

2. In Beauty, *Rev.* 4. 6. *David* cals it, *The beauty of Gods houſe.*

3. In Communion, *Exodus* 20. 24.

4. In wayes of Bounty and Communication; Gods people are transformed into his Image; that place in *Exodus* proves this alſo.

When there is little of the powerfull preſence of God in Ordinances, it is a ſign of his withdrawing from them, and of ſome farther anger to that people, 1 *Samuel* 28. 5, 6. *Prov.* 1. 23, 28. *Hoſeah* 5. 6, 9. *Ezekiel* 9. 3, 6.

1. When people remain ſtill blind, 2 *Tim.* 3. 7. 1 *John* 5. 20.

2. When few are converted by them, 2 *Cor.* 5. 9.

Ordinances ſhall continue in the moſt flouriſhing times and moſt glorious eſtate of the Church.

See Mr *Bridges* Sermon entituled, A vindication of Ordinances on *Deut.* 18. 15. Dr *Hill* on Epheſ. 4. 15. p. 18, 19. Dr *Manton* on Jam. 1. 19. pag. 153, 154. Mr *Symonds* Chriſtian plea at the end of ſight and faith.

Some urge that place, *Cant.* 2. 16, 17. *Among the Lillies*] that is, pure Ordinances; *Till the day*] of glory dawn, 1 *Cor.* 2. 12, 13. *Now*] while we continue in this world: *Then*] in the other world. *Matth.* 20. 18, 19. *I am with you*] not your perſons but ſucceſſours; *with you*] preaching and baptizing. *Epheſ.* 4. 9, 10, 11. *Alwayes*] to the end of that age, ſay ſome; nay, *to the end of the world*: See a parallel place, *Matth.* 13. 39. Under the Goſpel-Ordinances are more fully *Vehicula Spiritus, canales gratiæ*: See the promiſes, *Eſay* 59. 21. *Mat.* 28. 20. *Acts* 1, 8. *Pſalm* 110. 3.

The Miniſtry is to continue till all the Saints be perfected, therefore till Chriſts ſecond coming, *Eſay* 59. two laſt verſes. 1 *Cor.* 11. 27. *You ſhew* (or do you ſhew) *the Lords death till he come*, viz. *to judgement*; therefore the Ordinance of the Lords Supper muſt continue till Chriſts coming to judgement: Till he come in the ſoul, ſo ſome *Familiſts*; but they were not meet to partake of the Sacrament till then.

The Word ſhall continue:

1. In reſpect of purity of Doctrine, *John* 17. 17.

2. In reſpect of the faithfull diſpenſers of it, *Jer.* 3. 15.

Some in theſe dayes cry down all Ordinances, as things carnal and unbecoming a ſpiritual and raiſed eſtate; they call them low adminiſtrations, and our walking by them to be a walking by Moon-light. They ſay, theſe had their time, and may be of ſome uſe to ſome low ſort of people, but it is but an abaſement for ſeraphical and ſpiritual men to uſe them.

1. The Ordinances are compared to food, to a Feaſt; men are not above food.

2. Chriſt

2. Christ commands us to attend on the Ordinances; he prayed, preached, meditated and sang Psalms himself.

3. The Saints in Heaven shall praise God.

4. It is a sign men have found little relish in Ordinances, when they cast them off. But their *Suppositum* is, that they are in a state of perfection in this life: But *perfectum est cui nihil deest*, the Saints want many things here. Christ manifests not himself fully to them here, 1 *Cor.* 13.9. There is much lacking in their graces, 1 *Thess.* 3.10. *Phil.* 3.12. where there is growing there is no perfection, 1 *Peter* 3.18.

2. *Perfectum est cui nihil contrarij sui adest.* Saints have some sins with their graces, *Eccles.* 7.20. 1 *John* 1.8.

Consider the Titles given to them; Ordinances, they are Gods Institutions; Duties, therefore should be used diligently, frequently; Means, therefore should not be slighted nor idolized.

The Familists talk of living in God and upon God immediatly; they call Ordinances by way of scorn forms, they are so if they be rested in, but otherwise they are means of serving, pleasing and obeying God.

The Papists deny the prohibition of the second Commandment, they set up Image and Angel-worship; these the precept of it, it enjoyns instituted worship. Christ and the Apostles made use of the Ordinances, and pressed them upon the Churches. See *Mat.* 5.19. *Acts* 2. and 3. *ch.*

They urge *Esay* 60.19 which speaks not of the Scripture but prosperity. See *Jer.* 15.9. *Amos* 8.9.

They also urge that place *Rev.* 21.22. *Brightman* understands it not of the Church militant, but of the *Jewish* Synagogues, They shall not worship God after their own manner and worship, when the *Jews* are converted.

1. God hath chosen these to be *Canales gratiæ*, the Conduit-pipes whereby he derives himself and his graces to his people, 1 *Cor.* 1.24.

2. He hath commanded us to wait upon them, attend to reading, *Search the Scriptures*, John 5.39. *Be baptized for remission of sins*; *Do this in remembrance of me*; *Pray continually*; *Despise not prophesying*, 1 Thess. 5.19. *Paul* there intimates an aptnesse in men under the notion of magnifying and advancing of the Spirit to despise prophesying; and sheweth also, that the means to quench and extinguish the illuminations of the Spirit, is to have low and unworthy thoughts of the word of God, and of prophesying according to the Analogy and proportion of that Word. We use the Ordinances not only for the enjoyment of God in them, but as a testimony of our obedience. God gave not the Spirit for this end to be the only rule for man to live by, but to help him to understand the Rule, and enable him to keep it.

The Saints which had highest communion with God were most punctual in point of worship, *Abraham* to whom God often appeared built altars to him.

3. God hath limited us so to them, that we have no warrant to expect the communication of grace but by the Ordinances.

4. He hath threatned a curse to those that reject them, *Heb.* 10.25,39.

Observe the punishment both of *Jews* and *Gentiles* which slighted the Ordinances, 1 *Cor.* 1.22,23. compared with *v.* 24.

If these therefore be children which set so light by the Ordinances, they will not live long without bread. God hath given up the leaders of this errour to horrid blasphemous opinions, they think they have no need of Christ: Some think that they are Christ: Others that they are God, and that they are glorified, and cry down Sanctification as an Idol.

Mr *Laurence* his Vindication of the Scriptures and Christian Ordinances. See his Plea for the use of Gospel-ordinances.

This may suffice for the Ordinances in general; of the Ministry and preaching of the Word I have spoken already, the other particular Ordinances I shall handle and defend afterwards.

Some forbear publick Ordinances, some private, some secret duties.

Others run into another extream, and make Idols of the Ordinances.

1. By resting in a bare formal attendance upon them, as the Harlot in the *Proverbs*, *I have had my peace-offerings to day.* We must remember they are but means, the end is communion with God and Christ, and therefore we should not rest in the work done.

Some much slight and neglect them, when they do perform them.

2. By leaning too much upon them, they are means to which we are limited, but we should not limit the Lord, when thou hast done all, loathe thy self and all that thou hast done, and rest on free-grace. We should be carefull of duty as if there were no grace to justifie us, and so rest upon grace as if no work were to be done by us.

Some prefer prayer before preaching, but all the ordinances should have their due respect.

That

That we may meet with God in Ordinances:

1. We muſt come on purpoſe that we may meet with him.
2. Get our hearts prepared, *Malachi* 3. 1.
3. Put our ſelves there where he will meet with us, *Cant.* 7.5.
4. Give our ſelves to the practice of Gods wayes, *Eſay* 64.5.
5. Be tender of grieving the Spirit, *Epheſ.* 4.30.
6. Place our chiefeſt happineſſe in communion with God.

The Ordinances are either,

1. Ordinary, as Hearing the Word, Singing of Pſalms, Prayer, Receiving the Sacraments.
2. Extraordinary, Faſting, Feaſting, Vows.

Chap. II.

Of Ordinary Religious Duties, and firſt of Hearing the Word.

I. *That we muſt hear the Word.*

HEaring of the Word preached is a duty that lies upon all Saints, *Eph.* 2.17. *Heb.* 12.25. 1 *Peter* 1.11. & 3.18,19.

It is a neceſſary and beneficial duty:

1. Neceſſary; It is ſeed to beget and meat to nouriſh, 1 *Peter* 2.2. It is needfull in reſpect of our ignorance, *Eph.* 4.18. Forgetfulneſſe, *Heb.* 2.2,3. *Eſay* 62.6. 2 *Peter* 1.12. This is the Word by which we are to examine our eſtates, and by which God will judge us at the laſt day, 2 *Cor.* 5.15,16. All the Perſons of the Trinity ſpeak to you in every truth diſcovered. The Father, *John* 6.45. the Son, *Heb.* 12.25. the Spirit, *Hear what the Spirit ſaith to the Churches.*

In my firſt Book I have ſpoken of reading and meditating in the Word.

2. Beneficial:

1. Souls are converted unto God, as death comes by hearing, ſo life, *Rom.* 10.17. *Revel.* 6.1.
2. It is a great means of ſalvation, *Rom.* 1.16. it is called ſalvation it ſelf, the one thing neceſſary, *James* 1.21.
3. The Spirit is conveyed by it both in the gifts and graces, 2 *Cor.* 3.8. *Rom.* 1.12.
4. Growth in grace comes by it.
5. Satans Kingdome is overthrown by it; he fals from Heaven like lightning.

Object. I can reade the Word at home, which is more truly the Word then what others preach. If he were a man of an infallible ſpirit it were ſomething, but they may erre as well as we; ſome therefore will hear none, but look for Apoſtles.

Anſw. If they were men of an infallible ſpirit thou muſt try their Doctrines by the Word. If God ſhould ſend you Prophets and Apoſtles you muſt take nothing upon truſt from them, *Gal.* 1.8. 1 *John* 4.1.

II. *How we muſt hear the Word.*

SOme things muſt be done, 1. Afore hearing. 2. In hearing. 3. After hearing.

I. Afore hearing.

1. Thou muſt pray for thy teacher that he may ſo ſpeak as he ought to ſpeak *Eph.*6.19. *Col* 4.3,4. and for thy ſelf, that thou maiſt hear profitably and be bleſſed in hearing, *Prov.*2.3,5. *Pſalm* 25.4. & 119.10,18,27.

II. In hearing.

First, One muſt ſet himſelf as in Gods preſence, when he is hearing of the Word, *Deuter.* 33. 2. ſo *Luke* 10. 16. 1 *Theſſ.* 2. 13. ſo did *Cornelius*, *Acts* 10. 33.

See Iſa.55.20. Prov.22.17. Nehem.8.3. We muſt hear the Word with faith, Heb.4.2. that brings every truth to the ſoul with divine authority, 1 Theſſ. 2.13. Heb. 12.25. and cauſeth the ſoul thence to receive it with aſſurance, 1 Theſſ. 1.5. and to ſubmit to it.

Secondly, Attend diligently to what he heareth, *Luke* 19.48. Gods people are oft called upon to attend, *Mark* 4. 9,23. & 7. 14. It is ſeven times repeated, *Rev.* 2. *He that hath an ear to hear let him hear*; ſo did *Lydia*, Act. 16.14. Attentiveneſſe implies,

1. Earneſtneſſe and greedineſſe of ſoul, *Bibulæ aures*, Jam.1.19. 1 Peter 2. 2. ſo the people that flockt after Chriſt.

2. The union of the thoughts, and all other faculties of the ſoul; it is called attending upon the Lord without diſtraction, 1 *Cor.*7.35.

Thirdly, Hearing the Word with underſtanding and judgment, *Mat.*15.10. *Pſalm* 45.10. 2 *Tim.* 2 7.

Fourthly, Hearing with affection and delight, *Deut.* 32.46,47. *Mark* 13.37. *Acts* 2.4.

Fifthly, Taking every thing as ſpoken to himſelf, *Matth.* 19.25,27. & 26.22. *John* 5. 27.

III. After hearing.

1. We muſt meditate of what we have heard, *Acts* 17.11.

2. Apply it to our ſelves. To apply the Word is to take it as that wherein I have an intereſt, *Pſalm* 119.111. every precept, promiſe and priviledge. The life of preaching and hearing both is application. If one could repeat the Bible from one end to another, it would not make him a knowing Chriſtian. When our Saviour told his Diſciples, *One of them ſhould betray him*, they all ask, *Is it I?* A good hearer, *Eſay* 55.2. is ſaid to eat, which notes an intimate application; the ſtomack diſtributes to every part what nouriſhment is ſuitable to it.

Luk.24.15,30.

3. Conferre of it with others, *Jer.* 33. 25. See *John* 16.17,19. *Mark* 4.10. & 7. 17. & 10.10,11. Conference is that whereby we communicate to others what we have learned, or learn of others what we are ignorant of, or ſtrengthen one another in that which already hath been taught us, *Prov.* 1. 5. & 13. 20. 2 *Peter* 1. 12.

4. Practiſe it in our converſation, *Pſalm* 103.18. *Matthew* 7.24. *Luke* 11.28. *Revel.* 1. 3. *If you know theſe things happy are you if you do them*, Habits are perfected by action. *Knowledge, a good underſtanding have all they that do thereafter.* Faith and love are perfected by works; this glorifies God, *Gal.* 5. *Matth.*16.16. 1 *Peter* 2. 9.

This is, 1. The end of Gods teaching, *Deut.* 4. 5.

2. Not the knowing but the obeying of Gods will, will make us happy, *Prov.* 10. 17.

3. All the comfort and ſweetneſſe depends on our keeping Gods Word, *Pſalm* 19.11.

4. He that will do ſhall know, *John* 7.17.

Rules about practiſing the Word:

1. Be ſure your practice be univerſal; *Herod did many things.*

2. Think not to practiſe by your own ſtrength, but by the ſtrength of Chriſt.

3. You muſt not rely on your obedience; a holy life is a good evidence of the truth of our faith.

Motives

Motives to diligent attention in hearing:

First, Is it Gods Word, *Thus saith the Lord*, and *The word of the Lord*.

Secondly, It is of speciall concernment, the matter of it requireth attention; nit is the Word of life, of righteousnesse, it will sanctifie us, and make us grow in grace.

Thirdly, It is the introduction;

1. To understanding, *Matth.* 15.10. *Acts* 28.27.

2. To Obedience and Reformation, therefore *hear* is often in Scripture put for *obey*.

3. To Memory, *James* 1.23,24.

Fourthly, It is necessary to bring in and build up Gods people, *James* 1.21. *Mark* 4.24.

Fifthly, There are particular Promises to it,

1. God will give them strength to overcome their greatest corruptions, *Psal.* 119.9.

2. God will work peace in their consciences, *Esay* 57.19.

Obedience hearing is made a sign of grace, *John* 10.27. See *John* 8.47

CHAP. III.

Of Singing Psalmes.

A Psalm is a strict composition of words in measure and number fit to be sung to some tune.

A Song or Psalm is a composition of words to which numbers fitted to a musicall melody, or with an instrument. *David* made many of these. The word Psalm is usually limited to signifie a holy Song.

Singing of Psalms hath been of ancient and commendable use in Gods publick worship. It was used in *Moses* his time, *Exodus* 15.1. and in the times of the Judges, *Judges* 5.1. and in the dayes of *Samuel*, 1 Samuel 18.6,7. in *Davids* and *Solomons* time, 1 *Chron.* 6.32. in the dayes of *Iehoshaphat*, 2 Chron. 20.21,22. and of *Hezekiah*, 2 Chron. 29.28,30. and after the Captivity in *Nehemiahs* time, *Nehem.* 12.42. Yea in the New Testament our Saviour himself and his Apostles used it, *Matth.* 26.30. and prescribed it to Gods people, *Col.* 3.16. See 1 *Cor.* 14.15. & 26. *Eph.* 5.19.

Yea it was the exercise of the holy Angels themselves, *Luke* 2.13,14. The people of God in the Psalms are provoked, quickned and stirred up to this duty, *Psalm* 95.1. and the Psalm specially destinated for the Sabbath.

Fuisse in usu apud Christianos ab ipso exordio nascentis Ecclesiæ, ut in conventibus Ecclesiasticis Psalmodia primum locum haberet, cognosci potest ex loco illo Apostoli, 1 Cor. 14.26. *Item ex Tertulliano in libro de velandis virginibus extremo, Bellarm. de bonis operibus, Lib.* 2.c.14. That singing of Psalms is a duty of the Gospel, see Mr *Cotton* of Singing of Psalms c.4. and Dr *Manton* on *Jam.* 5.13. and Mr *Sidenham* Treatise of this argument. *Vide* Danæum *de Poteſtate Eccleſiæ*, c.25,26,27. And *Bodius* on *Eph.* 5.18,19,20. p.725,726,727,728,729,730. Dr *Hammonds* Preface to his Annotations on the *Psalms*, of the duty, practice and constant use of Psalmody in the Church. Mr *Ford* proves Singing of *Davids* Psalms to be a duty of Christians under the New Testament, answers the objections against it, directs how to sing Psalms.

About this time (*Anno Regis Edw.* 6. 6^to^, 1552.) the *Psalmes* of *David* did first begin to be composed in *English Metter*, by one *Thomas Sackvild*, one of the Grooms of the Privy-chamber; who, translating no more than thirtey seven, left both example, and encouragement to *John Hopkins* and others, to dispatch the rest. Dr *Heylins Eccleſia Reſtaurata*, pag. 131. See more there.

It was used at Gods publick worship, 1 *Chron.* 23.30. and at their private prayer, *Acts* 16.25. Most usually they did sing *Davids* Psalms in the worship of God, and those that are accounted his, 2 *Chron.* 29.30. *Ezra* 3.10,11. *Neh.* 12.46. The Psalms of *David* were in such continual use with the people of *Israel*, that the boyes learnt their *Hosannah* from that, with which they cried to Christ in the Temple, which is a familiar acclamation with the *Hebrews*, as *To triumph* with the *Romans* or the *Jews* on the Feast of the Tabernacles carrying leaves and boughs according to Gods Commandment, did continually sing *Hosannah*.

The Pſalmes of *David* contain the very ſpirits, as it were, and are an abſtract of all the whole word of God, the choiſeſt works of God, the choiſeſt promiſes, threats, inſtructions, comforts. Some have the inſcription, and that worthily, of Jewels or golden Pſalms, becauſe they comprehend moſt precious matter.

All the while the burnt-offering was in offering they beſtowed themſelves in ſinging and gladneſſe, as we ſing a Pſalm in the celebration of our Sacrament, warrantably by this. Though ſome conceive it is better after. *Contra ordinem ſit præſule etiam tuæ diœceſis dicentes præcipiat, ante illas officium ſanctæ trinitatis ad eam momento celebramus in eo edemque conventu, ut ſi in ipſo actu celebrando Euchariſtiæ populus cantet non lædat legat.* Didoctat. *in Alc.* Damaſc. *cap.*

Reaſons: 1. God hath often ſhewed himſelf to take great delight in this part of his worſhip, 2 *Chron.* 5.13. & 20.22.

2. It is a ſingular help and means to ſtir up in us holy affections in Gods ſervice, *Eph.* 5.18,19. *Acts* 16.25.

Reformed Churches uſe to begin and end with a Pſalm and to ſing *Davids* Pſalms in order, that the people of God might be acquainted with them all; and profeſſors uſed to ſing Pſalms in their families, *Pſalm* 118. 15.

The Proteſtants in *Montauban* in *France*, when they (being beſieged) were compelled to fight in their own defence, they alwayes went out to fight ſinging of Pſalms, and grew ſo terrible to the beſiegers, that in the end, as ſoon as they heard their ſinging voice lifted up within the Town; before the Portcullis was drawn up, or the gates were opened, their hearts would fail them, and they uſed to cry out, *They come, they come*, and even fled away for fear. Mr *Martial* on *Pſalm* 8.2.

The Church of *Rome* have abandoned this point of Chriſtian devotion from all both publick and private uſe, becauſe they ſing not in a known tongue.

There is extraordinary ſweetneſſe of Heaven upon earth, when a company of godly Chriſtians ſinging a Pſalm together. Mr *Ford.* Mr *Hildersam Haven.*

Some think we ought to uſe as much or rather more devotion, attention and reverence in ſinging of Pſalmes, as in making of prayers or hearing, and that to ſing a Pſalme well, and as we ought, is one of the hardeſt exerciſes of Chriſtian Religion, becauſe it requireth moſt attention, and moſt affection.

We ſhould ſing in a right manner:

1. With underſtanding, *Pſalm* 47.7. 1 *Cor.* 14.15, which condemns Latine chanting in the Popiſh ſervice.

2. With feeling, *Col.* 3.16.

3. To the Lord, lifting up our hearts to him in this ſervice, *Pſalm* 101.2.

4. To edifie our ſelves by it, *Eph.* 5.19.

5. In a decent manner, obſerving the Tune, that the whole Congregation may be as one man in this ſervice.

It were good to learn by heart ſome choice Pſalms of moſt uſe and plainneſſe, that if we ſhould be caſt into dungeons and dark places, and could not enjoy a book or light, yet we might be able to edifie or ſolace our ſelves in ſuch extremities, as divers of Gods people have done.

The practice of Chriſt, *Matth.* 28.30. doth not onely juſtifie and warrant this manner of ſetting forth Gods praiſes by ſinging; but alſo commends it much to us. There is good warrant for performing this duty privately, alone, or in a family, and publickly in a Congregation. That direction *James* 5.13. warrants ſinging by one alone. *Paul* and *Sylas* ſinging of Pſalms, *Acts* 16.25. warrants ſinging by two or three together. The practice of Chriſt and his Diſciples ſinging after ſupper, *Mark* 14.26. warrants ſinging in a family. Dr *Owen on Heb.* 2.12. *Serm.* 115.

If all Scripture be written for our uſe and learning, why may not we ſpeak to God in the words of *Davids* Pſalms, as well as Scripture?

2. They being uſed by the Church till the Apoſtles times, where doe you finde that they did ever forbid or aboliſh that uſe? Maſter *Baxters* Quakers Catechiſme, *pag.* 13.

Some of our Sects have been bold to pretend, that the *Pſalter* or *Pſalmes* of *David*, are impertinent to the Devotions of Chriſtians, as concerning the particular condition of *David*, and compoſed with regard to it. Whereby they overthrow

throw the foundation of Christianity, standing upon this supposition, that the Old Testament is the figure and shadow of the New, and that Christ hath the Key of the writings, as well as of the house of *David*. For, seeing Christ and his mystical Body the Church are all one, the meaning and intent of the *Psalms* cannot concern Christ, but it must end in his Church. Mr *Thorndike's* Due way of composing the Differences 60. Fol.

As we may lawfully sing Scripture-psalms, so also Songs and Psalms of our own inditing (*say some*) agreeable to Scripture, *Sing unto the Lord a new Song*, framed on a fresh occasion, therefore 1 *Cor.* 14. 26. a Psalme is named among those things which they had for the use of the Church. For seeing a Psalme is but a musical prayer for the most part, therefore we may make Songs for our selves agreeable to the Word of God as well as prayers, and God knowing the efficacy of Poetry and Musick, to help memory and stirre up affection, doth allow his people to use it for their spiritual comfort as well as natural. The Apostle speaketh of *Psalmes, Hymnes and spiritual Songs*, Ephes. 5. 19. and *Col.* 3. 16. Who can shew any reason to limit his speech to Scripture-psalms? Why may not one praise God in a Song for our deliverance in 88, or the Gun-powder treason?

Singing of Hymns is by some counted no Ordinance, that is, any portion of the Congregation exercising their own gifts, should sing an Hymne and sing it in the Congregation, all the rest being silent and giving audience. Mr *Edw.*

Whether Instrumental Musick be lawfull in the Church of God?

Bellarmine pleads for it. *Lib. de bonis operibus c.* 16, 17.

Dr *Burges*, who wrote in Defence of the Ceremonies, and some others of our Divines, affirm it. Thirdly, Musick used in the Old Testament was no Figure, Type or Ceremony, but a real thing for elevation of the soul; Types had their principal use in signifying something to come, but the first time we hear of a Psalm we hear of Symbels too, therefore they were used so before, else they could not have played presently; therefore that precept, *Psalm* 150. *Praise God with Pipe and Harp*, they think is moral, and binds in respect of the thing it self, and warrants its respect of the manner. See Dr *Heylin on Psalme* 31, 21. Musick (say they) is a natural help to devotion, which doth not further it by any mystical signification, but by a proper and natural operation, and therefore is not a typical Ceremony. Nature it self and God have fitted it to accompany a holy Song. *Paul* bids us, *Edifie our selves in Psalmes*, and a Psalme is a Song upon an instrument.

See Dr *Willet* on Exod. 15. pag. 192. See 1 Chron. 15. 27, 28. & 17. 4, 5. *Baptisteria multa Ecclesia retinent, quadam tollunt; Organis pneumaticis quadam utuntur aliis non utuntur. Nulla, quod sciam, ut Antichristianas Ceremonias damnant.* Crocius in August. Confes. Quæst. 2. cap. 29.

Dr *Gauden* in his *Considerations touching the Liturgie of the Church of* England, saith, Organical Musick certainly is as lawfull as any Meeter, Psalmody, Hymnology, or singing to Tunes. Yet in his *Anti-Baal-Berith*, pag. 218. he shews how our Church-musick may be regulated. Mr *Croston* in his *Reformed Reformed* saith, the one is expressly commanded, and directed by the holy Ghost, and hath been constantly practised in the Christian Church, even by Christ and his Apostles, and from their times, which you dare not affirm of your Musick, which yet you presume to warrant in prayers as well as praises. See more there.

Comfort in Musick in Divine Service feeds the ears, edifies not the mind, 1 *Cor.* 14. 15. Mr *Perkins* his order of the Causes of Salvation and Damnation.

The Papists have together with many other Jewish Ceremonies, introduced this also into the Church, enjoyning the use of Instrumental Musick in Divine Service. A thing no where commanded in the New Testament, and not practised in the primitive times. Instruments of Musick were not heard of in the Latine Church till the dayes of *Vitalianus* the Pope. Mr *Lees* Temple of *Solomon*, chap. 9. See more there.

Non sunt in cantu vocis fundus Psalmorum Davidis *graves & ad pietatem excitantes Cantilenæ in Ecclesia Catholica membrorum studio perfimunt strepitus Pontificiorum Chori, quo Gallo illo Gregoriano cantu & musica ad modos Ethnicorum adornata, avium & quadrupedum voces incondite imitantur.* Goularti in Cypr. de orat. Dominic. Vide plura ibid.

Opero-

Operosum illud machinamentum, quod ex Ecclesiæ Organum appellant è grandibus & multis simplicium follibus ac fistulis, quod pedibus & manibus pulsari solet, Papæ Vitalianus invehtum est circa annum Christi 666. quod quidem Ecclesiæ Christianæ reduxerunt ad duros volunt. Babyloni, unde egressi sunt, pariter suppeditari, quam Christianæ simplicitati studere velit nonnullis videatur. Unde gravitèr quoque contra usum organorum horum in Templis, Erasm. *Disserit in Annotationibus ad* 1 Corin. 14. Wendelin. *Christ. Theol. Syst. Mai. l. 2. c. 60. Vide plura ibidem.*

Hinc fraudis ida Musicæ, quæ intelligentiam excludit, abesse debent duæ exercitationes pietatis, labor quarum alia habemus. Amef. *Medul. Theol. lib. 2. cap. 9. Hujusmodi Musica instrumenta magis animum vanum ac delectationem, quam pie ac spiritualiter Deum colentium excitant. In veteri autem Testamento usus fuit talium instrumentorum, quia populus erat magis durus & carnalis. Unde erat per hujusmodi instrumenta provocandus: sicut & per sacrificia bovum & hircorum. Sed etiam quia hujusmodi instrumenta corporalia aliquid figurabant.* Aquin. 22. 22. *Quæst.* 91. *Art.* 2. *ad quartum.* *Organica ad instrumentalia usus in Ecclesia permissus, & peculiari inter Christianos indifferens, de quo satius fuit publicè ab eo abstinere, quam eum introducere aut continuare, quia majus subest periculum quam adjumentum.* Rivet. *in Catech. Orthodox. Videat ipsa Ecclesia, ne Psalmi Prophetici, Tuba celestis Canus qui intelligantur, verborum non impediat, sed potius juvet. Prorsus cum modo probavi, odisse illa scelica clamosa & fragosa Musica in Templis, qua ita capitur, ut nihil penitus intelligas aut percipias, præter barbaricam Musicam.* Zanch. in Eph. 5. 19. *Minime damnata videbitur in Ecclesia Musica instrumentalis, & Organa illa Musica confragosa qua varium vocum genus efficiunt & Tympana sonis, tubis & fistulis personare faciunt. Quorum Dicitianum Pontificem primum auctorem fuisse Platina affirmat.* Zoppetus in Paræn. Eccles.

Not only Dr *Ames* opposeth it, but *Aquinas*, *Rivet*, *Bucanus*, *Zepperus*, *Altingius* and others, dislike of Organs and such like Musick in Churches, and they do generally rather hinder edification.

Didascalus in Alex. Damascen cap. 8. condemns both *Canorum Symphoniacum & Organicum* in Cathedral Churches, Dr *Taylor* in his *Ductor Dubitantium l.* 3. *c.* 4. saith, The use of Psalmody or singing of Psalmes, because it can stirre up the affections, and make Religion please more faculties, is very apt for the edification of Churches. The use of musical instruments is more apt to change Religion into air and fancie, and take off some of its simplicity, and are not so fitted for edification.

See Mr *Fenns* third Sermon against it.

Chap. IV.

Of Prayer.

Prayer is expressed several wayes in Scripture.

1. By calling upon God.
2. By asking, *Matth.* 7. 7.
3. By seeking, *Psal.* 24. 6.
4. By knocking, *Matth.* 7. 7.
5. By pouring out the heart.
6. By lifting up of the soul to God, *Psalm.* 25. 1.
7. By crying, the children of Israel cried unto the Lord.
8. By wrestling or striving with God, *Gen.* 32. 30. *Rom.* 15. 30.

It is affectus vel Elevatio mentis in Deum, sive motus affectus in Deum directus; conversio in Deum propitium & humanus affectus. Gravissima oris ratio per quam intima cordis nostri manifestantur Deo. It is the manifesting of our will to another from whom we hope to obtain what we desire, *Phil.* 4. 6.

Mr *Ball* in his Catechism, and in his first Chapter of the trial of the grounds of Separation.

It is calling upon God in the name of Christ with the heart, and sometimes with the voice according to his will for our selves and others.

Or, It is a calling upon God in the name of Christ with Petitions and Thanksgivings, joyned with confessions of sin, and deprecations of punishment.* 1 *Cor.* 2. 2. *Rom.* 10. 13. See *Psalm* 141. *per totum.*

* Mr *Whately* on the second Commandment.

Or

Or thus:

Prayer is a lifting up of the heart to God our Father in the name and mediation of Christ through the Spirit, whereby we desire the good things he hath promised in his Word, and according to his will.

True Christian prayer is a right opening of the heart to God. Dr *Gouge* Whole Armour.

First, It is a lifting up of the heart to God by way of desire, and this is represented by those natural gestures of lifting up the hands and eyes to Heaven. See *Lam.* 3.41. *Psalm* 25 1. *To thee O Lord doe I lift up my soule.* Which phrase implieth,

1. That the soul is sluggish and pressing downward for sensible helps.

2. It denotes confidence, a heavenly temper. It is not your eyes, voice or bodies lifted up, but your hearts and spirits; thy heart in prayer must be with God in Heaven, thy heart must believe, lay hold on the promise. To pray then is a difficult duty, how hard is it to call off the heart from other things, to get it united in prayer, to seek the Lord with our whole hearts? If there be distraction, lazinesse or deadnesse, we cannot say, *With my whole heart have I sought thee.*

It is an acting and moving of the soul of man toward God, that we may affect him with his own praises, or the mercifull consideration of our suites. *Oratio est voluntatis nostræ religiosa repræsentatio coram Deo, ut illa Deum quasi*

It is not a meer calling upon God for relief, *Hos.* 7. 14. but an act of spiritual adoration, a coming to God by holy ardour and desire, *Heb.* 4. 16. The happinesse of the creature is expresst by Gods coming to us, and the duty of the creature by coming to him. In prayer all the three Persons in the Trinity are glorified, God the Father as the object, the Sonne as Mediator in procuring leave for us, the holy Spirit in giving us hearts to come to God.

efficiatur. Amef. *Medul. Theol. lib. 2. cap. 9. Precatio aliàs dicitur oratio: ut quum nominamus orationem Dominicam. Sed illud vocabulum apud Latina lingua authores nusquam (quod sciam) precationem significat. Precationis autem vocabulo etiam* Cicero *hoc sensu utitur, nempe de precibus quæ diriguntur ad Deum. Hebraicè nominatur* Tephillah *Psal.* 4.2. *Isa.* 56.7. *à verbo* Pillel *indicavit. Itaque videtur propriè significare orationem qua quis orat indicans se sibi dicas jus.* Piscat. *Exeg. Aphorism. de precatione.* Because religious speech is the chief speech which we can use; therefore as preaching is called *Sermo*, so prayer is of the Latines κατ' ἐξοχὴν called *Oratio.* Bish. *Down.* of prayer, ch. 1. Prayer is called a religious expressing of the will. 1. Religious, because it proceeds from religious vertues, faith, hope and love to God. 2. Because it is to be offered to God onely. 2. Of the will, the regenerate part of it. One saith, Prayer is an expression of the desires of the regenerate part, *Revel.* 5. 9. *Vide* Dieter. *Analys. Evang. Dom. part.* 2. pag 196, 197, 198, 199, 200. 1. *Quod sit orandum.* 2. *Quis sit orandus sive invocandus*, p. 201. *ad* 210. 3. *Quomodo sit orandum*, p. 210, 211, 212, 213, 214, 215, 216. 4. *Quid sit orandum*, p. 216, 217, *ad* 222. 5. *Pro quibus orandum*, p. 222, *ad* 229. 6. *Ubi, sive quo in loco orandum*, p. 229, *ad* 234. 7. *Quando orandum*, p. 234, *ad* 240. 8. *Quibus gestibus orandum*, p. 240. *ad* 247. 9. *Qua lingua orandum*, p. 247. *ad* 250. Et Bodium *in* Ephes. 6.18.

Prayer is that duty in which all graces are concentred. Prayer is Charity, it is, faith, it is a conformity to Gods will, a desiring according to the desires of Heaven, an imitation of Christs intercession. Doctor *Jeremy Taylor* on *Romans* 8. *vers.* 9, 10.

Secondly, The object of prayer is only God, *Rom.* 10. 14. faith and calling upon God are linked together; as none but God is the object of faith, so neither of prayer; as it is the property of God to hear our prayers, *Psalm* 65. 1, 2. so invocation is a worship proper to him alone; therefore the Papists prayers to Saints, Angels and

By this argument the Fathers prove that Christ is God, and that the holy Ghost

is God, because he is prayed to. See Dr *Gouges* Whole Armour. part 1. *Salmeron* saith, It is more pious to pray to God and the Saints together than to God onely. *Aquinas 2a, 2æ Quæst.* 83. *Art.* 4. thus distinguisheth, *Oratio porrigitur alicui dupliciter; Uno modo quasi per ipsum implenda, Alio modo sicut per ipsum impetranda.* In the first way we must pray to God onely; in the second (saith he) we may pray to the Saints and Angels. *A sancta Trinitate petimus ut nostri misereatur; ab aliis autem sanctis quibuscunque, petimus ut orent pro nobis.* Aquin. *ubi supra.* See *Down.* on *John* 17.1. and B. *Daven.* Determinat. of 44. Question. chap. 10. that God alone is to be called upon; and chap. 11. that we ought not to invocate any creature. *Vide* Morna. *de sacra Eucharistia, lib.* 3. *cap.* 12, 13, 14. The Church knew not what praying to Saints meant four hundred years after the death of our Saviour Christ: there cannot be found one word in all the ancient Writers but what makes for the condemning of those that prayed to Saints, therein imitating the example of the *Paynims* towards their gods. *Phil. Mornay* of the Church, chap. 5. Sacrifices are to be offered to God alone, Exod. 22. 20. Invocation whether by prayer or by thanksgiving is a Sacrifice more excellent than all other, *Psal.* 50. 8, 13, 14, 15. *Heb.* 13. 15. The Heretricks called the *Angelici* said, the good Angels were to be called upon, as the authours of many good things to us. *Sanè verum fuit ipse Angelorum bonorum cultus. & ferè unà cum Christiana Ecclesia, atque cum Evangelij propagatione cœpisse videtur hic error, quum de eo Paulus Apostolus faciat differè mentionem in Epistola ad* Colos. 2. 18. Danæus *de orat. Dom.* c. 5. That which is spoken of God by the Spirit of God is attributed to the Virgin *Mary* in the Ladies Psalter, the most ungodly and blasphemous work that ever saw the Sun.

the

the Virgin *Mary*, are ſinfull, ſince prayer is a divine religious worſhip, and ſo may be given to none but God himſelf.

All worſhip is prerogative, and a flower
Of his rich Crown, from whom lies no appeal
At the laſt hour.
Therefore we dare not from his Garland ſteal,
To make a Poſie for inferiour power. *Herberts* Poems, the Church.

To pray to one ſuppoſeth in him two things:

1. Omniſcience, knowledge of all hearts, of all our wants, deſires and groanings.

2. Omnipotence, power in his own hand to help, and theſe are peculiar to God alone, *Pſalm* 65. 2. 1 *Kings* 8. 39. M^r *Lyf.* Principl. of Faith and a good Conſc. chap. 42. Therefore our Saviour when he informs us how we ſhould pray, he bids us ſay, *Our Father*, Luke 11. 2. Rom. 8. *We cry Abba Father*; it is a familiar intercourſe between God and the ſoul, *Epheſ.* 3. 14. Our great buſineſſe in prayer is to come to God as a Father, *Rom.* 8. 15. See *Danæus de orat. Domin. c.* 19. *Cujus nomine ſeu interceſſione, ſit precandum, ut exaudiamur*; and M^r *Thorndikes* third Book of the Laws of the Church, ch. 30.

Thirdly, All our prayers muſt be made in the name of Chriſt, *John* 14. 13. & 16. 23, 24.

We muſt come to God the Father in the confidence of Chriſts merits and mediation, *Heb.* 10. 9 *Epheſ.* 3. 12. *Heb.* 8. 2. *Revel.* 8. 3. We muſt make him the means, it is Chriſts great buſineſſe to bring us back again to the Father, 1 *Cor.* 12. 13. 1 *Peter* 3. 18.

Themiſtocles when the King was diſpleaſed brought his Sonne in his arms: there is no immediate fellowſhip with God. As God and man are at variance, Chriſt is *Medium reconciliationis*: as reconciled, he is *Medium communionis*, Epheſ. 3 12. The Father is the ultimate object of our faith and hope, Chriſt the intermediate by whom we come to God, *John* 15. 16. The Prieſt only in the Law burnt incenſe to God, *Exod.* 30. *Revel.* 5. 3. See *Chap.* 8. 3. by the incenſe our prayers are ſhadowed out and figured, *Pſalm* 141. 2. the Sacrifice was to be brought to the Prieſt, and to be offered by his hands, *Levit.* 17. 3, 4. We muſt pray to the Father through the Sonne, by the holy Ghoſt, *Deus oratur à nobis, Deus orat in nobis, Deus orat pro nobis.*

We muſt pray to the whole Trinity, we may direct our prayers to any of the three perſons diſtinctly, but not excluſively, ſeeing all the Perſons ſubſiſt in the ſame eſſence.

He that is Mediator muſt be worſhipped, becauſe he is God, Chriſt God-man is the object of divine adoration; but whether he be to be worſhipped, becauſe he is Mediator, or under this formal conſideration of Mediator. See M^r *Gillesp. Aarons Rod bloſſ.* l. 2. c. 6. p. 230. againſt it, and M^r *Durh.* on *Rev.* 1. 1, 2, 3, 4.

Some ſay, the prayers of Gods people are not only to be directed unto God, but Chriſt as Mediator, *Luke* 11. 5. *Mat.* 15. *Jeſus thou ſon of David*, not Son of God, afterwards ſhe cries out, *Lord help me*; all the Petitions in the *Canticles* they ſay are directed to Chriſt as the Churches husband. They give theſe reaſons for their opinion, 1. We ought to believe in Chriſt as Mediator, *John* 14. 1. See *Rom.* 3. 25. therefore we ought to pray unto him as Mediator.

Vide Amef. *Aſſert. Theol. de Adoratione Chriſti.* *Vide* Voetii *Theſes, &* Hornbeck. *Apparatum ad controverſias* Socinianas, p. 36, 37, 38, 39, 40, &c.

The worſhip of all the reaſonable creatures is appointed to him, *Heb.* 1. 6, 8. The Saints have directed their prayers to him.

1. Before his Incarnation, *Abraham*, Geneſ. 18. *Jacob*, Geneſ. 32. 24. & 48. 16.

2. In the dayes of his fleſh; the woman of *Canaan*, Mat. 12. 22. the thief on the Croſſe.

3. Since his Aſcenſion into Heaven, *Acts* 7. 51. becauſe it was for Chriſts cauſe he ſuffered.

There is a double Object of worſhip:

1. *Materiale*, whole Chriſt, God-man in one Perſon, *Heb.* 1. 6.

2. *Formale*,

2. *Formale*, the God-head of Christ, when we pray to him we pray to his Person, but the ultimate and proper object of our prayers is the Divine Nature.

1. In all our duties we are to take in the whole object of faith, *John* 14. 1.

2. This is the right way of honouring the Father according to the plot of the Gospel, *John* 14.13. & 5.23.

3. This is the only way to come to the Father to obtain any mercy of him, *John* 14.6. & 6. 37.

4. This answers the grand design of the Gospel, that each Person of the Trinity may be glorified with a distinct glory. The beginning of all is from the Father, the dispensation from the Sonne, the consummation from the Spirit.

In him only we are accepted, 1 *Pet.* 2.5. We need no other Mediators nor Intercessours. They who pray to God without a Mediator, as Pagans, or in the name of any other Mediator but Christ, as Papists, pray not aright.

Christus vel ut Deus, vel ut Mediator consideratur. Sicut Deus, dirigimus preces nostras ad eum. Adoramus enim Deum Patrem, Filium & Spiritum Sanctum, sic ut Mediatore preces nostras faciamus per & propter Christum. Strat. in Act. 12. 20. Lipsius when he was a dying, thus prayes, *O Mater Dei, adsis famulo tuo cum istâ assertione decertanti, & non me deseras in hac hora, à quâ pendet anima mea salus aterna. Drexel. de Æternitate cap. 4. sect. 3. 1 Tim. 2. 5.* To call upon God in the name of Christ imports two things, 1. To desire that for Christs sake we may be heard. 2. To believe that for Christs sake we shall be heard. Bish. *Downe* of prayer, chap. 28. It imports, 1. That we look up to Christ as obtaining this priviledge that we may ask things we ask have been purchased by him. 3. To ask in his strength. 4. That he intercedes now in Heaven for us.

We bear a natural reverence to God, we must honour Christ also, *John* 5.23. put up our requests into Christs hand, that he may commend them to his Father, and look for all supplies of grace to be dispensed in and through him, *Ephes.* 2.18. & 3. 12. *Rom.* 5. 2. In which three places the word rendred *Access* is one and the same, προσαγωγὴ, it properly signifies a introduction, or leading by the hand.

The *Israelites* under the Law were tied to pray either in the Tabernacle and Temple, *Deut.* 12. 5,14. *Psalm* 99. 6. or else towards the same, 2 *Chron.* 7. 18. 1 *Kings* 8. 44,48. *Psalm* 138. 2. *Daniel* 6. 10. yet now, all such distinction and difference of place being but ceremonial, is abolished. For that one place of prayer and Sacrifice was a Type of Christ Jesus the alone Altar, and the praying in or towards the same did figure out thus much, that onely in the mediation of Jesus Christ we are to call upon the Lord. Bish. *Downe* of prayer, *Chap.* 28.

There is a two-fold form of prayer:

1. Accidental, a form of words, this may be various.

2. Essential, in the name of Christ, *John* 16. 23. *Col.* 3. 17.

Fourthly, By the Spirit of God, *Rom.* 8.15,26. he helps us to call *Abba Father*, *Ephes.* 6.18. *Jude* v. 20. See *Zech.* 12.10. 1 *Cor.* 14.15.

The Spirit is said to pray in us, *Rom.* 8.26. and we are said to pray in him, *Jude* v. 20.

1. In regard of our natural estate we have no ability to pray, 2 *Cor.* 3.5.

2. In our regenerate estate; we are no longer able to do any good thing than the Spirit helpeth and assisteth us, *Phil.* 1.6.

3. Our prayer will not be acceptable to God, except it come from his Spirit, *Rom.* 8. 27.

The Spirit helps us, by shewing us the action of prayer, affording us matter, and inabling us how to pray, *Rom.* 8. 26,27. and giving us necessary gifts, whereby we may expresse our desires in apt words, 1 *Cor.* 14.15.

1. Habitually, by cleansing the heart, *Ez.* 36.25. *Zech.* 12.10. 2. *Per suppetias actuales assistit*, by

Fifthly, Whereby we desire those good things he hath promised in his Word, *Ps.* 119. 28,38,41. *Neh.* 1.8.

We should therefore desire God:

1. To direct us to a suitable promise.

2. To shew us our interest in the promise.

3. To raise us to trust in him through the promise.

4. To inable us to wait upon him till he accomplish the promise.

We are to pray for such things as make for the glory of God, and the salvation

of our ſouls. This is intimated in the firſt Petition of the Lords Prayer, 2 *Theſſ.* 2. 13, 1 *Theſſ.* 5. 9.

Some things we are ſpecially to pray for, for things of our ſouls, *Matth.* 6. 33. that we may be more holy and heavenly, and enjoy more communion with God.

For the Church, *Pray for the peace of Jeruſalem*, Pſalm 51. 18. For the propagation of the Goſpel; this is one main thing in that Petition, *Thy Kingdom come*, Gal. 4. 31.

Sixthly, According to his will, 1 *John* 5. 14. The Incenſe was made exactly according to Gods will, *Exodus* 30. 34, 35.

The matter of our prayers or things asked muſt be according to Gods will, for the glory of God, *Matth.* 6. 9. and for the good of our ſelves and others. One muſt ask things Temporal alone conditionally, as our Saviour, *If it be poſſible; yet not my will*: and things Spiritual ſimply, but in both one muſt referre himſelf to the wiſdome of God, for the time, means, and meaſure of granting his deſires.

a God hath ſet ſpecial bounds, 1. To our faith, he teacheth us what to believe. 2. To our actions, he teacheth us what to do.

3. To our prayers, he teacheth us what to deſire. The matter of prayer in general muſt be things lawfull and good. Dr *Gouge* Whole Armour, part 1. The properties of prayer. 1 muſt pray, 1. With underſtanding, 1 *Cor.* 14. 15. 2. Give up all the faculties of the ſoul in it, 2 *Chron* 20. 3. 3. There muſt be breathings of the Spirit of God, *Rom.* 8. 28. 4. Come with a holy freedome, with the Spirit of Adoption.

II. For the Manner and end of our asking, one muſt ask,

Firſt, Faithfully, ſtriving to bring his ſoul to a certain and firm perſwaſion that he ſhall be heard in due time, *James* 1. 6. *Let him aske in faith: and whenſoever you pray believe*, think on that place *Pſalm* 65. 2. 3. Hence an Infidel cannot pray becauſe he hath no faith; as this is ſtrong or weak, ſo prayer is more or leſſe ſucceſsefull. We muſt acknowledge, 1. That God is; and that he is a rewarder of thoſe which ſeek him. 2. That he will grant our requeſts notwithſtanding our ſins; and this is the ſame thing, as appears in that *James* ſayes, *He upbraids not*, and ſo in the woman of *Canaan*.

Faith muſt be exerciſed in prayer

1. On the mediation of Chriſt for the acceptance of our perſons and prayers, *Col.* 3. 17. *John* 5. 16.

2. About the things prayed for.

See Exod. 32. 10. & 14. 15, 22. 2 King. 19. 4. Pſ. 2. 15. Mat. 15. 22. Mat. 28. Heb. 5. 7. 1 Cor. 12. 8. See thoſe Parables Luk. 11. ch. & 18. ch. 19.

Secondly, Fervently, *James* 5. 16. *The effectual fervent prayer of a righteous man prevaileth much.* See *verſ.* 17. It is called *a pouring out of the heart*, as if the whole ſoul were breathed out in deſire to God, and *a crying*, Exod. 8. 12. 1 Sam. 7. 9. Job 30. 28. Matth. 15. 22. Pſalm 22. 2. & 18. 6. & 28. 1. & 55. 17. & 88. 13. & 130. 1. Jonah 2. 2. *Wreſtling with God*, Gen. 32. 24. *Striving*, Rom. 15. 30. *Rending the heart*, Joel 2. 13. *A groaning in Spirit*, Rom. 8. 26. See *Luke* 11. 8. *Rom.* 12. 12. *Col.* 4. 12.

Qui timide rogat docet negare dorſit. Pſal. 62. 8. 1 Sam. 1. 15. This was ſhadowed out in the Levitical Incenſe, and the whole burnt offerings which could not be offered without fire, nor might with any but that which came from Heaven, *Pſal.* 140. 2. the fervency of Gods own Spirit in us. The efficacy of prayer lies in the fervency of the affections, and the arguments of faith drawn from the promiſes of God, or relations of Chriſt. A fervent prayer conſiſts in three things. 1. When we lay out much of our ſpirits and hearts in prayer. 2. When it is performed with a great deal of delight. 3. When it is continued in. Be ſenſible of your own unworthineſſe. *Etſi Deo non eſt opus ut ei per quibus egemus explicemus: tamen expoſitione atque commemoratione illa noſtra egeſtatis opus eſt nobis: ut ſerio ſenſu miſeriæ noſtræ afficiamur, & ardente deſiderio impetrandi ea quibus egemus.* Piſcat. *Exerc. Aphoriſ. de Precat.*

1. In all our addreſſes to God he requires our affections, *Prov.* 23. 26.

2. God hates all our prayers unleſſe they be mingled with affection, *Rom.* 12. 11.

Thirdly, Conſtantly and continually, *Rom.* 12. 12. *Eph.* 6. 15, 18. *Pray always*, 1 *Theſſ.* 5. 17. *Pray continually*, when occaſion and duty requires; as that was called a continual Sacrifice, which was twice a day. Be ever in a praying frame, and pray in every thing you do.

Fourthly, Purely, 1 *Peter* 1.22. *The prayer of the wicked is an abomination to the Lord.* He hears not ſinners, *Heb.* 10.22. *Rev.* 5.8. Pure heart and hand, *Job* 27.26. John 9. 1 *Tim.* 2.8.

Fifthly, Sincerely, with reſpect more of Gods glory than a mans own ſatisfaction, *Pſalm* 145.18. & 17. 1.

Sixthly, With an united heart, 1 *Cor.* 7. *We muſt attend upon the Lord without diſtraction*; and we muſt be *ſober and watch unto prayer*, intimating that there are many enemies againſt it.

Seventhly, With a quiet ſubmiſſive ſpirit; as our Saviour, *Not my will, but thy will*; you muſt not preſcribe God what and when he ſhall do, but pray, and then reſign up your ſelves to be guided and governed by him.

Eighthly, Reverently and humbly[c], *Pſalm* 2. 11. & 5. 7. & 9. 12. & 10. 17. & 34. 6, 18. & 51. 17. & 102. 17. & 138. 5. 2 *Chron.* 7. 14 ſo did *David*, 2 *Samuel* 7. 18. *Daniel* 9.8. *Abraham*, Gen. 18.27. *Jacob*, Gen. 32.10. *Paul*, 1 Tim. 1.15. the Publican, *Luke* 15.

[c] See B. Down. of prayer, c. 19

Humility conſiſts,

1. In having a mean and low eſteem of our ſelves and prayers, *Ezra* 9.4.
2. In a meek and patient ſubmitting to God under all diſcouragements.
3. In contrition of heart and reverence.

The acts of the ſoul in prayer are two:

1. Of the will, willing that ſuch a thing may be, *John* 17.24.
2. Of the mind and underſtanding, making known ſuch an act of the will. We ſhould mingle with our prayers repentance and reformation of life, 2 *Chronicles* 7. 14.

Ninthly, We ſhould conſider our aim, when we go to an Ordinance, or any part of Gods worſhip, we ſhould do this,

1. As men; to know the end diſtinguiſheth a man from a beaſt.
2. Much more as Chriſtians.
   1. Becauſe there is an end appointed to every duty.
   2. God obſerves our end; *Jehu* did what God commanded, but he had not a right end.

The ends of prayer are theſe:

1. It is a means, whereby we profeſſe our dependance upon God.
2. A means of our Communion with God; therefore it is called a *drawing nigh to God.*
3. The main thing which ſhould ſtir us up to prayer ſhould be this, that we may honour God, *Pſalm* 29.2.
4. To obtain more grace, and to be ſetled in the aſſurance of glory, *Heb.* 4.16.

We may from hence obſerve the imperfections and defects that are to be found in our prayers; all which may be brought to two heads:

1. Omiſſion of the Duty.
2. Failing in performance.

Of the firſt,

Not only a total omiſſion, when one doth not pray at all for a long time together, is a fault, but the not being ſo frequent in it as we ought to be, and as leiſure and occaſion doth require, *Job* 15.4. *Eſay* 43.22. We ſhould pray continually; we ſhould be ever ready for this work upon every opportunity; but we many times neglect it, when we have time enough, and cauſe enough, and helps enough, yet out of a meer indiſpoſition to ſo gracious a work we let it paſs and ſlip it over, even becauſe we want will.

1 King. 8.30. Men neglect prayer, 1. Out of Atheiſm. 2. Hypocriſie, Job 27. 10. 3. Carnal delight, 2 Tim. 3.4. 4. For want of peace or ſpiritual ſtrength.

Secondly, The faults in performing this duty are of two kinds:

1. Some ſuch as do totally blemiſh and corrupt our prayers, as to make them loathſome to God; and theſe are in reſpect,
   1. Of the perſons which have an intereſt in prayer.
   2. Of the prayer it ſelf.

There are three perſons intereſſed in this duty:

1. He to whom prayer is made.
2. He in whoſe name it is made.

3. He by whom it is made.

Failing in these marres the prayers quite.

Cajetane saith, for prayer to any but God we have no warrant in all the Scripture. *Vide* Riveti *Grot. Discus. Dialys. Sect.* 9. The Papists acknowledge Invocation of Saints not used in the Old Testament, and give us reason for it, because the souls of the Patriarchs were not then in Heaven, and so not to be invocated; yet do they alledge very many places for it out of the Old Testament to make a shew of Scripture. So for the New Testament, they acknowledge Invocation of Saints departed was not commanded or taught by the Apostles, or in their time; yea and give us reasons why it was not published at first, because it had been unseasonable and dangerous for Jew and Gentile at first to have heard it, lest they might think the Christians set forth and worshipped many gods; or that the Apostles were ambitious of having such honour done them after their death. Yet they bring many places of the New Testament for a seeming proof of it. Dr *Ferus Divil.* between the *English* and *Rom.* Church upon the Reform. Sect. 21. *Patriarcha in veteri Testamento nondum erant beati, ideo nihil de hac re habetur expressum.* Salmer. *Comment. in* 1 Tim. 2. *disp.* 2.

First, If one pray to any other but the true God, his prayer is sinne, he gives Gods glory to another thing, and is a grievous Idolater, because as *Paul* saith, *Galat.* 4. 8. *He doth service to that thing which by nature is not God*; prayer is a service which God calls for to himself, if we leave him the fountain of living water, and go to cisterns that can hold no water, we displease him exceedingly. *Thou art a God that hearest prayers, to thee shall all flesh come*; so that if we go to any other we do manifestly break his Commandment, and dishonour him. It is to no purpose how we mince the matter with distinctions, and say, We pray to other things, not as the chief Authours of the good we ask, but as Intercessors for it to him. For if we go to them so in the way of praying, we doubt of his goodnesse and mercy, give them his honour to be a hearer of prayers. Indeed we may request one another's prayers, God allows us that, but we may not pray to them; the Church of *Rome* therefore offends against the object of worship in praying [d] to Saints and Angels.

[d] It cannot be proved that any of the Fathers for three hundred years after Christ, did make their prayers to any but only to God by Jesus Christ. But in them of later time, there is some mention of praying unto them. But where is either Commandment, example or allowance of such prayers out of the Scriptures. Doctor *Fulk on the Rhem. Testament.* 2 Peter 1. 15. Hebrews 13. 18. *Injunxit haretici dum clamitant injuriam nos facere Christo Mediatori, quoties vicissim Paulum & cæteros sanctos rogamus, dicentes, Orate pro nobis.* Estius *ad locum. Vide* Estium *ad* Rom. 15. 30. *ad* 1 Thess. 2. 20. *ad* 2 Corinth. 1. 11. *& ad* Ephes. 3. 12. *ad* Heb. 7. 25. The Protestants confesse an honouring of the Saints in divers respects, as 1. Giving thanks to God for his graces multiplied upon them. 2. The honourable commemoration of their faith and vertues. 3. A desire and profession of imitating their godly examples. 4. That the holy Saints now triumphing in Heaven do pray for the state of the militant Church at the least in their general supplications. But we deny that Saints departed may be invocated or properly prayed unto. Bishop *Mortons* Appeal, *l.* 2. *cap.* 12 *Sect.* 1. *Si innocentur vivendi ijs qui vivunt, multo (inferunt) consultius invocentur Sancti defuncti, cum majori flagrent charitate, & felicioris sint ad auxiliandum conditionis. Atque hoc argumentum (addit* Bellarminus) *adversari nunquam solvere potuerunt, sed* Bellarminus *ipse illud solvit. Præfatur enim Cardinalis nos legere in utroque Testamento viventes invocatos fuisse. At defunctos esse invocatos aut invocandos à viventibus, in neutro Testamento legimus, & nonne hæc sufficiens solutio? Hoc facimus quia legimus, illud non facimus quia non legimus.* Dr *Prid. Lect.* 15. *de sanctorum Invocatione.* Bellarminus *moriens inter Virginem Matrem & Filium divisibilem dividit animam.* Id. ibid. *Vide plura ibid.*

Secondly, If we pray in any other name but Christs, our prayer is loathsome. There must be but one Mediator, as there is but one God. If men make distinctions of Mediators, saying, some be of Expiation, some of Intercession, yet the Scripture makes no such distinction, one Mediator as one God. Expiation and Intercession are not distinct offices, making two kinds of Intercessours, but distinct parts of one Mediatorship. A Mediator must make Expiation and Intercession after, and he that cannot do both must do neither. Christ saith, *No man can come to the Father but by him*; and saith, *If you ask any thing in my name, you shall have it*; he never sendeth to any other name, nor maketh any such promise; and the Apostle saith, *By him let us offer to God the Sacrifice of praise*; and therefore also of prayer; therefore the prayers of all *Romanists* which do offer up their services in another name, are altogether abominable to God.

Thirdly, If the person praying be an impenitent sinner, a man that hath not turned to God by repentance, but doth proceed to allow and serve sinne in himself, his prayer is abominable to God; for it is plainly said, *The prayer of the wicked is an abomination to God; and what hast thou to do to take my name into thy lips, and hatest to be reformed?* All that an impenitent man doth is loathsome; if he pray not he sins, because he omits a duty; if he pray he sinnes; his prayer

prayer is defiled with his sins; so that till a man truly repent he cannot pray acceptably. These are faults in respect of the three Persons interessed in prayer, which do abolish prayer and turn it into sin. Some others there be in respect of the frame of the prayer it self.

1. For End of Prayer.
2. For Matter.
3. For Manner.

I shall speak of the End onely here, handling a little after the Matter and Manner.

Prayers made to wrong Ends are odious, *Acts* 8. 19. *James* 4. 3. For example, he that prayes onely to be seene of men, and hath none other drift in his prayer but to win applause and commendation of men, he hath his reward, God loathshim. The end of prayer is not to win praise of men, but to humble our selves before God. When we pray for spiritual blessings to be eased, our desires in asking should suit with Gods ends in giving, *Ephes.* 1 6. We should desire these things, *viz.* pardon of sinne, grace and salvation, that God may be glorified by them. When we desire outward protection and provision meerly that we may live more comfortably. *Agur* had an eye to Gods glory still in his requests, *Prov.* 30.8,9.

The great end of all our requests should not be our own interest and concernment, but Gods glory, Psalm 115.1.

Reasons. 1. Else they will not be successefull. 2. Because otherwise our prayers are not prayers, the end shews the quality of the action. We must not onely serve God but seek him. How to know that Gods glory is the great end of our requests? 1. By the working of our thoughts, the heart worketh upon the end. 2. By the manner of praying, we must pray absolutely for Gods glory, and submit to his will for other things, *John* 12. 27,28. 3. By the disposition of our hearts when our prayers are accomplished. God hath appointed prayer for other ends also. 1. To bear profession of our dependance upon him, that we might daily acknowledge Gods right and property in all we possesse, we thereby disclaim merit in the highest mercy, pardon of sin, *Jer.* 3.12,13. We professe our dependance for common mercies when we ask our daily bread. 2. To nourish communion and familiarity between God and us, *Job* 22 21. *Isa.* 26 16. 3. To keep the heart in a holy frame, 1 *Pet.* 3 7. 4. To quicken our affections to good things. 5. To be a means of comfort and spiritual refreshing, *Job* 16. 20. *Phil.* 4.6.

Another ill end is to satisfie Gods justice, or to deserve Heaven, or the like; this is like them that said, *Shall I give my seed for my sin?* This is to put Christ out of office, and offer strange incense to God. If all must be put up in the name of Christ, then sure we must not dream of satisfying or meriting by prayers. Prayers must be humble, but they are proud when we dare conceit such worth in them as to satisfie Gods justice for sin, or to deserve Heaven. Whosoever prays so, his prayer must needs be abominable to God.

Some pray,

1. To satisfie natural conscience, *Rom.* 2. 15.
2. To satisfie their lusts, *James* 4. 3,4.
3. To satisfie their necessities, *Hoseah* 7. 14.
4. For deliverance out of dangers, *Jonah* 1.5. or to be delivered from hell and eternal wrath, *Acts* 8.24.
5. By way of ostentation, to shew their gifts and abilities.
6. Because of the examples of others, it is the custome of the times, 1 *Peter* 1. 18.
7. To satisfie men.
8. For an outward advantage because God blesseth such, 1 *Tim.* 6.5.

These be the things which utterly spoil prayer; there are some other things which do somewhat blemish and fully this duty (as it were) but make it not wholly displeasing, if they be observed with humiliation and trusting upon the intercession of Christ for acceptance. These are brought to three heads.

1. In respect of entrance into prayer.
2. In respect of continuance in it.
3. In respect of the frame of the prayer it self.

First, There are two faults in regard of the entrance into prayer. The one, backwardnesse, dulnesse, averseness, when one hath no inclination to it, doth it against the hair, and puts it off still, and is manifestly unwilling to it. If

God

God loves a chearfull giver, ſurely then a man that comes to prayer willingly. This likely ariſeth from ſome guiltineſſe or unbelief, or eſtrangement from God, he draws not near with confidence that is ſo backward and loth to come to it.

Another fault in entring is to come raſhly before God; forbidden by *Solomon*, *Be not raſh with thy mouth, neither let thy heart be haſty to utter a thing before God*, Eccl. 5.2. when men ruſh into Gods preſence without any conſideration of Gods greatneſſe and their own baſeneſſe, without any endeavour before, at leaſt with ſome few ſhort thoughts, ſuch as the time and occaſion will permit, then he doth not declare a due eſteem of God; as if a man would break into the chamber of his Prince without knocking or uſing ſome means to make a fit entrance; for though God be ever equally at leiſure, yet we cannot be fit without ſome preparing of our hearts by ſome preconſideration of him.

For continuance of prayer there are two faults:

Firſt, When one is even weary of prayer, tired with it, and is even at a *non-plus*, knows not how to go forward, nor what to ſay next to God, no not ſo much as to ſigh, groan and cry to God, ſometime abundance of deſire hinders the orderly placing of words, this is no ſinne in ſolitary devotions; ſometimes a kinde of negligence and indiſpoſition cauſeth that a man is at an end before he begin, and hath no heart to proceed; this comes from deadneſſe of ſpirit, and ſhewes ſenſleſneſſe of our ſtate, hardneſſe of heart and unbelief, and cuſtomarineſſe, and cannot but be a great fault.

Another fault is chiefly in publick prayer, when a man goes beyond the limits of time, and by an unſeaſonable length of prayer, thruſts out other occaſions to the hinderance of himſelf or others, overlong praying ſpecially with others, and with our ſelves out of ſeaſon when other occaſions require us, is a fault, and this is often but a ſpirit of carnal devotion, by which the Devil ſeeketh to bring prayer in diſgrace. Indeed when a man hath fitted his occaſions, then if with our Saviour he ſpend the *night in prayer*, he doth well, but all unſeaſonable length is blameworthy. Now for the frame of the prayer it ſelf, one may offend in the matter and manner.

There are four faults for matter of prayer:

1. When one is very much ſtill in petitions, and hath but few and ſhort thanks, we ſhould pour forth ſupplications with thankſgiving, and in all things give thanks; when the parts of prayer have not ſome proportion, it is like an ill ſpunne thred, too great in one place, too little in another; it ſhews too much ſeeking our ſelves in prayer.

The ſecond fault is, when our prayers be almoſt altogether for temporal things, Corn, Wine, forgetting the more excellent, grace, holineſſe, yea much more for pardon of ſin than grace to mend, a plain fruit of carnal love to our ſelves, and carnal ſeeking of our ſelves.

The third, when one asketh things without due warrant, prayes God to kill him, to end his dayes, it differs from asking things ſimply ſinfull. Some things are not ſo fit for us when we beg them, as that I may be ſpeedily delivered out of this croſſe, or the like, a weakneſſe no doubt ariſing from want of due ſtooping to God.

4. Asking we know not what, begging what we our ſelves doe not well underſtand, as the ſons of *Zebedee* did.

Is it poſſible for any man to contrive a way to make the Decree of the Council of *Trent*, commanding the Publick Offices of the Church to be in Latine, friends with the fourteenth Chapter of the *Corinthians*? It is not amiſſe to obſerve how the *Hyperaſpiſts* of that Council ſweat to anſwer the Allegations of S^t *Paul*, and the wiſeſt of them do it ſo extreamly poor, that it proclaims to all the world, that the ſtrongeſt man that is, cannot eat Iron, or ſwallow a Rock. D^r *Taylors Liberty of Propheſying*, Sect. 6.

Theſe are great blots to prayer.

For Manner there are alſo four faults:

Firſt, Inattentiveneſſe, when a mans heart is through careleſneſſe and want of bending

benaming his mind to the work in hand carried away to other things.

Si orationem Dominicam nullis aliis cogitationibus incidentibus pronunciare noveris, tum eximium magistrum te esse judicabo. Luther. in Joan. 17.

Oratio, quæ sibi non vindicat illa, Domi. Orbon. in Epig.

Sic audit, quæ sibi non vindicat illa, Deus.

1. There is a double distraction, one forced and compelled either by outward occasions of noises, or the like; or by inward oppositions through terrible and violent suggestions of Satan: these are not sins if resisted; there are some distractions that have a kind of voluntariness in them, when a man suffers his thoughts to wander from the thing in hand out of a kinde of negligence, and not striving to bend his minde to the work, and so perhaps even drops asleep, as *Peter* did when Christ bid him Watch. This is a great weakness, and he tels on God but with half a heart that prayes so.

This sinne of giving way to vain thoughts wrongs

1. Gods Omniscience, *John* 4.24.
2. His Majesty.
3. It hids the Spirit of God being conceiv'd in the heart where his presence is, *Jer.* 3.11.
4. Makes us loose so much of the service as we attend not to.

It is a Question often propounded, Whether wandring frustrate the duty?

There is a two-fold Attention:

1. Actual, when the soul distinctly and constantly regards every thing.
2. Virtual, when one hath a purpose to keep close to the duty.

Distractions when they are constant and allowed, they frustrate the duty; but when they are prayed against, resisted, they do not.

There are many causes of this roving and wandering of the mind in duty:

1. The Devil he injects vain thoughts into the mind, and presents objects to the senses, *Zech.* 3.1. *Act.* 16.16,17,18. *James* 4.7,8.
2. The natural levity of the Spirit, *Rom.* 7.21.
3. Want of love to God and holy things; affection and attention goe together, *Psalm* 1.2. & 119.97. Wearinesse makes way for wandering.
4. Practical Atheism, *Exodus* 32.1.
5. Slightnesse, irreverence, want of fear to God.
6. Security, if we were in great danger we would not pray so.
7. Strong lusts, covetousnesse and sensuality, *Ezek.* 33.31.

Another fault in prayer is coldnesse, heavinesse, dulnesse, customarinesse, when one prayeth indeed, and useth good words, but without any power of affection, he is not warme nor zealous, he prayes not fervently; this causeth suits to be denied, and if one stirre not up himself will end in prayerlessnesse, and often makes one ready to fall asleepe; yea the minde may be thus chill when in publick prayer a man may seem zealous; here is a Sacrifice without fire.

See *Esay* 35.3. *Heb.* 10.12.

This ariseth,

1. From a natural imperfection in the best of Gods people.
2. Sometimes,
   1. From the weaknesse of faith, *Matth.* 14.28.
   2. From impatience, 1 *Samuel* 27.1.
   3. From base fear of men, *Jer.* 23.9.
   4. From spiritual lazinesse, *Esay* 64.7.
   5. From want of a taste and relish of sweetnesse in the duty.

A third fault is doubting in our asking, when we ask but hold not fast a desire to be perswaded of Gods gracious acceptance, and his will to hear us. Such a measure of doubting as makes a man give over praying and be very inconstant in it, doth cause prayer to do no good; but doubting resisted so that a man continues to pray still, though it cut not off the fruit of our prayers, yet it is a weaknesse. We ought to *lift up pure hands to God without wrath and doubting*, as Saint *Paul* tels us 1 *Tim.* without giving our hearts leave to be carried away with contrary discourse.

Lastly,

Laſtly, Irreverent behaviour of body or minde is a great fault, when the heart hath loſt the apprehenſion of Gods greatneſſe and excellency; and the body is looſe and unmannerly, wandring eyes, gazing hither or thither, leaning this way; if the minde forget God the body will too, this is a very ſlighting of God; Chriſt praying fell on his knees, and lift up his eyes to Heaven. The heart ſhould be kept in ſuch an apprehenſion of God, as even to have a fear in it, leaſt it ſhould offend him any way, and that will keep every part of the body in tune, but when the heart hath let the conſideration of his preſence goe, then the body is ſtrait out of frame.

There are ſome more failings in regard of our carriage after prayer. A man hath not done all his buſineſſe about praying when he hath ſaid *Amen*. Some thing more is to be done, which ſo much as he faileth of, ſo many faults there be that need pardon.

The firſt fault after prayer is, neglecting to wait, and so mark the ſpeed which we have in praying, as if prayer were alone a duty, and not a means of attaining things from God, as if we had alone a commandment to pray, and not a promiſe to be heard. This not waiting on God and obſerving how we ſpeed, whether we be heard or not, hinders us much of the ſucceſſe of our prayers, ſhewes much formality in our prayers, and little fervency. *David* prayed and looked up; and the Church *hearkned what God would ſay to his people*. As *David* ſaith, *He lifted up his eyes to God, as the hand-maiden to her miſtreſſe*. We do not ſo idly preſent our petitions unto Governours and Rulers.

Secondly, Conceitedneſſe of our prayers, if we think we have done them in any thing a good manner. This is a fault common to prayer with other holy duties; we are apt to think highly of our ſelves; but as that knowledge which puffeth up proveth that a man knows nothing as he ought to know; ſo that prayer which puffeth up, proveth that he hath not prayed as he ought to pray. Prayer ſhould be an humbling of our ſelves before God, if it make us lift up our ſelves ſpecially with thoughts of comparing our ſelves with others by which we depreſſe them, then we do not pray ſo well as we ſhould have done.

Another fault is to be diſcouraged in reſpect of our wants in praying, and for want of ſucceſſe to our prayers. When we conclude as good not pray at all as in this poor weak manner that we do, and we have ſo long and ſo long prayed, and therefore not having been heard for ſuch a ſpace, we loſe our labour in praying, and ſhall not be heard. This is becauſe we conſider not of Gods wiſdom and mercy, nor of the interceſſion of Chriſt. We ſhould be humbled, but not made heartleſſe by our own weakneſſes or by Gods deferring. It was the Churches fault to think God had caſt her off, becauſe ſhe was not heard ſo ſoon as ſhe would.

Another fault is forgetting to return thanks at leaſt often and earneſtly enough for thoſe ſpecial benefits which have been granted unto our prayers. The fault noted in the ten Lepers, of whom our Saviour ſpeaketh, *Ten are made whole, but where are the nine? none is returned to glorifie God but this ſtranger*. What we have earneſtly and often asked, if we doe but ſeldome and ſlightly give thanks for, we ſhew that we ſeek our ſelves too much in praying, and the glory of God too little; this is a failing in our prayers, and may be an hinderance at leaſt to our ſpeedy attaining of our ſuits afterwards.

Three Corollaries from the defects of our prayers:

1. To teach us the vanity of the Popiſh Church, which put prayers, and ſuch a multitude and number of them upon men by way of a penance, by which they muſt ſatisfie Gods juſtice for their ſinnes, and by which they muſt deſerve and merit grace and ſalvation. How can our prayers ſatisfie for others faults, ſeeing themſelves are defective and faulty many wayes? And how can that deſerve Heaven, which when God heareth he muſt forgive, or elſe it will be hard with him that makes it? What a madneſſe is this, that when we have the ſatisfaction and merits of Chriſt, we ſhould not be ſatisfied therewithall, but ſhould thruſt our own moſt imperfect ſervices into that room? Let us pray, let us faſt, let us give alms, let us do good works in obedience to God, in aſſured faith of obtaining his promiſes, and being more than abundantly requited for our ſervice. But what ſhould this proud

proud fancy of merit and satisfaction be added to our prayers? Why will we not suffer our selves to be made to see the weaknesse and faultes of our best services? Why should we stand upon such terms with God, as to think rather to satisfie him and earn of him, then to receive things that be good of his free favour in Christ, and to attain pardon of things that be sinfull for his meer mercy sake in the mediation of his Sonne, and for his satisfaction sake which he hath made? Woe unto them that seek to draw Gods people from relling wholly upon Christs merits and satisfaction, to rest in part upon their own poor, weak, and many wayes defective services, which further then they be washed with the bloud of Christ must needs be unacceptable, much more then when they are offered to such an intent as would utterly marre them were they otherwise never so perfect. What is it this be not to bring strange incense, strange fire, strange beasts, and strange Sacrifices unto the Altar of God. But thanks be to God that hath freed us from this amongst other errours of that Church by which they cut off all possibility of salvation from those that continue to believe their lies. For if any trust to the goodnesse of his own prayers, or other services by them to satisfie Gods justice, and to deserve Heaven, *Lucifer* himself shall as soon finde favour as he continuing thus, because he doth not seek to be found in Christ but in himself, and because as yet he is not poor in spirit, nor broken, nor contrite, nor heavy laden, and so not capable of Christ.

But secondly, Let Gods people learn to apply themselves to the work of praying with very great diligence and carefull observing of themselves, to prevent as much as may be those many defects whereto they are subject, and those many faults which they are apt to commit. If we set our selves with the best diligence we can to call on the name of God, we shall not escape some, nay many faults, but if we fall to make roving prayers (as it were) looking to nothing but the bare deed done, and thinking all is well if a few words be said over, and if so much time be spent in uttering some good speeches: O how much sinne will this ill carriage bring upon us! Let us therefore in praying pray, that is, pray with all earnest and heedfull observation of our selves; yea let us not think our selves sufficient to make our own prayers; but let us humbly beseech the Lord to assist us with his Spirit of prayer, without which we cannot pray as we ought in any sort. To pray as one ought to pray is a difficult, a hard, a painfull work. It requires the whole man, and the greatest labour, and even more than a man. No wit, no learning, no good parts will suffice to make a good prayer, unlesse we have the Spirit of prayer poured upon us from above. If prayer were onely a framing and composing of words handsomely together, and pronouncing them distinctly and fully, it were an easie matter to pray; but the affections of the soul must be set in a good frame as well as the words. The eye must see God, the heart must stoop to him, the whole man must be made sensible of his presence; a man must confer with his Maker, lift up his soul to God, pour forth his heart before him, and he knowes not himself that knows not this to be more than he can doe of himself. Wherefore we must not onely take great heed to our selves when we come to pray, but we must even trust upon God, and call upon him for the assistance of his Spirit to help our infirmities, or else our prayers will not be such as may give us comfort.

Triplex est attentio quæ orationi vocali potest adhiberi: una quidem, qua attenditur ad verba, ne aliquis in eis erret: secunda qua attenditur ad sensum verborum: tertia qua attenditur ad finem orationis, scilicet Deum, & ad rem qua oratur, qua quidem est maximè necessaria. Aquin. 2a, 2æ Qu. 83. Art. 13.

A godly mans calling upon God is a labour of the Spirit. He is much affected in the duty with the presence of God, his Glory and Majesty, and also goodnesse and mercy: he feels the taste and bitternesse of sinne in his confessions, is affected with the want of the things he asks for, and with the goodnesse of them, in his petitions.

Evagatio mentis quæ fit præter propositum, orationis fru ctum non tollit. Id. ib.

Thirdly, This should teach poor Saints not to be discouraged at the manifold failings of their prayers, but alone to be humbled. It is one of the faults accompanying prayers to be made heartlesse thereby, 1 *Kings* 8. 30. *Salomon* requests of God not alone to hear, but when he heareth to pardon. God will pardon and passe by all those weaknesses of our prayers which we labour to see and are carefull to mark and bewail, and cast our selves upon Christ for acceptation of. If we should finde our selves never so much assisted in praying, so that we could scarce say

That prayer of *Salomon* is one of the largest and most comprehensive in all the Scriptures.

what is were that we ought to blame, yet if we do truſt to our prayers and their worth, God cannot be well-pleaſed with them, for he is not well-pleaſed but in Chriſt. On the other ſide, if we can renounce our ſelves, though our prayers have many weakneſſes, thoſe prayers ſhall be heard, becauſe thoſe faults in Chriſt ſhall be forgiven. Chriſt is our Mediator and Interceſſor, and he ſits at his Fathers right hand, by the ſweet Incenſe of his merits, as a thing moſt acceptable to God to do away the rank ſmell of our carnalneſſe, which ſhews it ſelf in praying. We are therefore to truſt on him, ſtay in him, reſt in his ſupplications and interceſſion. This thing which *Salomon* prayed for, he the true *Salomon* hath prayed for, and will procure. Wherefore be not heartleſſe, and make not any ſuch perverſe concluſion, Surely theſe Petitions cannot be heard, cannot be regarded. Conſider them in themſelves they cannot; conſider them as they are perfumed with the incenſe of Chriſts Interceſſion, they cannot but prevail. Chriſts Interceſſion doth not make our ſervices meritorious, that were to put them into the roome of his own righteouſneſſe, which he never intended to do, but he makes them as effectual and available, even as if they were meritorious, becauſe in him all their faults are pardoned. Therefore doe not ſuffer thy ſoul to give it ſelf a denial, and to pronounce againſt it ſelfe a reflection of thy ſutes, but flee to Chriſts Interceſſion, then thou ſhalt be heard and forgiven. But eſpecially take heed your diſcouragement goe not to ſuch an extremity as to make you reſolve not to pray, becauſe you cannot pray well. There be ſome things ſinfull for matter, thoſe we muſt not doe for fear of ſinning againſt God; there be ſome things ſinfull in regard of manner, and other circumſtances, thoſe we muſt do as well as we can, and not omit altogether for fear of doing them amiſſe. Better a great deal offend through failing in good things, then by a total omiſſion of them? There may be upright obedience ſhewed in doing them as well as we can, there is nothing but diſobedience ſhewed in omitting them. It is a carnal ſenſe of weakneſſe, and comes from the Devil and the fleſh that drives from the duty; that alone is a ſpiritual ſight and ſenſe of weakneſſe that drives to more care in the duty, and more humility after, and more earneſt longing after Chriſt, and high prizing of him.

We ſhould purſue our own Petitions:

Firſt, Expect and looke up to Heaven for an anſwer, *Pſalme* 85. 8. *Habakkuk* 2. 1. Hearken what God ſayes in this and that providence, inwardly by his Spirit.

Secondly, Patiently wait upon God, *Heb.* 2. 2.

Thirdly, Be very attentive upon thoſe means which will accompliſh our deſires; as prayer ſets God a worke, ſo it muſt ſet us a worke. See *Jacobs* example, *Geneſis* 32.

Fourthly, Search out whether there be nothing in us to check our own prayers, *Pſalme* 66. 18. If we pray aright we ſhall find our hearts and lives bettered by our prayers, *Jude*, v. 20.

Oh but I ſhall get nothing by theſe prayers!

Firſt, Say thou ſhouldſt get nothing, yet thou ſhalt doe a thing that God bids thee, and ſo obey him, and we muſt obey God though we get nothing by it. But

Secondly, If thou doſt not pray, ſurely thou canſt get as little by not praying as by praying weakly and diſtractedly. And

Laſtly, If thou prayeſt thou ſhalt be heard and pardoned, and that is to get ſomething. Wherefore attribute ſo much to the infinite and fatherly goodneſſe of God, and to the perfect and conſtant Interceſſion of Chriſt, as to come with confidence to the throne of grace, even with thoſe prayers which are full of faults. The Father loves to ſee his children learn though they cannot yet write a fair hand.

Motives to prayer:

Prayer is one of the nobleſt exerciſes of Chriſtian Religion; or rather that duty

First, The Lord will take it kindly. Chriſt is the Churches Advocate, the Saints are the Churches ſolicitors, *Eſay* 62. 1, 7. *Pſalme* 122. 6.

Secondly, Prayer is the moſt principal part of Gods worſhip, *Pſalme* 96. 6. *Let us worſhip and fall down*, it is ſometime in Scripture put for the whole worſhip of God, being a principal part of it, *Jer.* 10. 25.

There

There is a visible advantage due to prayer above preaching in the publick Assemblies, because it is a means nearer the end of both. It cannot be denied that all preaching is to the purpose of informing the minde, or moving the heart to desire that which is good indeed: but prayer being the actual desire of it, is the exercise of the means which God ordaineth to procure it. *Mr Thorndikes Service of God at Religious Assemblies*, Ch. 6.

in which all graces are concentred. *Dr Taylor* on Rom. 8. There is no duty hath more commands and promises to it, and threatnings against those that omit it; there is no one duty

The Word of God is the great instrument in the hand of the Spirit by which all things are managed in the world; prayer is the great instrument in the hand of faith, by which all things are managed in the new man. When the Spirit comes in, it is a Spirit of Sanctification, and makes way for the Spirit of Supplication, and that for the Spirit of Illumination, *Psalm* 43.3. *Psalm* 139.ult. *Jer.* 31.9.

honours God more, and is more honoured by him than prayer; there is no one duty that a Christian hath more need of, no one duty that hath been more practised than this. God hath made many promises to prayer; 1. General, that he will hear and answer us, *Isa.* 30.19. *John* 16.23. 2. Particular: 1. Deliverance from any trouble and affliction, *Psal.* 50.15. or strength and patience to bear it, *Jam.* 1.5. 2. Whatsoever spiritual grace we stand in need of, *Luke* 11.13. 3. Inward joy and peace of conscience, *Job* 33.26. *John* 16.24. *Hildersam* on Psalm 51.7.

Thirdly, It is honourable, 1. To God, acknowledgeth the Souls dependance on him, his Omniscience, Bounty, Goodnesse, Omnipresence, Faithfulnesse in performing his Promises. 2. To us, to have the Princes ear still open to our petitions.

There is a great deal of sweetnesse in Communion with God. The act of prayer keeps the soul close with God, *Psalm* 27.4. & 42.1,2.

God is delighted with holy prayer, *Cant.* 2.4.

Fourthly, Necessary.

The Necessity of it appears,

1. In that hereby we are trained up in the conviction of our unworthinesse; prayer is a discovery of our beggery; thou hast not grace nor strength if it come not from Heaven; God would have this seen not only in those great precious privileges, but likewise in our daily bread, thy prayers ought to make thee humble; if thou hast grace of thy own, why dost thou pray for it? It is daily pardon and favour, and these must be sought for. We cannot ask a piece of bread in our own name, and we can doe nothing without the Spirits assistance, *Zechary* 12. 10.

2. All the best grace and strength we have is imperfect, 2 *Cor.* 7. *Perfecting holinesse*; our faith and righteousnesse hath much corruption mingled with it; we had need to pray that God would defend us against temptations; the Christian praying, and always seeking to God is seldom overcome.

3. Every thing becomes sanctified by prayer, 1 *Tim.* 4 5. all Sermons, Sacraments, mercies, afflictions become hereby sanctified; it makes the Word lively, the Sacraments efficacious.

A Saint of God had rather go without the mercy that he begs by prayer, then have a mercy without prayer. See Promises, 1. To prayer in general. 2. To the severall parts of prayer. *Clarks* Holy

4. It keeps off many blows, *Phil.* 4. 22. therefore *Paul* a stout Christian was much in prayer, and desired *Philemons* and others prayers.

5. It is gainfull, a key that opens all the treasures of God, 1 *Kings* 8.33,35. *James* 5.17,18. *Matth* 7.7. *James* 4.2. *John* 16.23. *Rev.* 11.6. The light as well as life of a Christian is laid up in another. *Omnia in Christo sunt capitalia*, say the Schoolmen. What ever is in Christ is in him as a Head with reference to the body, *Cant.* 4.15. *Eph.* 6.10.

6. It is very powerfull, it prevaileth over all creatures, yea with the Creator himself. God never left granting till *Abraham* left asking, *Gen.* 18. *Psalm* 145.19.&18. 6. *Psalm* 50.15 *John* 14.14. & 15.7. 1 *John* 3.22. & 5.14. *Vincula invincibilia. Bern. Vis Deo grata.* Tertul. *Apol.*

Incense, Rev. 8. 3. to 9. Gen. 32. 26,28. Some say, that prayer commandeth God, *Isa.* 45.11. *Deum dicit, jugulum, humbi subditum.* Aug.

The Saints pray,

1. To the Father who loves them, *John* 16. 27. and invites them to pray, *Psalm* 50.15.

2. Christ sits at Gods right hand to present their petitions, *Esay* 9.24.

3. The Spirit indites their prayers: They come to a God of grace, who hath made with them a Covenant of grace; and they have a Spirit of grace to assist them, and a throne of grace to flie to. *Animata suo privilegio oratio ascendit in Cælos.* Tertul.

Five and twenty of the *Waldenses* in the Valleyes of *Piedmont*, after they had sought God in prayer, assaulted the enemy so couragiously, that their hearts began to fail them, above all, for that they had observed them to fall down upon their knees before they came to fight; yea this their fear grew to such an height, that many as they were flying for fear, were drowned in a small Brook which they were to passe over in their Retreat. Mr *Morland* his History of the Evangelical Churches of the Valleys of *Piedmont* Book 2. ch. 1. p.229.

It is a catholick cure and sovereign Remedy against all troubles:

1. In respect of persons, *To thee shall all flesh come.*

2. In respect of times and occasions.

3. In respect of troubles, *Psalm* 50. 15.

Prayer not onely obtains the thing, but brings a sanctified use of it, turns it to the good of those that receive it, it gives efficacy to other means, or if they fail, it doth it it self, it hath not this efficacy from any intrinsecal vertue or merit to be found in it, the efficacy is wholly from God.

Prayer is available three wayes:

1. As it is a petition put up to God, and so it avails *Via impetrationis.*

2. As it is an exercise of the soul, and of the graces in it, and so it avails *Via causationis.*

3. As it is a commanded duty and a principal part of Gods service, wherein we give him the glory of his Omniscience, Mercy, Power and Wisdome, and so it avails *Via retributionis.* Mr *Carter* on *Exod.* 32.9,10.

The efficacy of prayer comes,

First, From God the Father, he is infinite in goodnesse, and of his own Nature much more prone to give good things than we to beg them, as appeareth by his daily lading us with such comforts as we never so much as craved at his hands, yea by casting of innumerable benefits upon his enemies.

All the Persons in the Trinity encourage us to pray,
1. The Father by his commands and promises, Psal. 50.15.
2. The Sonne purchaseth leave for us, Heb. 10.22. He is our Intercessour, Dan. 9.17.
3. It is the great work of the Spirit to bring us into Gods presence, *Zeph.*3.9. he witnesseth what interest we have in God, *Rom.*8.23. and gives us a feeling of our want, *Rom.* 8. 23. *Zech.*12.10.

Secondly, Christ, he hath deserved all good things by the infinite and invaluable merit of his most precious life and death, yea he hath commended us to his Fathers love and care by many fervent prayers made for us in the dayes of his flesh, and now he ceaseth not to make perpetual Intercession for us at his Fathers right hand, by presenting his own merits to the eyes of his Father, that they may actually speak in our behalf, and do away all the defects of our prayers.

Thirdly, The holy Ghost stirreth up in us earnest desires and groans, and doth as it were dictate our prayers for us.

Fourthly, From our selves, the people of God by praying are fitted to receive those benefits which they pray for, in the exercise of prayer increasing in themselves, faith, humblenesse of mind, an aptnesse to be thankfull for them, and an ability to use them well to Gods glory and their own good.

Helps and Means:

One must prepare his heart, that being naturally unfit for communion with God, which lieth,

First, In removing impediments, hardnesse of heart, want of sense and feeling of the woefull estate we are in, the command *To pray always*, implies that the soul should be alwayes in a praying frame. 2. Impatience, fretting, *Pray without wrath.*

Secondly, In bringing the positive furtherances,

1. Heavenly-mindednesse: If God be in Heaven there must our hearts be. Prayer being an humble discourse of the soul with God, *Which art in Heaven.* The natural gesture of lifting up our eyes and hands to Heaven, implieth this, this is opposed to worldly cares and earthlinesse, these are clogs; this made *David* say, *It is better to be one day in thy house than a thousand elsewhere.* Call in the help of the Spirit, *Rom.* 8.27.

2. Consideration of Gods benefits, it is good to have a Catalogue of them.

3. Study much the fullnesse and all-sufficieny of God, and his making over himself to you in his all-sufficiency, *Gen.* 17. 1.

4. Acquaint your selves with your own necessities, *Let the word of God dwell richly in you,* Col. 3. 16. The ground of prayer is Gods will; acquaint your selves with the precepts, promises.

5. Give your selves to prayer, *Psalm* 109.4. but *I prayer*, so the Hebrew; *Oratio ego*, so *Montanus.*

Prepare for prayer.
1. By getting powerfull apprehensions of the glory of God before whom you go.
2. By getting your hearts sensible of what you pray for, as pardon of sinne, power against it, assurance of his love. 3. Get your hearts separated from the world, and all things here below. Mr *Burrh.* of Gospel-worship, *Esay* 1. 13.

Helps against wandring and vain thoughts in holy duties, and especially in prayer:

1. Set a high price upon it, as a great Ordinance of God, wherein there is a Communion with him to be enjoyed, and the influence of the grace of God to be conveyed thorow it.

2. Every time thou goest to prayer, renew thy resolutions against them, till thou comest to a habit of keeping thy heart close to the duty.

3. Set the presence of God before you in prayer, his glory, and consider that he converseth with thy thoughts, as man with thy words.

4. Be not deceived with this, that the thoughts are not very sinfull; whatsoever thoughts concern not the present duty, are sinfull.

5. Blesse God for that help, if thine heart hath been kept close to a duty, and thou hast had communion with God.

The godly must pray *, by this Title the Scripture describes true Christians, *Acts* 2.41. and *Paul* saluteth *All the faithfull that call upon the name of the Lord*, 1 Cor. 1.2. a heart full of grace is also full of holy desires and requests, *Cant.* 1.2,4,7. It is called the *Spirit of Supplications*, Zech. 12.10. suitable to the Spirit of grace is the Spirit of Supplication.

They must pray daily, *Psalm* 55.17. & 147.2. *Dan.* 6.10. *Luke* 2.47. 1 *Thess.* 3.10. 2 *Tim.* 1.3. Christ prayed early in the morning, *Mark* 1.35. and late at night, *Matth.* 14.

* *Dunam* in his Preface to his Exposition of the Lords Prayer, having propounded this Question, *Utrum Deus sit precandus?* saith, *Non dubito quin pis conscientiis vel ipse quæstionis status prima fronte displiceat, quam apud omnes hominet religionis luce & gratia vel leviſſimâ tinctos ea res nullam dubitationem vel disceptationem habeat. Vide ibid.* c.4,5,6,7,8,9,10. & *de orat. Dom.* c.4.

Reasons. 1. It is equal that part of every day be given and consecrated to him who is the Lord of the day, and of all our time, they had a morning and evening Sacrifice in the time of the Law.

2. Prayer is a singular means of neer and heavenly Communion with God, therein the godly enjoy the face of God, talk familiarly with him.

3. Prayer sanctifieth to us (that is, obtaineth of God for us a lawfull and comfortable use of) all the things and affairs of the day.

4. Every day we stand in need of many things belonging both to temporal and spiritual life.

5. We are every day subject to many dangers.

Every morning and evening the Sacrifice, *Exod.* 29. 38. and Incense, *Exo.* 30. 7,8. were to be offered up unto the Lord. These were ceremonial Laws, but there is a moral equity of them which is perpetual, and these Laws concerned the people as well as the Priests, as appeareth, *Luke* 1.10. *Hildersh.*

A gra-

A readineſſe to pray earneſtly to God for good things, and the ſame improved accordingly, is a kinde of pawn from Heaven to him that hath it, that he ſhall receive the good things prayed for.

A gracious heart is full of holy requeſts to God, *Pſalm* 8.10. *Rev.*5.8. *Rom.*5.5. *Ezek.*16.15. *John* 16.24. *Jude verſ.* 11. *David* ſometimes prayed thrice a day, ſometimes ſeven times a day; perhaps thrice a day was his ordinary daily courſe, and ſeven times was his practice upon Sabbaths and Feſtivals. It is no part of our ſpiritual warfare, becauſe it hath no piece of the armour allotted to it, yet it helps us to make uſe of all the reſt, *Epheſ.* 6.18. It is the firſt and laſt breath of a Chriſtian, *Acts* 9.11. The firſt demonſtration of the converſion of the *Indians* is their leaving off to pray to the Devil, and praying to God, it was the laſt breath of Chriſt, *Stephen.*

Robinſons Eſſayes Obſerv.48.

Reaſons. 1. Prayer is an act of religious worſhip, *Dan.*4.17.

2. Becauſe of the great things ſpoken of praier, *Iſ.*46.11. *Rev.*16.1. *Deu.*4.7. *Iſ.*37.3

3. The Saints have received the Spirit of Supplication, *Zech.*12.10. which both excites them to prayer and aſſiſts them in it.

Four times are very ſeaſonable for prayer:

1. When a man is under ſad and intricate providences.
2. When one is under the power of any luſt.
3. When one is to undertake any weighty ſervice.
4. When one is under any grievous affliction.

Sometimes are unſeaſonable for prayer:

1. When a man is under the guilt of any known ſinne unrepented of, *Joſh.*7.10. *Job* 11.13.
2. When one is not reconciled to his brother.
3. When a man is under the paſſion of anger.
4. At Church when the Word is read or preached.

James the brother of our Lord by oft kneeling had his knees benummed and hardened like the knees of a Camel. *Euſeb Eccleſ. Hiſt. l.2.*

Every godly man muſt be conſtant and aſſiduous in prayer, perſevere in it, *Pſalm* 5.23. *Pſalm* 55.16,17. *Pſalm* 118.12,13. *Will the hypocrite alwayes call upon God?* ſaith *Job: Daniel* would not forbear the daily exerciſe of this ſervice, although it were with the hazard of his life, *Dan.* 6.10.

Aquinas 2a,2ae *Qu.*83. *Art.*4. determines this Queſtion, *Utrum oratio debet eſſe diuturna?*

See Dr *Gouges* Whole Armour, part.2. Treat. 5. Iſa. 62.6. Epheſ. 6.18. ἀγρυπνοῦντες is attributed to hunting dogs which will not ceaſe following the game till they have got it. *Gabriel Sionita De nonnullis orientalium ritibus, &c.* ſhews, that the *Turkes* pray five times a day. The more pious ſort among the *Jews* ſeem to have prayed at leaſt four times a day, twice at the Temple, if they were at *Hieruſalem*, and twice in their own private houſes.

Reaſons. 1. From God, who hath ſignified approbation of this ſervice by commanding it expreſly, ſaying, *Pray continually*; and Chriſt ſpake a Parable, *That we ſhould be conſtant in prayer and not faint*, Luke 18.1.

It was a prophane ſpeech of that atheiſtical wretch, that told God, He was no common beggar, he never troubled him before with prayer, and if he would hear him that time he would never trouble him again.

This hath been the practice of all the Saints of God. *Jacob* wreſtled with God and prayed all night. The *Canaanitiſh* woman had ſeveral repulſes, yet perſevered in prayer. *Moſes held up his hands*, which implies the continuance of his prayer, *Eſay* 62.1. Chriſt prayed thrice, and yet more earneſtly, *Luke* 22.44.

2. From our ſelves:

First, We have great need, for we abſolutely depend upon God, and he hath tied himſelf no further to do us good than we ſhall ſeek it in his Ordinance at his hands.

If we perſevere not, either God will not give us what we pray for, or if he do we ſhall have it as a curſe, becauſe it is not the fruit of prayer. Four things will drive the Saints to God: 1. The remainders of ſin. 2. The defect of graces. 3. The Devils temptations. 4. Outward affliction. Pſal.73.28.

Secondly, We have great helps, even ſuch as may enable us to perform the duty notwithſtanding any weakneſſe that is in our ſelves, for we have Gods Word and Spirit. If a man doubt to whom to direct his prayers, the Scripture cals him to God,

To

To thee shall all flesh come, Psalm 65. 2. If in whose name, it leads him to Christ; *Whatsoever you shall ask in my Name.* If for what to pray, for wisdom, for the Spirit, for patience, for daily bread, for remission of sins, for deliverance from evil, for the honouring of Gods name; in a word for all good things: If for whom, for Kings, for Rulers, for our selves, for others, for all men, except him whom we see to have sinned a sin unto death: If where, every where lifting [illegible] hands: If when, at all times, continually: If how often, why, morning, noon [illegible]: If on what occasion, *in all things by prayer and supplications*: If in what manner, why, *fervently with an inward working of the heart in prayer, with understanding, in truth and in faith, and without fainting.*

2. God will assist us with his Spirit; all those which addresse themselves to perform this work according to the direction of his Word, and beg the Spirit of prayer, to help them in praying, *The Spirit maketh intercession*, Rom. 8. Jude v. 20. *Praying in the holy Ghost.* The Spirit makes known our interest in God, as a Father, *Matth. 7. 7.*

Ephes. 6. 18. To pray so as the presence of the Spirit may be seen in prayer.

1. In a way of Direction, *Rom. 8. 26.*

2. In exciting holy affections when the heart is kindly affected with the sense of sin, love of God.

Thirdly, Constant supplicating to God doth honour him, and actually confesse him to be the universal Lord, the Ruler and disposer of all; yea to be liberal in giving, to be omnipotent in power, to be present in all places, to see and and hear all persons and actions, to search our hearts, and to sit at the stern of the whole world, so that he observeth also each particular creatures need and wants.

Fourthly, It is exceeding advantagious to our selves, seeing it acquaints us with God, and breeds a kinde of holy familiarity and boldnesse in us toward him. It exerciseth, reneweth and increaseth all graces in us, in drawing neer to God, and calling upon him, we grow like to him; this sets a work and increaseth knowledge of God, humility, faith, obedience, and love to him. It mortifieth lusts.

Fifthly, Because prayer it self is not only a duty but a priviledge, the chief purchase of Christs blood.

Sixthly, Because if we persevere and faint not, God will come in at last with mercy; in the fourth watch of the night Christ came, in the morning watch, the night was divided into four watches. *Jacob wrestled all night with God*, but in the *morning he prevailed.* Matth. 14.

Both the wicked and godly are weary of prayer and fasting.

First, The wicked are weary of prayer and fasting:

1. Because they want the principle of grace to carry them thorow.
2. They want the Spirit of Adoption.
3. They have no love to these duties.
4. They relish not the sweetnesse in prayer and fasting.
5. They have a mean esteem of these duties.
6. They want grace to wait.

The duty of prayer is established not only by positive institution, but it is a most natural duty. The Heathens (*Plato* and *Proclus*) have written Treatises of Prayer. It is better to fail in its performance, than totally to omit it, *Acts 8. 22.*

The godly also are quickly weary of these duties:

1. From the abundance of corruption in the best Christians, *Exod. 17. Moses his hands were heavy.*

2. From the misapprehension of prayer and fasting, some look upon them as legal duties, but they are chief Gospel-duties, *Mat. 9. 13. 1 Cor. 1. 29.* they call them beggarly formes; Christians (they say) must be above forms; the Ordinances are *[illegible] Christi, cauties Cuti.*

3. From the often and long continuance and easinesse of obtaining these fasting dayes.

Motives to persevere in prayer and fasting:

1. Have a high and honourable esteem of these duties.

2. Let

2. Let not the frequency of them take away the reverence and powerfulneſſe of them.

To be weary of prayer is to ſin *contra medicinam unicam, & contra miſericordiam maximam.*

Perſevere, 1. In private prayer, *Pſalm* 80.4. *Cant.*3.4.

2. In publick, 1. God commands it, *Eph.*6.17,18. The Saints have practiſed it, *Lam.*3.22,23,24. *Pſalm* 69.13,14.

3. There are many promiſes, *Mat.* 18.7. *Luke* 11.10.

It is a good and com[illegible]able thing in the Saints of God to be able to hold out long in their private [illegible] 1 *Sam.*15.11. In publick prayer with others, reſpect muſt be had as well to [illegible]s as to ones ſelf; and here we muſt conform our ſelves to their ability, that we tire not their devotion: but in our private and ſecret prayers betwixt God and our own ſouls, it is good to be large, 1 *Samuel* 1.12. *Daniel* continued his ſolemn faſt (not in abſtaining ſimply from all food, but from all pleaſant and delicious fare) for one and twenty dayes together, and therefore it is ſure he ſpent a great deal of time in praying. *David*, Pſalm 22. praid day and night. Chriſt ſpent a whole night in prayer.

We ſhould conſider all Gods promiſes he hath made to his Church. See *Geneſis* 3.9. 2 *Chron* 20.9. and his accompliſhing of them, *Pſalm* 74.3.

We ſhould perſevere in prayer, though we meet with diſcouragements from men, *Matth.*22.30. from Devils, *Epheſ.* 6.18. *Matth.* 26.31. from our own unbelieving hearts, *Pſalm* 69.3. from God himſelf, *Pſalm* 80.4. *Lam.*3.44.

Object. Long prayers are condemned in the *Phariſees.*

Anſw. Not the length but the hollowneſſe of their prayers is blamed, becauſe under *ſhew of long prayers they devoured widows houſes*, ſeeking to gain the reputation of men extraordinary devout, by drawing out their prayers, and they were publick not private prayers.

Object. Eccl.5.2. *Solomon* bids that in conſideration of Gods greatneſſe and our baſeneſſe, *our words ſhould be few.*

Anſw. Not all length in prayer, but haſtineſſe and rediouſneſſe without affection is there condemned; he ſaith, *Be not haſty nor raſh, but let thy words be few*, requiring that the words have their ground in a well adviſed judgement; and then they are few in his ſenſe, though they be otherwiſe many. *Luke* 18.1. *Paul* witheth *to perſevere in prayer, watching thereunto*, meaning it not alone of conſtancy in prayer and ſpiritual watching, but of the holding out in prayer.

It is a ſin to needleſſly to affect length of ſpeech and vain repetitions in prayer, *Matth.*6.7,8. Every long prayer is not forbidden, *Luke* 6.12. *Solomons* prayer was long in Dedication of the Temple; in extraordinary duties, length ſeems neceſſary, but a needleſſe lengthening of prayer, and the affectation of long prayers is bad. See *Mat.*23.14.

The general Rule is,

1. Be conciſe but full of affection,

2. So much time muſt be ſpent in prayer as may be profitable for our ſelves and others.

Reaſons may be added to what hath been formerly delivered:

1. In regard of our ſelves: we have much matter for prayer, many ſins to confeſſe and lament, many graces to ask, many wants to be ſupplied.

2. Many reaſons to enforce, and many objections to anſwer, and therefore ought ſometimes to enlarge our ſelves.

Secondly, In regard of God; by this means we ſhall declare a great love to God, and to this exercise, when we carry our ſelves to him as to a Friend, with whom we are not willing to leave conferring, but take delight to conſer much with him.

The way to continue in this duty is much to muſe of our wants and ſins, and Gods promiſes, and labour to have our hearts earneſtly affected with theſe things, and to take advantages of ſuch occaſions as the Lord affords us for this purpoſe; and let us propound the example of Chriſt and *Samuel*, and other godly perſons, and ſtrive to follow their preſident when time doth ſerve.

The woman of *Canaan*, Matth.15.

Four Cautions muſt be obſerved in long prayers:

1. That

Firſt, That in our meetings with Chriſtians we affect not to be long to get applauſe thereby, and to ſhew how farre we excell others in this gift, *Matthew* 23. 14.

Secondly, That we be enabled by God with underſtanding, and uſe not vain repetitions, *Mat.*6.7. Mr *Hilderſam* on Pſal.51.5.

Thirdly, That our hearts be able to hold out as long as our tongues do, *James* 5.16.

Fourthly, That we have reſpect to them that joyn with us, 1 *Cor.* 14. 19.

In prayer, Particular confeſſion of our ſins (ſo far as we can come to the knowledge of them) is requiſite, and for unknown ſins a general confeſſion will ſerve, *Pſ.* 19.13. See *Gen.*18.27. *Dan.*9.4,5. *Ezra* 9.6,7,9. *Pſalm* 51. 4,5. *Joſhua* 7. 19. confeſſion is put for prayer.

The acknowledgment of our own unworthineſſe becomes the preſence of God, 1 *Kings* 19.11. *Job* 42.5,6. & 25.5,6,22.

2. Confeſſion is a ſolid diſclaiming of the firſt Covenant, when we make grace our claim we muſt diſclaim works, *Pſalm* 115.1.

In every part of prayer ſome affection ſhould be exerciſed, in confeſſion, ſhame *Micah* 2. 6. Grief, *Luke* 18. 13. in requeſts, hope and deſire, in giving thanks, joy and love.

Confeſſion is but an act of the ſanctified will diſpleaſed with the remembrance of ſinne.

Objections of Libertines and others againſt prayer.

1. They think it needleſſe, they cannot alter God, *Job* 23. 13.

Anſw. We ſhould obey Gods command. By prayer there may be a change in our ſelves, it betters our hearts, makes us truſt in God.

Secondly, God hath inſeparably linked the means and the end. We pray not that Gods will may be altered but accompliſhed in his own way; his judicial ſentence may be altered though not his counſel. We may pleaſe God in praying for that which it is not his purpoſe to grant. 2 Sam. 7.27. Ezek.36.37. It is alſo a great argument God is ready to give us ſuch a mercy, when he ſtirs up our hearts to ſeek it, Pſal.10.17.

Secondly, Others ſay they cannot utter their minds to God, nor make known their wants. Prayer conſiſts not in eloquence, in a flowing tongue, but a broken heart. *Hezekiahs* prayer is called *chattering*, Eſay 38. ſometimes prayer is called *roaring*, ſometimes *groaning*, Rom. 8. 27. *Sighing*, Pſalm 79. 11. *Breathing*, *Lam.* 3. 56.

Thirdly, Others plead deadneſſe and indiſpoſedneſſe to the duty. This may ariſe either from the careleſneſſe of our hearts and wayes, 1 *Peter* 4.7. & 3.9. or from over-much caring for the things of the world; both theſe are reprovable; or elſe it may ariſe from the remainders of corruption within us. Prayer heals this, God accepts our wils, purpoſes, deſires.

Fourthly, Others are diſcouraged from prayer by Satans temptations. Prayer is therefore an excellent duty, becauſe ſo much oppoſed by Satan, *Zech.* 3.1.

2. It is one great means we uſe to reſiſt Satan, *Epheſ.*6.18. We reſiſt temptations by getting aid from Heaven.

3. Chriſt himſelf was tempted; the Devils temptations may be your trouble, but they ſhall not be reckoned among your ſins.

Fifthly, Others object they have prayed often, but can get no anſwer.

Anſw. 1. We muſt not neglect our duty, though God doth not preſently performe his promiſe; the time of anſwering prayer is in Gods hand, *Pſalm* 78. 41.

2. You may be anſwered, and not perceive it.

Sixthly, Others think they are above prayer, this is an inferiour duty for men of their rank.

Have neither they nor the Church any neceſſities? Chriſt who had fulneſſe of grace, often prayed, *Mat.*14.23,24. See *Rev.*4.10,11. Gods people are called his Supplants, *Zech.*3.10. a generation of them that ſeek him, *Pſalm* 24. 6.

Seventhly, Others will not pray but when the Spirit moves them.

This is not to come till God ſend for us. God withholds grace becauſe we ſeek it not in his own way. We muſt pray every day.

Eighthly, Others think they need not be so frequent in prayer; they say, the hours of duty are not determined.

The expressions for prayer are comprehensive, *Pray continually*, 1 Tim. 5. 17.

Chap. V.

The Sorts or Kinds of Prayer.

Prayer may be distinguished according to the matter and manner thereof.

1. In regard of the matter, the Apostle 1 *Tim.* 2. 1. maketh four several heads:

Dr Gouges Whole Armor. Treat. 3. part 2.

1. Supplications or deprecations, which are for the removal of evil.
2. Prayers, which are for the obtaining of good.
3. Intercessions, which are in the behalf of others.
4. Thanksgivings, which are for benefits received.

These four he referreth in another place to two heads, { 1. Requests. 2. Thanksgiving.

The most general and usual distinction is grounded on 1 *Thess.* 5. 17, 18.

Petition, } *Phil.* 4. 6. 1 *Tim.* 2. 1.
Thanksgiving, }

Petition may be divided according to the things or persons, in respect whereof it is made.

Petitio duplex est secundum rationem objecti vel rei quæ petitur: est enim vel appretiatio vel deprecatio. Appretiatio est Petitio de rebus bonis communicandis. Deprecatio est Petitio de rebus malis amovendis. Amef. *Medul. Th. l.* 2. *c.* 9.

The things which it respecteth, are either good to obtain them, which is most properly prayer or appreciation; or evil, to remove them, which is deprecation.

The Persons are our selves or others.

Prayer will bring in all the good things Gods people stand in need of, *John* 16. 24, 27. The *Jews* have a Proverb, *Sine stationibus non staret mundus*, without standing before God in prayer, the world would not stand; light and direction comes in by prayer, *Prov.* 2. 2, 3.

The godly man hath his daily bread as the fruit of the promise, and that leads him to his union with Christ, the fountain of all promises.

Object. The matter or object of our prayer must be good, how then can it admit a distinction in respect of good or evil?

Answ: *Amotio mali habet rationem boni*, Removal of evil hath the reason of good: therefore the benefits of God are either Positive or Privative. B. *Down.* of Prayer, *Chap.* 33.

Prayer is the great instrument of removing all evil from soul and body, *Psalm* 107. often.

2. Thanksgiving, which is a grateful acknowledgement of a kindnesse received.

The four first Petitions in the Lords Prayer concern the obtaining of good, the two last the removing of evil: either

1. Past or coming, in the fifth Petition. Or
2. Future, in the last Petition.

There are other distinctions of Prayer in regard of the manner:

1. Mental and Vocal.
2. Sudden, Composed.
3. Conceived, Prescribed.
4. Publick, Private.
5. Ordinary, Extraordinary.

In

In this distinction of prayer according to the matter,

I shall first speak of Petition for good things, and deprecation against evil, Intercession for, and imprecation against others, and then of Thanksgiving.

For Petition, which is the most principal kind of prayer; there are two things considerable in it,

1. What things we are to crave.
2. After what manner we are to crave them.

These have been handled partly in the manner and matter of prayer, therefore I shall but touch them.

The things which may be asked, must be lawfull and good, *Matth.*7.11. Those things are so which are agreeable to the will of God; a thing is therefore good because it is willed of God, *Heb.*13.21. 1 *John* 5.14. Gods glory is first, and most of all to be desired, 1 *Cor.*10.31. *Petit.*1. *of the Lords Prayer*, and the means whereby it may be effected in the 2d *Petition*, and the manifestation of it in the third. Our own good in the next place is to be looked after, in regard of which we may ask all needfull things, temporal concerning these frail bodies of ours while we live here in the fourth Petition, or spiritual, and that either respecting our Justification, the principal part whereof is a discharge of that debt, wherein, through sin, we are bound unto God, in the fifth *Petition*, or our Sanctification in keeping us from the pollution of sin, and preserving us safe from all evil unto Salvation, in the sixth *Petition*.

It is the duty of Gods people to turn precepts into prayers, *Psalme* 119. 4, 5. This

1. Suites with the Gospel-covenant where God gives what he commands, therefore all is put in the form of a promise, *Heb.*8.10.
2. Gods ends are hereby fulfilled. He requires what we cannot perform.
   1. To keep up his right.
   2. That we may be convinced of our impotency, *Rom.*7.18.
   3. That the creature may expresse his readinesse, *Phil.*2.13.
   4. To bring us to lie at his feet; Gods Sovereignty drives us to the riches of his grace.

We should ingenuously and freely unfold our cases to God, *Psalme* 119.26. This is necessary:

1. Because it is the condition of the Lords mercy, *Prov.*28.13. 1 *John* 1.9. *Jer.* 3.13. *Psalme* 51.3.
2. It is the onely means whereby we get our peace of conscience, *Psalme* 32. 3. *Job* 23.19.
3. This prevents Satans accusations, *Rom.*8.33.

This confessing freely to God, argues

1. Sincerity, *Psalme* 32.2. Hypocrites content themselves with a general slight acknowledgement; we are all sinners, or take up empty forms.
2. It argues somewhat of the Spirit of Adoption, 1 *John* 3.21.
3. It is a way to make us serious and affected with our condition.
4. It will be of great advantage in our spiritual life, 1 *Pet.* 3.7.

Secondly, In what manner we are to crave good things.

Things must be beg'd as they are promised, Faith hath an eye to Gods promises, and resteth thereon: as God hath promised any thing, so the faithfull ask it in prayer. Things absolutely promised may be absolutely askt; things not absolutely promised, we must pray for with subjection to Gods will and wisdom.

We must pray;

1. In faith, believingly, *James* 1.6. & 5.15. That we may pray in faith, consider,
   1. How gracious God is; all his communications are free.
   2. How worthy Christ is; he hath purchased grace for us.
   3. How he hath removed all hinderances, satisfied the justice of God, fulfill'd the Law, pacified God, taken away the guilt of sinne, and the enmity that was in God against us.
   4. That Christ prayes over all our prayers, appearing in Heaven, and interceding for us.

Supplication; when one begs some thing in general, help, deliverance, *Psal.* 70.1.

Insinuation, *ostensio necessitatis*, Joh.11.3 *Temporalia licet desiderare: non quidem principaliter, ut in eis finem constituamus, sed sicut quaedam adminicula quibus adjuvamur ad tendendum in beatitudinem: in quantum scilicet per ea vita corporalis sustentatur: & in quantum nobis organicè deserviunt ad actus virtutum.* Aquin.2a,2a, q.83. *Art.*6.

5. That God is pitifull and willing to help us.

2. With fervency, importunately. *Jacob* was called *Israel, because he prevailed with God.* Conſider for this purpoſe,

1. The neceſſity of grace:

1. For a comfortable life.

2. For a profitable life, *John* 15.5,8.

2. The excellency of grace.

So much for Petition for good things, for Deprecation againſt evil things we have expreſſe warrant in the 5th and 6th *Petitions of the Lords Prayer:* and alſo in the example of Chriſt, *Heb.*5.7. and in the many promiſes which God hath made *to deliver us from evil.*

See 1 King.8. 33. and 10 in other verſes there, of *Salomons* prayer, 2 Chron.7.13.

Evil to be prayed againſt, is either of fault or puniſhment.

The evil which we do *deprecari*, that is, deſire to be delivered from, whether in whole, *ut averretur*, that it may be averted, or in part, *ut mitigetur*, that it may be mitigated if it be upon us; or to be kept and preſerved therefrom if we be in any danger thereof, *ut non eveniat*, that it may be prevented, it is either the evil of ſin or the evil of puniſhment. B. *Downs of Prayer*, ch.34.

Evil of fault is ſin, the firſt and greateſt of all evils, in regard of this evil.

Three things are to be prayed againſt;

1. The guilt of ſin, in the 5th *Petition.*

2. The power of it.

3. Temptations thereunto, in the 6th *Petition.*

Againſt the guilt and power of ſin, we muſt ſimply, abſolutely and inſtantly pray, and never ceaſe till God hear us. Againſt temptations we are to pray eſpecially, that we be not given over unto them, and overcome by them.

Evil of puniſhment is three-fold.

1. Temporal.

2. Spiritual.

3. Eternal.

Temporal puniſhments are all outward judgements, miſeries and plagues in this world, the effects of ſin; Abſolutely they are not to be prayed againſt, but we are to pray either to have them removed, or elſe ſanctified unto us.

Gen.2.17.

Domine hic ure, hic ſeca & in æternum parce. Aug.

One may not pray for afflictions as they are a fruit of the curſe, but as they are part of the inheritance of the Saints under the ſecond Covenant, *Mat.* 10.13. and in reference to the ſweet effects that flow from them, *Jer.*10.24. ſo ſome hold they may be prayed for.

Spiritual puniſhments are, ſlavery under Satan, the world and the fleſh, a ſeared and a dead conſcience, hardneſſe of heart, blindneſſe of minde, carnal ſecurity, impenitency, infidelity, and ſuch like, theſe are to be prayed againſt as hell it ſelf.

Eternal damnation is abſolutely to be prayed againſt.

Interceſſion or praying for others, in the next place, is warranted from thoſe petitions in the Lords Prayer, which are ſet down in the plural number, *Give us, Forgive us, Deliver us.* The Apoſtle alſo expreſſly commandeth us *to pray one for another.*

Jam. 5.16. See 1 Theſſ. 5.24. and *Theod.*4.c.32. an excellent ſtory of *Terentius* a noble man, Captain under the Emperour *Valens.*

1. It amplifieth Gods glory, in that we call upon him for others as well as for our ſelves; we acknowledge him to be not only our own Father, but alſo the common Father of others, therefore Chriſt hath taught us to ſay, *Our Father.*

2. This is a principal duty of love, *Matth.*5.44.

3. It is very profitable, we cannot be more beneficial to any than in and by prayer. *Auſtin* ſaith to *Ambroſe, Frater, ſi pro te ſolum ores, ſolus pro te oras; ſi pro omnibus oras, omnes pro te oramus.*

Motives to pray for others:

1. It is a character of the Saints; *Paul* prayed much for others, *Eph.*3.14,16. *Phil.*2.9,10. *Col.*1.9,10. and almoſt in every Epiſtle he begs the prayers of others for himſelf, *Rom.*15.30. *Phil.*1.19. *Heb.*13.18.

2. This is the condition of Gods promiſes, *Ezekiel* 36.37. and the forerunner of Gods performances. When he delivered his people out of *Æ-*

gypt,

Egypt, they cried mightily to him, and he ſtirred up a Spirit of prayer in his people before he delivered them out of *Babylon*, Daniel 9. 2,21. Jerem. 29.12. & 31. 9.

3. It is the Armoury of Saints, *Preces & lachrymæ arma Christianorum*, 2 King. 2.20. & 13.14.

Who thoſe be that are to be prayed for, all of all ſorts.

All in general are to be prayed for, 1 *Tim.* 2. 1.

Object. The Pope of *Rome* is Antichriſt, and he is that man of ſin which is the ſon of perdition.

2 Theſſ. 2. 3. It is an honor to pray for others, and a comfort alſo; a godly man hath a great ſtock in the Churches prayers.

Anſw. We may not conceive any particular man to be Antichriſt, but rather that Seat and State where the Pope ſitteth, or the Hierarchy, the Head whereof the Pope is, or the ſucceſſion of Popes one after another.

The firſt in order to be prayed for are Saints, the whole community of them, *Epheſ.* 6.18. *John* 17.9. *Col.* 2.1,2. We muſt pray for the Catholick Church, *Eſay* 62.6,7. *Pſalm* 51.18. *Pſalm* 137. 5,6. that God would ſanctifie and purge them from errours, *Pſalm* 122.6,7.

1. Becauſe God commands it.

2. Becauſe the Church needs and deſerves our prayers, it is the Spouſe of Chriſt, *Pſalm* 48.1. *Gal.* 4.26.

3. Becauſe of our neer relation to the Church.

2. Publick Perſons:

1. Magiſtrates, 1 *Tim.* 2. 12. *Pſalm* 72. 1.

2. Miniſters, *Eph.* 6.19. *Act.* 12.5. & 13.40. *Matth.* 9.38. *Juvate me orationibus veſtris, ut ſemper poſſim & loqui quæ oportet, & opere implere quæ loquor.* Bern. *ſuper Cant. Serm.* 36.

3. Thoſe to whom we are more nearly related, *Rom.* 9.3. *Philem.* v. 16. Friends, Husbands for Wives, Parents for Children, Maſters for Servants, the Miniſter for his people, *Eph.* 3.14,16.

4. Strangers, *Gen.* 18.24.

5. Enemies, *Mat.* 5.44. *Luke* 23.34. Rom. 12.14.

Now I ſhall ſhew who are not to be prayed for.

1. All ſuch as are dead, *Matth.* 5.35. 2 *Sam.* 12.23. ſuch prayers are vain and fruitleſſe, for Gods determinate judgement paſſeth on every one ſo ſoone as they die.

Bellarm. de Purgat. l. 2. *c.* 18. ſaith, It can neither adde any thing to the bliſſe of them that are in Heaven, nor take away any part of puniſhment from them that are in hell. *Vide* Rainold. *de lib.* Apoc. *Prælect.* 163.

Moſes in the Law preſcribed no prayers, no Sacrifices for the dead.

The Papiſts practiſe praying for the dead. They pretend for this the faireſt precedents of the Church, and of the whole world. * The *Heathens* they ſay did it, and the *Jewes* did it, and the *Chriſtians* did it. The *Heathens* prayed for *an eaſie grave, and a perpetual ſpring*. The *Jews* prayed, *That the ſoul of their dead might be in the garden of Eden, that they might have their part in Paradiſe, and in the world to come.* The *Chriſtians* prayed *for a joyfull Reſurrection, for mercy at the day of Judgement, for the haſtening of the coming of Chriſt, and the Kingdome of God.* But yet, the prayers for the dead uſed in the Church of *Rome* are moſt plainly condemned, becauſe they are againſt the Doctrine and practices of all the world.

Orate pro anima. Some diſlike alſo private Devotions in the publick Aſſemblies. See Beams of former Light, *ch.* 5. *Sect.* 2.

* Dr *Taylors* Epiſt. Dedicat. to the Rule and exercises of holy dying. *De miror viros ſanctos tantopere inculcaſſe preces pro mortuis fundendas, cum hujus rei nihil in veteri, neque in novo inſtrumento, ullum exter, vel exemplum, vel mandatum.* Elmenhort. *Obſervat. in* Arnob. *l.* 4. *p.* 152. *Vide plura ibid.*

Ignorant and ſuperſtitious Perſons likewiſe among us, if mention be made of any of their friends departed, uſe preſently to ſay, *The Lord be with his ſoule, Gods peace be with him*, with the like. If any reprove them for it, they ſay, What hurt is it? It is hurt enough that there is no good in it, it is vain and idle, *Matth.* 12.36. There is no commandment, example of any good

good man, or promiſe in all the Scripture to prayer for the dead.

2. They which ſin againſt the holy Ghoſt, 1 *John* 5.16.

The fourth and laſt branch of prayer is imprecation againſt others, which is a kind of prayer whereby judgement and vengeance is deſired.

Expoſtulation may be uſed in prayer, where there is no imprecation as well as when there is, *Jer.* 14.8,9.

Expoſtulation with God is a reaſoning the caſe with him, it is uſual in the Pſalmes, *Pſalm* 6.3. & 22.1,2. & 75.5. *Pſalm* 79.5,8,9, 10, 11, 12, 14. *Pſalm* 90.13, 14, 16, 17. & 37.9, 12. *Pſalm* 44.10, 12, 13, 14, 23. *Pſalm* 77.1, 9, 10.

The faithfull ſometimes in their mourning proceed to expoſtulations which are vehement interrogations expreſſed from them by their grief, whereby they do expoſtulate with the Lord concerning the greatneſſe or continuance of their afflictions, as *Moſes*, Exod. 5.22. Joſhua 7.6,7,8,9. the Church afflicted, *Lam.* 5. &c. and our Saviour, *Mat.* 27.46. But we are to take heed that it be a holy fruit of a lively faith, leaſt it proceed from want of patience, and degenerate to murmuring againſt God. Biſh. *Down.* Chriſtian exerciſe of Faſting.

Reaſons. 1. Venting of our ſelves to God giveth eaſe, *Pſalm* 39.2,3.

2. Complaints move both God and man.

3. By uſing ſtrength we get ſtrength, by diſcuſſing Gods ways our faith is confirmed, *Pſalm* 138.3.

Gods people differ from the wicked:

1. In the riſe of their expoſtulations, they are bottomed on faith, they reſerve to God all his glory. The wicked queſtion Gods providence.

2. In their progreſſe, the godly proceed in humble prayer, ſelf-abaſing; the wicked are not ſorrowfull nor humbled in their hearts.

3. In the ſucceſſe, they are confirmed in their principles of Gods excellency, are comforted; the wicked are ſteeled in their Atheiſme, and feared in their wickedneſſe.

No man muſt imprecate and pray againſt himſelf, we have no warrant for it, and it is againſt nature it ſelf, *Eph.* 5.29. *Peter* offended in this, *Mat.* 26.74. See *Matth.* 27.25. The *Jewes* were ſo fearfull of uttering imprecations, that when in their oaths they had occaſion to uſe them, they would either expreſſe them in general terms, *God do ſo to me and more alſo*, 2 Sam. 3.35. or elſe, leave them clean out, and make the ſentence imperfect, as, *If I do this*, or, *If I do not that*, or, *If this be ſo*, and there ſtay.

See Pſal. 132. 2,3,4.

Queſt. Whether is it lawfull, and how far to pray againſt others? There are divers Imprecations, 69, & 55, & 109 *Pſal.*

Mat. 5.44.

1. The Pſalmiſt was not only a ſervant of God, but a Prophet, he did not with a private ſpirit fore-tell their deſtruction.

2. He wiſht that their evils might be deſtroyed, not their perſons, *Pſal.* 59.11,13. & 83.15.

It was not ſo much votum as vaticinium. *Vide* Doctoris Arrowſm. *Tactica ſacra, lib.* 3. *cap.* 1.

We may rejoyce in vengeance upon the wicked, *Pſa.* 58.11. as it is an act of Gods juſtice; this is the proper and direct anſwer to all the imprecations of *David*, *O God to whom vengeance belongeth, ſhew thy ſelf*; the *Iſraelites* praiſed God for the overthrow of the wicked, *Rev.* 18.20. & 19.20.

We muſt 1. Pray for our enemies, but againſt Gods enemies, *Pſalm* 35.23. compared with 83.12. See *Numb.* 10.35. *Pſalm* 68.1.

2. We may lawfully pray againſt their deſigns, though not againſt their perſons, 2 *Samuel* 15.31. that their ſecret councels and plots may be fruſtrated.

3. We may pray againſt their perſons indefinitely, though not particularly, as *Pſalm* 129.5.

D. *Hackwell* on Judg 5.31. See D. *Gauges* Whole Armour, part 2. pag. 192, 193. *Vide* Balduin. *de caſ. conſc. l.* 2. *c.* 7, 8. Et Rivet. in Pſal. 40.15. p. 394, 395, 396, 397.

4. We may pray againſt their perſons in particular conditionally, though not abſolutely, 1. We are to pray for their converſion: and then if maliciouſly and wilfully they perſiſt in their obſtinacy; in the ſecond place, for their confuſion, *Pſalm* 83.16,17. We may wiſh them temporal evil, that ſo they may be converted, *Fill them with ſhame, put them in fear*, Pſal. 59.11,12.

Hitherto

Hitherto of thoſe ſeveral kinds of prayer which are comprized under requeſt. The next kind is Thankſgiving.

There are ſeveral kinds of praiſe:

1. External only, with the lips without the heart.

2. Internal only, when the heart is exerciſed in praiſing God, though it expreſſe not it ſelf outwardly, *Pſalm* 103.2.

3. External and internal both, when the mind thinks highly, and the tongue ſpeaks honourably of him, *Pſalm* 34.1,2.

The Schoolmen following *Auſtin* have diſtinguiſhed confeſſion into *confeſſio laudis*, to the honour of God, *Pſalm* 106.1. *Confeſſio fraudis*, to the diſhonour and ſhame of our ſelves, *Titus* 3.3.

The *Jews* have had a godly uſage, upon any occaſion of naming God in their writings, to inſert an abbreviature of praiſe, the holy one, the bleſſed.

Thankfulneſſe hath ever been ſo rare, that the learned Languages of Greek and Latine have no proper word for it, but unthankfulneſſe, as every where frequent, got a name in all Tongues, ἀχαριστία is a good Greek word, and *ingratitudo* a good Latine, ſo is not *gratitudo* which ſprang up after the purity of Latine ſpeech was exſpired, about the time of *Tiberius*. Mr *Buck* on *Rom.*7.25.

We ought to render to the Lord *the calves of our lips, ſpeaking good of his name*, Pſalm 95.1,2. Eph.5.20. 1 Tim.2.1. 1 Theſſ.1.18. As in confeſſing of ſinne we ſhould chiefly weep over the Attributes which in committing ſinne we have chiefly wronged. So in confeſſion of mercy we ſhould magnifie that Attribute chiefly which God in giving that mercy hath honoured.

Laus eſt ſermo elucidans magnitudinem virtutis.

To praiſe God is to ſpeak highly of thoſe excellencies that are in him. God needs none of our praiſes for himſelf:

1. Becauſe he is perfect in himſelf.

2. Incomprehenſible by us, but there is reaſon for it in reſpect of our ſelves and others, it begets in us a higher opinion of God, and in others greater reverence to him.

Reaſons. Firſt, From God, who muſt be praiſed,

1. For the perfection of his Being and Eſſence, the object of praiſe is excellency, *Pſalm* 145.3. See Dr *Gouges* Whole Armour, part 2. Treat. 3.

2. For his ſeveral Attributes, ſanctity, *Exodus* 15.11. *Pſalm* 150.1,2. *Eſay* 6.3. his goodneſſe, *Pſalm* 103.8. wiſdom, *Pſalm* 147.5.

3. For his glorious works, *Pſalm* 150.2.

4. For his mercies, *Pſalm* 103.2. *Laus eſt commemoratio beneficiorum receptorum.*

God is to be praiſed, Iſa 43.21. 1 Pet.2.9.

He is the Authour of benefits to us, 1. Many. 2. Great. 3. Conſtant. 4. Free.

1. Many.

So many limbs as we have about our bodies, ſo many joynts as are in a limb, ſo many veins, ſinews, griſtles and muſcles as are requiſite to the moving and uſing of every joynt, ſo many benefits, ſo many faculties as our ſouls are endued with of reaſon, ſenſe and vegetation, ſo many benefits. How many nights reſt, dayes quiet? How many journeyes ſafety? How many dangers eſcaped, contents enjoyed?

He is fearfull in praiſes: Thou that inheriteſt the praiſes of Iſrael, Pſalm 22.3. In another Pſalme, *Praiſe waiteth for thee*; and in another, *He is greatly to be praiſed above all gods.* See Pſal.33.11. & 10.7,8. Nehem. 9.5. *David* earneſtly cals upon all creatures to praiſe God, in Pſalm 148. Heavens, Earth, Sea, Angels, Men, Beaſts, Birds, Fiſhes, Trees, all things, becauſe in and from all we are to fetch matter of praiſing him. Pſalm 145.10. All his works yeeld the confeſſion.

2. Great, becauſe we ſtand in great need of them, and attain much good by them, and can by no meam attain them without God.

3. Conſtant, from the beginning to the end of our lives.

4. Free,

1. He gives merely of his own accord to exerciſe his goodneſſe without reſpect

respect to any thing that we had done before to deserve, or could do after to requite.

2. All that God doth for and to us, is that he may be glorified, *Psalm* 50. 15. *ult.* it is Gods due, he is the great Landlord of the world.

Old mercies are like to old Coins and Records, the better and more authentick we should keep them in mind.

Reasons. 1. They are worth remembring, pleadable in the Court of Heaven, *Psalm* 74. 12. because God is unchangeable, his love and Covenant are the same.

2. God takes notice of all the mercies he bestows upon us.

3. Otherwise we can never be thankfull (as we should) for them, *Psalm* 103. 1, 2.

1. God hath delivered our Nation from Heathenism.

2. From Popery and superstition.

3. From the *Spanish* invasion in 88.

4. From the Gun-pouder-Treason, a mercy of above six and fifty years standing.

Secondly, From man, by whom thanks must be given.

1. In that we stand in continual need of Gods new favours, and are totally dependant upon him, and unable to recompence the old.

It is the constant exercise of the blessed Saints and Angels in Heaven. Love is the grace of Heaven, and praise the duty of Heaven.

2. From the duty it self, it is to God very acceptable, *Psalm* 69. 31. & 50. 8, 9. this is all he expects for his benefits, to us very profitable [a], and in it self needfull, excellent, pleasant and possible, a man hath understanding and speech, and a Christian hath the Scriptures to direct him.

[a] Thanksgiving doth continue, increase, and sweeten and sanctifie benefits. As the Husbandman will continue to manure that ground which fails not to yeeld him a harvest; so the Lord will continue to bestow blessings on them that are thankfull to him for them, yea he will adde new mercies to the old, and give more and more, greater and greater still, increasing his bounty as they increase their thanksgiving for what they have received. It sweetens the mercies, causeth them to be more delightfull and comfortable, in that it causeth the soul to taste Gods goodnesse in them, by which a man receives more comfort from these terrene things, than a beast. Lastly, These benefits are sanctified to us thereby, made holy in the use, so that we have Gods allowance to use them, and shall be blessed by them. It is a comfortable and pleasant duty, we again enjoy the sweetnesse of those benefits which we give thankes for, to be telling and thinking of the good I have received, and of the excellencies of him from whom I have received it: and most needfull, because it is so often, earnestly required, and in regard of the great danger which follows if we doe it not.

If any one desire to keep a Diary or Catalogue of Gods particular mercies, the better to enable him to this excellent duty. Mr *Beadles* Journal or Diary of a Thankfull Christian will be worthy his reading for that purpose. Observe a double Rule in making this Catalogue:

1. Make it as large and long as you can write down, National mercies, Personal, City and Family-mercies, corporal, spiritual, positive and privative mercies.

2. Leave a great space for forgotten and unknown mercies.

True thankfulnesse doth import two things: An acknowledgement of the benefit, and owes engagement for it, and then a ready willing mind if occasion serveth to requite it.

Paul scarce ever gives a precept concerning prayer (though he give many) but he is carefull to joyne thanksgiving with it, *Phil.* 4. 8. *Colos.* 4. 2. 1 *Tim.* 2. 1. 1 *Thess.* 5. 17.

The first Petition of the Lords Prayer, and the Conclusion is praise. We praise God for what he is, we thank him for what he doth.

Our own necessities and love of our selves will put us on supplication, but it is the love of God which maketh us praise him.

There is a difference between praise and blessing; praise hath respect to Gods excellency, the Angels praise him for his holinesse, *Esay* 6. 3. Blessing hath respect to his benefits.

We should especially praise God for spiritual blessings, *Eph.* 1. 3.

1. Because these come from his special love, *Psalm* 106. 4.

2. Concern

2. Concern the Spirit, the soul, which is the man.
3. Are pledges of eternal blessings.
4. Dispose the heart to thankfulnesse; temporal blessings may be motives to thankfulnesse.

Examples of Thankfulnesse we have,

Noah, Gen. 8. last end. *Moses* and *Miriam*, Exod 15. & 17. Judg. 5. Esther 5. *David*, 2 Sam. 22. 4. *David* spends the 78, 106, 107, and 135. *Psalmes*, in making a particular rehearsal of the Deliverances of the Lord. The 150 Psalme hath thirteen *Hallelujahs*. The *Jews* when they celebrated the Passeover, at the end thereof, they had a great *Hallelujah* consisting of divers Psalmes.

There is this distinction between the Papists and Protestants in *France*, the *Huguenots* are called the singing or praising people.

It is an excellent and transcendent duty, a most honourable service. See *Psalm* 50. 14, 23. a most immediate conversing with God; when we praise God we ascribe something to him.

In thanksgiving a man separates himself from himself, and all things to God, and so he doth draw neerest to God in this duty. It is a comprehensive duty, all duties runne into it; we pray that God may deliver us, and we may glorifie him, *Psalm* 50. 14. therefore it is called *the Sacrifice of praise*, Psalm 107. 22. as if it were *in fer eminiam*. We read, confesse and hear that we may praise God, *Heb.* 13. 15. it is the end of all our duties, and of all Gods workes and counsels, *Prov.* 16. 4.

It hath the largest object of any duty; Faith hath for its object Promises and experiences, fear, threatnings and judgments; Love what is lovely, Praise every good thing, 1 *Thess.* 5. 18. *Col.* 2. 7. *Eph.* 1. 4. 1 *Tim.* 4. 4.

It doth exercise and increase the principal graces of Gods Spirit in us, knowledge of God, love to God, faith in him; for all vertues are augmented by practice and exercise.

It must be,

First, To God alone, for there is the same object of petition and Thanksgiving, *Psalm* 50. 23. *Hosea* 14. 2. Therefore it so falls out, that those who have divided their prayers between God and others, doe also share their praises between God and others, as in Popery * they doe as often praise the Saints, as pray to them.

* The Papists joyn God and the Saints together, they say, Praise to God and the Virgin Mary. *Omnibus propemodum libris* Gregorii de Valentia *subjecta est hac clausula, quod sacrosanctum carmen, Laus Deo & beatissimæ Virgini, & Jesu Christo. Et sic sæpe* Baronius *claudit Tomos Annalium; censens enim Matrem Filio deferre præsui. Atque ita in cæteris Italis Regii Templi Librisque confessariis quod & tam multis demeritis opulentos, & quod tanta devotione frequentetur, quam Templum Mariæ Lauretanum? Hoc putans Baronium sic claudere secundum volumen Annalium, ut Mariæ solum imagoffert Assequens rejecta intercessionis laboris sui & omnia bona quæ à Deo accepit, nullâ facta Christi mentione.* Molinæi *Hypaspistes*, Li. c. 5.

Secondly, In the name of Christ, *In every thing give thanks through Jesus Christ*, See *Rom.* 1. 8. & 7. 25. *Ephes.* 5. 20. 1 *Peter* 4. 11. More of God is discovered in Christ than elsewhere, 2 *Cor.* 4. 4. He is his Image, our ability and acceptance is from him. For without his Mediation and Atonement our very prayers and praises will become most loathsome unto God. We should see all our mercies to be the fruits of his purchase.

Thirdly, By the help of the holy Ghost; for as we cannot pray, so neither praise God, but by his enabling of us. *Open my mouth O Lord, and my lips shall show forth thy praise.*

Fourthly, For good and lawfull things; as we are to pray for nothing but what is according to Gods will, so neither to praise God for any thing that is evil, for that were to make God the author of sin.

The manner in general; It must be

1. With grace in the heart, *Psalm* 103. 1.
2. With understanding in the mind, *Psalm* 47. 7.
3. With faith in the will. *David* was most thankfull when he believ'd

God to be his, and to have heard his prayer.

4. With joy and thankfulneſſe, *Is any man merry? let him ſing pſalms.*

5. With holineſſe of life, a real praiſing of God.

6. By preferring ſpiritual mercies before temporal.

7. With engaging our ſelves to God to walk more to his praiſe, 2 *Chron.* 15. 11.

8. With humility and ſelf-abaſement, *Pſalm* 22. *Rejoyce with fear and trembling.*

We may take notice of Gods graces in us, ſo as to give him praiſe, *Pſalm* 116. 10. yet we are to be ſenſible of our failings, and of our impotency without new grace.

God expects chiefly to be honoured by the Church, *Pſalm* 65. 1. & 150. 1. *Eph.* 3. 21. See *Pſalm* 22. 23, 25. & 40. 10.

1. Becauſe there he is moſt known, *Pſalm* 76. 1.

2. There are his greateſt benefits, *Pſalm* 84. 4.

3. The true members of the Church are only fit to praiſe him, *Pſalm* 50. 16. & 33. 1. *Canticum novum & verus honor malè concordant.* Bern.

4. The ſad blows which the enemies have had in all ages, come out of *Sion*, *Amos* 1. 1, 2. *Joel* 2. two laſt verſes. *Jer.* 51. 19. *Obad.* v. 17.

We ſhould praiſe God,

1. *Intenſive*, with the greateſt ardour and intention, *Pſalm* 103. 1. & 36. 10.

2. *Extenſive*, with all praiſe, *Pſalm* 9. 14. and for all mercies, *Pſalm* 71. 7, 8.

We muſt be thankfull,

1. In our hearts, *Pſalm* 103. 1, 2. there muſt be a conſideration of the benefits we have received, *Pſalm* 139. 14. *Col.* 4. 2.

2. We ſhould value and truly eſteem of them, 1 *Cor.* 9. 15. 1 *Theſſ.* 3. 2. *Ezra* 9. 13. *Pſalm* 40. 5. & 71. 15.

3. Have a ſenſe of Gods love in our hearts, *Col.* 2. 7.

4. Joy in the goodneſſe of God to us in the mercies he vouchſafeth, 1 *Samuel* 2. 1. 1 *Chron.* 29. 7.

Our praiſes of God ſhould be,

Firſt, Real, not oral only, we ſhould live to his glory. We ought yet to praiſe God with the voice.

1. For the quickning of our affections, *Pſalm* 63. 5.

2. For fixing and compoſing the mind.

3. That we may provoke others to the praiſing of God.

Secondly, Cordial, not hypocritical, *Pſalm* 104. *Praiſe the Lord, O my ſoul, and all that is within me praiſe his holy name.* We ſhould honour God as the author of all our mercies.

Thirdly, Zealous and ardent, as our Petitions for mercy.

Fourthly, An abiding praiſe, as long as we have any being.

Fifthly, They muſt be coſtly and chargeable, *David* would not offer to God that which coſt him nothing.

There muſt be two attendants of our Thankfulneſſe:

1. Charity to Gods poor.

2. Mortification of our beloved ſins.

Sixthly, It muſt be a God-admiring praiſe, *Ezra* 13. 11. *Micah* 7. 19.

Seventhly, A ſoul-humbling praiſe, 2 *Samuel* 18. 17. as *Jacob*, *I am leſs than the leaſt of all thy mercies*; *Elizabeth*, *Who am I that the mother of my Lord ſhould come to me?*

Eighthly, Our thankfulneſſe muſt bear ſome proportion with our mercies, if they be free and extraordinary, ſo ſhould that be too. *Hezekiah* is blamed for not returning proportionably to his mercies receiv'd.

Motives to praiſe God:

1. The freeneſſe of Gods love to us either in perſonal or publick mercies.

2. Our deſert of the contrary.

3. The glory of God is all he looks for, and therefore he commands this. He alſo takes a particular account of all his mercies, *Judges* 10. 11. and will call us to an account for them, *Matth.* 25.

4. It

4. It is a practical duty.

5. It breedeth in the heart love to God.

6. It is a duty which contains all excellencies in it, *Psalm* 147.1.

1. Good.

2. Profitable to us, the way to get more blessings, *Phil* 4.6,7. Ingratitude forfeits blessings, *Deut.* 28.47,48. 1 *Tim.* 4.4

3. Pleasant, 1. To God, *Psalm* 69.30,31. *Ephes.* 5.18,20. 2. To us, 1. Joy is the ground of it, we never thank God till our hearts be warmed, *Luke* 1.46,47. 2. True joy is the consequent of it, *Phil.* 4.6,7.

4. Comely, a debt: 1. It is all we can do to God, 2 *Samuel* 7.19,20. 2. It is all God requires, 1 *Thes.* 5.8.

Hitherto of the distinct kinds of prayer in regard of the matter.

Now follow the distinctions of prayer in regard of the manner.

First, It is either mental, or vocal, or mixt.

1. Purely mental, when the mind is elevated to God in holy desires, though the tongue be silent, 1 *Samuel* 1.13. *Exodus* 14.15. *Spiritus gemit ad Deum.* Luther. *Psalm* 31.22. *Clamor fit ad Deum non voce sed corde.* Hitherto belong holy ejaculations, short desires darted up to Heaven by way of petition, admiration, consolation, when one is in some imminent danger; of which see Mr *Whites* Power of Godliness, part 3. chap. 3.

2. Purely vocal; without conjunction of the heart: when a man useth the words of prayer, but attends not to the matter or end of his prayer, as ignorant persons.

3. Mixt, when one prays both mentally and vocally.

Mental or vocal prayer is directed to God.

Words are used,

1. That men might know the desires of one another's hearts, and so partake of the mutual prayers one of another. *Vide* Aquin. 2a 2æ. *Quæst.* 83. *Art.* 12.

* Mental prayer is the best remedy against lightnesse, and indifferency of affections; but vocal prayer is the speech & instrument of communion.

2. Because they not only declare, but also stir up and increase the affection of the heart. Angels have no tongues, beasts have no reason.

3. They are a special means to keep the minde from wandering, and to hold it close to the matter. We are more sensible of an interruption in our words than thoughts.

4. Because God is to be glorified not onely by our mindes, but also by our bodies, and so with our voice, 1 *Corinth.* 6.20. Our tongue is called our glory, *Psalm* 16.7. & 10.8. because it is that instrument by which we are to set forth Gods glory.

Secondly, It is sudden or composed:

Sudden prayer is, when upon some present occasion the heart is instantly lift up unto God, whether it be only by some sighs in the heart, or by some few words uttered, *Neh.* 2.4. These sudden prayers are called ejaculations, upon all occasions we must lift up our hearts unto God.

Composed prayer is, when a Christian setteth himself to make some solemn prayer unto God, whether it be in Church, Family, Closet, Field, or any other place, *Daniel* 6.10.

Thirdly, Prayer is conceived or prescribed:

Conceived prayer is that which he who uttereth the prayer inventeth and conceiveth himself, as are most of the prayers recorded in Scripture.

Prescribed prayer is when a set constant form is laid down before-hand, and either composed by others, or read out of a book or paper by him that uttereth it, and that whether he be alone, or in company. *Vide* Robins. *Apol.* Brownist. c. 3.

We should question the lawfulnesse of Conceived prayer, though *Samuel* prescribed. For one to be able to expresse himself, upon all occasions, both publickly and privately (many can privately, who have not the confidence to

do it publickly) readily and fluently: but pertinently and reverently withall, is to be accounted a great gift: which though all men have not (not the best, the learnedst sometimes) yet all men should desire and honour it in others, that are orthodox and religious. Doctor *Casaubons* Vindication of the Lords Prayer, *pag.* 100, 101.

Vide Amesde *consc. l.4.c.27. Quæst.5. &* Perkin. *lib. 2. de casu. consc. cap.7. Quæst. 3.*

The use of set formes of publick Prayers, and Administration of the Sacraments in Churches is lawfull, but the prescription thereof ought not to suppresse or interrupt the exercise of the gift or grace of conceived, extemporary Prayers or Thanksgivings by Ministers, nor to hinder the constant preaching of the Word, neither should it be imposed, as a thing of absolute indispensable necessity. It is I say (these cautions observed) lawfull and warrantable.

There were set formes of confession of prayer and praising God. See 92. and 102, and 136 Psalms. 2 Chron. 20. 21. & 29. 30. *Constantine* the great prescribed a set forme of prayer to his Souldiers, which is set down in *Eusebius* his fourth book. In *Origens* time there were set formes of prayer used in the Church. Dr *Preston.* See Mr *Balls* Power of Godlinesse, *l. 5. c. 5.* and the Bishop of *Armagh* his Direction to the Parliament touching the Liturgy and Episcopal Government in *Sanderson* Reign of King *Charles*, pag. 263. and Mr *Hooker* his Treatise of Prayer, pag. 59. to 83. and Mr *Bowers* 4th Dispersion of Set forms given in ten propositions. The Book of Psalmes was the Jewish Liturgy, or the chief part of their vocal service wherewith they worshipped God in the Temple, 1 *Chron.* 16. 7. See Ezra 3. 11. Mr *Mede* on *Revel.* 8. *Horum Exempla Reformata passim ad Bibliorum aut Psalterium sororum calcem annexerit sua Liturgia & nonnulla, quæ Basilius Magnus Ecclesiæ, & in extra communionem ac ministerium publicè constituerat.* Marcel. *de Theol. Gr. 81. Pagi Liturgias & formulas divinitus prorsus in Ecclesia primitiva statim à temporibus Apostolorum, calleg. precib. ex Justini Martyris & Tertulliani, &c.* Id. ibid. *Vide* Bellarmin *de cas. conse. l. 2. c. 7. cap. 13.*

Bishop *Brumhall* in his Answer to *Milton*, saith, It is evident, that they, who use not set forms in publick prayer, direct them more to the hearers, than to God, studying for expressions of their own parts, while others that use set formes have their affections more enlarged, and not yoked to the search of words. He saith further, That there was a Liturgy in the Church of the *Jews*, hath not been denied by any learned man; and it appears by the Titles of many of *Davids* Psalmes, that they were used by the Singers in the ordinary service of the Church. That Christians used the Lords Prayer, and other set forms cannot be denied; the Church never wanted Liturgies. See Dr *Taylors* Apology for Liturgy.

Mr *Norton*

Mr Norton in his Answer to Apollonius, cap. 23. saith, That the use of formes prescribed lawfull in themselves, may be unlawfull from unlawfull circumstances, as the tyrannical manner of imposing them repugnant to Christian liberty. He doth not disallow the imposing of them simply, but onely the tyrannical manner of imposing them, as repugnant to Christian liberty. And after he saith, Formulæ præscriptæ patent adeo compositæ, ut nihil omnino in precationis substantia mutetur, & absque omni repugnantia. That is to the very thing, that it is a prescribed form, is not repugnant to a lawfull prayer. He saith, There is not an approved example of set formes in scripture. Nor is there an example of the contrary practice, viz. that in the ordinary meetings of the Church prayers were then conceived. He saith, Formulæ præscriptæ parvitatem ministerii indicant. Not the prescribed formes, but a Church's unpreparednesse to frame them, is that which is unlawfull to use. Using these prescribed formes, gives occasion to that inconvenience. He addes, Si sufficiat ex libro precari, Quid non & ex libro concionari sufficit? If it be sufficient to use a prescribed forme of prayer to be lawfull, another to be sufficient.

Some will allow of no prayer, except with, or by a form. See M. Hodges his Epist. Dedicat. to his Treatise of prayer.

Publick, and set solemn publick assemblies

Publick assemblies is the custome of a Congregation, as of a Colledge, as the [illegible] Assemblies, Christ [illegible] went frequently to their publick Assemblies. See Luk. 2. 42. & 19. 47. Act. 2. 1.

Videt Ecclesiam incepisse statim ab ipso exordio suum [illegible] Grot. in Act. 2. Dum pauca fusa precum in singulis quasi domibus fabula, tum & locum sibi & conventiculorum multitudini faciunt, Domus spaciosæ ecclesiis amplissimis, Basil. in Gathol. orthod. Cœtum in cœtum & Congregationem Tertullian. Apol. cap. 39.

We should make special account of publick prayer, Malachi 1. ult. See Psalm 135. 2. God commanded the erecting of the Tabernacle and Temple.

1. The more publick prayer is, the more honourable and acceptable it is to God, Psalm 40. 10. I have spoken, I will declare this in the great Assembly.

2. It is more powerfull. See Deut. 28. 10, 11. Jonah 3. 8. For unto servile, there is a double promise to publick Ordinances, Exodus 20. 24. of Communion and Benediction.

3. It is an especiall means of mutuall edification, for thereby we stir up one and, and influence the affections of one another; the Saints enjoy a great part of their holy communion and comfort in it.

There were three times observed in the time of the Prophets, Dan. 6. 10. See Acts 3. 1. & 10. 3, 10, 30. Psal. 55. 18. Seven times in a day do I praise thee, said David. From this de-

Amyraut in Apol. pour cause de la Relig. Sect. 7. saith, There ought to be publick Assemblies where the whole world may be instructed in common by those to whom God hath committed the charge, and that those which separate from those Assemblies, separate from the Communion of Gods, and break the unity of his Church. And this was judged so necessary by the Apostles and ancient Christians, that they always practised it notwithstanding the Edicts of Emperours, and all the persecutions they made to hinder them: Desirum conventus ob insitam quandam defectionis, [illegible] Christi Dominique sui domus. Grot. in Heb. 10. 25.

[illegible] and Mahometans have their Stata tempora, set times of worshipping God. The Papists their canonical hours, so called because they are appointed by [illegible] Vide Bellarm. de bonis operibus, l. 1. c. 10. which are therefore to be

[illegible] Ages of the Church took their pattern for their canonical hours. Preces in septem partes distributæ, videlicet in Matutinum, Primam, Tertiam, Sextam, Nonam, Vespertinum, & Completorium, quarum partitionem ex quodam Davidis loco [illegible] Basil. de Spiritu sancto, cap. 27. Ut autem omnia ordine ad extremum usque progressus, verum [illegible] ad unum finem & unitatem ad Deum fundamus, quatuscunque [illegible] & institutus ad ejusdem correctionem progressus reperiemur. Gentilotti Antiquitates Christianæ & Religionis Evangelicæ seu Reformatæ c. 2. Vide Voet. Sel. Disput. Theol. part. tertiam De [illegible] privatis, &c.

con-

condemned, because they place Religion in them, as though those hours were more holy than others.

See Piscat. on the Lords Prayer his 10th Dialogue.

We should pray concerning England,

1. That the Lord would continue his Gospel to our posterity when we are dead and gone, and that Popery may never be established here.

2. That the Lord would find a way to settle Religion, and to suppresse damnable errours.

3. That all the people of God may be one as God and Christ are one.

4. That the Lord would establish a righteous Magistracy, that may be nursing Fathers to the Church.

5. That there may be a blessed Succession of godly Ministers.

6. That the power of godliness may be amongst the people of the Nation.

See R. Dods of prayer, chap. 17.

Divine Service in publick ought only to be celebrated in the vulgar tongue. See 1 Cor. 14.

Vide Balduin. de cas. conscib. 2. cap. 8. cas. 10.

The Patriarchs and Prophets under the Law, the Apostles and primitive Church did always pray in a known tongue. Neither can any sound testimony, or approved [illegible] six hundred years after Christ.

Et denique [illegible] publik, [illegible] in [illegible] sacris ut, nisi linguis servatis vetustis in [illegible] [illegible] usquam Apostolos sic locutos ab [illegible] verba percipere, nec ab his [illegible] in Ecclesia. Persuasum habemus [illegible] vanissima sint. Quis [illegible] quomodo sic in posterum Dominus [illegible] Disp. 8.

Reasons for prayer in a Family. There are Family-sins and Family-wants. See 1 Sam. 20.29.

Private prayer is that, which is made by [illegible] together, 2 Kings 4.33. Luke 9.28. Acts 10.30. or by one alone, which may be called secret prayer, Matth. 6.6.

I will here give reasons both for prayer in a Family, and also for secret prayer.

I. For prayer in a Family:

1. There is a need of it. The Family hath need of peculiar blessings which are to be sought by prayer, and it receiveth many blessings, for which peculiar thanks are to be given in the house.

Families are the foundation of Cities and Churches, if they be good, Congregations, Cities will be good. Reformation must begin here. See Reiners Precepts for Christian practice, p. 87, 88, 89, 90, 91, 92, 93, 94, 95.

2. There is profit and honour in it; it bringeth Gods blessing into his house, 2 Sam. 6.20. a Christians house is [illegible] Gods Church, Rom. 16.5. Philem. 2. The Apostle therefore calls the Families of [illegible] godly people Churches, because they had this domestical service of God, as well as the Church their Ecclesiastical. See 1 Cor. 16.

It is said Jeremy 10.25. *Curse the families which will not call upon thy Name*, as well as the Kingdomes! And again, *they shall mourn over him every family apart.* Our Saviour went about with his apostles (which was his Family) to pray.

This [illegible] one of the Reasons why husbands should dwell with their wives, that their domestical prayers be not hindered, 1 Pet. 3.7.

Reasons for secret prayer. What advantages secret and also publick prayer have. See Robins. Essays. Observ. 48.

It is requisite also to joyn secret prayer both to publick prayer in the Church, and private prayer in the Family. Christs precept, Matth. 6.6. practice, Mark 1.35. Col. 4.2. 1 Thess. 5.17.

Fifth, Prayer is a part of Gods worship; The Scripture bids us, *Pray continually*, manifestly alluding to the continual burnt Sacrifice which was twice each day offered. See Exod. 29.38, 39. & 30.7, 8. therefore every man should pray by himself twice a day; Christ teacheth us to say the 4th Petition to pray every day, that is, every day of our life; and his example also may teach us this duty, Matth. 14.23. his example bears the force of a precept in things moral, and the practice of the Saints, Daniel 6.10. Acts 10.2.

It conduceth much

1. To enlargement of heart, Gen. 32.24. Luke 22.41, 44.

2. Makes

2. Makes way for ſweet experiences and manifeſtation of Gods love, *Daniel* 9. 20,21. *Acts* 10. 3,4.

3. It is a great ſolace in afflictions, *Job* 16.20. *My friends ſcorne me, but mine eyes powr out teares to God.*

4. It is a great trial of the ſincerity of our faith, love, fear, *Job* 27. 10.

5. Great promiſes are made to it, *Job* 22.21. *Mat.* 6.6.

Secondly, Every morning we have received Gods ſpecial bleſſing, and every evening we have need of it, therefore are ſo oft at leaſt to addreſſe our ſelves to ſolemn prayer.

Prayer ſhould be *clavis diei & ſera noctis*, the key to open with in the morning, and the bar to ſhut with in the evening. God is little beholding to him that will not bid him goodmorrow, and good even.

Thirdly, All things muſt be ſanctified by prayer and thankſgiving, therefore the common labours of the day and reſt muſt be ſo ſanctified.

Fourthly, We may ſo more freely powr out our whole hearts unto God: Every one hath particular ſinnes to acknowledge, and particular wants to be ſupplied, 2 *Cor.* 12.7.

Fifthly, This both gives the beſt evidence of the uprightneſſe of a mans heart, and argueth a great familiarity with God, and is moſt comfortable.

Sixthly, This was Gods end in powring out his Spirit, *Zach.* 12. 10, 12, 13, 14.

It is not meet to utter ſecret prayer ſo loud, as any other ſhould hear it.

Fifthly, Prayer is ordinary or extraordinary.

We muſt ſeek for direction in the morning and proteſtation at night

Extraordinary prayer is that, which after an extraordinary manner, even above our uſual cuſtom, is powred out before God.

This conſiſteth partly in ardency of affection, and partly in continuance of time.

1. Ardency of affection, *Jonah* 3.8. *Esay* 52.12. *Luke* 22.44. compared with *Heb.* 5.7.

2. Continuance of time, when prayer is held out longer than its uſual and ordinary houres, *Genes.* 32. 24. 2 *Samuel* 12. 16. *Luke* 6. 12. *Joſhua* 7.6. continuance in time muſt not be ſevered from fervency in affection. For though prayer may be extraordinarily fervent, when it is not long continued, as Chriſts prayer, *Luke* 22. 24. yet ſeldom are prayers long to continue, except it be hearty and fervent; for then it will be no better then much babbling, *Matth.* 6.7.

Extraordinary prayer is extraordinarily powerfull and effectual, either for preventing and removing great judgements, or for obtaining ſingular bleſſings.

Another thing conſiderable in prayer is the geſture:

Geſtures have the force and uſe of ſpeech in prayer; kneeling or proſtrating the body ſpeaks humility: Beating the breſt, ſmiting upon the thigh, are ſignifications of ſorrow: Lifting up the eyes and hands to Heaven argue a fervent and attentive Spirit.

Precari manibus junctis ritus eſt eorum, qui ſe demittunt & humiliant, quaſi ligatis manibus ſiſterent ſe captivos coram majeſtate divina. Rivetus.

We have the examples of Gods ſervants, *Dan.* 6.10 *Ezra* 9.5. *Acts* 7.60. & 9.40. & 20.36. and our Saviour Chriſt himſelf for kneeling in prayer on the bare ground, *Luke* 22.41. and *Paul* alſo *Acts* 21.5 the holy Ghoſt expreſſeth the duty of prayer in this phraſe of kneeling unto God, *Eſay* 2.14. & 45.23. Mr *Hildersham* on *Pſalm* 51.7. *Leſt.* 115.

Hac manuum ad Deum Coelum verſus elevationes, veluti quaſdam indicia, unde expectarent auxilium ſibi implorantes teſtari fidem ſuam, quod acceptum eſſent à Deo neceſſaria, & ſe quaſi mendicos coram Deo ſiſtere manum elevantes, ut aliquid acciperent. Piſcat. in Exod. 9. 29.

Lewis manner habitus & geſtus ſuis orantium, Exod. 9.29. Hos. 1 15. 2 Tim. 2.8. Pſalm 141.2.

The poſture of our bodies in prayer hath as great variety, as the Ceremonies and Civilities of ſeveral Nations come to. The *Jews* moſt commonly prayed ſtanding: ſo did the Phariſees and the Publican in the Temple. In every Countrey, whatſoever by the cuſtom of the Nation, was a ſymbole of reverence and humility, of ſilence and attention, of gravity and modeſty, that poſture they tranſlated to their prayers. Dr *Taylors* Great Exemplar, part 2. Sect. 12.

We

We should (if conveniently we may) kneel at prayer because we have no gesture in use amongst us so fit to expresse our humility by, there is a plain Commandment for it, *Psalm* 95.6.

2. They that cannot kneel should stand or shew as much reverence with some other gesture and posture of their bodies as they can: for standing there are directions, *Neh* 9.25. *Mark* 11.25. and for the bodily reverence that they should strive to shew which can neither kneel nor stand up; we have old and weak *Jacobs* example, *Gen.*47.31. M^r *Hilderſam.*

Sitting, though among us it do not seem a fit gesture in publick prayer, yet privately it hath been and may be used, 2 *Sam.*7.18. 1 *Kings* 19.4. B. *Down.* of prayer, chap.21.

Our gesture in prayer must be reverend and humble, *Psalm* 95.2. *Ezra* 9.5,6. Kneeling is the fittest gesture to expresse both these, and most proper to prayer. If conveniently we cannot kneel, then stand. This gesture Christ warranteth, *Mark* 11.25. *Luke* 18.13. the poor humble Publican stood when he prayed. To pray sitting, leaning, with hat on head, or any such like gesture, when no necessity requireth, argueth little reverence and humility. D^r *Gouges* Whole Armour, *Part* 1. *Sect.* 11.

Adeuntes vaturi in genua ſolent procumbere, ut ipſe Chriſtus, Mat. 26.29. Marc. 14.35. Luc. 22.41. magi, Mat.2.11. Jairus, Mat.9. 18. Mulier Chanaanitica, Marc.7.25. Stephanus, Act.7.60.

The *Jews* did pray with bended knees, especially in the act of adoration or repentance, when they begg'd pardon of sins from God, 1 *Kings* 8.54. *Notent hoc aulici delicatuli qui cum Judæo unum genu Chriſto flectunt.* Cornel. à Lapid. *in Matth.* [illegible]

Some amongst us use to kneel only with one knee.

Non Chriſtianis ſolum, ſed & Ethnicis hoc uſitatum, utriſque ſignum eſt humilitatis, verum Ethnici adhuc aliquid indigetant, cum in genua proferuntur. Miſericordiam enim impetraturis in genua putant eſſe procumbendum; quod genua ſint miſericordiæ ſacrata, ea ſupplices attingunt. Dilherri *Elect. l.2. c.23. Antiqui in genibus animam eſſe arbitrabantur: Quemadmodum & Plinius cenſet: propterea quod lethalia ibi vulnera: quaſi evolante inde anima. Itaque in eis Religionem poſuiſſe: quamobrem ſupplices demittere genua, perinde atque vitam ſummittant ei, cui ſupplicant; attingere ſuæ tanquam inde vitam petiſcantur.* Scalig. *Comment. in Ariſt. Hiſt. de Anim. l. 1. c. 146. Nec hoc ipſum eſt diſertè in verbo Dei definitum, quo corporis ſitu nos precari oporteat. Hic tamen ferè mos in Eccleſia primitiva obtinuit, ut in publicis cœtu precantes & paſtores & populus ſtarent, non autem flexis genibus eſſent, & erecto corpore, non procumbentes (niſi dum Cœna Dominica celebrabatur) orarent.* Danæus *de Accidentariis in orat. Quod ad procubitum in terram attinet, non minus Græcis, quam Romanis, Hebræis, atq; omnibus ferè Gentibus commune, cum aut ſupplicarent, aut ſe victos alicui traderent. Supplicare enim perinde eſt, atq; pluere ſub, vel flectere ſe ſub alicujus aſpectum, aut genua: quod ij faciunt, qui demiſſe, ac reverenter precantur.* Pſal.72.9. Iſa.49.23. Thren.3.29. *Id eſt, procumbent & humum ſtante ferient, ut ſe victos, & dedititios oſtendant, & eum, cui ſe dedant, Regem, & Dominum communi gentium ritu fateantur.* Martin. *de Rom. vol.1. Sing.l.4.c.1. & 2.*

* At prayer Bishop *Morton* never kneeled upon a Cushion (I think) in all his life, nor ever prayed but upon his knees. D^r *Barwick* on 2 *Tim.*4.7,8.

We believe kneeling at prayer to be lawfull, laudable, and the best gesture wherein to present our devotions to God; yet for standing at prayer there is,

First, Scripture, *Matth.* 11.25. *Luke* 18.11.

Secondly, A Decree in the first *Nicene* Council.

Thirdly, A continued practice of it in the Church for many hundred of yeares together. M^r *Ley* of the oath of the sixth Canon.

Therefore the people of God, in the Scripture, pray alwayes, either standing or kneeling, unlesse some special cause move them to prostrate themselves. That their ordinary posture was standing, appears by *Matth.* 6.5. *Mark* 11.25. *Luke* 18.2. *Nehem.* 9.5. *Jer.*15.1. & 18.19. *Job* 30.20. M^r *Thorndikes* 3^d Book of the Laws of the Church.

The ancient *Jews* (as *Drusius* on *Matth.*6. observes) prayed standing, whence *ſtatio* was one of the seven names of prayer, and that saying of *Rabbi Judah, Sine ſtationibus non ſubſiſteret mundus.*

Geſtum (in genere) tales debent eſſe, ut ſanctè exprimant internos affectus.

We must use that gesture which may best set forth and declare our humble heart and holy affection unto God. M^r *Perkins.*

Our Saviour Christ prayed kneeling, *Luke* 22.41. sometimes groveling, *Mat.* 26.39. sometimes standing, *John* 11.41. *Luke* 18.13.

It

It was an ancient custome in the primitive times, as *Tertullian* notes in his Apologetick, *ad orientem regionem precari*, to turn themselves unto the East when they said their prayers; and hath continued so till this very time most of our Churches, except some of late, being built accordingly. Dr *Heylins* Answer to Mr *Burton*, pag. 136.

The praying towards the East was ancient, but afterward changed, because of the abuse of the *Manichees*, who superstitiously worshipped the Sunne rising in the East, yet was it afterward revived again by Pope *Vigilius* about the year 537. B. *Mortons* Protest. Appeal, *lib.* 4. *cap.* 28. *Sect.* 1. *Vide* Voss. *de Orig. & Progress. Idol. lib.* 2. *cap.* 3. See Dr *Duncon de Adoratione Dei versus altare*, pag. 24, 25, 26. for it, and Mr *Cawdrey* against him, against it, *pag.* 9.

animi motus. Quia autem in omni oratione requiritur humilitas singularis, idcirco communis gestus solennis orationis, debet esse huic dimissioni consentaneus, qualis est declinatio capitis, & maxima ex parte, genuflexio, corporis insurvatio aut erectio. Sessio per se non est gestus orandi: quia nullam exprimit reverentiam neq; in Scripturis approbatur. Ames. *Cas. Conse. l.* 4. *c.* 18.

The Jews prayed toward the West, *Ezek.* 8.16. the gate of the Tabernacle looked toward the Sunne. The Holy of Holies opposite to it was turned toward the West. Whence they necessarily adored the West, which *Moses* did for that cause, lest if they had turned toward the Sunne, they should have adored the Sunne it self rather than God. But Christians *ne viderentur judaizare*, prayed toward the Sun rising, neither only for that cause, but because Christ was called by the Prophets, *The East*, Luke 1.78. so the *LXX* translated the Hebrew word, *Jer.* 23.5. *Zech.* 3.8. & 6.12. *Scaliger. Eleuch. TRIHÆRES. Serar. c.* 20 *Tertullian* in his Apology writes, that the Heathens thought that the Sun was adored by Christians, because they prayed turning toward the Sun. *Vide* Seldenum *de Dis Syris Syntag.* 2. *cap.* 8.

For the place of prayer, we must know that the prayer sanctifies the place, and not the place the prayer. We read of the Saints prayers made in the Temple, 1 *Kings* 8.23. in their own houses, *Acts* 10.30. on the house top, *Acts* 10.9. in the open field, *Gen.* 24.63. in a mountain, *Luke* 6.12. in a ship, *Jonah* 1.6. in the midst of the Sea, *vers.* 22. in a fishes belly, *Jonah* 2.1. in a journey, *Gen.* 24.12. in a battel, 2 *Chron.* 14. 11. That promise, *Matth.* 15.19. is not made to the place, but to the persons gathered together by common consent in Christs Name.

For the time. It was an ancient custome (saith *Drusius de Tribus Sectis Judaorum, lib.* 2.) to pray thrice a day, *Psalm* 55.18. which houres they define, the third, the sixth and the ninth. The third answers to nine before noon. The sixth is our twelfth, the ninth the third after noon.

If any man should say that a good man should do well to pray three times a day, he said true, and yet it were better to pray five times, and better yet to pray seven times, but if he does, yet he must leave spaces for other duties. But his best measures for publick and solemn prayer, is the custome of the Church in which he lives, and for private, he can take no measures, but his own needs, and his own leisure, and his own desires and the examples of the best and devoutest persons, in the same circumstances. Dr *Jer. Taylors* Worthy Communicant, *ch.* 5. *Sect.* 4. *Quest.* 3.

The Papists place Religion in their canonical hours, as though God were more ready to hear one time of the day than another. B. *Dawn.* of prayer, *c.* 27. *Vide* Bellar. *de horis operibus in partic. l.* 1. *c.* 11, 12, 13.

See Mr *Thorndike* of the Laws of the Church, chap. 21.

After prayer there must be a waiting upon God, and we must observe whether he grants or denies our requests, that we may accordingly either be thankfull or humble. *Psalm* 5.38. & 85.8. & 102.1, 2. & 104.27, 28. *Hab.* 1.

Christ saith, *John* 17. *Father I thank thee that thou hast heard me.*

Reasons why the people of God should specially observe the returnes of their prayers.

First, Prayers are the chief actions of our life, the first fruits of our Regeneration, *Acts* 11.15. *Paul* being a Pharisee prayed before, that was no prayer to this.

Secondly, The greatest works of God are done in answer to prayer, all the

promiſes and threats are fulfilled by it, *Revel.* 8. 5, 6. & 16 1,

Thirdly, Whatſoever is given to a man in mercy is in the return of prayer, 1 *John* 5. 14, 15.

Fourthly, Every return is a ſpecial evidence of our intereſt in Chriſt, and of the ſincerity of our hearts.

God anſwers his peoples prayers ſometimes in kind, he gives the very things they ask, as to *Hannah*, 1 Samuel 1. 20, 27.

Sometimes he denies the thing, yet grants the prayer.

Firſt, When he manifeſts the acceptation of the Perſon and Petition, *Geneſis* 17. 8, 9.

Secondly, When he gives ſomething equivalent or more excellent, as ſtrength to bear the croſſe, *Heb.* 5. 7. a heart to be content without the thing, *Phil.* 4. 5. 1 *Samuel* 1. 18.

Thirdly, When he upholds the heart to pray again, *Pſalm* 86. 4. *Lam.* 3. 44.

Fourthly, When thy heart is kept humble, *Pſalm* 44. 17.

Fifthly, When he anſwers *Cordium deſiderii*, the ground of our prayers, 2 *Cor.* 12. 8.

Perhaps we are not fit yet to receive the mercy, *Eſay* 30. 18. God loves alſo to ſee us exerciſe our graces a while. Though we think the time long, yet it is not long to God, 2 *Peter* 3. 8, 9. It ſhews the greateſt degree of the grace of praying, when we continue praying, though we be not anſweted. If we pray as we ought, no prayer ſhall ever be loſt.

When God hath heard our prayers, we ſhould return to him:

1. A great meaſure of love, *Pſalm* 116. 1.
2. Praiſe, *What ſhall I return to the Lord, I will take the cup of ſalvation.*
3. We ſhould fear to diſpleaſe him, *Pſalm* 6. 8.
4. We ſhould be carefull to pay our vows, 1 *Samuel* 2. 27, 28.
5. We ſhould pray much to him, *Pſalm* 116. 2.

Chap. VI.

Of the Lords Prayer.

TErtullian calſit, *Totius Evangelii breviarum, lib. de orat. cap.* 1. *Tom.* 2. *pag.* 211. Cyprian, *Cæleſtis Doctrinæ compendium, Sermon.* 6. *de orat. Dominî, pag.* 233. *Luther* terms it, *Orationem orationum.*

It is called the Lords Prayer from the Author our Lord Jeſus Chriſt. *Precandi formam Dominus ipſe nobis præſcripſit: qua inde oratio Dominica nominatur.* Piſcat. *Aphor.* 6. *de Precat. Vide* Danæi *Præf. in orat. Domin. c.* 11. *rationes, quare fuerit æquum, ut Chriſtus precandi rationem nos doceret. Et* Bayi *Inſtit. Relig. Chriſt. l.* 4. *c.* 23. *De orationis Dominicæ Excellentia.*

Matth. 6. 9. *Ut decem præceptis vetus populus tutiora ſibi ſunt perſequendorum & fugiendorum; ſic hac oratio compendium eſt omnium quæ à Deo comprecanda aut deprecanda ſunt. Quamobrem ad formam etiam Decalogi conſtructa eſt hæc oratio. Sicut enim Decalogus duabus tabulis diſtinguitur, ſic hac oratio in duas petitionum veluti tabulas diſtribuitur. Quarum tres prima Deum; poſteriores tres, nos & proximum reſpiciunt. Sicut igitur & in ordine mandatorum, ſic & petitionum, docemur majorem rationem eorum quæ Dei ſunt habere quam proximi, ſeu noſtrimet, ſeu aliorum.* Cartw. *in Harmon. Evangel.*

Chriſt delivered the Lords Prayer at two ſeveral times, and upon ſeveral occaſions; in the former he commands it as a patern and rule of all prayer, ſaying, *Pray after this manner*; but in the later (ſay ſome) he enjoyneth it to be uſed as a prayer, *When ye pray, ſay, Our Father.*

If ſo, then would it not follow, that whenſoever we pray, we ſhould neceſſarily (*neceſſitate præcepti*) uſe that form?

Michael

Michael de Montaigne in the first Book of his Essayes, *Chap. 56. Of Prayers and Orisons* saith, I wot not whether I be deceived, but sithence, by an especial and singular favour of Gods divine bounty, a certain form of prayer, hath by the very mouth of God, word by word been prescribed unto us, I have ever thought the use of it, should be more ordinary with us, then it is. And might I be believed, both rising and going to bed, sitting down and rising from boord, and going about any particular action or businesse, I would have all good Christians to say the *Pater noster*, and if no other prayer, at least not to omit that.

Mr *Thorndike* of the Laws of the Church, *Chap.* 23. saith, He conceives the Lords Prayer is justly called by *Tertullian*, *Oratio legitima*, or, *The Prayer which the Law*, (that is, the precept of our Lord in the Gospel; *When ye pray, say thus*) *prescribeth*, not as if he would have them serve him with no other prayer but this: But, that they should alwayes use this as a set prayer, what ever other occasions they might have, of addressing themselves to God with other prayers.

Robinson in his Treatise of publick Communion, and his *Apologia Brownistarum cap.* 3. saith, Neither do the two Evangelists use the very same words, neither if that were Christs meaning (to bind men to these very words) were it lawfull to use any other form of words. For he saith, *When you pray*, that is, Whensoever you pray, *say, Our Father*; yet he addes, though I doubt not but these words also, being applied to present occasions, and without opinion of necessity, may be used.

Mr *White* saith, It is lawfull to pray the very words, but not necessary, it may be used as a form, it must be used as a Rule. *Sufficerit exprimi in precibus nostris ea in oratione Dominicâ expressa, licet non semper iisdem utamur verbis.* Brochm. *de Invocat. Dei. Sect.* 8. *Vide* Danæum *de Orat. Dom. c.* 18.

What is objected against using this as a Prayer, may be said of using the precise words of our Saviour in Baptism and the Eucharist. See *Hodges* his Apology for the use of the L.P. *pag.* 87, to 102. and Doctor *Casaubons* Vindication of the Lords Prayer, as a formal prayer.

Pagets Arrow against the Separat. of the Brownists, chap. 3. Dr *Gouge* on the Lords Prayer, and others have the like re-

As a just weight or balance serves both for our present use to weigh withall, and also for a patern to make another like the same by it: So the *Lords Prayer* serves for a patern of true prayer, and also for our present use at any time to call upon the name of the Lord with those words.

semblance, comparing it to the Kings Standard, that is an exact measure it self, and the Rule of other measures.

The Lords Prayer may be used as a prayer:

1. An expresse commandment neither contrary to nature, nor analogy of faith, and agreeable also to the drift and tenour of the place, ought literally to be understood and obeyed. But this is such an expresse Commandment, *Luke* 11. 2.

2. If Christ had taught onely to pray to this effect, then had he taught nothing but that which *Johns* Disciples, and all the faithfull practised before.

3. Whatsoever Scripture hath in every respect the form of prayer, that hath been used also as a prayer: But this hath in every respect the form of prayer, as *Our Father*, *Give us*, *Lead us*, and *Amen*, annexed in the end: *Ergo.*

4. If those very words are not to be used as a prayer, no Christian for 1500 years and more, did understand our Lords meaning. *Vide* Tertul *l. de orat.* Mr *Whites* Discovery of *Brownism.*

The Reformed Churches (saith Dr *Featley*) generally conclude their prayers before Sermon with the Lords Prayer, partly in opposition to the Papists who close up

Luk 11.2. *Orationem Dominicam adhibitam fuisse*

plenius, & verioribus pro clausula suarum precationum, certius est quam ut multis sit demonstrandum. Matth. 6. 9. *Id est, solemne fuisse, non enim præcipit Christus verba recitari, quod nec legimus Apostolos fecisse, quanquam id quoque fuerit non fortasse prohibitum, sed materiam precum hinc petere.* Grotius in loc. *Christus illam orationem docuit, non voluit unice præscribere formulam verborum quibus uterentur observandam: sed exemplar, vel ideam, secundum quam orationes suas dirigere debemus. Hoc inde satis apparet, quod non legamus Apostolos illam formulam unquam usurpasse.* Aug. de cons. l. 2. c. 17.

their devotions with an *Ave Maria*, partly to supply all the defects and imperfections of their own.

Bishop *Usher* constantly concluded his prayer before Sermon with it.

Almost every word of the Lords Prayer was taken from the writings of pious men of the *Jewish* Nation, saith Doctor *Taylor* in his *Ductor Dubitantium*, l. 2. c. 3. *Rule* 15.

Object. We never read, that the Apostles used this prescript form of words in prayer, but others *Acts* 1. 24. & 4. 24.

Answ. It is absurd negatively to prove from examples of men, against that which God in his Word so expressly either commanded or permitted: for we may as well reason thus, We do not read that the Apostles or the Church in their times did baptize Infants: *Ergo*. They were not then baptized. Or thus, We do not read that the Apostles did pray either before or after they preacht: *Ergo*. They did it not. Neither can they shew an example where the Apostles prayed before their Sermons.

Though the Apostles did not bind themselves to these words, yet this doth not prove, that they never used the same as their prayer: they might pray according to their several occasions, according to this Rule, and yet with the words of the Rule, so *Paget*.

The Lords Prayer is so a direction, that it may be lawfully and laudably used as a prayer. Mr *Ball* in his Catech.

The Lords Prayer is not only for direction, as a patern according to which we are to make other prayers; but may be also used as a prayer, so that it be done with understanding, faith, reverence and other graces necessary to the right performance of the duty of prayer. The Assemblies Larger Catechism.

Bishop *Bramhall* in his Answer to *Milton*, saith, The Lords Prayer had been very needlessly prescribed by our Saviour, if it had never been used afterwards, and it had been disobedience in the Apostles, if they did not use it, being by our Saviour commanded. Christ prescribed a set form of Prayer to be used by all his Disciples, as a Breviary of Prayer, as a Rule of their Devotions, as a Repository of their needs, and as a direct addresse to God. This Prayer was not onely a precedent and patern, but an instance of addresse, a perfect form for our practice. Dr *Taylors* Apology for Liturgy. See more there. That the Apostles (saith he) did use the Prayer their Lord taught them, I think need not much to be questioned, they could have no other end of their desire; and it had been a strange boldnesse to ask for a form which they intended not to use, or a strange levity not to do what they intended.

Vide Bodium in Ephes. 6. 18.

Here two extremities are to be avoided: The first of the *Brownists*, who think it unlawfull to use the prescript form of these words. The second of the *Papists*, who superstitiously insist in the very words and syllables themselves. Unlesse it be unlawfull to obey the expresse Commandment of our Saviour Christ, *Luke* 11. 2 it is lawfull to use these words, yet when Christ *Mat.* 6. commandeth to *pray thus*, he doth not tie us to the words but to the things. We must pray for such things as herein summarily are contained, with such affections as are herein prescribed. B. *Downam* on the *Lords Prayer*.

Evangelista duo Matthæus & Lucas *quorum neuter non optime & callebat, & exprimebat Christi mentem, non eisdem per omnia verbis, in eadem explicanda, ut fuit.* Robins. *Apol. Brown.* c. 3.

Object. 2. This Prayer (say some) is found written in two books of the New Testament (*viz.* Mat. 6. Luke 11.) but with diversity of terms, and the one of these Evangelists omits that which the other hath written. How then ought we to pronounce it? Either by that which is expressed in S[t] *Matthew*, or that which is couched by S[t] *Luke*.

We hold it is lawfull to use the same words as our prayer, either with or without such changes as are to be noted in the Evangelists recording them. If we precisely follow *Matthew*, it is no offence to *Luke*: If we use the words as they are in *Luke*, it is no offence against *Matthew*. If we vary in phrase from both of them, it may be without offence to either. Our tenet is, that either the same words, or to the same purpose, may lawfully be used of us. *Pagets* Arrow against the Separat. of the Brownists, ch. 3. *Omnino credibile est in Græcis codicibus adjecta ex* Matthæo *quæ* Lucas *omiserat, cum non exstet in Latinis antiquis illud*, Qui es in Cœlis, *item fiat voluntas tua ut in Cœlo ita in terra, quod & Græci codices quidam habuerunt, & ego sic libenter puto à malo. Grot.*

Answ.

Answ. If this Argument might take place, when we celebrate the Lords Supper, we must never pronounce the words which Jesus Christ spake in that action, for they are related diversly in four several books of the Scripture. When one of the Evangelists sayes, *Remit us our debts*, the other expounds it by saying, *Forgive us our trespasses*. It is indifferent to take either of these two expressions: both of them were dictated by Jesus Christ.

Our Saviour Christ propoundeth this Prayer as a brief summe of all those things which we are to ask. For as the Creed is *Summa credendorum*, the summe of things to be believed; the Decalogue, *Summa agendorum*, the summe of things to be done: So the Lords Prayer is *Summa petendorum*, the summe of things to be desired. *Oratio Dominica est formula precandi perfectissima, brevissima & divinissima.* Alstedii *Theol. Catech. Sect.* 13. *c.* 14.

Many desire a true notion of God in prayer, here is a full notion of him in this prayer; take the Preface and the Conclusion, an All-sufficient God and Father, an heavenly Father, to whom belongeth Kingdom, Power and Glory.

If a man peruse all the Scripture which hath frequently divers formes of prayer, he shall find nothing which may not be referred to some part of the Lords Prayer.

Oratio hæc quantum substringitur verbis, tantum diffunditur sensibus. Tertul. *de oratione.*

In this forme are comprized all the distinct kinds of prayer: as *Request* for good things, *Deprecation* against evil, *Intercession* for others, and *Thanksgiving*.

Quotidiè adhuc orationem hanc Dominicam quodammodo fugo, ut insufflatus, libo & mando uti adultus, nec tamen ea satiari possum. Atque etiam dulcior & gratior mihi est ipsa Psalmus, quibus tamen mirificè & unicè delector, quos & maximi facio. Luther. *Tom.* 7.

These Rules are to be observed in the Exposition of the Lords Prayer:

1. The Lords Prayer is to be directed to the whole Trinity. We believe in and are baptized into the Name of all the Tripity, therefore we ought to invocate the Trinity.

2. Each Petition doth imply some acknowledgemene or confession in respect of our selves.

3. Where we pray for any good, there we pray against the contrary evil, and give thankes for the things bestowed, evils removed, bewailing our defects with grief.

4. If one kind or part of a thing be expressed in any Petition, all kinds and parts of the same are understood, *Petit.* 4.

5. Where any good thing is prayed for in any Petition, the causes and effects thereof, and whatsoever properly belongs to the said thing, is understood to be prayed for in that Petition, and so when evils are prayed against, their causes, occasions and events are prayed against.

6. What we pray for, we ask not for our selves alone, but for others, specially our brethren in the faith, therefore the Petitions are usually expresst in the plural number, *Give us, Forgive us*, and *Deliver us*.

Oratio Dominica cæteris precandi formulis antecellit. Forsteri *in quatuor, 1. Autoris dignitas. 2. Biblica antiquitas. 3. Artificiosa brevitas. 4. Admirabilis fœcunditas. Thes. Catech.*

There be three parts (say some[a]) of the Lords Prayer, the Preface, the Prayer it selfe, and the Conclusion. *Exordium, Petitiones, & Clausula. Ursin.*

[a] *Elton, Dod* and *Ball* on the L. Prayer. *Tres partes orationis Dominicæ, Exordium, Propositio, Epilogus, Egardus.*

Others[b] say two, the Preface, and the Prayer it self, consisting of Petitions and the Conclusion, containing a confirmation of our faith joyned with the praising of God, and also a testification both of our faith and the truth of our desire, in the word *Amen*.

Oratio Dominica constat tribus partibus, videlicet, Exordio, ipsis petitionibus & Epilogo. Brochm. *de Invocat. Dei, Pet.* 8. *Idem dicit Vilicius de Precat. Aphorif.* 6. *Dantus de orat. Dom. c.* 6. [b] B. Downam.

The Preface is laid down in these words, *Our Father which art in Heaven.*

The Petitions are six in number, all which may be reduced unto two heads,

1. Gods Glory.
2. Mans Good.

The

Doctor Gouges Guide to go to God.

In petitionibus quæ Deum respicunt, Prima Dei gloriam apprecatur: Reliquæ duæ, rationem Dei glorificandi indicant. Cartw. *in Har. Evang.*

The three first Petitions aim at Gods glory: as this particle *Thy*, having relation to God, sheweth.

The three last Petitions aim at mans good; as these particles, *Our, Us*, having relation to man, imply.

Of those Petitions which aim at Gods glory: The first desireth the thing it self, *Hallowed be thy Name*: The second, the means of effecting it, *Thy Kingdom come*: The third, the manifestation of it, *Thy will be done in Earth as it is in Heaven*: Of those that aim at mans good, the first desireth his temporal good, *Give us this day our daily bread*. The two last his spiritual good, and that in his Justification, *Forgive us our trespasses as we forgive them that trespasse against us*. 2. In his Sanctification, *And lead us not into temptation, but deliver us from evil*.

In the Conclusion or form of praise, three things are acknowledged:

1. Gods Sovereignty, *Thine is the Kingdome*.
2. Gods Omnipotency, *And the Power*.
3. Gods Excellency, *And the Glory*.

All these are amplified by the perpetuity of them, *For ever*, which noteth out Gods Eternity.

The entrance or preparation to the prayer contains such a description of God as is meet for us whensoever we addresse our selves to prayer, to have of him in our hearts.

Christ leads us here to direct our Petitions in the terms of affection, faith and fear: in the terms of affection, while we call God Father: in the terms of faith whilst we call him our Father, and by faith make him to be ours in Christ Jesus: and in the terms of fear, whilst we acknowledge his power in Heaven and Earth. Mr *Wischart* on the *L.P.*

Affectio filii & patris & potestatis est. Tertul. *de orat.* *Jupiter optimè maximè. Cùm Deum Patrem vocamus; Christi nomen prævenimus.* Calvin.

The Preface contains the a description of God to whom we pray, taken, 1. From his relation to us, that he is *Our Father*. 2. From the place where his Majesty principally appears, that he is in *Heavens*: The former signifying especially his love; the other, his power; the one his goodnesse, the other his greatnesse; therefore he is both able and willing to grant our requests. A due consideration of these both together is a special meane to preserve in us both confidence and reverence.

God is described partly from his goodnesse and mercy, partly from his greatnesse and Majesty.

In Greek, *Oh our Father*. The word *oh* is not in the original. *Heavens* in the plural number, by which the highest Heaven is understood; it is exprest in the singular number in the third Petition. *Piscat. Exeg.*

It is some advantage in prayer to look on God as our Father in this general way, *Esay* 64. 8.

1. This binds us to pray to him, *Psalm* 145. 15. *Acts* 14. 17.
2. This common relation draws common benefits, *Matth.* 6. 25, 26.
3. It gives us much confidence in the power of God, 1 *Pet.* 4. 19.

Fines proœmii tres, professio nostra fiducia, elevatio animorum, & reverentia Majestatis divinæ. Piscat. *Exeg. Aphorif.*

Four things are implied in this Preface:

1. *Bonitas*, the goodnesse of God, he is a *Father*.
2. *Charitas*, his love to us, he is *Our Father*.
3. *Existentia*, *Which art*.
4. *Majestas*, *In Heaven*.

Our Father] Father is taken, 1. Personally, *My Father is greater than I*, so the Father is the object of prayer, and each Person in the Trinity. So it is taken there, when Christ saith, *Father, if it be possible let this Cup passe from me*.

Secondly, Essentially, so here, and 1 *Pet.* 1. 17. when it is put alone, and spoken of in reference to the creature.

God is a Father,

1. More generally, so of all creatures by creation, *Luke* 3. *ult. Job* 38. 11.
2. In a peculiar way of his people,

1. By regeneration, *Isa.* 53. 10. *Heb.* 2. 13. *James* 1. 18. There must be likenesse and life.

2. By

2. By the grace of Adoption, *Ephes.*1.5. The language of the Spirit of Adoption is Father, *Rom.*8.15.

God is a Father to us only in Christ, and in him only we are adopted and born again, *Ephes.*1.5. *John* 1.12. *Gal.*4.4,5,6. Adoption is an act of the free grace of God the Father upon a believer accounting him a Sonne through the Sonship of Christ.

All by nature are strangers and enemies to God, have lost their Sonship: Adoption is to take a stranger and make him his Son, *Extranei in locum liberorum sumuntur*, saith the Civil Law.

2. It is an act of the free grace of God the Father, none but he hath power to adopt, *Eph.*1.5. 1 *John* 3.1. Men adopt because they want a posterity. God had a natural Sonne, *Prov.*8.30. and the Angels which never sinned were his Sons by Creation.

3. An act of God upon a believer, none are adopted but believers, *John* 1.12. *Gal.*3.26. till then we are enemies to God.

4. The nature of Adoption lies in accounting a man Sonne, and that by God, 1 *John* 3.10.

5. Through the Sonship of Christ, imputing Christs righteousnesse to us makes us righteous, God accounts you also sons through Christ, he gives you the priviledge of sons, *John* 1.12. He is the heir of all things, *Heb.*1.2. *John* 20.17. God is first his Father, then ours.

Christ brings this about:

1. By his Incarnation, was our brother, *Heb.*2.11.
2. He died to purchase this Title, *Gal* 4.4,5.
3. By his Spirit, he works a union between us and him, *Heb.*2.11.

It is lawfull and sometime profitable for a child of God to say in his prayer, *My Father*, to declare his particular confidence, not his singular filiation, yet it never ought to be so used exclusively in respect of charity, but we ought usually to call upon God as our Father in common. *Damasus de orat. Domin.* cap. 8. gives three reasons why we are taught by Christ to call God *Our Father* rather in common than peculiarly *my Father*.

Pater noster, id est, eorum qui credunt; eorum qui per eum sanctificati, & gratia spirituali nativitate renati, Filij Dei esse cœperunt. Cyprian. *de orat. Domin.* *Hac vox noster, ad solos pios & fideles est restringenda*, Psal. 147.19. Mat.5.45. Damasus *de orat. Domin.* c. 8.

In secret prayer which a man makes by himself alone, he may say, *My Father*, or my God, but not in publick, or with others: yet in secret prayer there must be that love and affection toward others, which must be expressed in publick, and with others.

This possessive particle is used:

1. To comfort us in the sense of our interest in God.
2. To mind us of the common interest of all the Saints in God, *Eph.*4.16.

To awaken our love to the Saints, must pray for others as well as our selves.

Brotherly kindnesse is exprest,

1. In a fellow-feeling of their miseries.
2. In wishing some good to them we do to our selves, *Ephes.*6.18.

If God be your Father, know your priviledges, and know your duty.

First, Know your priviledges:

1. Stand and admire the bottomlesse and matchlesse love of God, 1 *John* 3.1. not only in giving his natural Son, but in making us his adopted sons.

2. Consider the blessed condition you are advanced to. You have God for your Father, Christ for your elder brother, the holy Ghost the Spirit of Adoption to dwell in you, the Angels for your guardians, *Heb.*1.14. You are brought into a state of spiritual liberty, *Rom.*8.23. *John* 5.24. are secured from total and final Apostasie, *John* 8.35.

Habet oratio Dominica Rhetoricam suam. Nomen ipsum Patris pro nobis orat, quia Patris est Filiis necessaria providere Patris est, Filiis ignoscere. Maldonat.

Pater quid negabit Filiis, qui jam dedit quod Pater est? Homo perfectè credens se esse hæredem & Filium Dei, non diu superstes maneret, sed statim immodico gaudio absorberetur. Luther. See Rom. 8.32.

Father

A Father is full of pity and compaſſion, *Pſalm* 103.13. a Father is apt to forgive and paſſe by offences, *Father forgive them*, ſaid Chriſt, *Matth.*6.14. A Father is kind and tender, good and helpfull, you may then expect proviſion, protection, *Matth.*6.32. an inheritance from him, *Luke* 12.32. As he gave his Sonne *in pretium*, for a price, ſo he reſerveth himſelf *in præmium*, for a reward. *Tam Pater nemo, tam pius nemo*, ſaith *Tertullian**. Gods love towards us is ſo much greater than the love of earthly parents, as his goodneſſe and mercy is greater, *Iſa.* 49.15. & 63.15. *Pſ.* 27.10. *Luke* 11.13. He loves you with the ſame kind of love that he loved Chriſt, *John* 17.23. when you die you go but to your Father, at the day of judgement our Adoption is perfected, *Rom.* 8.19,23. 1 *John* 3.2.

* Lib. *de panit. cap.* 8.

Pſal.22.1. Mat. 26.39. Joh.20. 28. Rom.1.8.

Secondly, Know your duty, Where is the filial diſpoſition you expreſſe towards him? Do nothing but what becomes a child of ſuch a Father.

This relation of a Father teacheth us theſe things:

1. To call upon God reverentially, *Mal.*1.6.
2. To call upon him with a holy dependance, *Mat.*6.26,32.
3. To call on him with confidence, *Mat.*7.7,8,9,10,11.
4. To call on him with an obediential frame, with ſubmiſſion to him, in reference both to good and evil, *Heb.*12.9.

Rules to know whether I am the child of God, or have received the Spirit of Adoption:

Firſt, Where ever the Spirit of Adoption is, he is the Spirit of Sanctification, 1 *John* 3.8,9,10.

Secondly, Where the Spirit of Adoption is, there is liberty, 2 *Corinth.*3.17. *Pſalm* 51.12.

Thirdly, The ſame Spirit that is a Spirit of Adoption, is a Spirit of Supplication, *Rom.*8.15.

Fourthly, This workes in that mans ſoul a childe-like diſpoſition, makes one tender of his Fathers honour, willing to love, and obey him, ingenuous in prayer.

Fifthly, It raiſeth up a mans heart to expect the full accompliſhment of his Adoption, *Acts* 3.19. 1 *John* 3.16. *Rom.*8.32. He deſires to partake of the inheritance to which he is adopted. Heaven is a purchaſe in reference to the price Chriſt hath paid, an inheritance in reference to his Sonſhip, *Eſay* 63.15.

All the Perſons have an intereſt in our Adoption: God the Father predeſtinated us to it, *Epheſ.* 1.15 and gave us to Chriſt. Chriſt hath purchaſed our Adoption, *Gal.*4.5. The holy Ghoſt applies it, and he is called the Spirit of Adoption, becauſe it is the worke of the Spirit to make us the Sonnes of God, and he ſeales it alſo.

Object. I am full of doubts, whether God be my Father or no, what ſhall I do in this caſe?

1. If your Regeneration and Adoption be not clear, come to him as a Father by creation, as the Father of Chriſt.

2. If you cannot come to God in the confidence of a child, yet come to him in the obedience of a child.

3. Call upon him as Fatherleſſe, *Hoſ.*14.3.

Which art in Heaven] In Heaven ſets forth his Greatneſſe, *Pſalm* 12.4. Gods Being, Majeſty, Glory, *Job* 4.19.

Heaven is all that ſpace which is above the earth: of which there are three parts, *Cælum Aereum*, Gen.1.8. James 5.18. *Æthereum*, Gen.1.14. *Empyreum*, *Acts* 3.21. The firſt, Air, in which are the Birds, *Fowls of Heaven*. The ſecond is that Heaven wherein the Stars are, which are called *the hoſt of Heaven*. The third is the ſeat of the bleſſed, and throne of God, called *Cælum Empyreum*, becauſe of the light, 1 *Tim.*6.16. and the *third Heaven*, 2 Cor.12.2. in reſpect of the two lower, and the *Heaven of Heavens*, Pſalm 115.16. 1 King 8.27. But this place is eſpecially to be underſtood of the third Heaven, 2 *Cor.* 12.3. which is the place of the Lords habitation, *Deut.* 26.15. 1 *Kings* 8.30. His Throne, *Pſalm* 11.4. *Pſalm* 103.19. *Mat.*5.34. See *Mat* 7.21. & 18.10.

See Iſa.61.1. Pſal.68.6.

God

God is every where *repletivè*, filling all places, *Jer.* 23. 24. but yet ſo every where *totus*, wholly. Yet after a more ſpecial manner, he is ſaid to be in Heaven, *Pſalm* 20. 4. & 123. 1. becauſe there he manifeſteth his glory, thence he ſendeth down his bleſſings and judgements, *Rom.* 1. 18. From Heaven, eſpecially the glory of his Power, Providence, Juſtice, Mercy, and other Attributes, is declared, *Pſalm* 19. 1. & 76. 8. *Pſalm* 102. 19, 20. *James* 1. 17. This is the moſt convenient place to ſet forth his excellencies, becauſe of the amplitude, ſublimity and purity of it.

He is not included in Heaven, or locally circumſcribed there, 1 *King.* 8. 27.

In the third Heaven eſpecially God declared his chiefeſt Majeſty as in his Kingly Throne.

The Reaſon of Gods dwelling in Heaven is double:

1. Becauſe he hath fitted that place for this purpoſe.

The Heathens have this notion by nature, that God is in Heaven, therefore in diſtreſſe they lift up their hands and eyes thitherward. Some ſay, that Heaven is every where, and every place is Heaven, why did Chriſt then aſcend? why was he carried up when he went to Heaven? *Luke* 24. 51. If Heaven be every where, there is no need of aſcending to get into Heaven. *In my Fathers houſe there are many manſions. Vide* Zanchium *de operibus Dei part.* 1. *l.* 1. *c.* 4. *q.* 1.

2. Becauſe he hath fitted thoſe perſons which are there for the beholding and enjoying of his glory, for here we cannot ſee God and live, but there it ſhall be our life to ſee and behold him.

There God is owned moſt by his Angels, and glorified Saints, and moſt injoyed, *Pſal.* 16. 11.

The great work in Prayer is to lift up our hearts to God, *Pſalm* 123. 1. *Lam.* 3. 4.

There is a double advantage by getting the ſoul up to Heaven.

1. It is a means to free us from diſtractions and doubts, though we have little on earth, yet we have a God in Heaven.

2. It imprinteth a holy awe and reverence upon our hearts, *Eccleſ.* 5. 2. *Gen* 8. 27.

Our prayers ſhould carry a correſpendence with our great aime, to be with God in Heaven, *Col.* 3. 1. *Mat* 6. 32, 33.

What an excellent place is Heaven then! how bleſſed, glorious! That muſt needs be the beſt place in which the moſt excellent perſons do inhabit, now God dwelleth there, that therefore is the beſt and moſt deſirable place. There nothing is wanting that may ſet forth the glory of his Majeſty, and may conduce to the compleat bliſſefulneſſe of thoſe that are admitted thither. The felicity of Heaven is known and apprehended under this notion, that it is Gods dwelling place, and that his glory ſhineth there more clearly than the light of the Sunne ſhineth here.

We ſhould therefore labour,

Firſt, To get Heaven aſſured to our ſelves, that we may know certainly that we ſhall have an inheritance there, and our habitation with God. We muſt not live ever in this lower world, of neceſſity we muſt depart out of this place, and be tranſlated into another. Wherefore our care ſhould be, that when we depart hence, we may be received into thoſe everlaſting manſions. Nature teacheth every thing to labour after its own perfection, and to ſtrive after that which is the beſt thing whereof it is capable, for when it hath once obtained that, then doth it find it ſelf fully ſatisfied and contented, and not till then. Now the being with God, and beholding his glory in Heaven, is the beſt thing whereof a reaſonable creature is capable. Wherefore we muſt put forth our deſires and endeavours to get this moſt perfect and abſolute eſtate, then which there cannot be a better thing beſtowed upon us, *Our life is hid with Chriſt in God*; This is *the inheritance of the Saints in light, and of thoſe that are ſanctified by faith in Chriſts blood*; We muſt therefore ſeek to get ſuch a faith in Chriſt as ſhall ſanctifie us, and then it will alſo ſave us. We are ſaid to be *made meet for this inheritance*; we are not made meet for Heaven, but by being made holy. Holineſſe is a being ſeparated to God, when the mind is wholly given up and ſet upon God, ſo that it endeavoureth to know, love, fear and delight in him above all things, then it is holy, and faith in Chriſt, if it be true, will work this ſanctity, and draw up the ſoul thus to God, and knit it to him.

Matth. 6. 33. 1 Pet. 1. 3, 4.

Secondly, When we have gotten assurance of it, we must take comfort in it, rejoycing in the hope of the glory of God, as those do which are justified by faith. We must injoy Heaven by hope, before we come unto it, we must fill our selves with a certain expectation of coming in due time into the glorious Palace, and this expectation must enlarge our hearts with consolation, so that we may alwaies, and in all estates account our selves happy, and be satisfied in the certain looking for of our admission in due time into this blessed place of glory, where we shall see God face to face.

1. We should often meditate on heavenly things, *Col.* 3. 1. *Ego non curo quid agat mundus*, Papa, Cæsar, *solum respicio Christum, & misericordiam ejus ad salutem.* Lutherus.

2. Make them our end and scope, *Phil.* 1.4. *Mat.*16.20.

3. Intermeddle with the things of Heaven, God, Christ, Eternal life.

4. We should overlook and despise these present things, and live above them.

5. We should be still aspiring after heavenly things, often contemplate the glory of Heaven, 2 *Cor.*5.9.

6. We should be in a constant expectation of Heaven, and the glory there, and be breathing after that perfection, which is to be found only there, *Phil.* 1. 8, 12, 13.

7. We should endeavour to live a life here, suitable to the life of Heaven, *Phil.* 3. 20. place all our happinesse and contentment in God, *Heb.*12.23.

Thirdly, We must learn also most earnestly to desire to be in Heaven: whosoever hath hopes of any good thing, he cannot but long for the satisfying of his hopes. If Heaven be Gods dwelling-place, sure all that love him must desire to be where he is, that they may see his glory, and be happy in seeing it. *We must long to be uncloathed of this flesh, and to be cloathed upon with our house which is from Heaven. Yea we must sigh and groan earnestly after the revelation of this glory and participation of this blisse.* Paul *longed to depart, or to loose and to be with Christ*, he compareth himself to Sailers, or men that in a Ship lye waiting for a fit wind to carry them unto that place for which they are bound. Heaven is our Countrey, our Inheritance, there is our Father, our eldest Brother, there be all our Brethren and Sisters, there is our Head, and ought we not long to be there? Thus we must be heavenly-minded, because God is in Heaven, whom to enjoy is better than to enjoy all that is besides in earth and in Heaven. A bad man when he cannot tarry any longer here, out of a confused conceit, that Heaven is a good place, would fain go thither, but a good man out of the apprehension of the presence of God there, must even wish to leave earth at the best, and to be with God in Heaven. Indeed this desire must not nor will not be an impatient desire that cannot brook delayes, but a staid desire, that is willing above all things to be there, but contented to be here so long as God will, out of the assurance that he shall come thither at last, and in due time.

Phil.3.19,20.

* Some divide the Lords Prayer into seven Petitions, so *Augustine in Enchir.* and some other ancient writers, *Luther* and the Lutherans, and most of the Papists. *Vide* Aquin. *Sum.* 2a, 2æ *Quæst.* 83. *Art.*9 and some of our later Divines, but the usual division into six is the most natural, and observed by divers of the ancient Fathers, and many modern Divines.

Now the Petitions follow, which are six * in number. They are all most brief, yet so that in their manner they comprehend all things to be desired, and that in a most fit order. Either they concerne more properly and immediately the glory of God, without respect of our own profit: or else our own good, and mediately the glory of God.

In the three former we say, *Thy Name, Thy Kingdome, Thy Will*; in the three latter, *Us* and *Our*. Those which immediately concern the glory of God, are set down in the first place, and without a copulative, the three latter which concern our good are tied together with conjunctions.

Prov. 16. 4. 1 Cor. 10. 31.

This order teacheth us, that the main end of all our desires and actions should be the glory of God.

Petition I. *Hallowed be thy name.*

This Petition (saith *Dunæus* well, *De Orat. Domin.* cap. 11.) is most like to that precep-

precept *Exod.* 20 7. It obtains the first place (saith *Aquin.*) because it is the end and scope of all the other Petitions. The glory of God ought to be the end of all our actions and prayers.

The Name of God is that, whereby God is made known. For that is the end and use of a name, to make known and distinguish that person whose name it is. By the Name of God all those things are meant whereby he is made known to us.

1. His Titles, *Exod.* 3. 14, 15 & 6. 3. Importing his being, *Jehovah, Jah, Ebjeh*, his strength, *El, Elohim*, his authority; he is called *The Lord of Hosts, High, the Highest*. These two Lord, God, are most usual in our tongue.

2. His Attributes, *Exod.* 34. 5, 6, 7.

3. His holy Ordinances, *Psal.* 58. 12. 1 *Kings* 6. 12. or his Word doth sufficiently, distinctly and fully make him known to us, *Psal.* 138. 2. *John* 5. 39. See *Acts* 9. 15 and 21. 14.

4. His Works, *Rom.* 1. 29. of Judgement, *Psal.* 9. 16. *Isa.* 30. 27. of Mercy, *Isa.* 48. 9, 10, 11.

5. Gods Name is his Glory, *Exod.* 9. 16. *Psal.* 8. 1. so Name is taken, *Gen.* 11. 4. & 12. 2.

To hallow or sanctifie, signifies either to make holy, or to acknowledge and declare holy, the latter is here meant. That which is holy in it self, is said to be hallowed by esteeming, acknowledging and [illegible] this is all the hallowing or sanctifying that can be done to the Creator. We [illegible] Name of God [illegible] in our hearts, words and deeds [illegible] and reverently.

God is said to be

1. Magnified, *Luke* 1. 46. that argues inward esteem and sense of his greatness.

2. Justified, *Luk.* 7. 29.

3. Glorified, *John* 17. 5. that is, to make him known to others.

4. Sanctified or hallowed.

Some say, the great thing we desire in this Petition, is, that the Name of God may be a sacred and precious thing among men, that there may be honourable mention of God in the world.

Gen. 2. 19, 20. *Thy Name*, there seems to be a secret opposition between our name and his. The Name of God is put for God himself, Joel 2. 23. Deut. 28. 58. Hereupon the Hebrews use to say, *His Name is himself, and he is his Name.* *Summa est, ut operum summa haberi Dei honorem qui dignus est, ut nunquam de ipso loquantur vel cogitent homines sine summa veneratione.* Calvin *Instit.* lib. 3. cap. 20. *Sanctificare nomen Dei, est, sanctum agnoscere, separare ab omni contumelia & profanatione, praedicare, illustrare & glorificare.* Pink & *scopus hujus petitionis est serium promovendi gloriam Dei studium & desiderium. Communia hujus petitionis sunt* Psalmus 67. *& mera Christi pro se, pro Discipulis & tota Ecclesia.* Eglard. *Medulla S. S. Theol.* To sanctifie God, is to acknowledge him, to look upon him, and honour him as a holy God. To know God in his glory is to glorifie him, to know him in his holiness is to sanctifie him. *Damasc. De orat. Domin.* observes, That some from *John* 12. 28. do think, that to glorifie and sanctifie the name of God are the same. He grants, that in that place, and often they are taken for the same; yet he saith there is some difference between them. *Nam gloriosum Deum saepe etiam homines infideles: sanctificant autem soli pii & fideles.*

To sanctifie God is

1. To know him to be a holy God, *Prov.* 9. 10. and to keep this knowledge always active in us. Out of him no evil can arise, he can take no pleasure in sin, he favours the [illegible], he loves all holy persons and things, is the fountain and rule of holiness in the creature. We should keep this knowledge always active in us, it should be the matter of our meditation day by day; the Angels continually give God the praise of his holiness.

What it is to sanctifie, See Doctor *Gouge* on *Heb.* 2. 11. Sect. 101.

2. To observe and admire his Holiness in all his ways and works, *Lev.* 10. 3. *Exod.* 15. 11.

3. To come into the presence of God in all services with a holy heart, *Heb.* 9. 14. The sanctification of the person is before acceptation of the service in the second Covenant.

God looks at the principle from which all your services flow.

Sanctus hujus Petitionis est, ut quaecunque in mundo gerantur ad Dei gloriam cedant, & quidem ut pii omnes hoc sponte & studio agant: impiorum vero facta, tametsi ex se gloriam divinae [illegible] nomen omnipotentis Dei sapientia ad ipsum gloriam, licet autem nolentibus aut non cogitantibus, conferquentur. Chemn. *in Harmon. Evang.*

Here it is said, let it be sanctified or hallowed, not only by our selves, but others, we must expresse our sense of their dishonouring of him, *Isai* 5. 16.

4. In our coming into Gods presence to look [illegible] Gods holinesse as the fountain of holinesse to us, *Exod.* 29. 43.

5. To strive to be spiritually pure in the inward man, *Isa.* 8. 13. 1 *Pet.* 3. 5.

6. To eye the rule of holinesse in every thing we do, *Lev.* 10. 3.

7. To be humble and abased before God in all our holy duties, because of their imperfections, *Dan.* 9. 7. *Semper peccatum etiam dum bene facimus.*

8. To bring the Lord Jesus Christ with us when we fall into Gods presence, 1 *Pet.* 2. 5.

Fourthly, we [illegible] those things which are to be desired in the first place, and with the greatest ardency, that concern Gods glory.

This is therefore set first, to shew, that this must be the end of all the things we desire of God. When we pray *Thy Kingdome come*, we desire ultimately Gods glory, *Psal.* 145. 10, 11. When we pray that Gods will may be done, we desire his glory, *Rom.* 12. 1, 2. When we beg daily bread, it is, that God may be honoured by us in the use of temporall [illegible] 1 *Cor.* 10. 31. When we ask *remission of sinnes*, it is, that God may be honoured thereby, *Rom.* 3. 23, 26. When we beg *freedom from temptation*, it is, that God may be honoured thereby, *Prov.* 30. 8, 9. When *deliverance from evill*, that he may be honoured, *Psal.* 50. 15.

Reasons.

1. As we are reasonable creatures, the glory of God is the end of our Creation, *Prov.* 16. 4. *Rom.* 11. 36. The end is first intended by any rationall Agent [illegible]

2. As we are [illegible] God in the first place, *Matt.* 1. 6.

3. [illegible] should be the first.

4. Our [illegible] that the glory of God should be prefer'd before the creatures good, *John* 12. 27, 28.

5. From the nature of prayer, all the acts of spirituall life are to God, *Gal.* 2. 19. *Rom.* 8. 15.

6. Love to God will put us upon it, it seeks the good of the partie beloved, *Psal.* 69. 9.

The necessity of putting up [illegible] request to God.

Those that would have Gods Name glorified, must seriously deal with God about it.

Reasons.

First, From the utility of it, that we may with calling God to witnesse, warn our selves of our own duty.

Secondly, That we may have a due [illegible] godly grief for Gods dishonour, *Psalm* 119. 136.

Thirdly, That we may come to [illegible] blessing when he is glorified.

There is a necessity of dealing with God this way.

1. In respect of persons.

1. Our selves, because we need direction, 2 *Thes.* 3. 5. *Rom.* 8. 26. quickning, being backward to this duty of glorifying God, *Psal.* 51. 15. uprightnesse and sincerity, *Phil.* 2. 21. submission to God, *Rom.* 14. 9. humility, that we may give Christ the glory of our graces, 1 *Cor.* 1. 29. holinesse, that we may not be [illegible] to God, *Mat.* 5. 16.

2. Others, a Christian is not content to [illegible] God himself.

1. We acknowledge Gods dominion over the spirits of men, that this is often given him, *Neh.* 1. 10, 11. & 2. 7, 8. & 27. 16.

2. Discover much love to God and to others.

2. In regard of things or events.

1. We [illegible] to his glory, *Numb.* 14. 15, 16.

2. Our [illegible] his wise and powerfull government.

Petition II. *Thy Kingdome come.*

In this second Petition we have the primary means by which the Name of God is sanctified among men, *viz.* by the coming of his Kingdome.

Here are three things,

1. The [illegible] of his Kingdome.

2. The

2. The note of distinction and appropriation, *thy Kingdome*.
3. The supplication about it, *come*.

This word *Come* is diversly to be expounded according to the divers significations of the Kingdome of God. The universall Kingdome, or Kingdome of power is said to come, when it is manifested and made apparent that all things are guided by the power and providence of God. The Kingdome of grace is said to come unto us, when it is either begun and erected in us, or continued and increased amongst us. The Kingdome of Glory, when the number of the Elect is accomplished, and all Gods enemies subdued, and all the Saints possessed of that glorious place.

Kingdome in generall is a government or state of men, wherein one governs, and others are subject to him for their good. The Kingdome of God is a state in which God hath supreame power, and men are so subject to him that they partake of eternall happinesse by it. The Kingdom, not only to distinguish it from the Kingdom of men, but Satan.

To come properly notes a motion, whereby a man goeth from one place to another.

Kingdome is taken.
1. *Subjectivè*, for the Country.
2. *Objectivè*, for the people in that Country.
3. *Formaliter*, The Kingdome

for the exercise of the power. 4. *Consequenter*, for the visible glory. There is, First, of Grace. Secondly, Of Glory. 1. The Kingdome of Grace. There is, First, For the internall privi-
ledges, *Luke* 14. 17. Secondly, External part. 1. Formally, The whole manner of Christs government
of his Kingdome, *Matth.* 13. 24. all comers, [illegible] in Spirit, *Matth.* 5. 3.
2. Subjectively, The Church, 1. [illegible] 1. 24. The power in
Spirit have a right, 1. To the [illegible] 3. The promises of
grace, *Luke* 1. 53.

Five things are meant in this Petition:
1. Let the Gospel, the Scepter of this Kingdom be published and propagated.
2. Let the subjects of this Kingdom be converted.
3. Let the graces of this Kingdom be increased.
4. Let the enemies of this Kingdom be subdued.
5. Let the glory of this Kingdom be hastened.

Let it come universally in us and others, come where it is not yet come, and in greater power where it is already come.

Christs Kingdom is two-fold:

Triplex regnum Christo competit.
Primò, Regnum illud naturale, *quo, qua Deus, in omnes creaturas absolutum habet & exercet imperium.* *Deinde* Regum

1. His Universal Kingdom by which he ruleth over all creatures, even the Devils themselves, called the Kingdome of power and providence, so he is called *King of Nations*, Jer. 10. 7.

2. Peculiar, his Mediatory Kingdome, which he exerciseth over his Church as King of Saints, *Revel.* 5. 3. which is such an order wherein Christ doth rule, and the faithfull obey to their special good and benefit, or that government in which God most graciously ruleth, and we most willingly obey to our everlasting good.

[illegible] *quo hanc in Mediator & beatos, [illegible] Deus Zebaoth, fungitur. Tertium est*, Regnum tri-
[illegible] *officio resignato, in æternum potietur.* [illegible] *illud & tertium, ipse est cum Patre & Spiritu Sancto*
[illegible] *secundum ipsius est progressus. Hoc dicitur [illegible] regna, scyptra, gloria unius, ejusdémque regni ex-*
emplaria ac exercendi ratio unica, [illegible] ob voces istas [illegible]. Bisterf. *contra* Crellium. *lib.* 1. *Sect.* 2. *cap.* 26.
Regnum essentiale, & œconomicum. See Master *Gillespies Aaron* and blossoming, *l.* 2. *c.* 5.

This is two-fold, 1. Of Grace, in the Church Militant. 2. Of Glory, in the Church Triumphant.

In the former grace raigneth, the other is called the Kingdome of glory, both in respect of the place and persons, *Col.* 1. 13.

The former is the way to the later.

The Kingdom of Grace is that government whereby the Lord doth effectually rule in our hearts by his Word and Spirit. The Kingdome of Glory is the blessed [illegible] ly in Heaven.

The Kingdom of Grace may be considered:

1. [illegible] externally administred in the means of grace, *Matth.* 21. 43.
2. As internally receiv'd, that grace of God which rules in the hearts of the elect, *Luke* 7. 21.

The

The Kingdom of Glory is either,

1. Inchoate, and begun in the moment of death, *Luke* 23.43. *Phil.* 1.22.
2. Consummate, when time and death are perfectly abolish, *Mat* 25.34.

The particular things which we desire are these:

1. That God would cast down the Kingdom of Satan; all men by nature are his subjects, until they be brought out of the kingdom into the Kingdom of God, and then Gods Kingdom is said to come to them.

2. That God would plant both outwardly and inwardly the external face and inward substance of his Kingdom where it is not yet, *Cant.* 8.8.

3. For them that are planted, we pray that God would supply to them what is wanting, and continue and increase what good they enjoy.

4. For the Church in perfection, that the Ministers of the Gospel may be enabled to preach and professe the truth with all courage, *Be faithfull unto death.*

Pis:ator in his Exegesi Aphorism. Apoc. 10. saith the Kingdome of glory is here properly and chiefly meant, and that the third Petition speakes of the Kingdome of Grace, but Danæus and others expound it more largely.

The Gospel is called,

1. *The Word of the Kingdom*, Mat. 13.19.
2. *The Keyes of the Kingdom.*
3. *The ministery of the Kingdom.*

The Gospel of the Kingdome of God. Mark 1.14.

4. The means whereby men are set in it, therefore we pray that it may run swiftly, 2 *Thess.* 3.1. and be a light to the world, and that God would by his Spirit (2 *Cor.* 10.4,5.) make it efficacious, that men may see their misery, the glory of the Kingdom, and give themselves wholly to God, that God would make Magistrates nursing Fathers and Mothers, *Esay* 49. 23. that the Seminaries of learning may be pure and religious, rightly ordered, religiously governed, and well seasoned with truth: for Ministers, that the *Lord would send forth labourers into his harvest, and give them utterance, that they may open their mouth boldly to make known the mystery of the Gospel.*

Regnum in duo illustrari, amplificari & augeri regnum Dei tum in nobis ipsis, tum in rebus omnibus. Danæus *de orat. Dominic. cap.* 12.

Stabiliri petimus Regnum ipsum Dei, everti vero quæcunque illud impedium. Id. ibid. Matthew 9. 38. Ephesians 6. 19.

Christs Kingdom is carried on by degrees, *Psalm* 110.1. 1 *Cor.* 11.21. it is a growing Kingdom, *Esay* 9.6,7. The Scripture seems to intimate, that in the later dayes there shall be a greater enlargement of Christs Kingdom, *Revel.* 11.15. and that it shall begin with the calling of the *Jews*, Micah 4.7,8. But Christs great imperial day, when all creatures shall be brought into a subjection to him, is at the day of judgement, *Esay* 45.23. *Phil.* 2.10.

The Kingdom of God is promoted and carried on in the hearts of men:

1. More generally,
   1. When the grace of God comes into mens hearts by conversion, *Mat.* 21. 31. *Mark* 12.34.
   2. When the work of grace is more deeply confirmed.
   3. When it is increased and augmented, *Mark* 4.30. *Phil.* 1. beginning. 2 *Thess.* 1.3.
2. Particularly,
   1. When there is an increase of spiritual and saving knowledge, *Col.* 1.9,10.
   2. When there is a progresse in the work of mortification, *Eph.* 4.22. when not only sensual but spirituall lusts are mortified, as self-love, unbelief, spiritual pride.
   3. When the habits of all saving grace are increased, when one acts with delight, *Psalm* 138.4,5. Facility, 1 *John* 5.18. Readily, *Psalm* 57.8. Speedily, *Psalm* 119.6.

In earth as it is in Heaven. Which words

Petition 3. *Thy will be done in earth as it is in Heaven.*

This Petition is fitly subjoyned to the former.

The

The Kingdome of God is taken:

1. For his government over us, ſo the connexion is proper, after we prayed that God would rule us, now we pray for ſoft and pliable hearts that we may be ruled by him, God being an abſolute Sovereigne, it is fit he ſhould be obeyed perfectly.

2. For the priviledges of his government, eſpecially the conſummation of it; by doing of his will we enter into his Kingdom, *Matt.*7.21.

The will of God though but one, is conſidered ſeveral wayes:

First, As ſecret. This will of God is ever juſt, although the reaſon of it be incomprehenſible to us. But the Petition is not meant of this,

1. Becauſe no man can know it till it come to paſſe, whereas knowledge is neceſſary to the doing of this will.

2. Becauſe it is irreſiſtible and cannot be withſtood by any man, *Prov.*19.21. *Rom.*9.19.

3. There are no promiſes for the performing of that, ſeeing a man may do the ſecret will of God and periſh, as *Judas*.

4. A man may do the ſecret will of God, and yet ſin, and deſire * what is diſagreeable to the ſecret will of God, and not ſin, *Deut.*29.29. *Vide* Scultet. *Exercit. Evang. l.*2. *c.*33.

are an appendix to the three firſt Petitions, for though it be added to the third which concerneth the doing of Gods will, yet the ancient Fathers refer it alſo to the two former. So that we are to pray no leſſe, that Gods name may be ſanctified in earth as it is in Heaven, and that his Kingdom may be

conſummate in earth as it is in Heaven, then his will be accompliſhed in earth as it is in Heaven. Biſhop *Andrews* on the Lords Prayer. * 2 Sam.3.3. compared with 1 King 8.18. In the firſt Petition the ſoul puts on the *affections of a child*, and diveſts it ſelf of its own intereſts, offering ſelf up wholly to the glorification of God. In the ſecond it puts on the relation and *duty of a Subject* to her legitimate Prince, ſeeking the promotion of his regal intereſt. In the third ſhe puts on the *affection of a Spouſe*, loving the ſame love, and chooſing the ſame object, and delighting in union and conformity. Dr *Taylor*, Great Exemplar part 11. Sect. 32. *Quum proximè petierimus, ut Dei regnum ac imperium in Domino Jeſu Chriſto in omnia patefieret ac innoteſceret: hic jam poſtulamus, ut patefacto Dei imperio pateant quoque omnia. Sic Chriſtus* Matth. 3.36. *jubet nos* quærere primum Regnum Dei, *quod ſuperiore petitione comprehenſum eſt: deinde* juſtitiam ejus, *qua in vera & ſincera voluntatis Dei obedientia, & ſubjectione noſtra poſita eſt. Id quod hac precatio continet.* Danæus *de orat Domin.*c.13.

Secondly, As revealed. The will of God ſetting down what we ought to do, believe, and leave undone.

That very ſame will of God, which being hidden from us is called the ſecret will of God, being manifeſted to us is called his revealed will.

There is, 1. The will of Gods Purpoſe, called *Voluntas beneplaciti*, this is to be admired and adored. There is no reaſon of this but his own pleaſure. This is infallible, *Rom.*11.33. called the *counſel of his will*, Act.4.28. Immutable and effectual, ſhall take place in all ages, 2 *Tim.* 1.9.

The will of God as manifeſted is,

1. The rule of all Chriſts obedience, *Pſ.* 40.8. of the Saints obedience in Heaven, as in this third Petition, and of the Saints obedience on earth, Rom. 12.2.

2. Of his Word, called *Voluntas ſigni*, what ever it is by which he hath declared his purpoſe, his counſel, commands, prohibitions, threatnings, promiſes; his Commandments are to be obeyed, his counſels to be followed, his threatnings to be feared, and his promiſes believed.

3. Of his Providence; this conſiſts in his permiſſion of evil and operation of good; the one is to be ſubmitted to, the other to be acknowledged, *Heb.* 12.9. No life is worthy the name of life till we be ſubject to God, then we live the life of grace and comfort. He is better and wiſer than our natural parents, and our obligation to him ſtronger.

See Mr *Strong* on Acts 21.14. from p.16, to 35. Our active obedience reſpects Gods Law and Commandment, our paſſive his providence.

Be done] It is ſet down impersonally to ſhew the extent of our deſire.

By doing of Gods will he means, the things he hath commanded, agreeable to his will; by ſaying, *In earth as it is in Heaven*, the right doing of his will is meant, purely, readily, willingly, zealouſly, reverently and continually. Dr *Chuderton* on *Mat.*7.21.22,23.

The note of appropriation, *Thy Will* contradiſtinct to all others, to our own

wils, *Epheſ.* 2.3. the will of Satan, *John* 8.34. 2 *Tim.* 2.26. or the wils of men, 1 *Pet.* 4.2.

1. We

1. We beg both a heart to do it, *Deut.*5.29.
2. Skill to do it, *Psalm* 143.10.
3. Strength to do it, *Heb.*13.21.

* A double trope, 1. The place put for them that are therein, 2. A general is put for a particular,

In Earth] That is, by men dwelling upon Earth *.

As it is in Heaven] By the creatures in Heaven, the Angels, their habitation being put for them, *Psalm* 103.20,21. as here is not a note of equality, but of quality and likeneſſe, as 1 *John* 3.3. *Forgive us as we forgive them that treſpaſſe againſt us*, not that our forgiving is a patern for God.

in the ſame manner, though not in ſo compleat a meaſure. *Qua ſimilitudine nimirum explicat, quam perfectè obſequium Deo præſtari, & ab hominibus reddi poſtulemus, quantum nempe & quale ab ipſis beatis Angelis ac Spiritibus eidem Deo in Cœlo exhibetur.* Danæus *de orat. Dom. c.*13.

This is added,

1. To ſweeten our ſubjection to Gods will; we on earth are not held to a harder Law than they in Heaven, the Angels obey his will.

2 To ſhew us the reaſonableneſſe of our obedience; we would partake of their happineſſe, therefore muſt imitate their holineſſe.

3. That men might propound excellent paterns.

4. To teach us, that we are not only to look what we do, but in what manner, and with what hearts we go about it, *Prov.*16.2.

The Angels, 1. In all their worſhip have high and glorious apprehenſions of Chriſt, *Eſay* 6.1. & *Ezek.*1.26. eſpecially of his holineſſe, *Eſay* 6.26. *Revel.*4. See 2 *Chron.*29.1. 1 *Cor.* 14.25.

2. They are not acted by their own ſpirits in their ſervices, *Ezekiel* 1.19,20. See *Cant.*4.16. *Rom.*8.14.

3. They are abundant and conſtant in duty, *Pſalm* 103.20,21. they cry day and night.

4. They are harmonious in their worſhip, *Ezek.* 1.6. the Curtains in the Tabernacle had their hooks and taches: See *Zech.*14.9.

5. They are zealous in all their ſervices, therefore they are called *Seraphim*, they go and come as lightening, *Ezekiel* 1. 14. See *Rom.* 12. 11.

6. After all their ſervices they give an account to God, *Ezekiel* 9. 11.

They obey God (ſaith *Danæus*) *Lubentiſſimè, citiſſimè, fideliſſimè.*

Here we pray for grace and ſtrength to obey Gods will in all things.

1. Chriſt wholly gave himſelf to do Gods will, *John* 5.40. *Luke* 2.49.

2. Conſider Gods right to us as Creator, Preſerver, Redeemer, 1 *Cor.* 6.20. we are his workmanſhip, 1 *Peter* 4.3. *Cant.* 2.7.

3. Conſider our own incapacity, we are not able to guide our ſelves.

4. The benefit which accrueth to us by doing his will, ſhall have Gods favour here, *Acts* 13.22. and glory with him hereafter, *Prov.*13.13.

This Petition depends on the firſt as it is a means tending to that end which is there propoſed, on the ſecond becauſe it is an effect and complement alſo of that Kingdom.

Gods will is,

1. Really good, *Deut.* 33. 16.

2. Eſſentially, originally, the meaſure and rule of goodneſſe, *Omnis boni bonum.*

3. Perfectly good without any mixture of evil, *Rom.*12.2.

4. Immutably and infinitely good, *Job* 23.13.

5. Effectually, he brings good to paſſe, *Pſalm* 135.6.

6. Supreamly and ultimately.

Petition IV. *Give us this day our daily bread.*

Very fitly is the hallowing of Gods name, the coming of his Kingdom, the doing of his will, ſet before the requeſt of outward neceſſities, becauſe we ſhould demand them rather in reſpect of his glory, that he might thereby have a name and Kingdom here in earth, and his will performed, rather than we to have therein our neceſſities relieved. *Knewſtub* upon *Mat.*6.

Our

Our Saviour according to the use of the Scripture (which commonly handleth the shorteſt firſt) diſpateheth this Petition that concerneth the preſervation and maintenance of this preſent life.

A man muſt live before he can live vertuouſly, therefore we pray for the maintenance of this preſent life.

Panis nomine comprehenditur omne genus alimenti & quicquid præter ea ad neceſſariam huius vitæ ſuſtentationem requiritur. Gen. 3.20. Prov. 27.20. Luc. 14.9. Noſtrum, hoc eſt propium, ille unum tollet qui ad nos à bonitate divina per legitimos modos redit: quotidianum tantum vult nos Chriſtus petere, quantum quotidiè ad neceſſariam vitæ ſuſtentationem ſufficit notitia, qui ſumus Filij Dei & fratres in Chriſto, quouſque ? tantum bodie. Egardi Medulla S.S. Theol. Panis vocatur intelligitur quæcunque ad hanc vitam ſuſtinendam, Emicen Græcis propriè ſignificat, quod nobis ſuſtinendis aptum & accommodatum eſt. Ex quo liquet, peti hac nomine ut quæcunque ad hanc vitam oportuna & idonea ſunt, nobis ſua quoq; tempore à Deo miſericordiſſimo concedantur. Cartw. in Harm. Evang. Notandum vocabulo panis per Synecdochen ſpecies hic intelligi quicquid ad corpus in hac vita ſuſtinendum neceſſarium eſt ac conducit. Piſcat. Exeg. Authorif. Panis vocabulo omnes accipiunt hoc loco pro omni eo quod nobis ad vitæ hujus ſuſtentationem neceſſarium eſt. Sic Deut. 8.3. Act. 2.46. Gen. 28.20. Prov. 30.7. Unde & panem à Græco erat quidam deduxit propterea putant. Damas de orat. Dom. c. 14.

Others divide the Petitions thus:

1. Into thoſe of Supplication:
   1. Gods glory as the end.
   2. The coming of his Kingdom as the chiefeſt means.
   3. Our ſubjection to that.
   4. Our comfortable ſubſiſtence, that we may be in a capacity to glorifie God, and make this, the laſt of ſupplication.
2. Deprecation,
   1. For evil committed.
   2. That evil may not be admitted.

We are firſt taught to aſk temporal things:

1. Becauſe it is an eaſier matter to depend upon the providence of God for the maintenance of this life, than to rely on his mercy for the ſalvation of our ſ[illegible] and therefore the Lord would have faith trained up by the eaſier, that we may [illegible] to repoſe our truſt in him for the greater.

Ut noſtram infirmitatem ſublevaret, & gradatis ad majora nos reduceret, à facilioribus ad difficiliora, à terrenis ad cœleſtia. Damas de orat. Domin. cap. 135.

2. Becauſe the things of this life are amongſt thoſe things which we aſk of the leaſt value, therefore they are caſt into the middle rank, this order is inverted, Prov. 30.7,8. B. Down.

This is an expreſſe Petition for good, as the three former are: but the two laſt are deprecations from evil. It was therefore requiſite that all the good things to be craved ſhould be mentioned before the evils againſt which we pray. The things craved in the two laſt Petitions are to be obtained in this life. In this life if pardon of ſinne and freedom from Satans power be not had, they can never be had, it is therefore that life be firſt prayed for, and ſuch things as are requiſite for the preſervation thereof. The Lord by placing temporal bleſſings, whereof we are more ſenſible, before ſpiritual, doth endeavour by degrees to raiſe up in us a deſire of ſpiritual bleſſings, which though they be more needfull, are leſſe ſenſible. The Ruler whoſe ſonne Chriſt healed, was thereby brought to believe in Chriſt. Dr Gouges Guide to go to God. John 4. 53.

Dantur ſeu donantur quæ gratuita benignitate nobis conferuntur. Itaque ex mera Dei gratia victum vitæ terrenum nobis ab eo dari fatendum eſt. Damas de orat. Domin. c. 14.

We may aſk temporal bleſſings if lawfully,

1. For the order, not in the firſt place, Hoſeah 7.4.
2. As to the manner, in a moderate proportion, Prov. 30.8. 1 Tim. 6.8.
3. With humility and ſubmiſſion to Gods will, James 4. 13.
4. For a good end, Pſalm 119. 1.
5. From the mercy of God, not plead merit.
6. To give liberally to beſtow, and ſo it implies two things:
   1. That the thing given be good, for a gifteleſſe gift is no gift.

2. That it be bestowed freely. The Lord bestows upon us freely the good things of this life.

First, God gives us:

1. The possession of them, the primitive and original right is his, *Psalm* 24. 1. & 115.16. *Acts* 17.26. *Deut.*6 17,18.

2. Gives us a right and title, *Dominium politicum fundatur in providentia, Evangelicum in gratia.* Wicked men have not only a civil right before men, but a providential right; only believers have a Covenant right, and that by Christ, *Heb.*1.2. 1 *Cor.* 3. latter end, 1 *Pet.*4.3. We beg here a Covenant-right, that we may enjoy them as gifts of Gods fatherly love.

3. The continuance of them, *Job* 18. 40.

4. Leave to use them, *Hosea* 2. 9. *Haggai* 2. 18.

5. Ability to use them, life and strength, *Numb.* 11.33.

6. A sanctified use of them, 1 *Tim.*4.5.

7. A blessing upon the use of outward contentments, *Psalm* 106. 15. *Acts* 15. 14, 17.

Secondly, He gives them freely, *Psalm* 103.25.

1. He gives these mercies to those that can do nothing for them, *Psalm* 145.16.

2. To those that will not serve him, *Esay* 1.3, *Mat.*5.45.

3. Those which do service cannot merit any thing of God.

By Us is meant every one; here we beg for our selves and others.

This day] That is, as *Luke* expounds it, for a day: *Quantum hunc diei sufficit*, so much as sufficeth for this day, or as others expound it, *According to the day*: that is, *Give unto us that which is fit and convenient for us in this our present estate.*

In asking for temporal blessings Christ hath tyed us to *this day*:

1. That we might pray to God every day, 1 *Thess.*5.19.

2. There should be family-prayers every day. Give us.

3. To make way for thankfulnesse every day, *Psalm* 68. 19.

4. To shew us that every day we should renew our dependance upon God for temporal blessings.

5. That we should not be solicitous for to morrow, *Mat.*6.30.

6. That worldly things should be sought in a moderate proportion.

7. Christ would retain us up in the uncertainty of our present life, *James* 4. 13.

8. To awaken our desires after heavenly things, *John* 6.20.

Our daily bread] Bread is said to be ours,

1. When we are in Christ * and have title to it in him. God put all things in subjection under him, *Heb.*2.

2. When it is gotten by good means in a lawfull calling, *Eph.* 4.28.

3. When it is lawfully left or given us, or we are heir to it.

4. That which we lawfully possesse and use to the praise of God; that is not ours which we should give to the poor.

* Wicked men have a civil right and title to the things of this life, so that men cannot take them from them, nor a divine, as gifts of bounty and common favour, but as gifts of the Covenant. 1 *Cor.* 3. 22, 23. *Bread* by a Synecdoche signifieth not only food (in which sense it often used, *Gen.* 21. 54. *Exod.* 18. 12.) but also all other commodities of this life, serving either for necessity or Christian delight, *Prov.* 30. 8. *Noster panis appellatur, quia nobis datus est a Deo.* Damasc.

By bread some understand Christ, because this is set before the two other Petitions. So Mr *Finch* in his sacred Doctrine of Divinity on the Lords Prayer, and gives divers reasons for it, and so many of the Ancients, as *Damascen* shews.

Others expound it of the Sacrament, as *Cyprian*, but this being a platform of prayer, earthly blessings must necessarily be here comprised, otherwise there should be no petition for earthly blessings. So *Damascen*, *Vives*, and *Dr Conge*. Others the word of God. See *Viret* on L. P.

Daily] That is, that bread which is fit and meet for our substance and our condition and state of life, answerable to that *Prov.*30 8. That the Lord would grant us every day, whatsoever shall be the necessity of that day, giving alwayes the

things

things of the day. *Kornfub* on *Matth.* 6. Some think this day hath respect to all the Petitions.

Some expound ἐπιούσιον supersubstantial, or above substance, that is, that bread, which is above substance, and better than all wealth and riches, meaning thereby our Saviour Christ, *John* 6.33. But the word it self, if we derive it from εἰμὶ, signifieth rather agreeing to our substance, than exceeding above substance, as the Greek Authors. So *Basil* (as *Daneus* shews) expounds it, *Tale, aptum & corporis substantiæ commodum atque aptum.*

It signifies that portion of temporal things which thou hast assigned as most fit and convenient for us, so *Beza* interprets it, *Panem cibarium, vel panem nobis sustentandis idoneum*, Bread fit for meales, or convenient to sustain us. This Exposition is the safest, because it is made by the Greek writers, and also because it agreeth with the Syriack interpretation, *Da nobis panem necessitatis nostræ.* R. Davidis. See Dr Sanders Guide to go to God. *Vide* Petavii *Dissertat. Eccles. l. 2. c. 9.*

As ἐπιούσιος a word like unto this, was first devised by the Septuagint, so was ἐπιούσιον in this prayer made by the Evangelists in imitation thereof, neither of both being any where to be found but in Scripture only. The prayer of *Agur*, Pro. 30.8,9. *Lechem Chukki* the bread of my competent allowance, is the same with this here, which *Tremellius* well observing in his most elegant Hebrew Catechism, renders this Petition in those very words of *Agur*, as though our Saviour had reference to them. M^r *Medes Diat. par.* 4. on *Pro.* 30.8,9.

Some say that both this place and that *Prov.* 30.8,9. are taken from that place, *Exodus* 16.16,17,18.

We pray in General, That the outward blessings and comforts which we doe possesse may be given us of Gods free love and favour, that they may be gifts of the Covenant, *Hoseah* 7.18. and that we may taste his love in them.

Particularly,

1. We beg contentation.
2. Love of Justice and Righteousnesse.
3. Sanctification of whatsoever we enjoy.

Godly men have a word that they shall be provided for, 1 *Tim.* 4.8. *Matthew* 6.33. 1 *Cor.* 3.22. 2 *Peter* 1.3.

1. The promises are made to believers in the use of the means God hath appointed, *Prov.* 10.22. & 12.27. *Prov.* 28.19,20. *Eph.* 4.28.

2. The promises of outward blessings are ever made with a reserve to the pleasure and purpose of God, a sufficiency of these things in order to salvation, 1 *Cor.* 12.11.

3. They are made good answerable to their needs, and the decency of their condition.

4. They are made good to them according to the power and skill that is in them, *Deut.* 8.18.

5. They are alwayes made with the exception of the crosse, *Rom.* 8.17. *Acts* 14.22. *Mat.* 12.30. *Acts* 5.41. 2 *Cor.* 12.9,10.

Considerance self as one man, so we pray for

First, Life and the continuance of it, that makes us possesse the other comforts, and length of dayes is a gift of wisdom, *Prov.* 3.16.

Secondly, For food the prop of life without which it cannot stand, 1 *Tim.* 6.8. & 4.3. The utter want of food subjects us to temptations, that the mind cannot think of any thing else, *Mat.* 4.11.

Under this title Bread are comprised meat and drink; yea food, raiment, sleep physick, and other things necessary for our bodies, even for the curing or preventing the health and strength of them, and such a competency as is given for the pious provision and help for us, for the charge of children and others whom we are bound to relieve, and for all those blessings of God which be hurt appointed for us: together with the continuance of prosperity. *Verum est apud Hebræos, panem dici* [illegible] *apud Græcos* [illegible] *Sed & alias cibi, vox, & frangere panem & panem edere sumi generaliter pro omni victu, ut apud Græcos comprehendat cibum & potum, & apud nos similiter comporatio.* *Alsted. de Sacram. Novi Fœd. l. 1. c. 19.*

Thirdly, Raiment, clothes to cover the nakednesse, 1 *Tim.* 6.8. *Matth.* 6.32. they are necessary,

1. To keep us from cold.
2. To hide our uncomely parts, to make us comely.

Fourthly, Fitting sleep, which is necessary, because
1. It much refresheth the mind.
2. Cheereth the body.
3. Preserveth health.
4. Is the most natural recreation.

Fifthly, Health, strength of body and vigour of mind, *Psalm* 144.

Sixthly, Habitation, 1 *Cor.* 11.

Seventhly, Gods blessing on our food, apparel, sleep, physick, labours, *Psalm* 127.

As we are members of a Family, we pray for these blessings.

1. Peace and quietnesse in the family.
2. Good and comely order.
3. Blessing on the Governours, good servants that are faithfull, diligent, trusty, laborious, wise.
4. Governours are to beg faithfull servants, Inferiours that they may be lawfully protected, rewarded and respected according to their pains.

As members of a Commonwealth we pray for, 1. Protection by the Magistrate from all wrongs.

1. That we may possesse our own with quietnesse.
2. That we may quietly reap what we have sowed.

It is a Question, Whether we may pray for riches. Outward things are necessary, sufficiency or superfluous.

1. There is a two-fold necessity, *Necessitas naturæ* enough to sustain life, 1 *Tim.* 6.7. and *Necessitas status*, Prov. 30.8. Thus a father or master of a family needs more than a single person.

2. Necessities are present or future, one may seek a competency necessary for the relief of his children when he is dead, *Prov.* 6.6 & 13.22.

2. Sufficient to have what is enough, when we have reasonable plenty so as to make us helpfull to others, *Acts* 20.35. *Ephes.* 4. 28. we may ask this with submission.

3. When we have more than enough, abundance, *Esay* 5.8. *Deut.* 7. 16, 17.

2. Prayer is but the expressing of our desires, we can lawfully desire no more than we may pray for.

2. The prayers of Gods people have been modest, *Genesis* 28. 20.

Petition V, *And forgive us our trespasses, as we forgive them that trespasse against us.*

Oratio verò quotidiana, quam docuit ipse Dominus, unde & Dominica nuncupatur, debet quidem quotidiana petitione, non quidem dicitur, debita nobis debita nostra, quando id quod fingimus non solum dicimus, sed etiam facimus. Sed & nos dimittimus debitoribus nostris. Sed quia fiunt peccata, hoc dicitur, non ut ideo fiant, quia dicitur. Per hanc enim voluit Salvator ostendere, quantum libet juste in hac vita caligine atque infirmitate vivamus, non nobis deesse peccata pro quibus dimittendis debeamus orare, & eis qui in nos peccant, ut & nobis ignoscatur ignoscere. Aug. de civ. Dei, l. 21. c. 27. Et remittere & dimittere occurrunt apud probatos authores. Remittere [illegible] & dicimus. Dicimus enim, Credo remissionem peccatorum: & [illegible] eodem sensu utitur. Goulart. in Cypr. de orat. Dom. [illegible] Petimus, ut non modò præterita peccata nobis gratis condonet, ac remittat Deus: sed etiam ne quando [illegible] peccandi voluntate & affectu liberet ac munitos servet, malumque nobis radicitus adimat, ubertas in nobis culpæ. Damus de orat. Dom. c. 18. Summa hujus petitionis hæc, ut omnia peccata nostra nobis gratuita sua misericordia condonare velit Deus. Nam nos quoque condonare fratribus omnes injurias nobis ab illis factas, adeò ut hoc quod à nobis est, implerum apud illum profitemur. Id. ibid.

And forgive us. This connexion [*and*] links it to the former Petition, it is not in any of the rest of the Petitions.

It

It is here put for three Reasons.

1. To shew, that without pardon of sinne, all the blessings of this life will do us no good.

2. To shew us our unworthinesse, our sinnes are so many that we are not worthy a morsell of bread, *Gen.* 32.10.

3. That sin is the greatest hinderance of all good things we expect from God, *Jer.* 5.25.

To forgive, is so to passe by an offence, as neither to exact nor to expect any thing either in way of recompence or punishment for it. Both recompence and punishment are counted a kind of satisfaction, which is directly contrary to remission.

Forgivenesse of sinne is a free and full discharge of a sinner from guilt and punishment, whereby he is received into favour with God.

God doth freely and fully discharge us from all our sins, *Eph.* 1.7. *Rom.* 3.24,25. Forgivenesse being an act of God, it must needs be both free and full. For whatsoever God doth he doth freely for himself, without any former desert, without expectation of any future recompence.

In this prayer we do not only get further assurance of the pardon of our sins (as some conceive) but a reall forgivenesse of our daily sins, that saying, Our sins past, present and to come are all forgiven at once, is true*,

1. In respect of Gods purpose.

2. In respect of the price of our redemption.

3. In Christ our Head, yet sinnes to come cannot actually be forgiven to the person before they be committed. That is the licence and indulgence of Papists, and will take away repentance for sins committed, and also care for time to come *John* 13. 10.

Justification is *actus indivisibilis*, in reference to one future wrought *simul & semel*, it is one continued act from vocation to glorification.

* *Mr Lyford on Tit.* 3. 5. Though the sinnes of justified persons be not actually remitted, yet they are virtually and in respect of their state.

We pray here,

First, For the grant of a pardon, that God would accept the satisfaction of Christ for our sins, *Psal.* 32.5,6.

Secondly, For the continuance of pardon, because justification is not compleat till the day of judgment, *Acts* 3.19.

Thirdly, The sense and manifestation of it, let us know that they are forgiven, *Psal.* 51.10,11,12.

Fourthly, The effects of pardon, or freedome from those evils which are the fruits of sin, *Prov.* 11.ult.

Pardon supposeth alwaies an offence past, *Rom.* 3.25. *Jer.* 33. & remembrance is of that which is past.

2. Confession and repentance is constantly joyned with pardon of sin in Scripture, *Act.* 3.19. *Joh.* 1.9. therefore remission of sin is of sins past, one cannot repent of that which is to come.

3. To the pardon of sin the Lord requires faith in a Mediator. In the Law they confessed their sins on the Sacrifice, put the sins on the scape Goat.

4. Remission of sins is a judicial act, Justification respects God as a Judge, he cannot pardon sin before it is committed.

5. This Doctrine that all sins to come are pardoned, layes the foundation of two corrupt principles. 1. That justified persons need not confesse sins. 2. That they may take as much comfort in the grace of God in all their sinfull courses, as if they walked [illegible]

[illegible] we pray for greater assurance of [illegible] Petition is a means appointed by God to work that assurance, but for the sins that daily are committed, it is the direct pardon of them which we desire of God in this Petition. And if these words *Forgive us* do signifie, Make us to know that we have long since forgiven us, as the *Antinomians* say, then why shall not the next words, *As we forgive*, receive the same interpretation? and why should it not also hold in the 4th and 6th Petition?

Mr *Bedfords* Examination of the chief points of *Antinomianisme*, chap. 4.

This

Sect. 1. Burgesse of Justification, from Scripture 14. to 25.

This Doctrine overthroweth the heresie of the *Novatians*, who do deny the forgivenes of sins after Baptism.

Vide Balduinum *de Cas. Consc.* lib. 2. cap. 2. *Cas.* 6. If we have our sinnes pardoned by God. 1. It comes in the use of his Ordinances, *Psal.* 48. 8. 2. It is then a pardon on Scripturall terms, can you shew his promise, *Psal.* 119. 49. 3. It is under his seal, 1 *Cor.* 1. 22.

Matth. 6. 12. ὀφειλήματα. See 14. & 15. v. *Salvator peccata appellat debita idiotismo linguæ Syriacæ.* Vossius *Miscel. Sac.* lib. 4. cap. 1. *Duplex est debitum.* 1. *Officij, quod quis ex præcepto juris tenetur facere, sic mutua charitatis officia sunt debita; quia lex Dei illa præcipit,* Rom. 13. 8. 2. *Supplicij, quod quis ex sanctione juris tenetur pati, si officium suum neglexerit, sic peccata sunt debita, ut in oratione Dominica,* Matth. 6. 12. *Et mors æterna est debita* Rom. 6. 23. *debitum posterius contrahitur ex infracto priori: ita ut si quis debitum officij præstare distulerit, faciendo id quod lex imperat, non teneretur aliquo debito supplicij ad patiendum id quod lex minatur.* Sanderf. *de Juramenti promissorij obligatione, Prælect.* 1. *Sect.* 12. *Vide* Vorstii *Philologiam Sacram de Hebraismis N. T.* cap. 3. *Convenienter debita peccata dicuntur quia & debentur, & requirenda sunt. Nam sicut debitum à creditore requiritur; ita peccatum à Deo in die judicij necessario exigitur, nisi hic, dum vivimus, per pietatem & indulgentiam ipsa nobis exoffa condonetur; & merito remitti cuncta hic rogamus, ubi debita committimus, quoniam in futuro, sicut precari non licet, ita non vacat pœnitere.* Venant. Fortunat. *Expos. orat. Domini.*

The original word which we translate *Trespasses*, properly signifies *Debts*. Saint *Luke* 11. 4. setting down this form of prayer, thus expresseth this Petition; *Forgive us our sins: for we also forgive every one that is indebted to us*, that is, which hath offended us. *Sins* are called *Debts*, because for them we owe punishment. For as in the Law there are two things, 1. *Præceptum*, commanding or forbidding, and 2. *Sanctio*, threatning punishment against the transgression of the precept: so in every sin there are two things answerable, *reatus*, the fault transgressing the Law, and the *reatus* binding over the transgressor to the punishment. In respect of which punishment every offendour of the Law is a Debtour, untill either the Debt be remitted him, or else he hath born the punishment, which is without end. When we pray therefore that the Lord would forgive us our debts, we do not only desire that the Lord would forget the fault, but also that he would remit the punishment unto which the guilt of our fault doth bind us over. The Papists hold that the Lord many times forgiveth the fault and retaineth the punishment. But sin is called a debt in respect of the punishment which we owe for it: and therefore this debt is not remitted if the punishment be retained. Again, the mercy of the Lord pardoneth no sin for which his justice is not satisfied.

We owe to God,

1. A debt of duty, worship and obedience, *Luk.* 17. 10. *Rom.* 8. 12. by virtue of that command he hath over us, *Gal.* 5. 3.

2. Of punishment, for the neglect of our duty, here we desire to be acquitted of guilt and punishment.

There is no debt like this,

1. No debt to man can be equall to that to God, *Mat.* 18. 24, 28.

2. In other debts there is a day of payment set, here none, *Luk.* 12. 19.

3. There is no arrest, and the execution begins at death.

We are in danger by sin, God is the Creditor, *Luk.* 7. 41. as our Creator and Benefactor; as a Lawgiver, and as a Judg that will call us to account, *Luk.* 19. 23. Debts stand upon Record, and charg'd upon a Book of account that they may not be forgotten, *Job* 13. 26. *Mal.* 3. 16. a day of reckoning will come, when God will put the Bond in suit, *Luk.* 16. 2. *Rev.* 20. 12.

Sinne is like a debt:

First, In the nature of the thing. A debt is the not paying of something which is due and reason a man should pay and perform. So sinne is the not rendring unto God the due service and homage which we are bound in reason and conscience to perform unto him, since we are his creatures, and have received all from his bounty, and that upon condition of obeying him, we are bound to obey and serve him in and with all, seeing the same goodness which gave them doth also continue them to us.

Secondly, In the effects of it, which are principally two:

1. A man is still liable to actions and suits for it in the Courts of humane Justice, and to Writs and Arrests for that purpose, and therefore he cannot be in quiet and freedom if his Creditors will still stand upon their right: So are we by sinne made liable

liable to the bitter and terrible accusations of our consciences, and to severe punishments and miseries as it were arrests or writs summoning us to appear before Gods Tribunal, whither at length also death will drag us in spight of our hearts there to answer for our sins, but with this difference, that there is no shifting or eluding those arrests.

To be in debt is a trouble to a man.

re, & Gallicum payer, esse corrupta ex Latino pacare, & quid creditori quietis affert, si tranquilletur, si fiat persolutio. Nostra vox mihi Scrupuli, l. 1. c. 16.

Mihi longe simplicius, ac verius videtur, & Italicum paga-

2. A man not having to pay, forfeits his body to imprisonment by the just sentence of the Judge. So we have forfeited our bodies to the lingering of Gods most bitter wrath and displeasure, and to the suffering of eternall torments in Hell, *Luk.* 12. 58,59. 1 *Pet.* 3.19.

Thirdly, In the discharge. A debt is discharged upon two considerations, either paiment and satisfaction or free pardon. And paiment is either made by the parties [illegible] by some other for his behalf, with the consent and acceptance of the Creditor. We our selves can make no satisfaction [illegible] to Gods justice, but Christ our Surety, *Heb.* 7.22. hath made satisfaction to his Fathers justice, and he was accepted for us, *Luk.* 4.19. *Heb.* [illegible] *Matth.* 3.17.

As we, or, *For we forgive.*

The Petition is confirmed,

1. By an argument, *a fortiori*, where [illegible]
2. It may be taken *a minori*, from [illegible]
3. It may be taken from the practise of those who expect pardon, *Matth.* 6. 14.

This noteth not any deserving, as if our sins were forgiven by reason of our forgiving them that offend us. But it is added for our instruction, to teach us that the pardon we require at Gods hands, to be merciful, because he is merciful; and for our comfort, to assure us, that if we pardon others, God will pardon us.

Luke 12. 4. *Knewstubs* Lecture on *Matth.* 6.12. There is a reason given in this Petition more than in any other, because when the soul is once awakened with the apprehension of sinne, we have most need to have our faith confirmed in this than any other Petition. *Matth.* 18.35. Note that we or any creature can forgive sinnes, because no man can satisfie for sinne which is directly against God, and a breach of his righteous Law: therefore we can never satisfie Gods infinite justice. The meaning therefore is, that we put away malice and all desire of revenge against them that have wronged us. Higher [illegible] Our forgiving others, is [illegible] a work in our power, it is a duty we are bound to. 2. Imperfect and broken pardon. 3. Disproportion to the mercy we crave.

Equality [illegible] to be understood, but [illegible], for although we cannot be equall with the Lord, yet we must be like him, although we cannot forgive and love in the like measure, yet we must in like qualitie, we must forgive truly as God doth perfectly. So then the meaning is, we desire the Lord to forgive us, for even we also unfeignedly forgive our brethren.

Our forgivenesse of others cannot be a Samplar by which the Lord should pardon us, for we desire better pardon than we can shew to others.

2. Our brother cannot offend so much against us, as we do against God, therefore we beg a greater pardon. It is to be understood, [illegible] 1. As an argument to presse the Lord to pardon us. 2. As a qualification of one that would be pardoned, if we would be pardoned we must pardon, *Matth.* 6.14. 3. It is a sign whereby we may conclude that we are pardoned, *Matth.* 5.7.

In trespasse there are two things, *Damnum & injuria*. A damage; this may be so great as we may seek satisfaction, but we must passe by the wrong.

There are divers Reasons why we should forgive our brethren the injuries they offer us.

First, From God, who not only commands it, but hath given us an example to [illegible], *Exod.* 34. 7. He so great and infinitely excellent above us, pardons us far greater indignities than the injuries offered to us.

Secondly, From our selves. We have more grievously offended God than any can us, and some other men perhaps as much.

Thirdly,

Thirdly, From our Brethren which have offended us; they are our brethren, men and women as we are, have one Religion, serve one God, and trust in one Saviour. *Forgive us our debts, as we forgive* (that is, brethren to him) *the trespasse of the servants of the God of thy Father.* Those which offend us are the servants of the God of our Fathers, even of the same God whom we and our fore-fathers have worshipped.

Fourthly, From the duty it self.

1. In regard of the danger that will follow if we do it not, being excommunicated, unit were, from Gods house and all his Ordinances, *Forgive us as we forgive others, but we forgive not others,*

2. One prayers are turned into sinne, for *we lift not up hands without*

3. We bear in vain, having *not put off the superfluity of naughtinesse.*

4. We come not to the Sacrament to our profit, *for we have not purged out the*

5. We [illegible] conformable assurance of the remission of our sins, *Matth.* [illegible] and [illegible]

The Christian knows no enemy he hath, that is, though persons may be injurious to him, and unworthy in themselves, yet he knows none whom he is not first bound to forgive, which is indeed to make them on his part, no enemies. Doctor *Taylor* of Friendship.

2. In regard of the good we shall obtain if we do it.

1. We may know by this that God hath forgiven us, *We love, because he first loved us,* 1 Joh. 4. 19. and we forgive because he first forgave us.

2. We may hereby comfort our souls in the day of temptation, when the conscience is perplexed with doubting of pardon.

We shall be forgiven, we have Gods promise for it, *Matth.* 6. 14. our forgiveness doth not deserve forgiveness, but it is only a sign and assurance of it, our services are acceptable, and our souls capable of eternall felicity, it brings a great deal of ease and quietnesse to the mind. For so far as any man can forgive a wrong, so far it ceaseth to vex him, not the injuries we receive disquiet our hearts, and interrupt our peace, but the frowardnesse of our spirits which cannot pardon and passe by these wrongs.

Petition VI. *And lead us not into temptation, but deliver us from evil.*

The former Petition was a deprecation against evill past, this is for prevention of evill to come: It is laid down negatively, where preventing grace is desired, and affirmatively, where recovering grace is begg'd.

In the former Petition we begged the grace of justification, in this we crave the grace of Sanctification, in the former we asked freedom from the guilt of sin: In this we crave deliverance from the evil and corruption of sin, and strength against tentations alluring to the same.

This Petition well followeth the former. For when it pleaseth the Lord to forgive sin, he delivereth them from being hardened therein. *Newstub* on the Lords Prayer.

Lead us not into, or rather *bring* or *carry us not into.*

This implies,

1. Gods providence.

2. His justice and our desert.

3. That we are unable to stand in such a condition, if he help us not.

It is one thing to tempt, and another thing to lead into tentation. We do not desire (as some think) not to be tempted, but when we are tempted to be delivered from evill, that we quail not in the tentation. And so our Saviour prayeth, *Joh.* 17. 15. Therefore these two branches are not to be distinguished into two Petitions, as the

Indeed intentationem est separari à tentatione, non itaque petimus ut ab omni tentatione simus liberi, sed ne ab ea vincamur. Egardi *Analecta S. S. Theol. Tentatio sumitur* pro periculum & experimentum capere vel fidei, vel patientiæ, &c. ut in Abrahamo. *Deus dicitur hominem tentare cum hominem in suas cupiditates tradit, aut occasionem peccandi offert, non ad id quærendum, ut hoc faciat, sed cum summa oblectatione quisque peccatum patrat. Non facit illud tanquam approbans malè quod fit, sed tanquam justus judex qui gravissimè peccantes gravissimis supplicijs coercet.* Caryo. *in Harmon. Evangel.* Matthias Flacius *natione* Illyricus *inter studiosæ juventutis subinde concludentes tentationibus, ut pudeat in simplo precis privilegium habere tam.* Hornbeck *Summa Controvers. Relig. L. 9. De Lutheranis.*

adversative

adversative particle *But* sheweth. As if we should say, O Lord, do not thou give us over to the tempter, nor leave us to our selves, but with temptation give an issue, that we be not overcome in the temptation, but saved and delivered from evil.

Temptation is a proving or making triall of a thing or person, *Psal.* 95.9. *Deut.* 8.2.

Temptation unto sin is any thing, person or implement, which brings evill into, or draws evill out of the heart, *Matt.* 16.23. *1 Tim.* 6.9.

We pray,

1. That we may not be tempted.
2. Not to yield to temptation.
3. Not to be overcome of it.

Temptation unto sin is here meant, whether it arise from Satan, our selves, or other men. The principal thing against which we are to be taught to pray is the power of temptation, as is evident by this particle *but*.

In that God permits, and inclines such tempters to tempt men, and withdrawing his grace which is sufficient for them, leaveth them who are not able to stand of themselves, he is said to lead them into temptation.

First, He who hath been overcome by any sin, hath entred into temptation, *Gal.* 6.1.

Secondly, Temptation may be certain if the degrees when one begins to love the matter of temptation, as *John* to his profession, his zeal to God.

Thirdly, When ones particular corruption through his course of life meets with a suitable object.

Fourthly, Negligence in performance of holy duties, by them whom they are more lively.

God tempts us

1. To prove us, *Deut.* 8.3. that we may know our selves.
2. To humble us.
3. To do us good in the end.
4. By leaving us to our selves, that we may know how weak we are, *2 Chron.* 32.31.
5. By extraordinary Commandements, *Gen.* 22.1.
6. By outward prosperity, *Prov.* 30.8.

God leads us into temptation

1. By withdrawing his grace and holy Spirit.
2. By offering occasions.
3. By letting Satan and our own corruptions loose. *Vide* Strangium *de Voluntate & Actionibus Dei circa peccatum*, l. 4. c. 5.

The Devil moveth, alloureth * and provoketh man to sin, *Exod.* 17.2. *Deut.* 6.16. *Psal.* 78.18, 19. hence he is called the tempter, *Mat.* 4.3.

He tempts,

1. By inward suggestion, *1 Chron.* 21.1. *John* 13.2. being a Spirit he hath communion with our souls, and can dart thoughts into us, so he filled the heart of *Judas*.
2. By outward objects, *Josh.* 7.21. *Prov.* 23.31. *Matth.* 4.3,4,8. he sets his baits to our constitutions, the tree of knowledg was present to the eye, pleasant and good for food, there was an outward occasion.
3. By the perswasions of his instruments, *Matth.* 16.23.
4. By stirring the humours of our bodies to anger and wantonnesse.

The world tempts by persons in it, or things of it. The flesh tempteth, when we are enticed by our own corruptions, *Jam.* 1.14. *Matth.* 15.19.

Temptation hath five degrees.

1. Suggestion.
2. Delight.
3. Consent.
4. Practice.

* Though Satan doth tempt us, yet he cannot prevail over us, but by our selves, *John* 14.31. so he found nothing in *Adam*, but he yielded to him. Job stood under greater temptations than *Adam* fell.

Its no sin to be tempted of the world & Satan.

1. Every sin is *actus proprius*, the soul that sinneth it shall dye.
2. *Actus derelictus*, a declining from that integrity God bestowed on us. We have no power over the world and Satan.

5. Perseverance or constancy in sinning.

God permits us to be tempted:

First, To discover the freenesse and riches of his grace, *Rom.*7.25.

Secondly, For the triall of that grace which is wrought, *Matth.* 15.25. *Heb.* 11.17.

Thirdly, To humble us; temptations humble us more than outward afflictions, there the breach is made on our souls.

Fourthly, To conform us to Christ, *Heb.*2.17.

Fifthly, By temptations God mortifies sin, *Psal.*51.5.

Sixthly, To make us more to pitty others, 2 *Cor.*1.6. *Gal* 6.1.

Seaventhly, It occasions much experience of the care and providence of God.

There are certain seasons of temptation:

1. Unusuall outward prosperity, *Prov.*1.32. *Hos.*6.13. *Psal.*30.6.

2. The decay of grace, as to the exercise of it, *Cant.*5.2.

3. A time of self-confidence, as in *Peter*; he was ever after more fearfull, and watchfull of temptation, 1 *Pet.* 1.17.

4. Abundance of spirituall revelations, 2 *Cor.*12.7.

The Devil fought to perswade *Mr Knox* near his end, that all his Labours in the Ministry and the fidelity that he had shown in that service, had merited Heaven and Immortality: But blessed be God (said he) that brought to my mind these Scriptures, *What hast thou that thou hast not received?* And, *Not I, but the grace of God in me.*

Those two words, *Matth.*26.41. *watch* and *pray*, comprize the whole indeavour of faith, that the soul be not overpowred with temptations.

They shew,

First, It is an evill thing to enter into temptation, since we ought to watch and pray against it.

Secondly, That it is not in our own power to preserve our selves from entring into temptation, 1 *Pet.*1.5. *John* 17.15.

Thirdly, That we are to act faith upon the promises of God for our preservation, *James* 1.6,7.

God preserves his people from Satans temptations six wayes:

1. By laying a restraint on Satan, that he cannot tempt them. See *Job* 2.3. and *Luk.*22.31. God will not give Satan a commission to tempt them.

2. When he preserves them from occasions of evill without. Satan doth not only stir up lust within, but lays bait without, *Jam.*1.14. God will not suffer Satan to lay a bait for them, *Psal.*96.3. *Eccl.*7.26.

3. When he so strengthens their graces that a temptation shall not take, *Gal.*5.27. *Col.*2.15.

4. When he layes affliction upon them, as preventing physick, *Job* 33.16,17. the Crosse keeps them from sin, *Hos.*2.5,6.

5. He shews them the beauty of holinesse, by which the glory and sweetnesse of sin vanisheth, *Psal.*110.3.

6. By casting into the soul quenching considerations.

We should,

I. Watch against temptation.

Consider,

1. What the temptation aims at.

2. That Satan is at thy elbow in every temptation, his design is to destroy thy interest in the Gospel.

II. Meet every temptation with consideration of the Crosse of Christ; the Papists have lost the power and keep up the forme, signing themselves still with the Crosse; think of Christ who died for that sin.

III. If the temptation have gotten ground on thy soul, then

1. Beseech the Lord that it may depart from thee as *Paul*, fix thy thoughts on the trouble and danger of it.

2. Act faith in a peculiar manner on Christ as he was tempted, *Heb.* 2.17. 4.15.

3. Expect

3. Expect assistance from God according to his promises.

But deliver us from evill, or, *out of evill*, the *evill one*, or *the evill thing*.

By *evill* we are to understood all the enemies of our salvation, the flesh, world, and the Devil, sin and Hell, and all puuishments of sin, but especially the Devil, who in the Scriptures is called ὁ πονηρὸς, the evill one, though not only him, as *Scultetus* seems to interpret it. *Exercit. Evang.* lib. 2. cap. 33. *Vide* Ursini *explicat. Catechet.*

By Dr Downam. See Elton.

Under evill is comprized,

1. Satan the principall author of evill, that if we be tempted by him, he may not have his will upon us, he hath the great stroke in temptation, *Matth.* 4. 10.

2. All other kinds of evil.

Dr Gouges Guide to go to God. The Article doth not necessarily imply that the Devill onely should be here meant, yet he may be it. It is best in the largest words.

Satan in other places is styled the evill one, 1 *John* 2.13,14. and this word *Evil* is oft put for every thing that is contrary to good, and that with the Article prefixed before it, *Matth.* 5.39. *Rom.* 12. 9. 2 *Thess.* 3. 3. 1 *Joh.* 5. 19. Now as this Title good is of a large extent, so on the contrary is evill, *Gen.* 48. 13. The greatest evill of all is sinne, *Mark* 7. 23. Judgement also for sin both temporall, *Zeph.* 3. 15. and eternal *Luke* 15.25. are styled evil. In this large extent is the word here to be taken. And because it compriseth under it all manner of evils, it is fitly set in the last place.

included among other evils. The word is of all genders, and may comprise all evils under (where there is no circumstance of restraint, as here is none) to expound the Scripture in the largest extent, especially in such a summary as this, where so much matter is comprised under Doctor Gouges

Evill in Scripture hath three significations:

1. Afflictions and crosses, so the time of old-age is an evill time, *Eccl.* 12.1.

2. By evill is meant the Devil, *Matth.* 5.37.

3. By evill is meant sin especially the power of it, and so it is taken here, not excluding the Devil, say some: Evill here is taken in a large sense, any kind of evill that may hinder our salvation.

Verse *Deliver* signifieth two things:

1. To keep and preserve, to protect and defend from evill, that we fall not into it, as 1 *Thess.* 1.10. See *John* 17. 15.

2. To deliver, and as it were to pull us out of the hands, that is, power of our spirituall enemies: as the word is used, *Luke* 1. 74. *Matth.* 27. 43. *Rom.* 7. 24. 2 *Tim.* 4.17,18. 2 Cor. 1. 10. To deliver by strong hand, the same word is used, *Col.* 1. 13.

This deliverance which we crave is either inchoate in this life, or perfect in the life to come, both by Christ, *Luke* 1. 74.

But deliver] These words are a limitation or explication. *But* couples like things together. This is like that place, *John* 17. 15. We desire to

be kept, 1. From the corruptions and raigning sinnes of the world, *James* 1. 27. *Enochs* and *Noahs* walking with God, consisted in keeping themselves from the corruptions of the present age. 2. From the evill customes and examples of the world, *Rom.* 12. 2. 3. From the prejudice and hurt of scandall, *Phil.* 1. 10. 4. From the hurry and distractions of the world, so as to forget God, *Hos.* 13.6. 5. From the inordinate cares of the world, *Matth.* 13. 22. 6. From the hurt of the world, as to spirituall things. 7. From the blandishments and enticements of the world. 8. From sinne, which may be occasioned by affliction. 9. From being swallowed up in pursuing ones own private and selfish ends, *Phil.* 2.21. 10. From the evill of murmuring and man-pleasing, *Prov.* 29.25.

We desire in this Petition,

That we may not be exercised with triall in our estate, good name or body, if God so please, or that he would support us if we be tried.

The deliverance which we crave is either inchoate in this life, or perfect in the life to come: both by Christ, *Luk.* 1.74.

Some from these words, *Deliver us from evil*, hold that one may pray for perfection of holinesse, to be freed from the very being of sinne, the words mean (say they) to be delivered from all sin, and all degrees of it. They alledge also other places to prove this, *viz.* 2 *Cor.* 13.7,9. *Col.* 4.12. *Heb.* 13.21. 1 *Thess.* 5.23. Though

these prayers (say they) be not fulfilled in this life, yet one should lay up prayers for absolute perfection.

1. Because thereby he manifests his perfect displeasure against sinne, and perfect love to the Commandment of God.

2. Hereby he manifests the truth and sincerity of his heart, he would not onely not have sin reign, but he would have it not to be in him.

3. Hereby he doth his duty in striving after perfection, *Phil.* 3. 12. herein he makes his heart and the Law even, though his life and it be not.

4. His prayer shall be answered in degrees, though not in perfection: as there are severall degrees of accomplishing Prophecies, so of answering Prayers.

5. Your prayers are of an everlasting efficacy, because they are offered to God by the eternal Spirit, *Heb.* 9. 14. upon the same Altar that Christs Sacrifice was offered, therefore Christs righteousnesse is everlasting, because it was offered to God by the eternal Spirit.

Others say, such perfection may be desired, and were to be wished, if it might be had, yea must be set before us as an exact copy to write after, white to aim at, with endeavour to come as near it as we can, but they see no ground to pray for it, since they cannot pray in faith, because they have no promise; nay it is not a state compatible with this life since the fall, and they think it is too great a presumption to pray for that which they have no promise for, and ambition to affect such a prerogative as no child of God ever since the fall here enjoyed, or is like to do.

Hitherto of the Petitions: Now followeth the Conclusion of the Lords Prayer in these words, *For thine is the Kingdome, the Power and the Glory for ever and ever Amen*; that is, these which we beg are for the honour of thy Kingdom, for the manifestation of thy Power, and the Glory of thy Name and Mercies, and it is an expresse Doxology, which is fit to conclude all our prayers.

By Downam. * *Vide* Scult. *Exercit. Evang.* lib. 2. cap. 33. Et Brochm. *De Innocat. Dei Sect.* 8. Et Danæum *de orat. Dominic.* cap. 17.

For howsoever this clause is omitted of the Latine Interpreters, and is rejected by *Erasmus* *, yet was it added by our Saviour, and registred by *Matthew*.

1. The Greek Copies have it.

2. The Syriack Paraphrast translateth it.

3. The Greek Writers expound it, as *Chrysostome* and *Theophilact*. And

4. It is not only consonant with the rest of the Scriptures, but also in this prayer hath a necessary use. For praise is to be joyned with prayer, the Petitions contained a specification of our desires, this conclusion partly a confirmation of our faith joyned with praising God, in these words, *For thine is the Kingdome, and the Power, and the Glory, for ever and ever*: and partly a testification both of our faith, and of the truth of our desires in all the former Petitions, in the word *Amen*.

These words are not found in the Evangelist *Luke*, but in *Matth.* 6. 13. they are expressed, and it is sufficient that one Evangelist hath recorded them. *Elton.*

It appeareth manifestly, that this sentence was borrowed from the Prophet *David*, 2 *Chron.* 29. 11. with some abridgment of the Prophets words.

Cartw. on the Rhem. Test. Some say from *Dan.* 7. 14. *Hæc verba adjecta sunt ut fiduciam nostram firment & stabiliant. Quemadmodum ergo plena fiducia in Dei bonitatem & potentiam exorsi discimus*: Pater noster qui es in Cœlis: *ita tandem finimus dicentes*, quia tuum est Regnum, Potentia & Gloria in æternum. *Discrimen inter Regnum, Potentiam & Gloriam hominum & Dei*: *Homines habent Regnum, Potentiam & Gloriam, Sed*, 1. Non habent à seipsis sed à Deo. 2. Non habent sibi sed Deo cujus sunt loco. 3. Habent ad breve tempus. Egardi *Medulla S. S. Theol.*

2. Without this we should not have had a perfect form of prayer; it consisteth of Thanksgiving as well as Petitions.

It is both a Doxology, a giving praise, and an Aitiologie, a rendring a reason, therefore our confidence is in thee, and thou wilt do for us according to our requests.

God in this reason is set out by his Attributes, for these words, *Kingdome*,

* Power,

Power, *Glory*, *For ever*, do point out foure diſtinct Attributes of God, which are,

1. Soveraignty, *Pſal.* 22.8. *Kingdom.*
2. Omnipotency, *Jer.* 32.17. 2 *Chron.* 20.6. *Power.*
3. Excellency, *Pſal.* 113.4. & *Iſa.* 6.3. *Glory.*
4. Eternity, *Pſal.* 90.2. *Iſa.* 57.15. *For ever.*

Theſe Attributes are applied to God by a ſpecial property and excellency. So much doth that particle *Thine*, and the Article *Thy* import. As if he had ſaid, Thine and thine only are theſe. Thine they are originally of thy ſelf, and that in an infinite meaſure and degree. Though the particle *Thine* be but once expreſſed, yet by vertue of the copulative particle *And*, it is particularly to every of the other properties.

This prepoſitive Article importeth two things, 1. A generality, God is King over all the earth. 2. Superiority, He is King of Kings, and Lord of Lords.

As for the fourth Attribute Eternity, intimated in this clauſe, *For ever*, it is ſo expreſſed, as appertaining to all and every of the other three. For Gods Kingdom is for ever: his Power for ever: his Glory for ever: and whatſoever elſe is in God, is as God himſelf, for ever.

Biſhop *Andrews.* The end of our Petitions why we ſhould have them granted, is, that Gods Kingdome, Power and Glory may be advanced. By this alſo our faith is ſtrengthened in the hope to obtain our requeſts.

By this, 1. We are taught what ſhould be the end of our Petitions, why we ſhould have them granted, even that his Kingdome, Power and Glory may be advanced. The deſire to have him glorified, ſhould be both at the beginning and end of our prayers.

2. By this alſo our faith is ſtrengthened in the hope to obtain our petitions, becauſe the Lord cannot neglect the glory of his name, and the honour of his Kingdom, which dependeth upon the performance of his mercy toward his ſervants that call upon him.

3. We are admoniſhed that it is not the worthineſſe of our ſelves, nor yet of any other, but the honour of his name that commendeth our ſuits and petitions unto the Lord.

4. Herein we are admoniſhed of a ſpecial worſhip and ſervice, which is thankſgiving unto God, whenſoever we receive any benefit, of what kind ſoever. *Knewſtub* upon *Mat.* 6.9, 10, 11, 12, 13.

There is a two-fold Kingdom of God:

1. Univerſal, which ſome call the Kingdom of his Power, whereby he ruleth and governeth all things, *Pſalm* 103.19. 2 *Chron.* 20.6.

2. Special, the Kingdome of Grace in this life, and of Glory in the life to come. In the former he communicateth Grace to his ſervants, ruling in them by his Word and Spirit. In the later he communicateth Glory to his Saints, vouchſafing unto them the fruition of himſelfe, who ſhall be to them all in all.

Gods only is truly and properly power, his is the power. See *Pſalm* 62.11.

Gods power is his ability to do any thing, it extendeth it ſelf to every thing that by power may be done, *Gen.* 18.14. *Jer.* 32.27. See *Luke* 1.37. *Mark* 10.27. In this reſpect he is ſtyled God Almighty, *Gen.* 17.1.

And the Glory] Whereby is meant that excellency which is in God. For the excellency of a thing, that which cauſeth it to be in high eſteem, and procureth a name, fame, and renown unto it, is the glory of it. *Cabod* the Hebrew word ſignifieth alſo weightineſſe. The Greek word δόξα, *Fama, Gloria*, both Fame and Glory, for Glory cauſeth Fame.

For ever.

The Kingdome, Power and Glory of God are amplified by their unchangeable continuance. This phraſe [*For ever*] implieth both Eternity and Immutability.

The phraſe in the original, to tranſlate it word for word, is *for ages.* The original εἰς τοὺς αἰῶνας, *in ſecula.* αἰὼν, *quaſi* ἀεὶ ὤν, *Ariſt. l. 1. de Cœlo. Seculum Latinis ſpatium eſt centum annorum. Itaq; multitudine ſæculorum æternitas intelligitur. Rami Commen. de Relig. Chriſt. l. 3. c. 10.*

ginal root (עוֹלָם) doth properly ſignifie that which is *for ever*. Now becauſe an age is the longeſt uſual diſtinction of time, the ſame word that ſignifieth eternity is put for an age. And when there is no end of that which is ſpoken of, the plural number indefinitely without any limitation thus *for ages*, is uſed to ſet out the everlaſtingneſſe of it.

Amen.

It is a witneſſing of our faith, and of our deſire of the things prayed for, it is as much as *So it is*, or, *So be it*; This we have prayed for, and this we heartily deſire, and moſt aſſuredly look for, 1 Kin. 1.36 Mr *Dod.*

Jerome calls it fitly, *Signaculum orationis.*

It is the ratification of all, the teſtification both of our faith and of the truth of our deſire. It ſignifieth two things, a [a] wiſh of the heart to obtain what hath been uttered, or elſe a perſwaſion of heart [b] that the thing ſhall be obtained, both here.

The meaning of it is thus much; as if we ſhould ſay, As I have made theſe requeſts unto thee, O Lord, ſo do I both unfeignedly deſire the performance of them, and alſo truly believe that thou in thy good time wilt grant my deſires ſo farre forth as they ſtand with thy glory and my good: and in this perſwaſion I reſt, attending thy good pleaſure.

It is an Hebrew word ſignifying *Truly, Even ſo*, or, *So be it*, and yet confirmed in all languages, and by the uſe of it as well known as any other *Engliſh* word.

Amen in the Creed is not only to aſſent to the truth of the Articles, that Chriſt was crucified, died, but to aſſure our ſelves by faith that all thoſe benefits are ours, and ſo in the Lords Prayer. *Dike.* *Amen* imports, 1. An aſſent to all that hath been before-mentioned, *Deut.* 27.15, &c. 2. An earneſt deſire thereof, *Jer.* 28.6, 7. 3. Faith in obtaining our deſire, 1 *Cor.* 14.16. Dr *Gouge* in his Catechiſm. [a] Jer. 11.5. [b] Rom. 1.25. *Liber quiſq; Pſalmorum terminatur* Amen, *ut* Pſal. 41. *& alibi, hoc verbo crebro in Evangelio utitur Chriſtus: quandoq; in Eccleſia primitiva populus reſpondebat* Amen *poſt recitatas preces; ut videre eſt* 1 Cor. 14. *idem valet ac* γένοιτο, *ut* LXX *reddunt: vel, ut alij, firmetur, ſtabiliatur: ab radice aman, id eſt, verax ac fidelis fuit.* Voſſ. *de Orig & Progreſ. Idol. l.* 1. *parte altera. c.* 8. *Hæc vocula Hebraica eſt, & eſt vel aſſeverantis, ſignificantis firmum eſſe, vel optantis ſignificans firmum eſſe, ut* Pſal. 41. *ult. Piſcat.* *Optime illius ejus explicat,* Jer. 28.6. Amen, *ſic faciat Dominus.* De Deo in 1 Cor. 15.14. *Eſt adverbium affirmandi & jurandi per ipſam veritatem, & videtur indè ſuam traxiſſe originem hujus, id eſt, juro,* Joh. 16.23. *O beatas nos quarum cauſa Deus juravit! O miſerrimos, ſi nec juranti Domino credimus!* Tertul. *l. de pœnit.* Amen non ſolum eſt aſſerentis, ſed etiam ſupplicantis de obtinendis vehementer ut res eveniat: ut apud Jer. cap. 28.6. Brightm. *in* Apoc. cap. 1. v. 7. *Vide* Petiti Var. *Lect. l.* 1. c. 17. *Et* Urſini Explicat. Catechet. *partem tertiam Quæſt.* 129.

Some good Divines have held it to be an Oath; it is an aſſeveration, and ſeems to be the ſame with Yea, Yea. *Vide* Fulleri *Miſcel. Sac. lib.* 1. *cap.* 2. *&* Dilherri *Electa lib.* 2. *cap.* 20.

Since our Saviour teacheth us to end our prayers with *Amen*, it is our duty to ſay *Amen*, Neh. 8.6. 1 Cor. 14.16. *Vide* Bezam *in loc.* See *Deut.* 27.15. 1 *Chron.* 16.36. *Pſalm* 106.48. It is a common ſubſcribing as it were unto the Petitions and Thankſgivings which are offered unto God.

2. Hence it followeth that prayer ſhould be made in a known tongue, elſe how ſhould we conſent or ſay *Amen*? See 1 *Cor.* 14.9, 11, 16, 19.

Chryſoſtom celebrated the Euchariſt among the *Grecians*, in *Greek*, and *Ambroſe* amongſt the *Latines*, in *Latine*; The ſame may be ſaid of *Baſil*, *Nazianzen*, *Jerome* and other Fathers. In *Italy*, *Greece*, *Aſia* and *Ægypt*, the Liturgy is celebrated in the ſame tongue in which the Sermons were preacht. The *Armenian*, *Ethiopick* and *Muſcovite* Churches now perform their Divine Service in the vulgar tongue. See B. *Daven.* Determ. of Queſt. 41.

3. Men ſhould be attentive when they pray with others, how canſt thou otherwayes ſay *Amen*, and aſſent to the prayer?

4. We ſhould wait upon God for the accompliſhment of our deſires.

Mr *Perkins* on the Lords Prayer, ſaith, It is of more value than all the prayer beſides. His reaſon is, becauſe it is a teſtification of our faith, whereas all the Petitions beſide are teſtifications of our deſires.

Chap. VII.

Of the Sacraments.

I. The Name.

THe word Sacrament (being Latine) is not found in the Scripture, but the thing is there.

Divines agree not what it properly ſignifies, and how it came to be applied to this Ordinance.

The Oath that the old *Roman* Souldiers took to their General to live and die with him, was called *Sacramentum*. See *Molin* of the Euchariſt. Some think it is ſo called, becauſe it is to be received *Sacramente*. *Tertullian* was the firſt that uſed this word; the Church hath uſed it a long time, it being above fourteen hundred years ſince he wrote.

The *Greek* Church hath conſtantly uſed this word μυστηριον; a Heatheniſh ſuperſtitious word: and the *Latine* Church in like manner; the word *Sacramentum*, a *Heathen* military word: to ſignifie thereby the holy Sacraments of the Chriſtian Church. Doctor *Sanderſon* on 2 *Tim.* 3. 16. See *L' Eſtrange* of the Liturgies, Chap. 8.

Some think the names of Gods appointing are better than what are given by Eccleſiaſtical cuſtom.

Unanimi ſenſu & conſenſu appellationem Sacramenti omnes retinent, orthodoxæ Eccleſiæ, Scholæ: teſtes confeſſiones publicæ, privatæ diſputationes, commentarioles, volumina & libelli theologici. *Wendel.* Exercit. Theolog. pars 2da Exercit. 76. Vide *Brochm.* de Sac. Sect. 1.

Notat hæc vox ſolenne illud juramentum quo milites certo ritu & præſcriptis verbis ſtringebantur Magiſtratui, ſe omnia quæ Imperator præceperat, ſtrenuè facturos, nec ſigna militaria deſerturos. Reipublicæ & hinc phraſis, obligare Sacramento. *Gerh.* loc. commun. Specialiſſimè & maximè propriè accipitur pro ſolenni actione divinitus inſtituta, in qua per externum & viſibile ſignum applicatur & obſignatur promiſſio Evangelii propria, quo ſenſu duo tantùm N. T. numerantur Sacramenta, Baptiſmus & Cœna Domini. *Id. ibid.* Eſt Sacramentum ſacrum & viſibile ſignum inviſibilis gratiæ Dei, ad eam in nobis obſignandam, à Deo inſtitutum. *Maccov.* loc. commun. cap. 77. Eſt divinæ in nos gratiæ teſtimonium externo ſigno confirmatum, cum mutua noſtra erga ipſum pietatis teſtificatione. *Calvin.* Inſtitut. l. 4. c. 14. Eſt ſacer ritus à Deo inſtitutus, promiſſioni gratiæ in Chriſto factæ adjunctus, quo nunquam arrhabone & teſtimonio, fidelis quiſque certus ſit, promiſſionem illam gratiæ, quæ in verbo divino explicatur, ſibi particulatim ad ſalutem exhiberi, ratificari, applicari. *Mornayus* de ſacra Euchariſtia l. 4. c. 1. Vox Sacramentum non occurrit in Scriptura quia eſt Latina: Prophetæ verò, Apoſtoli & Evangeliſtæ ſcripſerunt Hebraicè & Græcè; occurrunt tamen quædam vocabula in duabus his linguis, quæ Latinæ voci Sacramenti tranſlata fuerunt, quæ ſæpius in verſione vulgata generaliſſimè pro Græco μυστηριον accipitur, vox autem Græca generaliter pro omni ſecreto animo generaliter pro ſecreto divino, & ſpecialiori ſignificatum, pro ſecreto divino ſymbolis, ſignis, figuriſque exterioris propoſito ac repræſentato. In hac ſignificatione reſpondet ei vox Latina Sacramentum, quæ deducta eſt à verbo ſacrare, & à ſcriptoribus Eccleſiaſticis Latinis à militia deſumpta fuit, in qua juramentum quo milites duci obſtringebantur, vocabatur Sacramentum. *Riveti* Catholi. Orthod. Tract. 3. Quæſt. 2. Agnoſcimus & juramur meritò divinam gratiam & providentiam, qui ad docendam & regendam ac conſervandam Eccleſiam ſuam fidelémque omni gaudio complendum non tantùm verbo, ſed & Sacramentis ſive viſibilibus ſignaculis Eccleſiam inſtruere voluit. *Goccein* de Fœdere, cap. 13. Ad ſigna fœderis Dei, per Chriſtum (quibus Deo, ut cœleſti Imperatori, ad ſacram militiam conſecramur) ab antiquioribus Patribus Sacramenti vox tranſlata eſt: quamvis clarius, plenius ac uberius. *Signa fœderis*, Deo duce nominaſſent. *Tertullianus* autem, *Sacramentum Baptiſmi & Euchariſtiæ*, primus appellavit: quem poſtea *Cyprianus*, *Ambroſius*, *Hieronymus* & *Auguſtinus* ſunt ſecuti, à quibus hoc nomen laxius ad alios diminutè, & communi Eccleſiæ conſuetudine hactenus receptum. *Gomari* Diſput. de Sacram. Cautum erat apud *Romanos*, ne quis ad bellum ſolus accederet, quàm juraſſet omnia & ſtrenuè facturum, quæ præciperet Imperator, & nunquam deſerturum ſignum, neque nomen recuſaturum pro Republica. Juramentum hoc ſub auguſto nomine Sacramenti veniebat. Idem vocabulum mutuata eſt Eccleſia, ſuóque ſenſui applicatum voluit; ut oſtenderet omnes & ſingulos, qui ſacro fonte abluti ſunt, ipſo facto conſcribi in milites, quorum intereſt ſub imperio ſacroſanctæ Trinitatis, in cujus nomen baptizantur, quamdiu vixerint arma gerere: Ita ut nec immunes ſint fœminæ, nec infirmi pueri, nec ſenes emeriti. Doctoris *Arrowſmith* Tactica Sacra, l. 1. c. 5. Sect. 1.

II. The

II. *The proper Nature of a Sacrament.*

It is an applying of the Covenant of Grace to Gods people for their good by visible Signs.

Signum est, quod præter speciem, quam ingerit sensibus, aliud quidpiam in cognitionem inducit. A sign is that which represents one thing to the eye and outward senses, and another to the mind.

Circumcision is called a sign and a seal; *Rom.*4.11. See *Gen.*17.11.

Some signs are only significant, as the Ivie of wine, some obsignative, as the seal, the thing contained in the Writ; some exhibitive, as anointing the Prophetical, Kingly or Priestly Office: The Sacraments do not only signifie the promise of grace in Christ, but also seal and exhibit the thing promised. *Vossius de Sacramentorum vi & effectu.*

The Sacraments are signs to represent, Instruments to convey, Seals to confirm the Covenant.

Others thus distinguish of Signs:

There are three sorts of signs.

1. Some only serve to signifie and call to remembrance; as the picture of a man is such a sign as cals him to remembrance.

2. A ratifying sign; as a Seal, if one conveys Lands or Goods to another, and sets his Seal to it, this further clears his Title.

1. Of Gods wrath, such are prodigious events. 2. Of his power, such are miracles. 3. Of his grace, such are Sacraments. Dr *Featleys* Grand Sacrilledge of the Ch. of E. In whatsense the Protestants hold the Sacraments to be exhibitive signs. See Mr *Gillesp.* Aarons Rod blos. l.3.c.12. p.496.

3. Which exhibit, the putting on a Cap or Ring makes one a Master of Doctor, the delivering of a Staff is the making of him a Lord Chamberlain, the Sacrament is all these. Christ cals to thy remembrance, and sets before thy eyes all the benefits that come by him, and shews thee all thy duties thou owest him.

Sacramenta non sunt signa tantum significativa, quale fuit manna, sed etiam signa exhibitiva rerum quas significant, & gratiæ in Evangelio promissæ. Ursini *Thesis* xxxv. *De Sacramentis.*

2. It is a sealing sign, so Circumcision is called, Christ, Grace, the Promises, Heaven are thine.

3. It is an exhibiting sign, brings Christ to the believer, communicates him more to him.

What ever other Ordinance the Church hath wanted, ever since the Lord had a Church on earth, it hath had this.

When man was perfect, God gave him Sacraments even in Paradise, the Tree of Life, and the Tree of Knowledge of Good and Evil.

Veteres de Sacramentis loquuti sunt maxima cum reverentia, sacra, appellarunt horrenda & tremenda mysteria. River. *Institut. præpar. ad comm. Danie. c.5.*

Some Sacraments God gave unto man,

1. In his innocent estate, which were two,
   1. The Tree of Life.
   2. The Tree of the Knowledge of Good and Evil.
2. In his corrupt estate:
   1. Either before Christ, prefiguring him.
   2. Or after Christ, as memorials of him.

The Sacraments before Christ were

1. Either such as did belong to all sorts of people,
   1. The Flood and *Noahs* preservation in it.
   2. The Rainbow.
2. Such as were peculiarly appointed to the *Jews*:
   1. Extraordinary, during but for once, or a short time, and answering either to Baptism, as 1 *Cor.*10. 1. The Red Sea. 2. The Cloud. Or to the Lords Supper, 1. Manna. 2. The Water flowing out of the Rock.

2. Ordinary,

2. Ordinary, as
   1. Circumcision answering to our Baptism, *Col* 1. 2.
   2. The Passeover answering to the Lords Supper.

Circumcision as a Sacrament doth signifie two principal things:

1. An engagement to, and profession of faith in the promised Seed, as promised and future.

2. An engagement to *Moses* Law, for this use it had after the Law was given. Mr *Baxter* of Catholick Unity.

1. It signified and confirmed the promise of the blessed Seed Christ, as born of the posterity of *Abraham*.

2. It signified that all men begotten by natural propagation are guilty.

3. That the masse of sinne is to be cast away.

4. That a Covenant made with God, belongs not onely to the Parents, but the off-spring.

The Passeover was a memorial of their freedome in *Ægypt*, and also signified deliverance from sinne and death, and their feeding on Christ. *Ursini Theses de Sacramentis.*

The Sacraments after Christs coming to continue till the end of the world, were,
   1. Baptism.
   2. The Lords Supper.

III. What is the use of the Sacraments in the Church, and what benefit the people of God receive from them.

They convey the mercies of the whole Covenant of Grace, therefore Circumcision is called the Covenant, *Gen.* 17.

All the benefits of Christ are applied in the Sacraments; the water out of the Rock is called Christ, 1 *Cor.* 10.

God doth nothing by the Word or Prayer, but this Ordinance doth the same thing; the one of the Sacraments is for begetting of life, the other for confirming it.

It is an application of the whole Covenant of Grace in a sign.

IV. The Parts of a Sacrament.

A Sacrament taken in its full extent comprehendeth two things in it:

1. *Rem terrenam*, That which is outward and visible, which the Schooles call properly *Sacramentum*. And

2. *Rem cœlestem*, That which is inward and invisible, which they term *Rem Sacramenti*, the principal thing exhibited in the Sacrament.

3. This sign must have the expresse Commandment of Christ, for none can institute a Sacrament but he that can give the inward grace.

4. There must be a promise of divine grace, else it is no seal, and it must be annexed to the Sacrament by God. The command is for our warrant, the promise for our encouragement.

Conditiones Sacramenti sunt tres,
1. Ut sit signum institutum.
2. Ut sit institutum ad signandum & obsignandum gratiam.
3. Ut habeat mandatum & promissionem in sacris literis,

unde institutiones Apostolicæ non sunt Sacramenta, quia Sacramenta sunt ex institutione solius Dei, ut apparet ex institutione Baptismi & Cœnæ Domini.

In Baptism, 1. The *Signum* is washing with water. 2. The *Signatum*, the bloud of Christ applied by the Spirit, *John* 3. 5. *Titus* 3. 5. This was represented by the vision at our Saviours Baptism of the holy Ghost, descending upon him in the similitude of a Dove. As in our natural birth the body is washt with water from the pollution it brings with it into the world; so in our regeneration or second birth, the soul is purified by the Spirit from the guilt and pollution of sinne. See *Ezek.* 16 4, 5. & *John* 15. 5. 3. Christs command is *Matth.* 28. 19. *Go and baptize.* 4. His promise is, *He that believes and is baptized, shall be saved.*

So in the Eucharist * the outward and visible sign is the Bread and Wine.

2. There is an Analogy between Bread and Wine which nourisheth the body, and Christs body and bloud which nourisheth the soul.

* The Institution of it, Luk. 22. 19.

3. A promiſe of ſaving grace to all that uſe the outward rites according to Chriſts inſtitution, *Matth.* 26.28.

V. The Neceſſity of the Sacraments.

Non minus ſine Sacramentis ſalvatus, eſt latro, quam cum Sacramentis damnatus eſt Judas. Notum illud Auguſtini & Bernardi non privationem Sacramenti damnare ſed contemptum. Voſſius in Theſibus. Sacramenta ſimpliciter & abſolutè non ſunt neceſſaria ad ſalutem, tamen ratione infirmitatis noſtræ, fidei & divinæ inſtitutionis, quia Deus Baptiſmum & cœnam tanquam certa media & inſtrumenta obſignandæ ſuæ gratiæ, & admonendi noſtri officij, inſtituit, neceſſarius eſt eorundem uſus. Sneeanus loc. commun. de Sacramentalibus ſignis. Vide Cl. Gatak. adverſarie Miſcellanea. cap. 28. Si avant l' inſtitution du Baptesme, ou de la Circonciſion, on a peu eſtre ſauvé ſans iceux, il n'y a point de raiſon pourquoy cela ne puiſſe encore aduenir depuis leur inſtitution. Car les Sacrements ont eſté donnez pour aides, non pour empeſchements du ſalut. Actes De La Conference Tenue A Caen entre Bochart *&* Veron. *Tome ſecond Troiſieme partie.*

They are neceſſary only *Neceſſitate præcepti*, not *medii*; men may be ſaved without them. That is neceſſary to the ſalvation of man without which he cannot poſſibly be ſaved.

Theſe things are either,

1. Simply neceſſary on mans part, acknowledgement of ſinne, faith in Chriſt Jeſus and repentance.

2. So far neceſſary, as that the contempt or neglect of them bars a man of ſalvation. Such are the Sacraments and outward profeſſion. The neglect of Circumciſion and of the Paſſeover, and the abuſe of the Sacrifice of Peace-offerings by eating the ſame in uncleanneſſe wittingly, was to be puniſhed with cutting off. No man was circumciſed in thoſe fourty years in which the *Iſraelites* were in the wilderneſſe, but many were born and died in that time.

Mark 16.16. he ſaith, *He that believes not ſhall be condemned*, not he that believes not and is not baptized ſhall be condemned.

See that place *John* 3.5. anſwered in my Annotations.

VI. The Efficacy of the Sacraments:

Qui ſemel à gratiæ cognitione exciderunt præcipites ruunt, nec ubi ſiſtere poſſint, inveniunt. Atque hinc eſt, quod Pontificij gratiam Sacramentis & aliis inſtitutionibus alligatam ſomniant, ita, ut nec fide, nec bono aliquo motu opus ſit, quandoquidem ex ipſo, ut loquuntur, opere operato, gratiam conſequi poſſint. Hæc eſt gratia Pontificia. Epiſc. Carlet. *conſenſ. Eccleſ Cathol. contra Trident. de gratia, cap.* 4. *Per barbarum hoc opus operatum (merito illud ſic voco, quod vocem paſſivè accipiant, quæ apud illius lingua autores activè tantum ſumitur) intelligunt, quod vera legis, ut vocant Sacramenta, in debita materia ac forma adminiſtrata, producant gratiam in iis, quibus adminiſtrantur, tanquam veræ cauſæ: Non quemadmodum vetera quæ non juſtificarunt hominem ex eorum opinione, niſi quatenus cauſa morales & meritoria, ſicut jam credunt opera juſtificare, hæc vocant opus operantis.* Rivet. *in Catholico orthodoxo Tractat.* 3. *Quæſt.* 1. *Tritum eſt inter Pontificios, Sacramenta veteris legis contuliſſe gratiam* ex opere operantis, *hoc eſt, ex fide, devotione, & bono motu utentis: noſtra autem conferre gratiam* ex opere operato, *id eſt, ex ipſa Sacramentali actione, quamvis fides nihil agat, modò obex non ponatur. Epiſc.* Davenant. *Determinat. Quæſt.* 23. *Hoc figmentum de gratia ex opere operato collata fidem ſuo munere ſpoliat, & illis beneficium largitur quibus Deus ſupplicium minitatur,* Marc. 16. 16. 1 Cor. 11. 29. *Id. ibid. Vide* Eccl. *Homil.* 10. *in* Cant. Cantic.

The Papiſts ſay the Sacraments conferre grace by the work wrought, as the pen of it ſelf writeth, the hand of the writer moving it: ſo the Sacraments of themſelves ſanctifie being adminiſtred by the Miniſter.

They hold the efficacy of the Sacraments to be ſo great, that there needeth no preparation or qualification of the receiver. The Reformed Churches maintain, That except the receiver be thus and thus qualified, he loſeth the benefit of the Sacraments. See *Act.* 10.47.

Sacraments do not conferre grace by the actuall doing and exerciſing of them, the elements are changed relatively in reſpect of their uſe and end, and though not ſubſtantially, they are not meer ſigns, but ſuch as beſides their ſignification ſeal unto us our remiſſion of ſins and Gods favour.

See Dr *Sclat.* on *Rom.* 2 p. 235, to 241.

But, 1. The Word it ſelf doth not profit without faith, much leſſe the ſeals of it.

Mr *Burgeſſe* of Grace and Aſſurance § 3. Ser. 19. p. 105.

2. People are exhorted to examine themſelves before they come to the Sacrament, 1 *Cor.* 11. therefore the very uſe of the Sacraments conferres not grace, though the heart of man put forth no good motion at that time, we ſhould not there relie upon the externall acts of receiving, there is *panis Domini* and *panis Dominus.*

Object. Act. 2. 38. *Repent, and be baptized every one of you in the Name of Jeſus Chriſt, for the remiſſion of ſins.*

Anſw.

Anſw. They are ſaid to be baptized for the remiſſion of ſins, not that Baptiſm, *ex opere operato* doth remit ſins, but becauſe it is a Sign and Seal of the pardon of them.

The Sacraments receive their power from the Lords own inſtitution.

Some ſigns ſignifie by nature, as ſmoke is a ſign of fire; the picture of my friend makes me remember him.

Secondly, Other Signes come wholly from Inſtitution, as the heap of ſtones called *Galeed* between *Jacob* and *Laban*; there is a kinde of reſemblance and aptneſſe in the things which God hath choſen to ſignifie, but the efficacy of them depends on the Inſtitution of Chriſt, which containes two things,

1. A word of command to do ſuch a thing for ſuch an end.
2. A word of promiſe that it ſhall be effectual for ſuch an end.

A piece of Wax annexed as a Seal to the Princes Patent of pardon, or other like deed, is of farre other uſe and greater efficacy and excellency than any ordinary Wax is, though it be the ſame ſtill in nature and ſubſtance with it. So the Bread in the Lords Supper being a Seal of Gods Covenant, and of Chriſts laſt Will and Teſtament, is of farre other uſe, and of farre greater efficacy and excellency than any ordinary bread is, though it be the ſame ſtill in nature and ſubſtance with it. *Relationes non faciunt realem mutationem in ſubjecto, ſed tantum in eſſe.*

Tam verbi quam & Sacramentorum efficacia illa qua gratia ſunt exhibitiva, pendet primariò quidem & principaliter ab inſtitutione divinâ abſque qua nihil aut efficere aut obſignare ſunt nata: ſecundariò tamen ab uſu morali illo, quo tanquam medio neceſſario adhibito, ad

gratiam tam ingenerandam, quam & fovendam & promovendam ſunt actu efficacia. Cl. Gataker. *De Baptiſm. Infant. vi & efficacia Diſceptat. Sect. 7. Signa ſunt, 1. Naturalia, quæ à ſuapte ſuapte natura habent vim ſignificandi aliquid, ut ſumus indicium eſt ignis latentis, & pallor morbi: & lacrymæ doloris. 2. Inſtituta, quæ ſignificandi vim habent præter ſuam naturam ex peculiari inſtitutione, ut hodera ſuſpenſa vinum venale portendit: & annulus hodiè matrimonio dicatus eſt. Sic iridem Deus inſtituit, certam teſſeram nunquam rediturę diluvij.* Chamier. *de Sacr. l. 1. c. 11.*

VII. Why hath the Lord made choice of ſuch an applying the Covenant of Grace by ſignes, and vouchſafed ſuch an Ordinance as this in the Church, ſeeing the ſame things are done by preaching of the Word and prayer?

Verbum non tantum offert ſed etiam confert gratiam; etſi minus clarè, & ſenſibus accommodatè: & Sacramenta quidem gratiam conferunt, ſed (ut ex Scholaſticis etiam ſenſit

There are excellent Reaſons of it:

First, It is a great part of Chriſts Sovereignty to make any thing, though never ſo contemptible a part of homage to him; no reaſon can be given of it, but onely his will; as a Lord will have Land paſſe by delivering a wand or twig.

Secondly, It is a glory to his power that he can make a little water or wine, ſign and ſeal the conquering of my ſins, and ſalvation of my ſoul.

Paludanus) *virtute quidem ſigni diſpoſitivè: at immediata Spiritus Sancti virtute effectivè.* Voſſius *de Sacrament. vi & efficacia.*

Thirdly, Chriſt hath herein exceedingly condeſcended to his peoples weakneſſe in applying the Covenant of Grace by ſigns, while we are in the fleſh to have ſenſitive things to repreſent ſpiritual, theſe ſigns inform the judgement, work on the affections, help the memory wonderfully, recall the Covenant of Grace, act faith and other graces; a naked word is enough to a ſtrong faith, but theſe are great props of our faith in our weakneſſe; ſo *Gideon* was confirmed; *Thomas* when he put his hand into Chriſts ſide. He acts the things before our eyes that he ſaith in his Word.

The Sacraments are the Goſpel abridged, ſigns and ſeals of our intereſt in the Covenant of Grace.

VIII. Since God hath had a conſtituted Church in a viſible body ſegregated from all mankinde, he hath had ſome ſtanding Sacraments, even ſince *Abrahams* time.

The Sacrament of the Jewiſh Church and ours agree in theſe things:

1. They have the ſame Authour.
2. Serve for the ſame ſpiritual ends.

Sacramenta Novi & Veteris Teſtamenti,

They had two, ſo have we, Circumciſion was for Infants, ſo is Baptiſm, the

1. Ab uno eodemque Deo

Passeover for men grown, so the Lords Supper. Circumcision was once administred, the Passeover often, so Baptism once, and the Lords Supper often. Master *Bedfords* Treatise of the Sacr. par. 2. cap. 106. See Doctor *Gouge* on *Heb.* 7. *Sect.* 86.

ustituta fuerunt.

2. *In utrisq; duæ generales partes distingui debent, signum & res significata.* 3. *Res significata in utrisq; est eadem.* 4. *Idem est utrorumq; finis, nimirum ad invisibilem gratiam, nostramq; cum Christo communionem invisibiliter obsignati, ratio nostræ erga Deum pietatis, nostræ erga proximum charitatis, & publicum nostrum professionem, quâ ab iis, qui à fœdere Dei alieni sunt, distinguimur, testemur,* Rivet. *in Catbol. orthod. Tractat. 3. Quæst. 1. Vide* Gerh. *loc. common. Insignes quædam quoad accidentia & circumstantias sunt doctrina.* 1. *Quod signa sint diversa & facilitas.* 2. *Nostrorum Sacramentorum claritas longè est major.* 3. *Eorum numerus minor.* 4. *Efficacia eorum amplior, scil. ad plures extendit fœderatos.* 5. *Eorum duratio Ecclesiæ militanti duratione æqualis est, ita ut nullis aliis unquam sint cessura.* 6. *Eorum effectus est major, ob gratiæ à Christo allatæ, nostrisq; temporibus pleniori mensura effusæ, abundantiam.* Rivet. *ubi supra. Sacramenta nostra sunt pauca pro multis, eademq; facta facillima, & intellectu angustissima, & observatione festissima.* August. *de Doct. Christ. l.* 3. *c.* 9. *Vide illius Epist.* 118. *ad Januar. c.* 1.

They differ thus.

Theirs were *præannuntiative* of Christ to come, Ours *annuntiative* of Christ exhibited, so *Austin*. Theirs were given to the *Jewes*, ours not to one but to all people.

1 Cor. 10.

The matter of both theirs and our Sacraments is one, *They ate and dranke the same spiritual meat and drinke, that we do, that is, Christ.* The effects also are the same in kind and nature, which is a partaking of Christ, they differ in the manner. Christ is more plentifully partaked in ours, more sparingly on theirs. *Cartw.* on *Rhem. Test.*

Circumcision is the same with Baptism for the spiritual part, it was the seal of the new-birth, *Deut.* 30. 6. so Baptism, *Tit.* 3. 5. *Col.* 2.

Secondly, Circumcision was a seal of the *Righteousnesse of faith*, Rom. 11. 11. so Baptism, *Acts* 8. it was the seal of the Covenant of Grace, so Baptism; it was the way of admittance and entrance into the Church, so Baptism, *Matth.* 28. *Acts* 2. it was the distinguishing badge between them who were Gods people and the rest of the world, so Baptism, 1 *Cor.* 5. 12. it was but once administred, so Baptism. None might eat the Passeover till they were circumcised, *Exod.* 12. nor are any to be admitted to the Lords Supper till they be baptized, *Acts* 2. 41, 42.

Mr *Martial*, Defence of Infant-Bapt. p. 185, 196.

Circumcision was a seal of the Covenant, *Gen.* 17. 10, 11. so Baptism: that being the nature of a Sacrament, it was a seal of the righteousnesse of faith, so Baptism, *Acts* 8. 37, 38.

2. It was the Sacrament of initiation under the Law, so is Baptism now under the Gospel, *Mat.* 28. 19.

Gerhes *Vindic. Paido-baptism. Tanta est convenientia Circumcisionis & Paschæ cum nostris Sacramentis, ut res in nostrum significata, illorum nomen in Sancti* Pauli *scriptis accipiat. De Baptismo ait* Colos. 2. v. 11, 12. *Alibi quoque Christo,* 1 Cor. 5. v. 7, 8. *Quæcunq; se nobis spiritualiter manifestandum præbet, Paschæ nomen attribuit. Unde inferimus Circumcisionem fidelibus sub veteri Testamento ad fuisse, quod nobis est Baptismus, & Paschæ, quod nobis est sacra cœna.* Rivet. *in Catbol. orthod. Tract.* 3. *Quæst.* 1.

3. It was a distinguishing badge under the Law, so is Baptism under the Gospel.

4. It was the Sacrament of Regeneration, *Deut.* 30. 6. so is Baptism, *Tit.* 3. 5. *Col.* 2. 11, 12.

5. It was partaked of but once, so Baptism.

Dr *Owens* larger Catech. c. 22.

Our Sacraments differ from the Sacraments of the Jews accidentally only, in things concerning the outward matter and form, as their number, quality, clearnesse of signification, and the like, not essentially in the thing signified, or grace confirmed, 1 *Cor.* 10. 1, 2, 3. *John* 6, 35. 1 *Cor.* 5. 7. *Phil.* 3. 3. *Col.* 2. 11.

IX. The Sacraments of the New Testament are only two.

* *Siquis dixerit aut plura esse Sacramenta aut pauciora.*

* All Christians agree that Christ hath established Baptism and the Lords Supper.

All the Reformed Churches concur in this, that there are but two only to which properly the definition of a Sacrament doth belong, though there may be many in a me-

a metaphorical ſenſe. The Papiſts ſay they are ſeven, adding Orders, Matrimony, Confirmation, Penance, Extream Unction, ſo called, becauſe it belongeth to the ſick in extremity.

quam ſeptem, viz. Baptiſmus, Confirmatio, Euchariſtia, Penitentia, Extrema Unctio, Ordines, Matrimonium, aut aliquid horum non eſſe vere & proprie Sacramentum, Anathema ſit. Concil. Trid. Seſſ. 7. Canon.

The Fathers do commonly uſe the word Sacrament for a myſtery or ſign of a holy thing, ſo there may be many Sacraments.

But as the word (*Sacramentum*) is taken in a ſtraiter ſignification to note the viſible ſigns inſtituted by Chriſt for the aſſurance and increaſe of Grace in the faithfull, ſo there are but two. The Schoolmen themſelves who were the firſt authours that raiſed them up to the preciſe number of ſeven (for we find it not in any of the Fathers or other Writers whatſoever before a thouſand years after Chriſt) have ſhewed that the ſeven are not all Sacraments, if the name of Sacrament be taken properly and ſtraitly. *Rainolds* againſt *Hart.*

1. *In Sacramentis propriè dictis requiruntur duæ conditiones, 1. ut ſint à Deo inſtituta, quibus nulla facultas Dei verbum eſſe requirendi, ſi vel unica eorum deſideretur, exempli gratia, ut ſit ſignum viſibile & ſignificet non ex natura ſed inſtitutione, 2. non humano ſed divino. Ut ſit Analogia & correſpondentia quædam inter ſignum & rem ſignificatam, ut ſignum hoc repræſentet rem ſacram, ut ea res ſacra ſit Chriſti Perſona, merita & beneficia quæ à nativitate Theologi appellantur gratia invisibilis, ſicuti ſigna, verba vel ſigna viſibilia, quæ vocabula rerum ſacrarum. Schola etiam denique requirit ut hæc alias mandatum habeat in Novo Teſtamento ad publicum Eccleſiæ uſum, quod ſalutari promiſſione Chriſti immediate ejuſmodi Cæremonias inſtituentis. Omnes hæ conditiones reperiuntur in duabus tantùm Sacramentis, Baptiſmo ſcilicet & Sacra Cœna. Rivet. in Cathol. Orthod. Tract. 3. Quæſt. 8. Vide Dall. Prid. Fulcio controverſiarum Theol. & Salmaſ. Appar. ad primatum Papæ. pag. 182, ad 190.*

The ſeven Sacraments are not mentioned in any Scripture, or Council, or Creed, or Father, or ancient Author, firſt deviſed by *Peter Lombard*, firſt decreed by *Eugenius* the fourth, firſt confirmed in the Provincial Council of *Senes*, and after in the Council of *Trent*. Biſhop *Bramhall* his Anſwer to *Mileſius* his Epiſtle.

The five baſtard Sacraments, 1. Order; 2. Confirmation; 3. Extream Unction; 4. Penance; 5. Marriage, are no true Sacraments.

1. In every Sacrament is neceſſarily required an element or viſible matter, there is none in theſe.

2. Chriſt did inſtitute the proper Sacraments of the Church, not theſe.

3. They belong to all Chriſtians, becauſe they are ſeals of the new Covenant, which is made with all Chriſtians. *Whitaker* againſt *Duræus.*

The Schoolmen, *Alenſis* and *Holcot* have denied Confirmation to be from Chriſt his Inſtitution; their *Hugo*, *Lombard*, *Bonaventure*, *Alenſis*, *Altiſſiodorus*, have affirmed the ſame of Extream Unction: which in the primitive Church (by the judgement of their *Caſſander*) was not ſo extream. Matrimony and Confirmation were held by the Schoolmen to be no Sacrament.

Biſh. *Mortons* Appeal, l. 4. c. 21. *Septem Sacramenta Papiſtæ omnes numerant. Eum numerum habent à* Lombardo *omnium primo.* Chamier. *de Sac. l. 4. c. 1.* Lombardum *primus omnium ſeptem Sacramenta numeravit, l. 4. ſcent. diſt. 2. Qui non potuit vel uno antiquitatis teſtimonio enumerationem illam confirmare, cùm tamen hoc ſibi in reliquis articulis perpetuo habuerit propoſitum, ſic enim loquitur in Prologo:* Brevi volumine complicans Patrum ſententias, appoſitis eorum teſtimoniis: ut non ſit neceſſe quærenti librorum numeroſitatem evolvere, cui brevitas, quod quæritur, offert ſine labore. *Geth.* Confeſſ. Cathol contra Pont. l. 2. Spec. Patr. 2. Artic. 11. cap. 3. See Doctor *Taylor* Epiſt. Dedicat. to his Rule and Exerciſes of holy dying againſt Extream Unction. *Et* Dallæi *Diſſertat. de confirmatione* l. 1. c. 2. againſt that. *De Extrema Unctione* l. 1. c. 2, 3, 4, 5, 6.

John the Evangeliſt notes, that out of the ſide of Chriſt being dead, there came bloud and water; hence aroſe the Sacraments of the Church. *Paul* twice joyns them both together, 1 *Cor.* 10. 1. & 12. 12, 13.

The Fathers intreating preciſely of the Sacraments of the New Teſtament, do only expreſſe two, Baptiſm and the Euchariſt; ſo *Ambroſe* in his Treatiſe properly written of the Sacraments; and *Cyril* in his Book entituled a Catechiſm: Only Baptiſm and the Lords Supper in the New Teſtament were inſtituted by Chriſt, *Matth.* 28. 24. therefore they onely are Sacraments of the New Teſtament. Chriſt did only partake in theſe two. *Paul* acknowledgeth but theſe two, 1 *Cor.* 10. 2, 3, 4.

Matrimony

Matrimony, first, Being ordained before the fall, can be no Sacrament, which is a seal of the Promise and Covenant of Grace after, and by reason of the fall.

Cartw. on Match. 1. See Mr *Cartw.* Rejoynd. part 1. p. 297. *Rogers* of the Sacrament.

Secondly, It is not proper to the Church as Sacraments are, but common to Jews, Turks and Infidels.

Thirdly, Every Sacrament belongs to every member of the Church, but this belongs not to their Priests and Votaries. See Mr *Clarkwrights* Rejoynd. part 2. pag. 82, 83.

The Apostles anointed with oil by vertue of an extraordinary power to heal the sick, Act. 4. Iam. 5. 13.

Cajetane denies that the Text of *John* 20. 23. & *Ephes.* 5. 32. & *James* 5. 4. (being the sole grounds of Scripture which Papists have for three of their Sacraments, Auricular Confession, Matrimony and Extream Unction) do teach any such thing.

The Papists themselves deny Extream Unction to be necessary, either *Necessitate præcepti*, or *Necessitate medii*. They anoint only those that die of a disease, not children, nor mad men. *Vide* Dallæi *Disputat. De Extrema Unctione, lib.* 1. *cap.* 10.

The *Roman* Church (which derives and retains many Ceremonies observed by the *Gentiles*) borroweth that which they term Extream Unction.

It came not from the Lord to ordain one Sacrament for the Clergy, as Orders, a second for the Laity alone, as Marriage, a third for catechized ones, as Confirmation, a fourth for sick ones, as Unction; a fifth for lapsed ones, as Penance. These are no Scripture but tradition Sacraments.

Bellarmine saith, There are only two more principal ones.

The Council of *Trent* thus argues, There are seven defects of a man, seven degrees of the body, seven *Ægyptian* plagues, seven planets, seven dayes in the week (they should adde also seven heads of the Beast:) Therefore there are seven Sacraments. *Vide* Aquin. *part.* 3. *Quæst.* 65. *Art.* 1.

And *Gregory de Valentia* saith, The number of seven arose not from the Scripture.

X. The use of the Sacraments of the New Testament.

1. To quicken our dulnesse and stirre up our care in performing the duties whereto the Gospel bindeth us, *viz.* to endeavour and labour to repent and believe, and obey, out of an assured confidence that God will accept and help our endeavours.

2. To confirm and stablish our hearts in faith, that we may setledly believe that God hath and will perform the good things sealed up, *viz.* Remission of sins, sanctification and salvation, all the spiritual blessings of the new Covenant.

The uses or ends of the Sacrament are especially three:

1. To strengthen faith.
2. To seal the Covenant between God and us,
3. To be a badge of our profession. *Arterf.* of the Sac. *l.* 1. *c.* 3.

XI. Whether any other but a Minister, lawfully called and ordained, may administer the Sacraments, Baptism and the Lords Supper?

Augustana confessio sic loquitur, De ordine Ecclesiastico docent Ecclesiæ nostræ, quod nemo in Ecclesia debeat publicè docere, aut Sacramenta administrare, nisi rite vocatus, quæ confessionis verba opposita sunt calumniis Pontificiorum, qui dicunt omnia in Ecclesiis nostris confusè & sine ordine geri & cuivis in Ecclesia docendi potestatem apud nos concedi. Gerh *loc. com. de Ministerio Ecclesiastico, cap.* 3. *Sect.* 1. *Res inter se perpetuo nexu conjunctæ, pascere Ecclesiam salutis Doctrina & Sacramenta administrare.* Calvin. *Catech. Relig. Christ.* See Mr *Baxters* Infant Church membership. part 2. Errour 2, & 3.

It is held by the Reformed Churches, and by the soundest Protestant Writers, That neither of these Sacraments may be dispensed by any, but by a Minister of the Word, lawfully ordained.

1. God hath appointed the Ministers of the Word lawfully called and ordained, and no other to be stewards and dispensers of the mysteries of Christ, 1 *Cor.* 4. 1. *Titus* 1. 5, 7.

2. He hath appointed them to be Pastors or Shepherds, *To feed the flock of God, Jer.* 3. 15. *Eph.* 4. 11, *Acts* 20. 28. 1 *Pet.* 5. 2. much of this feeding consists in the dispensation of the Sacraments.

3. Christ

3. Christ gives a Commission to the Apostles to teach and baptize, and extends the same Commission to all teaching Ministers to the end of the world, *Mat.* 28. 19, 20. *Eph.* 4. 11, 12, 13.

Neither of the Sacraments have efficacy, unlesse they be administred by him that is lawfully called thereunto, or a person made publick and cloathed with Authority by Ordination. This errour in the matter of Baptism is begot by another errour of the absolute necessity of Baptism. Mr *Hendersons* second Paper to the King.

The Scripture joyneth together the preaching of the Word and dispensations of the seals, both belonging to the Officers who have received Commission from Jesus Christ, *Mat.* 28. 19. 1 *Cor* 1. Mr *Ball.*

Heb. 5. 4. *No man takes this honour but he which is called, as was Aaron*; which sentence doth manifestly shut out all private persons from administration of Baptism, seeing it is a singular honour in the Church of God. *Cartw.* 2d Reply, 11th Tractate.

The example of *Zipporah* either was rash or singular, and also no way like womens baptizing: Circumcision was then commanded the Head of the Family, Baptism belongs only to Ministers, *Mat.* 28. she circumcised her son when he was not in danger of death, as these baptize.

Chap. VIII.

Of Baptism.

BAptisme is taken sometimes for the superstitious Jewish ablutions and legal purifications, as certain representations of our Baptisme, as *Mark* 7. 3, 4. and *Hebr.* 9. 10. Sometimes by a Synecdoche for the Ministry of the Doctrine and Baptisme of *John*, Matth. 21. 25. Act. 1. 5. Sometimes for the miraculous and extraordinary gifts of the holy Ghost, *Acts* 1. 5. Sometimes by a Metaphor for the crosse and afflictions, *Matth.* 20. 22. *Luke* 12. 50. Lastly, for the signe of the Covenant of Grace, *Matth.* 28. 19, 20. *Mark* 16. 15, 16.

Dicitur Latinè Baptismus in genere masculino, in neutro quoq; Baptisma indiscriminatim apud omnes veteres Ecclesiasticos Scriptores. Hebræi habent duo vocabula quæ idem significant, quorum unum proprium est & speciale, alterum verò generale. Proprium est *Rachatz* quod est lavare, & mundare quippiam à sordibus. Baptismus & baptisma voces sunt, ad usum Latinæ Ecclesiæ, à priscis theologiæ translatæ; sed Græca origine. *Gomar.* Disputat. 32. De Baptismo.

Our Lord took Baptism (as some have observed) from the Jews baptizing of Proselytes, and washing of themselves from uncleanesse, which was known and usual among them. And he chose the Lords Supper likewise from a custom observed among the Jews at the Passeover: at the end of the celebration whereof the Fathers of Families were wont to take a Cake of bread, and after the blessing thereof, to break and distribute it to the Communicants: As also after that a Cup of wine in the like sort: Whereunto that may have reference, *Psalm* 116. 12, 13. *Johns.* Pref. to his Christian Plea.

This custom *Mestrezat Tableau du Sacrament de la Saincte Cene* also mentions, and saith, The Master of the Family in giving the bread to every one of his domesticks set at a Table, used these words, *Hold; Eat, This is the bread of the misery which our Parents did eat in Ægypt*, and he quotes *Deut.* 16. 3.

Baptism is the Sacrament of our inititiation or ingraffing into Christ, of our entrance into the Covenant and the solemn publick and visible way of admission of members into the Church, *Rom.* 6. 3. our insition and incorporation into Christ is signified and sealed up by Baptisme: and hence it is once administred, and

See Dr *Gouge* on *Eph.* 5. 26. Baptismus signum est initiationis quo in

Ecclesiæ cooptamur societatem, ut Christo insiti, inter filios Dei censeamur. *Calvin.* Instit. l. 4. c. 15.

and never again to be repeated because of the stability of the Covenant of Grace.

Mr *Thorndike* in his Covenant of Grace, *Chap.* 5. observes, that there is a Pamphlet out under the Title of *The Doctrine of Baptismes*, attributed to the Master of a Colledge in one of the Universities, the intent whereof is, by a studied Discourse to prove, that it was never the intent of our Lord and his Apostles, that the Baptism of water should be used to make men Christians with. How that University (saith he) will wash their hands of acknowledging, as Master of a Colledge, one who cannot passe for a Christian among Christians, supposing him the Author of this Book, is not for this place to enquire.

Baptism is a Sacramen of Regeneration, wherein by outward washing of the body with water, *In the Name of the Father, the Sonne, and the holy Ghost*, the inward cleansing of our souls by the bloud of Christ is represented and sealed up unto us, *Titus* 3. 5. *Matth.* 28. 19. *Ephes.* 5. 2. Doctor *Gouges* Catechism.

It may be thus briefly described:

Baptismus est Sacramentum, quo aqua in nomine Patris, Filii & Spiritus sancti semel abluti Christo initiamur ad profitendum sanguine Christi nos à peccatis ablui. *Rami* Comment. de Relig. Christ. l. 4. c. 5. Baptismus ab Ecclesiasticis scriptoribus appellatur Sacramentum insitionis & initiationis in Christo, idque tribus potissimum de causis. 1. Quia successit in locum circumcisionis, quæ olim Sacramentum fuit primæ admissionis in populum Dei. 2. Quia per Baptismum repræsentatur *mors peccati*, *mortificatio veteris hominis*, purgatio à peccatis & hominis à morte ad vitam traductio: quæ omnia cum reali insitione & initiatione in Christo sunt conjunctissima, primamque vocationem propriè denotant. 3. Quia per Baptismum prima nostra cooptatio in familiam & regnum Christi repræsentatur. Unde in Christum quoque baptizari dicimur: adeóque distinguitur hoc modo Baptismus à Cœna Domini. *Wendel.* Christ. Theol. l. 1. c. 22.

It is the first Sacrament of the New Testament, wherein every one that is admitted into the Covenant of Grace being by Christs Minister washed in water, *In the Name of the Father, Sonne and holy Ghost*, is thereby publickly declared to belong to Christs Family, and to partake of all the benefits that belong to a Christian.

First Sacrament, because first instituted and by the Lords order first to be administred, being a Sacrament of our new birth.

2. Of the New Testament, because the old Sacraments ended with the old administration of the Covenant, wherein the way to the Kingdom of Heaven is more clearly revealed.

3. Instituted by Christ himself the author of it.

4. The subject, it belongs to all persons who can lay claim to the Covenant.

5. To be administred by one of Christs Ministers, *Mat.* 28. 19. He never gave commission to any to administer this Sacrament to whom he gave not authority to preach.

6. The form, to wash with water, *In the Name of the Father, Son and holy Ghost.* See *Aquin. partem tertiam Quæst.* 66. *Art.* 6. *Utrum in nomine Christi possit dari Baptismus.* See also the 5th Article there.

7. The use and end of it is to to be a publick declaration from God, that one belongs to Christs family, and partakes of all the benefits that concern a Christian. See of the uses of Baptism. *Perk.* Cas. of Consc. *l.* 2. *p.* 130, to 135.

A converted Pagan which makes profession of his faith, and a child not baptized may have right, but this is a solemn declaration of it.

This washing with water, *In the Name of the Father, Son and holy Ghost*, properly and by the Lords appointment notes the washing with the holy Ghost, *John* 3. 5. *Tit.* 3. 5. *Mat.* 3. 16. *The Spirit descended like a Dove*, not only to confirm the Godhead of Christ, but to shew the fruit of Baptism, Heaven is opened and the Spirit poured out abundantly. The *Lutherans* and Papists say, we make it *Signum inutile*, it is not a naked and bare sign.

The great Gospel promise was the pouring out of the holy Ghost, and the sign water, *Esay* 44 3. *Zech.* 13. 1. The Analogy lies in this, the first office done to a new born child is the washing of it from the pollution of the flesh which it brings from the mothers womb; so the first office Gods Spirit doth, is to purge us from our filthinesse. In the Eastern Countreys when they would shew no pity to their childe,

childe, they threw it out unwasht, *Ezek.* 16. 15.

Baptism is a publick *tessera* or seal of the Covenant:

First, The priviledges of the children of God by Baptism are many.

1. I am united to Christ and ingrafted into that stock, his Spirit poured out on the soul is the bond of union between Christ and the soul, therefore we are often said to be baptized into Christ, *Rom.* 6. 3. *Gal* 3. 27.

2. Hereby we are declared to be the sonnes of God; we are said to be regenerate by him, that is sacramentally; Baptism is a publick standing pledge of our Adoption.

3. It is a constant visible pledge that all our sins are done away in the bloud of Jesus Christ; therefore these are joyned together in Scripture, *Mark* 1. *Acts* 2. 38. See *Acts* 22. 16. *Rom.* 6. 18. *Eph* 5. 26.

4. It seals to us a partaking of the life of Christ, our Regeneration and Sanctification. See *Acts* 19. begin. It is called the Laver of our Regeneration, *Titus*.

5. It seals to us the mortifying of all the reliques of corruption, and that we shall rise out of our graves to enjoy that eternal life purchased by Christs bloud.

6. It gives us a right to all Gods Ordinances.

Lucian scoffingly said, he got nothing by his Baptism but a syllable to his Name; when he was a Pagan; he was called *Lucius* after *Lucianus*, so *Genebrard*. See *Camd.* Rem. Surnames. *Lewis* the 9th King of *France* call'd St *Lewis*, was baptized in the little Town of *Poyssy*; and after his return from *Ægypt* and other places against the *Saracens*, being asked by what Title he would be distinguished from the rest of his Predecessors after his death? He answered, *That he desired to be called* Lewis *of* Poyssy. Reply being made, That there were divers other places and Cities of Renown where he had performed brave exploits, and obtained famous victories, therefore it was more fitting that some of those places should denominate him. *No* (said he) *I desire to be called* Lewis *of* Poyssy, *because there I got the most glorious victory that ever I had; for there I overcame the Devil*: meaning, that he was christened there.

Baptism is not thus effectual to all but only to the elect, *Mark* 16. 16. These great benefits of union with Christ, regeneration and pardon of sinne are not alwayes bestowed at Baptism, *Acts* 19. 3, 4.

Secondly, The Duties Baptism doth ingage us unto.

All that Christ requires of his people either in faithfulnesse to him, or love and unity to his Saints, *Rom* 6. *We are buried with Christ in Baptism*, therefore are obliged to walk holily, *Ephes.* 4. When the Apostle presseth the people of God *to keep the unity of the Spirit in the bond of peace*, he saith, *There is one Baptisme.*

Baptism serveth for two uses:

First, To teach us our filthinesse that have need of washing, and to bind us to seek to God for the spiritual washing.

Secondly, To assure us by pawning the truth and fidelity of God unto us for that end, that upon our so doing we shall be washed with the bloud and Spirit of Christ.

We should make use of our Baptism:

1. To resist actual temptations, I have given up all to Christ, 1 *Cor.* 6. 15.

2. As a cordial in all dejections of spirit, Shall I doubt of the love of God and pardon of my sin sealed to me in Baptism?

3. In our prayers to God, he hath given us his hand and seal, 2 *Sam.* 7. 27.

In Baptism we devote our selves to God: it's an Oath of fealty to Christs Laws: As therefore Baptism is a pledge to us of what we may look for from God, so it is likewise a pledge of what he may expect from us, it will be a witnesse against us if we make not right use of it, *Psalm* 87. 6. See *Jer.* 9. 26. & *Acts* 7. 51.

The *Turks* say, what, a Mussel man, one that is a professed servant of *Mahomet* (as we say baptized) to do this! See *Rom.* 6. 2.

Luther tels a story of a pious Gentlewoman, that when the Devil tempted her to sin, she answered Satan still, *Baptizata sum*, I am baptized.

Ex veteri Ecclesia consuetudine in Baptismo renunciatur Satanæ & pompis ejus. Vossius *de orig. & progres. Idol.* We cannot serve both God and the Devil, such contrary Lords, *Mat.* 6 24. See 1 *Cor*, 10. 21.

Baptiſm is adminiſtred but once, the uſe of it continueth as long as we live. We ſhould make uſe of it:

1. To quicken our repentance? Have I ſo long ago promiſed to renounce all ſin, and yet am I hard hearted and impenitent? The Scripture cals it the Baptiſm of repentance for remiſſion of ſins, becauſe it ſerveth not alone as a bond to tie us to ſeek to God for repentance, and to ſet upon that work, but alſo to tie the Lord God unto us to give us the grace of repentance when we ſeek it at his hands, and endeavour to practiſe it, and whereby we are ſaid to put on Chriſt, and to be baptized into Chriſt and his death, becauſe the Lord will as aſſuredly ingraff us into Chriſt, and clothe us with his righteouſneſs, as we have the outward waſhing, if we deprive not our ſelves thereof by our own careleſneſſe.

2. We ſhould ſtir up our ſelves to walk cheerfully in Gods Commandments: Hath he promiſed to ſanctifie me, and ſhall I live as the men of the world?

The Parts of Baptiſm,

The eſſential Parts of Baptiſm, are the Matter and the Form.

That the Matter of Baptiſm is water, it appears from the word baptizing, which ſignifies waſhing, the Miniſtry of *John* and the Apoſtles of Chriſt, *Matth.* 3. *John* 1. 31, 33. that anſwers to the flood, the Red Sea, and divers purifications of the Law, 1 *Cor.* 10. 1 *Peter* 3 *Heb.* 9. it alſo well agrees with the thing ſignified, *viz.* with the bloud of Chriſt, and the waſhing away of ſinnes by his bloud.

The Papiſts groſly abuſe the Sacrament of Baptiſm by their own devices, they add divers Ceremonies to Baptiſm, they have their oil, cream, their lights, tapers, &c.

The firſt Baptiſm in the New Teſtament was in the River water, and at the River *Jordan*, Mat. 3. 6. afterward ſome were baptized in fountains, as the Eunuch, *Acts* 8. 38. Some in Rivers as *Lydia*, Act. 16. 15. ſome in particular houſes as the Gaoler in the priſon, *ver.* 33. of the ſame Chapter. *Vide* Voſſ. *in Theſ.* See Mr *Beaſ.* on the Sac. par. 1. c. 2.

That which Chriſt did to one man, they will do to all, yea to young children, whom they hold not to be of the Church before they be baptized: That he did extraordinarily they make ordinary; that he did in healing the body, they will do in healing the ſoul, preferring their filthy ſpittle (which they make the meanes of curing the ſoul) unto our Saviours ſpittle, who applied his only to the cure of the body. *Garn.* on Mark 7. 34. See Dr *Hampſon* on 1 Joh. 2. 19. p. 16. *Materia Baptiſmi olim alia veteribus quam novis Romanis: nunc benedicta aqua infunditur capiti baptizandi, antiquitus pura aqua aut etiam perennis, ac fluminea.* Salmaſ. *Apparat. ad primat. Pap.*

Some object *Acts* 2. 38. & 19. 5. as if it were enough to baptize only in the Name of Chriſt. Part there by a Synecdoche is put for the whole, it being a form of Baptiſm known in thoſe times. *Id eſt* (ſaith *Grotius* in *Acts* 19. 5.) *in nomen Patris & Filii & Spiritus Sancti.*

Baptiſm borrowing a Ceremony from exoreiſing, which in thoſe dayes was a giſt in the Church of caſting out Devils by adjuration, it ſignified thereby not that men before Baptiſm are poſſeſſed with the Devil, but firſt what they are by nature, that is, children of wrath and ſervants of the Devil, and ſecondly, what they are by grace (whereof Baptiſm is a Sacrament) that is, freed from the bondage of Satan, and made coheirs of the Kingdom of Heaven. Dr *Chaſon.*

In the Weſt (or Latine) Church, the Miniſter ſpeaketh thus to him that is baptized, *Ego baptizo te*, &c. In the Eaſt or Greek Church, *Baptizetur iſte*, &c. but it is no material difference. *Beza* likes that form of the Latines beſt.

The Rites or Ceremonies of Baptiſm.

Dr *Featleys* Animad. upon the Anabapt. Confeſſ.

In the beginning Chriſtians had no Churches nor Fonts in them, and there being many hundreds, nay thouſands to be baptized together, there was a neceſſity that this Sacrament ſhould be adminiſtred in Rivers, or ſuch places where was ſtore of waters, *John* 3. 22. See *Mat.* 3. 6. *Acts* 8. 38.

The Rites of Baptiſm in the Primitive times were performed in Rivers and Fountains, whence the perſon to be baptized ſtood up and received the Sacrament. This manner of baptizing the ancient Church entertained from the example of our Saviour who baptized *John* in *Jordan*; this was convenient for that time, becauſe their converts were many and men of years. Hence it is that we call our veſſels which contain the water of Baptiſm *Fonts* or *Fountains*. *Ridley* of the Civil Law.

Zanchius

Zanchius and Mr *Perkins* preferre (in persons of age and hot Countries where it may be safe) the Ceremony of immersion under the water, before that of sprinkling or laying on the water, as holding more Analogy to that of *Paul*, Rom. 6. 4. *That we are buried with Christ in Baptism.* Dr *Burges* of the Cerem.

Sprinkling of water is no instituted Ceremony distinct from that washing which Christs Apostles used. It is very probable also that the Apostles going into the colder part of the world did use sprinkling. Dr *Ames* against Dr *Burgess*, par. 2. pag. 140.

The allusion of burying with Christ in Baptism is for us rather, we lay men in the grave with their faces upwards, and do not plunge them into the dust and earth, but poure and sprinkle dust and broken earth upon them. *Cobbet* of Baptism par. 2. c. 3. sect. 16.

Those expressions which the *Anabaptists* so much insist upon, *being born of water*, John 3. 5. *Buried by Baptism*, Rom. 6. 4. *And buried through Baptism*, Col. 2. 12. are meerly figurative and do not bind us to any literal observance.

It is the received Doctrine of all the Protestant Churches now (as their practice, together with their Catechisms, and divers of their Liturgies, sufficiently demonstrateth) that it is a thing indifferent whether Baptism be performed by immersion, a total washing of the body, or by sprinkling the head or face only. Master *Lawrence* pleades much for the Ceremony of Dipping, in his *Treatise of Baptisme*, chap. 4th & 5th.

The Ceremony used in Baptism is either dipping or sprinkling, dipping is the more antient, at first they went down into the Rivers, afterwards they were dipped in the Fonts. In colder climates, and in case of weakness, the custom of the Church hath been to pour water on the face. The substance is washing, hence Baptism is termed washing, *Epes.* 5. 26. *Tit.* 3. 5. to wash the body either in whole or part, and so that this be done the manner is dispensable by the Church.

Dipping over head and ears is hurtfull to the life and chastity of man, many in hotter climates at some times of the year cannot be plunged over the head in cold water without hazard of life or health.

2. Sacraments are to be celebrated in the face of the Congregation, it is a scandal for naked men to go into the water with women. Master *Bailey*'s second Book, *Chap.* 7.

After Baptism they had their kisse of peace and white garments. See *Par.* on *Rom.* 13. 14. of the white vestment then worn, and the signification of it, p. 42, 43. Whence the persons were called *candidati* and *albati*, and the Sunday after *Easter* day *Dominica in albis*, The Lords day in whites, all those Texts Rom. 13. 14. Gal. 3. 27. Joh. 4. 22, 24. Col. 3. 10. seem to allude to that which they saw done and practised before their eyes.

Mergatur ne totum qui tingitur, idque ter an semel, an infusa tantum aqua aspergatur, minimum refert: sed id pro regionum diversitate Ecclesiæ liberum esse debet. Calv. *Instit. lib.* 4. *cap.* 15. See Master *Baxters* Infants Church-membership, *part* 2. *cap.* 12, and 13. Master *Bedford* on the Sacrament, *part* 1. *chap.* 2. For the number of dippings, whether it should be done once or thrice, is held indifferent and in the power of the Church. See *Sidenham* of Infant Baptism, *chap.* 15, and 16. The efficacy of the Sacrament doth not stand in the quantity of the element, but in the nature and true use thereof. Master *Bedford ubi supra. Vide* Aquin *part* 3. *Quæst.* 66. *Artic.* 7, and 8. If any shall contend that the native signification of βαπτίζω i. *mergo* or *tingo*, I neither think it can be convincingly proved, nor that it maketh against sprinkling, though it were proved. This I hope cannot be denied that βαπτίζω doth also signifie *abluo, lavo*, and is so used for any manner of washing by water, which whosoever will deny shall contradict *Hesychius, Budæus, Stephanus, Scapula, Arias Montanus, Pasor* in their Lexicons, and the holy Ghost himself, Luke 11. 38. Mark 7. 3, 4. 1 Cor. 10. 2. Heb. 9. 10. Mr *Gillesp. Miscell.* cap. 17. *Serius aliquando invaluisse videtur mos profundendi sive aspergendi, in eorum gratiam qui in gravi morbo cubantes nomen dare Christo expetebant, quos cateri* κλινικοὺς *vocabant.* Grotius in Matth 3. 5. *Dubium non est quin* Johannes Baptista, *& Apostoli immerserint* Matth. 3. 6. *&* vers. 16. *item* Joh. 3. 23. *&* Act. 8. 38. *Horum exemplum Ecclesiam veterem secutam esse innumeris Patrum testimoniis clarissimè evincitur. Tamen, ut in purificationibus legalibus sufficiebat adspersio, itidem in Ecclesia adspersionem pro Baptismo sufficere existimamus, manet enim essentia Sacramenti. Ut nuda corpora, præsertim infantium (quales ferè sunt, qui nunc baptizantur) aeri frigido exponantur, & aquis tota immergantur, in hisce ad septentrionem sitis regionibus, præsertim hiberno tempore, sine valetudinis periculo fieri non potest.* Thomæ Aquinati *verisimile est, Apostolos interdum aqua perfudisse ob baptizandorum multitudinem, uti* Act. 2. & 4. *ubi una die ter mille, altera verò quinquies mille baptizati fuisse dicuntur.* Vossius in *Thesibus. Vix baptizandi non minus de aspersione sumitur in sacris literis quam de immersione* Marc. 7. 14. *Unde eam vocabulo tingendi sæpè exprimit* Tertullianus, *quod non magis immersionem importat quam quamlibet levem madefactionem, uti ipsimet Apostoli etiam aspersione non raro baptizarint, quod non solum conjicere est de Baptismo celebrato privatis in ædibus & quasi ex improviso qualis fuit* Cornelij, Pauli, *Commentariensis* Philippensium, *sed vix aliter concipi potest de Baptismo trium illorum millium quorum fit mentio,* Act. 11. 41. *cum tantus numerus privatis in ædibus & post prolixum Catechismum intra unius diei spatium à duodecim Apostolis per immersionem baptizari non potuerit. Quæst. aliquot Theol. Decisio Ambore* Matesio *Quæst.* 6. *De usu vocis* Βαπτίζειν *hæc duo sunt perspicua. Primò haud necessariò eam, cum vel ad graviorem lotionis gradum* Tebilah, *exprimendum adhibeatur, totius corporis in aquam immersionem indicare; cum de eo qui vel manus duntaxat intinxerit ex frequenti traditionis & disciplinæ Judaicæ usu dicatur. Secundo, Eandem aliquando de leviori illa, qui aqua affusione peragitur, usurpari & utrique indifferenter competere.* D. Pocock. *nota Miscel. in portam* Mosis c. 2.

The Necessity of Baptism:

This grows from Gods command and our weakneſſe: not the compelled want, but the careleſſe neglect and wilfull contempt of it doth damn.

Some who are baptized are nevertheleſſe condemned, becauſe they believe not: and ſome who believe are ſaved, though they be not baptized.

Auguſtine held that children dying unbaptized are neceſſarily damned, and in that regard was ſtiled *Durus Pater infantum.*

It was the opinion of *Pelagius* (ſaith *Auſtin. de Haret.* c. 88.) That children dying unbaptized, do enjoy a certain bleſſed life out of the Kingdom of God. *Auguſtine* in that Doctrine in which he dealt with the *Pelagians* (ſaith *Rivet*) bended the Tree too much the other way, that he might make it ſtraight.

The Papiſts make Baptiſm abſolutely neceſſary. *Vide* Bellarm. *de Statu peccati, l.* 6, *c.* 2. but Circumſion (being the ſame in uſe and ſignification with Baptiſm) was omitted in the Wilderneſſe fourty years. *David* doubted not of his uncircumciſed childes ſalvation, and children are holy in the root through their believing parents, 1 *Cor.* 7. 14.

1. Grace is not tied to the Word, therefore not to the Sacraments.

2. They were ſeparate in the firſt and greateſt Miniſter of Baptiſm, *John* himſelf, who confeſſed that he could not baptize but with water.

3. The every baptized party ſhould be truly regenerate, but the contrary appears in *Simon Magus*, *Ananias* and *Saphira*, and others.

4. Some are juſtified before Baptiſm, as *Abraham* was, *Rom.* 4. 10. *Cornelius*, Acts 10. 47. the Eunuch, *v.* 37, 38. ſome after Baptiſm, as many who are daily converted, ſome out of Popery, ſome out of prophaneneſſe.

The opinion of tying grace to the Sacraments, overthroweth

1. The higheſt and moſt proper cauſe of our ſalvation, which is Gods free election to which only grace is tyed.

2. The only meritorious cauſe of our Regeneration, which is the bloud of Chriſt properly purging us from all ſin.

3. The moſt powerfull, next and applying efficient, which is the holy Ghoſt, *Titus* 3. 5.

The Papiſts thruſt the ſouls of ſuch babes as dye without Baptiſm into a *Limbus puerorum*, a place very near Hell, and their bodies out of Chriſtian burial (as they call it) into an unhallowed place. The Thief on the Croſſe wanted the outward Baptiſm, yet was ſaved, *Luke* 23. 43. *He that believeth and is baptized ſhall be ſaved.* See Maſter *Perk.* Caſ. of Conſc. *l.* 2. *p.* 108, to 115.

Baptiſm is neceſſary not only as a thing commanded, but as an ordinary means of Salvation, yet that neceſſity is not ſo abſolute, that the denial of Baptiſm even to Infants ſhould be a certain argument of perdition.

Ambroſius *de vita Valentiniani Imperatoris ait Illum gratia Baptiſmi non carniſſe licet non baptizatum, quum tam deſiderio flagraſſet: neceſſitate præmente adulti unto ſapè & voluntate ſolum fuere baptizati.* Lombardus *locum* Joh. 3. 5. *l.* 1. *diſtinct.* 4. *ſic interpretatur, Intelligendum eſt de illis qui poſſunt & contemnunt baptizari.* Cardinalis Cajetanus *in Commentariis in ſummam Thomæ par.* 3. *Art.* 1, & 2. *dicit, In caſu neceſſitatis, ad ſalutem puerorum ſufficit Baptiſmus in voto parentum. Idem repetit in Artic.* 11. *Sed noſtri temporis falſarii, hos in tres Articulos Commentarios in ultimis editionibus expunxerunt.* Rivet. *Cathol. Orthod. Tractat.* 3. *Quæſt.* 3. *Baptiſmus neceſſarius eſt ſi haberi poſſit*, Gen. 17. 24. *in circumciſionis locum ſucceſſit*, Col. 2. 11. *Non tamen ita externo ſe ſymbolo alligat Deus, ut non poſſit aut nolit abſque eo hominem ſalvare. Locus iſte* Joh. 3. 5. *de interna regeneratione intelligi debet, cum aqua & Spiritus ponatur pro aqua ſpirituali: vel ſi cum antiquis de aqua externa agi malis, locum de illis intelligendum eſt, qui poſſunt & contemnunt baptizari, ut interpretatur* Lombardus. Voſſius *in Theſ. Alienum eſt planè, à miſericordia Dei, ut omnes liberi fidelium, qui ſine Baptiſmo moriuntur, in æternum pereant. Hoc eſt argumentum* Gabrielis, Gerſonis, Cajetani, *cum multis aliis.* Ames. Bellarm. *Enerv. Tom.* 3.

The Perſons who muſt baptize:

The Papiſts ſay, Thoſe that are not ordained, and women in caſe of neceſſity may baptize.

No woman is a fit Miniſter of Baptiſm. For

1. The Miniſter in his miniſterial actions ſuſtaineth the perſon of Chriſt, which a woman cannot do.

2. Thoſe which are called to baptize, are called alſo to preach, for the Sacrament without the Word is a dumb Ceremony, and as a Seal to a blank; and *Paul* who would not permit a woman to teach miniſterially, would much leſſe ſuffer her to baptize. If any man ſhould ſet the Kings broad Seal to any inſtrument but the Lord Keeper, his fact were High-Treaſon; And is there leſſe danger

Nulla fuboſt ratio quare laicis & fœminis hoc prius quam Euchariſtiæ adminiſtratio permitti debeat: quam tamen ſi quis alius quam Sacerdos conficeret, juxta Papiſtas ejus conſecratio nul-

danger in counterfeiting the great Seals [a] of Gods Covenant?

Aquinas parte tertia Quæſt. 67. Artic. 3. ſaith, *Laicus poteſt baptizare*, and *Art. 3. mulier poteſt baptizare.*

la eſt. Idem pronunciant de ordine & conſecratione, niſi à epiſcopus ea peregerit. S. Hieron. *Tom. 2. contra* Luciſer. *oſtendit, eum qui Euchariſtiam adminiſtrare nequit, neque poſſe conferre Baptiſmum. In ſacra Scriptura nulla extat, vel auctoritas, vel exemplum, quod alij præter Eccleſia Miniſtros baptizare potuerint, vel auſi ſint.* Tertul. *de velandis virginibus, ait, non permittitur mulieri in Eccleſia loqui, ſed nec docere nec tingere, nec afferre, &c* Rivet. *Catbol. Orthod. Tract. 3. Quæſt. 7. Nullus deſignatus fuerit proprius Miniſter Circumciſionis, & fuerit operatio manualis, ad quam aptiſſimi potuerunt eſſe qui ad Miniſterij functionem fuiſſent ineptiſſimi. Baptizandi poteſtas cujuſlibet non eſt, ſed eorum qui à Deo ad id vocati erant. Secundò, Ex facto ſingulari in talibus circumſtantijs quæ nuſquam occurrunt, cui ſimile nullum in Scriptura reperitur, non eſt trahendum exemplum.* Rivet. *in Exod. 9. 24. Infantes à mulieribus baptizari ex peſſimo errore natum eſt, quod de eorum ſalute actum putant, ſi deſiſſet Baptiſmus. Itaque in Scholis definierunt, de neceſſitate ſalutis eſſe hoc Sacramentum.* Calvin. *Epiſt. Baptiſmus obſtetricum, impia eſt veri ac legitimi profanatio.* Matth. 28. 19. *hic mandatus abſque ſacrilegio ſolvi non poteſt, Adulterinum ergo Baptiſmum cenſemus, qui adminiſtratus eſt à privato homine.* Id. *alibi in Epiſt. Perperam fit ſi privati homines Baptiſmi adminiſtrationem ſibi uſurpent: Eſt enim pars Eccleſiaſtici Miniſterij, tam hujus quam cæna diſpenſatio.* Calvin. *Inſtit.* lib. 4. cap. 15. *Vide plura ibid. Vide* Zepperum *de Sac. Et* Cameron. *Myroth. ad* 1 Cor. 1. 17. *Vide* Bellarm. *Tom. 3. de Sacr.* lib. 1. cap. 7.

[a] Doctor *Taylor* on *Titus*. See Doctor *Sclater* on *Rom.* 1. 8. And *Atterſol* of the Sacraments, *lib.* 1. *cap.* 4. and *lib.* 2. *cap.* 3.

The place *Matth.* 28. is as ſtrong againſt womens baptizing, as it is againſt their preaching. For the Miniſtery of the Word and Sacrament cannot be pulled aſunder which the Lord hath joyned together from time to time. The Prieſts and Levites which were appointed to teach the people, were alſo appointed to ſacrifice and miniſter [b] other Sacraments in the Church.

Cartwright denieth Women and Laicks power. *Whitgift* and *Hooker* plead for it, but K. *James* would have it appropriated to the [c] Miniſter.

[b] *Cartw.* Reply to *Whitgift* in defence of the admonit. p. 110. See more there.

[c] *Bedford* of the Sacraments par. 1. chap. 2.

The ordinary Miniſter of Baptiſm is a perſon conſecrated, Baptiſm being the ſolemn Rite of initiating Diſciples, and making the firſt publick profeſſion of the inſtitution, it is in reaſon and analogy of the Myſtery to be miniſtred by thoſe who were appointed to collect in the Church, and make Diſciples. Dr *Taylors* Divine Inſtit. of the offices Miniſterial, *Sect.* 4.

Zippora circumciſed her ſonne before her husband *Moſes*, which was a Prophet of the Lord, and to whom the office of Circumciſion did appertain. 2. She did it in choler. *Atque præſente viro mulierem fore legitimam baptiſmi miniſtram, ne ipſi quidem concedent. Perverſe igitur ex actu confuſo & turbulento, regulam ſtatuunt. Calvinus in* cap. 4. *Exod. v.* 25. See upon that place alſo *Rivets* deciſion of this Queſtion. *An baptiſmi adminiſtrati, in aliquo caſu perſonis privatis committi debeat?*

If the eſſentials of Baptiſm be obſerved, *viz.* waſhing *In the Name of the Father, Son and holy Ghoſt*, it is Baptiſm.

The Baptiſm of Hereticks is Baptiſm, and therefore it is imputed to *Cyprian* for an errour, that he affirmed, *Baptizatos ab Hæreticis eſſe rebaptizandos*; and the *Donatiſts* are eſteemed Hereticks for that reaſon.

Lutherus, Calvinus, Beza, *De Eccleſia Romanæ baptiſmo verè ſentiunt, Etſi enim ille baptiſmus infinitis nugis, & corruptelis contaminatus eſt, & quaſi morbis innumeris laboravit, ipſam tamen animam Sacramenti non amiſit, quia in nomen Patris, & Filij & Spiritus Sancti, quæ hujus forma eſt, datum ſuſceptumque eſſe conſtat. Quanquam, id non dicunt, ſatis legitimè adminiſtratum eſſe in medio Papatu baptiſmum. Aliud eſt non aboleri baptiſmum, aliud legitimè adminiſtrari. Adeo enim non legitimè apud vos adminiſtratur, ut quanquam ſuſceptus valet, ſanctius tamen ſit, infantes noſtros non baptizari, quàm vobis veſtro ritu baptizandos offerri.* Whitak. *ad* Sander. *Demonſt. de Antich. Reſponſ. Demonſtr.* 35. *Eorum baptiſmus adhuc pro baptiſmo habetur, qui retinent doctrina ſacra principia, & ut cunque baptiſmi formam eſſentialem, & nativam ſententiam. Talis cenſetur Pontificiorum baptiſmus, quatenus eſt Eccleſiæ in Papatu delitescentis: cui ſimilis fuit Circumciſio inter impios Judæos.* L' Empereurs *Theſes.*

No man may baptize himſelf, *Smith* was a Se-baptiſt, he baptized himſelf, which neither *John* Baptiſt nor any did before him.

How Chriſts Baptiſm and *Johns* differ:

There was the ſame Doctrine, the ſame Rite, the ſame Oblation of Grace, in the Baptiſme of *John* and Chriſt, Therefore it was the ſame Baptiſme for Subſtance, and of the ſame efficacy. *Vide* Sculter. *Exercit. Evangel.* lib. 1. cap. 35.

The Persons who are to be baptized:

Infidels converted to the faith, and the Infants of one or both Christian Parents. *Infantes Christianis nati, vel in Christianorum potestate existentes offerri Ecclesiæ & baptizari debent.* Ursini *de Baptismo Thesis prima.*

Some deny Baptism, they acknowledge not the baptizing of Infants or others, but onely the inward Baptism [d] of the Spirit. See *Matth.* 28. 19, 20. *Mark* 16.26. *Calvin* (as *Whitaker* against *Duræus* shews) produceth those places against the Anabaptists, *Gen.* 17.4. *Matth.* 19.13,14. & 28.19. which sufficiently overthrow them, saith *Whitaker.*

The Scriptures teach that this Sacrament is necessary for Infants, *John* 3. The Scriptures shew that Infants are in Covenant, *Ezek* 6.20. that is, at the birth his by virtue of the Covenant, and were in times past sealed with the seal of the Covenant; They witnesse that the Kingdom of Heaven belongs to Infants, *Matth.* 19. By Baptism Christians are admitted into the Society [e] of this Kingdom. Antipœdobaptists acknowledge from *Matth.* 9. 14. *Rom.* 9. 11. that Infants are saved. See *Psal.* 103.17.

Perpetua & constans est Dei voluntas, ut ne fœderatis negetur fœderis signum, Gen. 18. 13,14. Matth. 28. 19.

At infantes etiam sunt in numero fœderatorum, Gen. 17.7. *illis non minus quam adulti circumcidebantur. In veteri Testamento fœdus se extendebat ad infantes, ergo in Novo per Messiæ adventum non minuitur, Infantes salvantur ergo sunt Ecclesiæ membra,* Eph. 5. 26. *Quatuor ista Ecclesiæ privilegia in Symbolo commemorata infantibus etiam conveniunt. Sunt ergo membra Ecclesiæ sanctæ Catholicæ.* 2. *Mandatum Christi,* Matth. 28. 19. Act. 11. 39, 40. 3. *Quibus facta est promissio gratiæ, illi debent baptizari in remissionem peccatorum ut accipiant Spiritum Sanctum. At vobis & liberis vestris facta est promissio, sit mentio liberorum simpliciter sine discretione ætatis.* 4. *In iis regeneratio locum habet in hac vita, ergo baptismate regenerationis signo & sigillo frandari non debent.* 5. *Factum dictumque Christi,* Matth. 19. 13. *quæ etiam repetuntur,* Marc 9. 14. & Luc. 18. 16. βρέφη Luc 18. *qua vox* Act. 7. 19. *tributur infanti in cunis vagienti, &* 1 Pet. 2. 2. *dicitur de infantibus Israeliticis recens editis, imò* Luc. 1. 41, 42. *dicitur de fœtu qui utero concluditur* 1 Cor. 7. 14. *sancti dicuntur ab ipso ortu, quia è fœderatis nascentes etiam in fœdere sunt.* 6. *Fidelium Infantes non minus in Novo quam Veteri Testamento Ecclesiæ inseri, & ab infidelium liberis discerni debent. Atqui per baptismum inseritur Ecclesiæ Dei* Act. 11. 41. 7. *Baptismus successerit circumcisioni,* Col. 2. 2. Voss. *Disp.* 23. *de baptismo. Vide* Calvin. *Instit.* lib. 4. cap. 16. Et Snecanum *de baptismo, &* Piscat. 1. *Aphoris. De Pædobapt.* 2, 3, 4, 5, 6. *cum exeges. Infantes baptizari ex institutione Apostolica docent* Irenæus, Tertullianus, Origenes, *& Patres ab Apostolis longa serie & successione plurimi.* Rami *Comment. de Religione Christiana,* lib. 4. cap. 6. See *Asterf.* of the Sacraments, *lib.* 2. *cap.* 7. M. *Pembl. Vindic. grat.* 479, 484. And *Perk.* Cas. of Conic. Master *Hilders.* on *Psal.* 51. 5. [d] See Master *Laurence* against Master *Dell.* [e] *Episc. Dav. de Judica Controv. cap.* 6. See Master *Cooks* thirteen Arguments in his Defence of Infant-baptism, *pag.* 26, to 44. *Vide Epist. Oecolamp.* Et Zuing. *lib* 2. *Quod Apostoli baptizarunt Infantes, &* lib. 2. pag. 78. *Anno Domini* M. D. XXXVI. *per Anabaptistas genus hominum obstinatissimum, & primum ferè in omnibus reformatis Ecclesiis bono semini adnascens olim, Satan vos oppugnavit. Verum hi post disputationem de eorum doctrina publicè habitam erroris damnati, pulsique urbe nusquam postea in hac civitate nidulari, aut vestram Ecclesiam tentare sunt ausi.* Danæi *Epist. ad Comment. in* August. *de Hæres.*

Christ commands all Nations to be baptized, Infants are part of a Nation, *Mat.* 28.11. I think the Apostle doth plainly hold, *Col.*2. that Baptism hath succeeded in the room of Circumcision, which is also the common and received opinion of Divines. *Gillesp. Miscel.* c. 18.

In the Old Testament a Jew, *qua* Jew, had a right to have his child circumcised, when the Father by reason of his uncleanness was uncapable of the Passeover, the child might be circumcised.

As all children are part of their Parents, make but one person by the Laws of God and men; so Christian Infants are one person with their Christian Parents, and make but one body with them, as the root and branches are but one Tree; and this by divine ordination, and especially in obligations to duties, and right unto favours and priviledges spirituall, so far as they are capable.

We derive Baptism of Infants from the force of Christs words of institution, and of his discourse with *Nicodemus*, and the Analogy of circumcision, and the practice of the *Jews* in baptizing their children, and many proprieties of the Scripture, and the effect of the Sacrament, and the necessities of generation. Dr *Taylors Ductor Dubitantium*, l. 2. c. 3.

Infants of Christian Parents ought to be baptized, because the children of the Jews in Covenant were circumcised, for let the particular differences between Circumcision and Baptism be never so many, yet in this they agree, that they are both Sacraments of initiation, and so belong to them that be in Covenant, the faithfull and their seed. Mr *Ball. Vide* Rivet. *in* Gen. 17. See Dr *Mossom* on *Matth.* 28. 19.

2d 3d

2d 3d and part of the 4th Sermon. Dr *Gaudens Ecclesia Anglicana Suspiria*, l. 3. c. 6, 7, 8, 9, 10, 11, 12, 13.

That which confirms me f in the belief that the Apostles did baptize Infants where they baptized housholds, where fathers and children were together, is, because of the continued practice of it in the Church of God ever since, of which we have as good evidence as of any controverted point in Ecclesiasticall History. f *Gertes Vindic. Pædo baptism.* cap. 3. The most antient credible Writers refer the original of Baptism of Infants to the Apostles times. *Churches* Divine warrant of Infant Baptism, Argument 4th.

Supposing Infant-baptism a nullity, I cannot understand how any in the world should this day be lawfully baptized, unlesse it can be made good that a person unbaptized himself may be a lawfull Minister of Baptism to others: for certainly untill the Anabaptists arose in *Germany*, all the baptized world were baptized while they were Infants, and consequently the first Anabaptist was baptized by an unbaptized person, and so in conclusion we must all turn Seekers, and be content without Baptism till Christ give some extraordinary commission from Heaven unto some men to be Apostles in this businesse. Mr *Marvials* Denfence of Infant-baptism, p. 245. *Quicunque parvulos recentes ab uteris matrum baptizandos negat, anathema esto. Concil. Milvit*, Can. 20. Dr *Taylors* Great Exemplar, *part.* 1. *Sect.* 9. Of Baptizing Infants. See more there. I am verily perswaded with *Augustine*, that there hath been a continued series of the Baptism of Infants from the utmost Antiquity, from the Apostles age to this very day. Master *Stephens* of the Baptism of Infants. See Master *Baxters* Infant Church-membership, *par.* 2. *chap.* 15.

A man by embracing one errour undertakes for all of the same cognation and line; as for example, He that is entangled with the errour of those who deny the lawfulnesse of Infant-baptism, stands obliged, through his engagement to this one errour, to maintain many erroneous and Anti-Evangelical opinions. Mr *Goodwins* Preface to his Redemption Redeemed. He reckons up eight errours there. God alwayes made provision for Infants, under the Law by circumcision, then there was a promise suitable to it, *Deut.* 30. 6. and there is a promise suitable to Baptism, *Isa.* 44. 3.

Where ever God takes Parents into Covenant, he takes their children also. See *Deut.* 27. 14, 15. Gen. 17. 7, 12, 13, 14.

2. Infants are as capable of the benefits of Baptism as men, there is no benefit of Baptism, but the party that receiveth it is passive, we are said to be brptized into Christ, to be made one with him, the union begins on his part, so to receive remission of sin. Exod. 12. 48, 49. compared with Act. 2. 38, 39. & 3. 25. & 16. 15.

3. Infants while they are so, may be truely members of a visible Church, *Luke* 18. 16. Col. 2. 11, 12.

One hath better ground to go by to administer Baptism to a child of believing Parents, then to men of years; a mans profession may be unsound and hypocritical, for the other I have Gods promise, *I will be thy God, and the God of thy Seed.* What *Abraham* had by circumcision, the Saints have by Baptism; for so the Apostle intimates in that place of the *Colossians*. Master *Laurence* of Baptism, *chap.* 9. (though he oppose this place alleadged for this purpose,) yet he saith this Argument seems to carry the greatest weight, and to speak loudest for Infant-baptism of any other. Master *Tombes* in his 3d *Part Sect.* 17th saith, It is doubtfull in what sense Baptism is said to be a seal of the Covenant of Grace, so as to be the genus of it; or whether it seal the making of the Covenant, or the performing of it, or the thing covenanted, what they mean by the Covenant of Grace, which is that Covenant, whether it seal all or a part of it; whether it seal Gods Covenanting to us, or our Covenanting to God, Acts 2. 38, 39. There is mention of children in the reason, therefore the precept of baptizing there spoken of implieth them also, otherwise how will the Anabaptists prove, by the institution, or first celebration of the Lords Supper, that women shall be partakers thereof? Seeing that neither there, nor elsewhere in the New Testament there is mention of any women by name, that were present and did partake thereof. And yet seeing the reasons that are annexed to the precepts thereof, do necessarily imply women as well as men, and there is no where any special prohibition to the contrary, who can deny it unto them without great sinne and impiety? Mat. 26. 17. & 20. 26, 27, 28. Luk. 22. 14, 19, 20. 1 Cor. 11. 23, 24, 25. *Johns.* Christians Plea. Treat. 1. p. 6.

The

The *Anabaptists*,

Though the other errors of Anabaptists be ancient, a thousand years old, yet the denying of Baptism to children was never heard of till within a hundred years and less. Dr *Donne*.

1. Frame a Covenant that God never made, with Parents without their seed: the Covenant of Grace alwaies was with Parents and their seed, in the first discovery of it, *Gen.*3.15. therefore *Eve* is called *the mother of us all*: So before the Flood, *Gen.*6.18. and after 9.9.

2. By this means there is great injury done to Infants, for *of such is the Kingdome of Heaven**; it is a great evil to seclude any from the Ordinances that have a right, *Gal.*3.15. the Covenant of grace is also a Testament, there is no child so young but he may have his name put in his fathers will, 1 *Cor.*10 23.

3. Hereby the practice and prayers of the Church are sleighted, *Consuetudo matris Ecclesiæ in baptizandis parvulis nequaquam spernenda est, neque ullo modo superflua deputanda.* August. *de* Genes. *ad literam* c. 22. The *Pelagians* of old and *Anabaptists* of late are to be condemned therefore, who deny Baptism to be administred to children.

The Anabaptists bid us prove that children are of the Church, and to be baptized: But we require of them proof, how they are cast out of the Church, and Baptism thereof; And how the grace of God is so shortened by Christs coming in the flesh, as to cast out of the Church the greatest part of the Church, before the Infants of believers: * *Neque hoc leviter præterendum est, quod infantes sibi offerri Christus jubet, addita ratione, Quoniam talium est regnum Cœlorum. Si eorum est regnum cœlorum, cur signum negabitur.* Calv. *Instit.* l.4.c.16.

See Master *Baxters* Infants Church-membership, *par.*2. c.1,2,3,4,5,6.

The main Arguments to disprove baptizing of Infants, answered.

Object. Every one that is baptized is first to be made a Disciple by teaching, because Chrst saith plainly *Matth.*28.19. *Go teach all Nations and baptize them*, thereby intimating that they should not baptize those who were not made Disciples by teaching. Infants cannot be made Disciples by teaching, *Ergò*, Infants may not be baptized.

Answ. The *major* is false, and the proof brought for it doth not confirm it. For Christ doth not here prescribe a course to his Apostles to be observed toward all, but alone toward those Nations which were to be newly converted unto Christ, and there is a great difference betwixt these, and the Infants of beleeving Parents.

Distinguere oportet inter Ecclesiam constituendam & constitutam: in illa adulti prius docendi, & ubi crediderint, tum ipsi, tum ipsorum liberi sunt baptizandi: in hac vero infantes prius baptizandi ac postea sunt docendi. Vide Gen. 17. 10. & 21. 4. Vossius *in Thes. & Disputat.* 13. *de baptism. Vide* Horas *Hebraicas D.* Lightf. c.28. v.19. p.323.

To the *minor*, I answer, by distinguishing; there are Disciples made actually and virtually. Infants cannot be made Disciples by teaching actually, but they are made such virtually by their Parents accepting of the Doctrine of the Gospel.

Object. All that are to be baptized have actual faith and repentance. See *Mark* 1.4. *Act.*2.37. onely such were baptized by the Apostles, as appears in divers places, *Whosoever believeth and is baptized*, &c. Now Infants have not actual faith, but onely an external profession of faith, Therefore they must not be baptized.

Per fidem in infantibus intelligimus principium sive semen fidei, non habitum fidei aut actualem fidem. Potentia respondet semini, habitus arbori, actus fructui. Semen fidei etiam in infantibus esse potest. Habitus non est, nisi eorum qui operantur ex habitu. Voss. *in Thesibus. Sunt increduli infantes negativè salutari fidei habitu destituuntur, non positivè, contrario habitu non sunt polluti.* Id. ibid. *& Disputat. de Baptismo. Pœnitentia exigitur ab iis qui pœnitenda egerunt,* Rom.9.2. Voss. *Disputat.* 15. *de Baptismo*

Answ. All that are to be baptized have not an actual faith, but onely an external profession of faith, as appeareth, because even hypocrites are baptized that onely make a shew to believe and repent. Infants have an outward profession of faith in their Parents which bring them to Baptism, and desire Baptism for them, for the profession of faith made by the Parents is to be taken also for the childe. The places which shew how the Apostles baptized believers, do not prove that all must in

Children that were to be circumcised the eighth day, could neither believe nor make a profession of their faith. See Mr *Brinsleys* Doctrine and Practice of Pœdo-bapt. p.86,87,88,89. *Quæ igitur hæc qua nos impetunt argumentationis erit forma? Qui adulta sunt ætate, antè instituendi sunt, ut credant, quam baptizandi: Baptismum ergo infantibus communem facere nefas est.* Calv. *Instit.* l.4.c.16. *De quæstione ista, an Infantes præditi sint fide justificante. Vide* Wendilini *Christ. Theol. Systema minus*, l.1.c.24.p.1033,1034.

their

their own persons make actual profession of faith, but only that such ought as are there spoken of, *viz.* men of years, to be converted from another Religion to Christianity. For in all places where mention is made of the Apostles baptizing believers, they have to do with persons converted from some other Religion to the Religion of Christ. Therefore those places prove only that all such ought to make profession of actual faith in their own persons, but they prove not that this is absolutely required of all to be baptized.

By *Act.* 16. 29, 30, 31, 32, 33. it will appear, that though a Profession of faith be required, yet not a distinct belief of every thing in Christs Religion, for that could not be comprehended in the space of an hour, so *Act.* 8. 35, 37. and 18. 5, 8. and in all other places, there was so little space between their Preaching, and baptizing, that they could not well be taught more than this, that he was the *Messiah*, or Christ that was expected, and that all must be obedient to him. Mr *Patricks Aqua Genitalis*, or Discourse concerning Baptism.

We say (saith *Whitaker* against *Duræus*) that to men of years without faith, Baptism is a Sacrament, but not a saving Sacrament; to children of believing Parents, though they cannot for their years believe, yet it is a saving Sacrament, as Circumcision was to the Infants of the *Jews*. For we doubt not but the Spirit of God is powerfull unto them after a hidden and wonderfull manner. As in the examples of *Jacob*, *Jeremy*, *John Baptist*, and others.

Object. Christ was not baptized till he came to years, Therefore we should defer it till then.

Ans. He was circumcised in his Infancy, and so did partake of all Ordinances, (*Luk.* 2. 21.) in the Jewish Church, as a member of the same, therefore he could not be then baptized, because the time of bringing in Gospel-administrations was not yet come.

2. There is not the same reason for us; this Ordinance was commanded by Christs institution, and commended by his example.

Object. What hath neither example nor precept, nor just consequence out of the Word to warrant it, that is evil, Gods Word is generally *a lanthorn to our feet, and a light to our paths.*

Answ. Baptizing of Infants hath a general and implicit precept for it, though not expresse and direct in so many words, *Matth.* 28. 19. *Baptizing them*; By Them our Saviour doth not mean only the persons themselves that are made Disciples, but them and theirs considered as a whole body, and a Nation to be made a Church to him. The believing Gentiles are graffed into the good Olive, instead of the unbelieving Jews cut off, therefore in what sort those Jews stood in that Olive before their cutting off, in the same state stand these Gentiles since their graffing, seeing they are equally made partakers of the root and fatnesse of the Olive, *Rom.* 11. 17. Now the believing Jews stood so in the Olive, that every one did bring his seed into the same participation of the Olive with himself, so the whole body was counted to be in that alone, as well Infants as others. For the Apostle saith, *The Promises are made to you and to your children*; And *Moses* saith, *That the little ones did enter into a Covenant with God, that he should stablish them for a people to himself, and that he might be unto them a God*, Deut. 29. 11. & 26. 16, 17. wherein Infants

See *Brinsleys* Doctrine and Practice of Pœdobaptism, pag. 70, 71, 72, 73, 74.

This divine Evangelical Institution, was consigned by three Evangelists, Matth. 28. 19. Mark 16. 16. John 3. 5. agreeable to the decretory words of God

by *Abraham* in the Circumcision, to which Baptism doth succeed in the consignation of the same Covenant, and the same spiritual promises, *Gen.* 17. 14. The words are so plain that they need no Exposition, and yet if they had been obscure, the universal practice of the Apostles and the Church for ever, is a sufficient declaration of the Commandment. No Tradition is more universal, no not of the Scripture it self, no words are plainer, no not the Ten Commandments. Doctor *Taylors* Discourse of Baptism. Anabaptists say, Where have we taught that Infants should be baptized in all the Scripture? Not in expresse termes, but by just consequence we have it; From the General, *Matth.* 28. 19. From Parity, *Gen.* 17. 14. From Principles, *Acts* 2. 39. Where find we (saith *Bellarmine de Justic.* lib 2. & lib. 1. cap 16.) that Christs Righteousnesse is imputed to us for Justification? In expresse termes we have it not, but virtually and by just consequence we have it, 2 *Cor.* 5. 21. In the equivalent we have it, *Rom.* 5. 17, 18, 19. We find no where those words, *James* 4. 5. in all the Scripture in expresse terms. By deduction we have them, *Numb.* 11. 29. Doctor *Sclater* on *Rom.* 4. 6. Baptism was used in the Church of the Jews long before *John Baptist* baptized, there needeth not therefore a particular precept or example, it having been well known and used before. Christ conformed to the Church of *Israel* in his Gospel-institutions, in the Lords-Prayer, Ministry and Baptism. Universall custom and consent gives a great gloss and lustre to the Canon of the Scripture, to the Lords-day, and to Infant-baptism, as well as to Episcopal-eminency. Dr *Gaudens Anti Baal-Berith.*

as parts of the whole body must be conceived. Therefore it will follow that when a Nation or people by believing and being baptized do avouch God for their God, and are avouched by God for his people, then the whole body of the people so doing, their Infants and all comprehended, are to be accounted so to vouch him, and are avouched of him, which being proved, we have here a precept to baptize such, because they also are part of the Nations made Disciples, not actually but virtually, as the *Israelitish* Infants could not actually make a Covenant with God, but virtually in their Parents.

It can be no good Argument to say, the Apostles are not read to have baptized Infants, Therefore Infants are not to be baptized: but thus, We do not find that Infants are excluded from the Sacraments and Ceremonies of Christs institution, Therefore we may not presume to exclude them. For although the negative of a fact is no good Argument, yet the negative of a Law is a very good one. We may not say, the Apostles did not, Therefore we may not: But thus, they were not forbidden to do it, there is no Law against it, Therefore it may be done. Doctor *Taylors* Discourse of Baptism, part 2.

Secondly, We have most probable examples, for we read of housho'ds baptized, and therefore also children which were a part of the household, yea *Act.* 16.33. It is said, *the Goaler and all his were baptized*, not all that believed, but all his, whereby it is most probable, that he had Infants which were baptized, for else why is it said all his, not all those that believed or received his Word; or if he had no such Infants it is all one: For had there been Infants, this shews they should have been baptized seeing they were some of his. Indeed it is said, *He did preach the Word to all in the house*, but they were not all his, and perhaps not all baptized, for it is not said, they did believe; but whether they did or no, he did, and whether they were baptized all of them or no, yet all his were. For it is no news for a Goaler to have more in his house than be his, even strangers from his Family.

Act. 16.15. 1 *Cor.* 1.16, the Apostles baptized whole houses without any exception and distinction of person and age, that Infants are comprehended under houses and families, it is evident by the use of the whole Scripture, *Gen.* 14. 16. & 18. 19. *Prov.* 31.15. *Luk.* 19.9. *Act.* 11.16. & 16.31.

M^r *Toombes* in his 3^d *part. Sect.* 18. saith besides this, that no Infants are there expressed, in the same Chapter or elsewhere, the speech is plainly interpreted to be meant of those that heard the Word, and believed, as *Act.* 11.14. & 16 32, 34. & 18. 8. 1 *Cor.* 16. 15. as if the holy Ghost had of purpose prevented this misconstruction and frivolous consequence of Pœdobaptists.

We should take heed of wronging our children, by neglect or contempt of Baptism.

1. This is a wrong to God, we rob him of his portion, the children of those that are in the Covenant are his; and we gratifie the Devil by it, he ever had a spight to the holy Seed.

2. It is a wrong to our children, grudg not Gods bounty to them, ingage them unto him betime, and to our selves, 1 *Cor.* 7.14.

3. It is a wrong to the Church, we seek to cut off the continuance of it, *Psal.* 102. ult.

M^r *Wheatley* at the end of new-birth.

Parents must bring their children therefore to Baptism with an high esteem of that Ordinance, and with fervent prayers to God for his blessing upon it, that it may be effectual for their regeneration. Set a day (at least some good time) apart to seek the face of God, to confesse thy sins, chiefly the original sin which thou hast derived to thine Infant, lament it in thy self, and lament it in and for him; Baptism cannot be reiterated as the Lords Supper, therefore what thou canst do but once for thy child, be carefull to do it in the best manner.

Parents should offer their children to God in Baptism:

1. With earnest prayers to God for a blessing on his Ordinance.

2. In faith, plead your right with God, he hath promised to be the God of his people and of their seed, there are promises which suite with the Ordinance, *Deut.* 13.6. *Isa.* 44.3.

3. With reverence, *Gen.* 17.2, 3. 2 *Sam.* 7.18, 19. their hearts should be affected with

with that great priviledg, that God ſhould take themſelves and their ſeed into the Covenant.

The Baptiſm of Infants without a mighty cauſe, and in a ſort compelling, is not to be deferred:

Firſt, Becauſe the equity of the eighth day appointed for Circumciſion hinders the procraſtination of it.

Secondly, Becauſe this delaying of it ſhews a kind of contempt of the Ordinance.

It was a common but an erroneous practice even in the Primitive Church, to deferre their Baptiſm till they were old, ſo ſome of the Chriſtian Emperours, becauſe an opinion prevailed upon them that Baptiſm diſcharged them of all ſinnes.

Vide Voſſii *Diſputat. de baptiſmo. Diſput.* 1. 6. *Et* Zepperum *de Sacramentis, Et* Balduinum *de Caſ. Conſ. lib.* 4. *c.* 5, *&* 6. *Caſ.* 8. *Alij in multos annos & ſuum & liberorum ſuorum Baptiſmum differre ſoliti fuerunt: Conſtantinus ſiquidem magnus, quod profectionem in Perſos ſuſcipere, & in Jordane baptizari, non ſine ſuperſtitioſa quadam opinione, quod nimirum in illo Chriſtus quoque baptizatus fuerit, conſtituiſſet, in ſenectutem uſque Baptiſmum diſtulit, quemadmodum,* l. 4. c. 62. *De vita* Conſtantini. *Author eſt* Euſebius. *Vide Evang. Hiſt. Eccleſ. l.* 2. *c.* 41.

I think that the delay of Baptiſm which *Conſtantine* and ſome others were guilty of, did creep in among other corruptions, and was grounded on the falſe doctrines of thoſe Hereticks that denied forgiveneſſe of ſinne to thoſe that fell after Baptiſm, which affrighted poore people from that ſpeedy uſe of it which the Scripture preſcribeth. Maſter *Baxters* Infant Church-memb. *part* 2. *chap.* 15.

Conſtantine much eſteemed and favoured *Euſebius* who was a very ſubtil and malicious *Arian*, and yet *Conſtantine* even to his death extreamly hated and deteſted *Arianiſm*, one token of which love was his receiving the Sacrament of Baptiſm at his hands, when he was extreamly ſick, and near his death. *Crakanth.* Defence of *Conſtantine*, cap. 6. See *pag.* 80, to 86. and 92, 93.

But *Conſtantine* received Baptiſm at *Euſebius* his hand, when he was a Catholick Profeſſour, and earneſt in that profeſſion. The Apoſtles and Chriſt himſelf held communion; and received the Sacrament with *Judas*, Mat. 26. 23, *&c.* ſo long as he kept the outward and Catholick profeſſion, though in his heart he was an Apoſtata, yea Devil, *Id ib.* p. 96, 97.

Chryſoſtome and *Gregory Nazianzen* (ſaith *Grotius*) were not baptized till they were twenty years old at leaſt.

Pleroſque Baptiſmum ſuum diſtuliſſe in articulum mortis, res eſt notiſſima ex Hiſtoria Eccleſiaſtica; unde Clinicorum *nomen.* Mareſius *de precibus pro mortuis.*

Auguſtine, Jerome and *Ambroſe*, were baptized when grown up men, yea, but when they better underſtood the point, they diſallow neglect of childrens Baptiſm, as the Parents ſinne, as *Jerome* in his Epiſtle to *Lata*, and *Auguſtine* frequently, and ſo *Ambroſe*, all one for Pœdobaptiſm, as an Ordinance of God, and ſo as counting it ſinne to neglect it. *Cobbet* of Baptiſm, *part.* 2. *Sect.* 5.

Some hold that only Infants of Church-members are to be baptized.

But although the Parents of thoſe Infants be not members of any particular Church, yet if they be members of the univerſal Church, as they are certainly, if they be baptized, and profeſſe the Catholick Faith, that is enough for the adminiſtring of Baptiſme to their Infants, otherwiſe there will be no difference between their Infants, and the Infants of *Turkes*, which is not to be admitted.

See Mr *Blake* of the Coven. *c.* 46, 47, 48. that children of all that are Chriſtians in profeſſion are to be baptized Mr *Baxt.* in his 3d Diſputat. denies that Infants of notoriouſly ungodly Parents have right to be baptized, and 4th Diſputat. diſcuſſeth that Queſtion, Whether any beſides Regenerate Believers have a right to the Sacraments given them by God.

We admit children to Baptiſm:

1. By vertue of their remote Parents, who may be good though their immediate Parents be bad, *Acts* 2. 39.

2. They may be admitted by ſtipulation of others, to ſee them educated in the faith into which they are baptized, be the Parents themſelves never ſo wicked. *Vide* Amef. *Caſ. Conſc. l.4 c.27.*

Whether the uſe of Witneſſes be neceſſary.

Peter Martyr in loc. Commun. cals it, *Utile inſtitutum*, a profitable conſtitution.

In ancient time the Parents of children which were Heathen and newly converted to Chriſtian Religion, were either ignorant and could not, or careleſſe and would not bring up their children agreeably to the Word of God, and the Religion which they newly profeſſed. Hence it was thought meet, that ſome perſons of good knowledge and life, ſhould be called to witneſſe the Baptiſm, and promiſe their care for the childrens education.

Vide Thomæ part.3. Quæſt. 67. Artic.7. *Quo tempore primum ruerit uſus ſuſceptorum, in incerto eſt. Alij Hygino Papa hanc inſtitutionem attribuunt, alij aliter. Probabiliſſimum nobis videtur eo tempore illud obſervari cœpiſſe, quo certatim ex Gentilibus plurimi ad Chriſtianam fidem adducerentur, atque baptizarentur. Quare magis patet, nulla neceſſitate & ſatis temere hodiè illos ſuſceptores vel ſponſores in baptiſmo communiter adhiberi, cum non ſit jam illa ratio accedentium ex Paganiſmo, quæ olim & huic inſtituto cauſam dedit. Baptizatus tradebatur ſuis ſuſceptoribus, inde & nomen ſuſceptorum venit, quod ſuſcipiant alios ex baptiſmo.* Diſp. *Theol. de baptiſmo veterum part.5. Theſ.1. Uſum fidei juſſorum, qui infantes è ſacro lavacro ſuſcipiunt, quos vulgò compatres & commatres appellant, rem eſſe per ſe indifferentem contendimus, Hanc conſuetudinem retinemus quia nemini nocet, ſed potius utilis eſt infantibus, & inter Chriſtianos mutuæ firmat amicitias, & officia charitatis.* Rivet. *in Curbol. Orthod. Vide* Balduin. *de caſ. conſc. l.2. p.11. caſ.8. Quinam interrogationes de articulis fidei ante baptiſmum uſurpatas referam inter Ceremonias antichriſtianas? Ad patres dirigi, minùm convenit: Non enim intelligunt. Ad ſuſceptores commodius dirigentur. Olim adulti interrogabantur ante baptiſmum; hoc ſequentibus ſeculis ad ipſos tralatum eſt infantes.* Crocius in Auguſt. *Confeſſ. Quæſt.2. c.29. Illud durum fuerit, quod hujuſmodi ſponſiones ſic eſſent, quaſi in ſcæna ludus fieret, non in Eccleſia ſacramentum celebraretur. Nam profectò miniciam ſunt, ſic interrogari infantem quaſi virum: ſic reſpondere virum quaſi infantem: & quidem hanc de aliena conſcientia tam confidenter.* Chamier. *de Sac. lib.5. cap.15. Nomina (Patrinus & Matrina) ex eo, quòd, qui de ſacro fonte elevant alterum, eum quodammodo adoptant, non bonarum ratione, ſed curæ paternæ, quæ impenditur ad hoc, ut in religione Chriſtiana, ea Catholica, piè educetur.* Voſſius *de vitiis Sermonis l.3. cap.33.*

It is an ancient commendable practice continued in the Church of God above the ſpace of twelve hundred years. Mr *Perk*, Caſ. of Conſc.

It was but a bare prudential thing in the Church, whether it were *Hyginus* of *Rome*, that firſt brought in God-fathers and God-mothers about the year of Chriſt, 140, as *Platina* and others write, or ſome other, it is not greatly material. *Ford* of the Covenant between God and man. *Vide* Zepperum *de Sac.* Some urge *Eſay* 8.1,2,3. for it.

Becauſe from the beginning thoſe that were of years when they were to be baptized were asked divers Queſtions, Whether they believed? Whether they renounced the Devil? The ſame cuſtom alſo remained even then when Infants alone were offered: and the Papiſts cannot be moved from thence. *Chamier. de Canone, lib.11. cap.9.*

The Churches by an unadviſed imitation drew the interrogatories miniſtred in the Primitive Church to thoſe which were of years to profeſſe their faith in Baptiſm unto young children. *Cartw.* on *Act.3.*

Whether the immediate or remote parents give the children a right to Baptiſm?

* *Hookers* Survey of the Summe of Church Diſcipline, part 3. chap. 2. Mr *Cotons* way of the Churches of Chriſt in *New-England*. S 6. cap.4.

Some * ſay immediate Parents only can give the children a right.

Becauſe if we go higher to remote Parents, Where ſhall we then ſtop? May we go to *Noah* or *Adam* (ſay they?) Where ſhall we ſtay? Why may not the children of *Jews* and *Turkes* then be admitted into the Church, ſince they formerly deſcended from believers? This Objection carries ſome force with it, and there is a very ſtrong Objection likewiſe againſt this opinion, ſince thoſe for the moſt part that maintain this, ſay, The Parents that give the federal right to their children muſt be viſible Saints or Church-members, as they phraſe it. The Argument then

Zanchius on *Epheſ.5.* and Mr *Blake* in his Birth-priviledge are for remote Parents. See Mr *Cawdreys* Diatribe concerning Inf. Bapt. ch.3. *Per baptiſmum non tam inſerimur huic, vel illi, vel iſti Eccleſiæ, quam Eccleſiæ Catholicæ, quam in ſymbolo profitemur.* Voſſ. *Diſp.15. de bapt. Spectanda hic non eſt proximorum Parentum impietas, ſed pietas Eccleſiæ in qua nati ſunt ceu eorum mater: Item majores ipſorum qui piè & ſanctè vixerunt.* Zanch. *in c.5. Epheſ.* Alterſol of the Sacr. l.2. c.6. *Zanchius* alſo interprets that place of the remote Parents.

is

is this, The wickednesse of a Jew could not prejudice the childs right that was to be circumcised, therefore neither the wickednesse of a Christiana childs right that is to be baptized. And whether their Baptism be not null which had no right, and so they ought to be rebaptized, should be seriously considered by them that hold that tenet.

Quest. *What if the immediate Parents be believers only in shew?*

Answ. 1. The profession of the faith is sufficient.

2. Children have right to Baptism by vertue of the first Covenant with *Abraham*, in whom we have as true an interest as the *Jews* ever had, *Acts* 8. 12, 13, 38. with 10. 47. *Gal.* 3. 29. *Rom.* 11. 17. So that the wickednesse of the immediate Parent doth not prejudice the right of the child: for then *Hezekiah* should not have been circumcised, because he had a wicked father. Mr *Lyfords* Principle of Faith and good Conscience, *Chap.* 49.

Object. The children of the faithfull only are to be baptized, because only those Infants are judged to be in the Covenant, and only holy.

Answ. 1. We are not to regard the ungodlinesse of such as are their natural Parents of whom they were begotten, but the godlinesse of the Church, in which and of whom they were born: for the Church is as it were their mother.

2. We must consider not only their immediate Parents but their fore-fathers and ancestors which have led a godly life, *Rom.* 11. 16. By the name of root in that Nation of the Jews, he doth not understand the next Parents who peradventure were prophane and ungodly, but those first Parents of that people, *viz. Abraham, Isaac* and *Jacob*, to whom the promise was made, and the Covenant confirmed.

They are to be baptized who in charity may be thought to be in the Covenant, such are all that professe themselves to be of the Christian faith, and also their children, *Acts* 10 45. 1 *Cor.* 7. 14. Dr *Gouge* his Carechism.

Parents being in the Church by the profession of Christian Religion, their children are within the Covenant, *Ezek.* 18. 20. So that the impiety of the Parents prejudiceth not the child that is born in the Church.

2. By Parents are to be understood, not those alone of whom children are immediately begotten and born, but their Progenitors and Ancestors also who feared God and lived in the Church, though many generations before. For God made not his Covenant with *Abraham* and his immediate seed only, but with all his seed after them in their generations, *Gen.* 17. 7.

Lastly, Be the next Parents whosoever they will be, yet their children being born in the Church, the Church is their Mother, and the faith and piety of the Church investeth such as are born in her unto the Covenant. *Down.* of the faith of Infants.

Either by Baptisme men are admitted into the particular Church, or the whole Church, or no Church: but not into the particular Congregation, no man is baptized into the particular Congregation, it is not the seal of the particular Covenant: therefore it is into the whole or none. If a Heathen be converted in a Congregation, first he receives Baptism, afterward is admitted a member of the particular Congregation. Mr *Hudf. Vindicat. chap.* 5. See him *chap.* 6. *pag.* 134, 142.

A baptized person is baptized not to that particular Church only, but to all Churches; and in every particular Church where he cometh, he hath all the priviledges of a baptized person. All circumcised persons had right thereby to eat the Passeover in any society, *Exod.* 12. 4, 48. *Deut.* 16. 1, 2. In the place where God should choose to put his name there: so all baptized persons have right to the Lords Supper, in every Church where God hath set his name. Mr *Ainsworth* to Mr *Paget*.

Neque frustra Baptismus datur infantibus, quia fides, & stipulatio apud Deum necessaria, seundum Scripturas requiritur in Baptismo: nam infantes baptizantur in fide parentum: Quia promissio data fidelibus & ipsorum liberis, Act. 2. 38. & Genes. 17. *sicut & circumcidebantur infantes. Epist.* Carlet. *cons. Eccles. Catbol. contra Trid. De Grat. c.* 4.

Sealing

Sealing the promiſe by an initial Sacrament, is not only in reference to a particular Church, either National or Congregational, but principally in reference to the Catholick Church. *Churches* Divine Warrant of Inf. Bapt.

Mr *Ball* in his Catechiſm hath this paſſage, *Baptiſm is a Sacrament of our ingraffing into Chriſt, Communion with him, and entrance into the Church*; for which he citeth *Matth.*28.19. *Acts* 8.38. And afterwards explains himſelf; *It doth* (ſaith he) *ſolemnly ſignifie and ſeal their ingraffing into Chriſt, and confirm that they are acknowledged members of the Church, and entred into it.* And that we are thereby admitted members, not of a particular Congregation, but the Catholick Church, appears, becauſe we are baptized into one body, 1 *Cor.*12.13. See Mr *Hudſ. ib. quæſt.* 2. *p.*239. & *p.*238.

Whether the children of Infidels (viz. *Jewes, Turkes* and *Pagans*) may be baptized?

Baldwin a *Lutheran, Caſ. Conſc. lib.*4. *cap.*8. *Caſ.*8. maintains it lawfull to baptize the children of profeſſed Infidels, if *jure belli*, [a] or the like way they come to be under the power of Chriſtians; but he ſaith, *Si Infans valetudinis ſit ſatis firmæ, mile eſt, ut prius in principiis doctrina Chriſtianæ inſtituatur, quàm ad Baptiſmum afferatur.*

[a] The like holds *Crocius* in his *Antiweigelius part. poſteriori, cap.*7 *Qu.*1. and ſaith, they come lawfully into the power of Chriſtians, which are bought, or taken in a juſt warre, or adopted. The children of Jewes and Turks may be baptized if their parents be content and deſirous. Such parents give ſome hope that in time themſelves will profeſſe the faith.

Rivet on *Geneſis* 17. allows the baptizing of the children of meer Pagans, if they be in the power of Chriſtians to diſpoſe of them as their own, in that *Abrahams* ſervants bought with money, or born in his houſe, were to be circumciſed.

There is a large promiſe to *Abraham*, ſtretching Covenant to his ſeed, not only to the children of his own body, and to his proſelyte ſervants, but alſo to all them that were born in his houſe, or bought with money, *Gen.*17.12,13. which happily may grant ſo much liberty to a Chriſtian Sponſor, that if a ſtranger or wicked man ſhould give him his child from his Infancy to be brought up as his own, it may be baptized as his own.

Whether the children of Papiſts may be baptized?

Many hold that the children of Papiſts being either offered by them, or in the tuition of others, are not to be excluded from Baptiſme, ſince the Papiſts (though groſly erroneous) do profeſſe the ſubſtance of Chriſtian Religion.

Atterſol of the Sacram. *l.* 2. *cap.* 6. *Vide* Aquin. *part.* 3. *Quæſt.* 65. *Art.*1. Mr *Cottons* way of the Churches of Chriſt in *New-England*, S.6. cap.4. *Non inficior de eo olim dubitaſſe viros magnos*, Farellum *in Epiſt. ad* Calvinum *inter hujus Epiſt.* 147. *&* Calvinum *ipſum ad* Farellum *Epiſt.* 149. *Sed* Calvinus *poſtea* 185. *quæ eſt ad* Knoxum, *vergit in noſtram ſententiam, & ſtatuit ex ſua & collegarum ſuorum ſententia, præſertim tempore renaſcentis Eccleſiæ, Pontificiorum & Excommunicatorum liberos, ſi de eorum inſtitutione caveatur, à Baptiſmo non eſſe arcendos.* Mareſ. *Quæſt. aliquot Theol Deciſ. Quæſt.* 14. *Infantes Pontificiorum & ſimilium, qui ſunt ſemi-Chriſtiani, ſi idoneum ſponſorem inveniant, in cujus poteſtate ſita eſt eorum educatio, poſſunt baptizari. Quia non ſunt planè alieni à fœderis profeſſione, & ad juniorem fœderis obſervationem hac ratione deducuntur.* Amcſ. *de conſcientia l.* 4. *c.*27. *Liberi Papiſtarum baptizandi, ſi quis de rectâ ipſorum educatione ſpondeat,* 1. *Quia in Papatu Eccleſia latet,* 2 Theſſ. 2. 4. *cum* 2 Cor. 6.16. 2. *Ibiq; manet reſiduum fœdus Dei ex parte.* 3. *Judaica Eccleſia retinens circumciſionem Deo liberos gignere dicebatur*, Ezech. 16. 20. *Ampleæa tamen variorum Deorum idololatricos cultus*, v.36. L'Empereur *Theſes. Ad Baptiſmum admittendi infantes expoſitiij, illegitimè nati, Excommunicatorum & Pontificiorum, ſed cum hac cautione, ſi idoneos habeam ſponſores; vel alios, qui piam eorum educationem in ſe recipiant.* Wendelin. *Chriſt. Theol l.*1. *c.*22. *Dominus Baptiſmum, id eſt, Eccleſiæ ſuæ initiationem in medio illo Papatus gurgite ſervavit, quamvis Papatus Eccleſia non ſit, tamen in Papatu fuit & eſt velut immerſa Eccleſia, quod de Turcis dici nullo pacto poteſt, qui Chriſto nunquam nomen dederunt. Poſtremò quum Dei beneficentia ad mille uſq; generationes id eſt, veluti in infinitum protendatur, dirum ſanè fuerit ex proximorum Parentum profeſſione de liberis ad fœdus Dei pertinent necne, judicare.* Beza *Epiſt.*10.

Baptiſm celebrated in the Church of *Rome* is true Baptiſm, becauſe albeit the Papacy be not the true Church, yet the true Church is in the Papacy, God preſerving the remnants of it in the middeſt of the bowels of Antichriſt. *Atterſol* of the Sacrament, *lib.*2. *cap.*3. See *cap.* 6. *Vide* Balduinum *de Caſ. Conſc. lib.*4. *cap.* 8. *Caſ.*7.

I dare not wholly take away the name of a Church from *Rome*. I know that Antichriſt ſhall ſit in the Temple of God: That Baptiſme cannot be adminiſtred out of the Church: And when the entire form of Baptiſm is obſerved, St *Auguſtine* hath reſolved, *Non hæreticus, ſed hæretici manu Chriſtus baptizat.* Therefore

the Council of *Nice* determined very gravely, That there ſhould be no rebaptization of ſuch as were baptized by hereticks. Doctor *Hampton* in his Sermon on 1 *John* 2.19.

Although there be many devices of men ſinfully annexed to Baptiſm in the Church of *Rome*, and ſome wicked opinions erroneouſly held concerning it among them: yet Baptiſm both was there, *Rom.*6.34. & 1.7. as Gods Ordinance, before theſe corruptions and errours, and ſo hath been continued in that Church to this day, and ought alſo ſtill to be retained: the corruptions only and the errours being renounced and rejected. *Johnſ.* Chriſtian Plea, c.3.p.53.

There is one Baptiſm, as there was one Circumciſion. And Baptiſm had in the Apoſtate Churches of Chriſtians, is anſwerable to Circumciſion retained in *Iſraels* Apoſtaſie. Now Circumciſion being once received in the Apoſtaſie of *Iſrael*, was not repeated again at their returning to the Lord, and leaving of their idolatrous wayes to ſerve him according to his Word; but they that were ſo circumciſed were (without any new circumciſion of the fleſh) accepted at *Jeruſalem*, and admitted to the Paſſeover, of which none might eat that was uncircumciſed. In like manner alſo, Baptiſm being once received in the Apoſtatical Churches of Chriſtians, is not to be repeated again, when any ſo baptized return unto the Lord, and forſake their Idolatries, ſubmitting themſelves to the truth of the Goſpel. *Johnſ. ibid. cap.*3.*p.*27.

Whether the children of ſuch as are excommunicated, may be baptized?

Mr *Cotton* and Mr *Hooker* oppoſe this, The Sacraments (ſaith he) are given to the viſible particular Churches of Chriſt Jeſus, and to the members thereof, ſuch therefore as are cut off from their member-like Communion with the viſible Church, are cut off alſo from the Seals of that Communion, Baptiſme and the Lords Supper. As therefore we do not receive an Heathen to the fellowſhip of the Supper, nor their ſeed to Baptiſm, ſo neither dare we receive an excommunicate perſon (who is to us as an Heathen) unto the Lords Supper, nor his children to Baptiſm.

The way of the Churches in New England, chap.4. Sect.5. *Hookers Survey of Church Diſcipline*, part 3 ch.2. See *Johnſons* Chriſtian plea, chap 9. Whether the Sacraments ſhould be miniſtred to ſuch as ſtand obſtinate in known iniquity, untill they repent. Auguſt. *Epiſt.*75. *ad* Auxilium. *Si quis naſcatur ex parentibus excommunicatis, ille tamen hujuſmodi Excommunicationis particeps eſſe non poteſt, cùm nec ſit criminis; proinde non eſt à Baptiſmo excludendus. Vide* Bezæ *Epiſt.*10. & Bucan. *loc. com. loc.*47. *Liberi eorum qui vitam ducunt impiam, etiam Excommunicatorum, baptizandi: Quia,* 1. *Tales circumciſi olim;* 2. *Aliorum majorum pietas conſideranda;* 3. *Denique mater cenſetur Eccleſia, in qua baptizandi nati ſunt.* L'Emp. *Theſ.*

Mr *Perkins* in his *Caſes of Conſcience*, *l.*2. *c.*9. gives ſeveral reaſons to prove that children of Parents which are profeſſed members of Chriſt (though cut off for a time upon ſome offence committed) have right to Baptiſm.

Atterſol of the Sacraments, *l.*2 *c.*6. ſaith, The children of excommunicate perſons may be baptized.

Repetition of Baptiſm, or Rebaptizing.

There is but one Baptiſm, as there is but one body, *Epheſ.*4.5.

Reaſons againſt Rebaptization of ſuch as are rightly baptized:

Vera ratio, cur Baptiſmus non ſit iterandus, eſt voluntas divina, ut recte docet Scotus & Gabriel Biel, *eſſe verò hanc Dei voluntatem quadruplici indicio cognoſcimus. Primum, quia nec in loco proprio ubi Baptiſmus inſtituitur à Chriſto, nec alibi uſquam, iterare Baptiſmum jubemur; Quod de Cœna dici non poteſt,* 1 Cor. 11.25. *Idem inde cognoſcimus, quòd cùm ubi baptizatorum exempla in Scripturis legamus (ut* Act. 2.38. 8.12,13,38. 9.18. 10.48. 16.15. & 18.8. & 1 Cor.1.14,15,16. *tamen nullum rebaptizatum fuiſſe legimus. Præterea argumento eſt, quod Circumciſio non repetebatur ſed Paſcha, Circumciſioni autem ſucceſſit Baptiſmus. Ubi Paſchatis agni eſus ſacra Cœna? Denique idem oſtendit Hiſtoria Eccleſia, nullus Doctor Catholicus hactenus fuit, qui dixerit Baptiſmum rite baptizati repeti debere.* Voſſ. Diſput. 17. *de baptiſ. Vide* Aquin. *part.*3. *Qu.*66. *Art* 9. *Patet Catabaptiſtas eos Sectarios vocari, eò quod invehantur in Pædobaptiſmum, cùmque non ſolùm ut inutilem, ſed etiam ut illicitum ex Dei Eccleſiâ præſcriptum velint: Anabaptiſtas verò, quod Baptiſmum vel infantibus in tenera ætate, vel adulto extra cœtus ſuos collatum, repetitum velint, & alios in illis repetant, qui ſe eorum ſectæ addicunt.* Spanhem. *Diat. de orig. Progreſſ. Sect. & nomin. Anabapt. Origo fanatica Anabaptiſtarum ſectæ huic anno debetur. Cùm intra cæteras* Martini Lutheri *Theſes liber de libertate Chriſtiana in lucem editus toto orbe Chriſtiano prodiret, mox Germanicâ linguâ jactavi omnium manibus coeptus, incredibile dictu eſt quos plauſus apud homines literarum ignaros excitaret. Is certè liber materiam vulgo ad memorabilium ruſticorum ſeditionem, ſed non bonè intellectus præbere viſus fuit.* Scultet. *Annal. Decas prima. p.*76. *Confitetur unum baptiſma in remiſſionem peccatorum.* Symbol. Nicen.

1. Baptiſm

1. Baptism is primarily and properly the Sacrament of our new-birth, *Titus* 3.5. of our insition into Christ which is done but once [b].

[b] *Ut semel nascimur, ita semel renascimur. Anabaptista genus hominum obstinatissimum, & primum fere in omnibus reformatis Ecclesiis bono semini adnascens lolium.* Danæi *Epist. ante Comment. in Aug. de hæres.*

2. In no place where the institution of it is named, is there any mention directly, or by consequence of any rebaptizing, nor any order taken about it, whereas in the other Sacrament we have a *Quotiescunque* in the very Institution.

3. Baptism succeeds Circumcision, which was but once administred, nor to be administred any more, as is clear from the total silence of the Scripture, and *Josh.* 5.4.

4. It is numbred among Heresies in the ancient Church to reiterate a Baptism, which was acknowledged to be valid. Mr *Martials* Defence of Infant-Baptism, *pag.* 68.

Hinc & nullum exemplum Anabaptismi apud orthodoxos veteres, antequam hæresibus multiplicatis quæri cœptum est, an Baptismus hæreticorum valeret. Cocceius *de Fœdere. c.* 13.

Arterfol of the Sacram. *l.*2. *c.* 1, 2. See *Johnsons* Christian Plea, chap.3.

The Errour of Rebaptizing arose upon a corrupt understanding and interpretation of that place, *Acts* 19.5. They are not the words of *Luke* the writer, but of *Paul* the speaker, continuing his speech of *Johns* Disciples and hearers, and are not to be understood of the twelve Disciples.

Some prove from that place that *Johns* Baptism and Christs do differ, but few urge it for the reiterating of Christs Baptism.

Rebaptizare pro eo quod Græcis ἀναβαπτίζειν, est perustatum. *Sed quid opus uti voce compositâ ex Latina & Græca cum liceat dicere* iterum, *vel* denuo baptizare? *Scio interim, multas id genus hybridas voces obtinere, præsertim apud Ecclesiasticos; quibuscum nolim litigare de verbis. Talia sunt* Condiaconus, & Compresbyter. Vossius *De vitiis Sermonis lib.*4. *cap.*20. *Vere enim adfero, pulsa tempestate nullum dogma quamvis inauditum, ita jure posse hæresim appellari, atque hanc solam, sese enim separarunt ab Ecclesiis credentium, denuo baptizarunt, & peculiaria habent conventicula.* Epist. Oecolamp. & Zuing. *l.*2. *p.*108.

Baptisma est irreiterabile Sacramentum. Galatinus *de Arcan. Cathol. verit. lib.* 10. *cap.* 3.

The Anabaptists (or Antipœdobaptists) themselves will rather deny our Baptism to be a Sacrament, than grant a necessity of rebaptizing.

Private Baptism.

Those which in the case of some private fast, can be content for their preaching to change the Church into a Chamber, in the case of Baptism, make dainty to change a Chamber into a Church. Bishop *Hall* to Mr *Struther* in his Remaining Works.

Cartwrights Reply to *Whitgift* in Defence of the Admonit. p.112.

From St *Johns* preaching and baptizing in open meetings, we conclude that both preaching and baptizing ought to be in publick Assemblies.

Hence *Austine* concluded, that all not baptized were condemned, as he doth from *Joh.*6.53. that whosoever received not the Sacrament of the Supper is damned.

The Baptism of Midwives and in private houses, rose upon a false interpretation of *John* 3.5. where some do interpret the word rather of the material water wherewith men are washed, whenas Christ takes it there by a borrowed speech, for the Spirit of God, the effect whereof it shadoweth out, cleansing the filth of sin, and cooling the great heat of an unquiet conscience, as water washeth the thing which is foul [c], and quencheth the heat of the fire.

[c] *Cartw* ib. p. 113. The same hath *Calv.* Epist. 244. *Non est privatæ familiæ alicujus actio, sed merè Ecclesiastica.* Beza.

It is not a private action of faith, but publick, and of the whole Congregation, whereby another member is received into the visible Church, and as it were incorporated into the body, all ought to have their part in it, as they are members of the same Church, and so it ought to be then done when all may best take knowledge

knowledge of it. As in Corporations both of the Universities, and also of the Cities and Towns, none are admitted in them but in a full Congregation, or in a publick Assembly where all may be present, and give their consent: So in the visible Church by Baptism they ought then to be incorporated when the Assemblies are greatest, and when all may most conveniently be present, which is the Lords Day.

Mr *Ball.* *Parvuli est membrum Ecclesiæ adjungendi ac abscindendi, at non nisi convocato Ecclesiæ cœtu membrum resecandum. Privatos domos nihil moror, si Ecclesia, id est, communis cœtus in iis conveniat, ut & veteribus illis temporibus necesse fuit sub* Romanorum *tyrannide, & nostris temporibus nimium multis locis adhuc necesse est. An quo tempore cœna Domini in Ecclesia administratur, expedit apud ægrotos celebrari, de hoc valde ambigo.* Bez. *Quæst. & Respons. Quinetiam, non erit planè nullus Baptismus qui quasi privatim fuerit administratus, licet decentius & purius administretur publicè, quod etiam colligere est ex* Calvino *Instit. l.4. c.15.§.16. Dico quasi privatim, nam absolutè privatim absq; ulla Congregationis forma, qualis sæpè in Papatu, non probamus.* Maresl. *Quæst. aliquot. Theol. Decis. Quæst.3. Vide plura ibid.*

There was no publick Assembly when the Eunuch *Acts* 8. and the Gaoler, *Acts* 16. were baptized.

See Mr *Langley* his Epist. Dedicat. to Suspension Reviewed.

Whether wanting Water, we may baptize with Sand, or Water distilled and compounded?

Vide Aquin. *part.3. Qu.66. Art.3, & 4.*

This came at first from that opinion, That they are damned which die unbaptized.

Atterfol of the Sacraments, *l.2.c.5.*

The Minister may not baptize with any other liquor and element, than with natural, common and ordinary water. The command is for water only, *John* 1. 33. and the servants of God have used onely that, *Matth.* 3. 6. *John* 3. 22. & 4. 2. *Acts* 8. 38.

Balduinus the Lutheran in his Cases of Conscience, *l.4.c.8. case* 4. propounding this case, *Num minister Ecclesiæ ditioribus parentibus gratificari salvâ conscientia possit, si fortè liberos suos vino generoso, aut aquâ rosatâ baptizari petant?* Answers, *Partes substantiales hujus Sacramenti nequaquam sunt mutandæ: Non enim oportet nos sapientiores esse Christo, qui regenerationis Sacramentum aqua fieri voluit,* Johan. 3. 5. *neque melliores, quia ipse etiam aquâ* Jordanis, *aquæ ac alij baptizari voluit,* Matth. 3. 16. *Jam verò constat, aquam esse partem alteram substantialem Baptismi, & quidem aquam fontanam aut fluvialem, prout eam Deus condidit, absq; mixturâ herbarum aut aliorum liquorum.* Many reasons he there also alledgeth against changing water in Baptism. *Quasi res esset contemptibilis ex Christi præcepto, aqua baptizari, inventa est benedictio, vel potius incantatio quæ veram aquæ consecrationem polluerit.* Calvin. *Instit. l.4.c.15.*

If no composition may be used, then much lesse may any other signe be used, and so the element clean changed, and the Ordinance of God altered: for the Church of God hath no liberty to bring in any other signe in place of water. See *Levit.*10.2.

Whether it be lawfull to use the sign of the Crosse in Baptism?

In St *Augustines* time, yea before it, the Christians as they used to signe their fore-head with the Crosse, in token that they were not ashamed of Christ crucified (whom the *Jews* and *Gentiles* reproached for the death which he suffered on the Crosse:) so they brought thereof into the Sacraments, and used both the figure of the Crosse, and crossing in other things of God also. Doctor *Rainolds* against *Hart, p* 504.

Scimus veterem Ecclesiam (sc. Primitivam) & in vita communis usu, & in ritibus sacris, multum usam esse venerabili signo crucis, sed ut pia ceremonia, quæ orationi adjecta, animos fidelium ad Christi crucem everteret; non materia alicui terrenæ, aut figuræ, aut gestui affigeret. Hoc sensu sanctissimi prudentissimiq; illi Antistites, qui Ecclesiæ in Anglia reformandæ negotio præfuerunt; & in publicis locis cruces passi sunt remanere, & in nonnullis etiam ritibus sacris retinuerunt, ut in Baptismo. Casaub. *exerc.*13. *ad annales B.*

In the *Revelation* the worshippers of the Beast receive his mark, and the worshippers of the Lamb carry his mark, and his Fathers in their fore-heads. Hence came the first use of the Crosse in Baptism, as the mark of Christ, into whom we are initiated, and the same afterwards used in all Benedictions, Prayers and Thanksgivings, in token they were done in the name and merit of Christ crucified. *Mede* on *Ezek.*20.20.

Had not the Popish abuse and superstitions about the Crosse made us jealous of

all use of it, who would not have thought this a decent ceremony at the administration of Baptism, to remind all the Congregation of their Christian profession and warfare to which the Sacrament it self doth oblige them? Dr *Burgesse.* See *Weemses Christian Synagogue*, p.208. and *Boyes* his Remains, *p.*166. and *Masons* Sermon on 1 *Cor.* 14.10.

Traditiones rituales quæ ad ordinem & ritus cultus divini pertinent, *are to be received upon this condition only*, modo ne veritati, pietati simplicitati & libertati Christianæ adversentur.

The unconformists dispute against the Surplice and Crosse, not onely as monuments of Idolatry, but as signs analogical of mystical or sacramental signification, in nature and use, one with the Jewish ceremonies, a will-worship, having no ground nor warrant from the Scripture, and against the second Commandment. Mr *Ball.*

Signum crucis (nominis valorem superans, non signum tantum est crucis, sed planè crux Christi.

The *Heathens* did object to the *Christians* in time past in reproach, *That the God which they believed in was hanged upon a Crosse.* They thought good to testifie therefore that they were not ashamed of the Sonne of God by the often using of the sign of the Crosse. But we now live not among *Turkes* that contemn the Crosse of Christ, but Papists which esteem more of a wooden Crosse than of the true Crosse of Christ, that is, his suffering. We ought therefore to take away the use and superstitious estimation of it. *Cartwrights* Reply to Doctor *Whitgifts* in Defence of the Admonition, *pag.*136. See *Parker* of the Crosse *per totum*, and *part.* 1. *cap.* 3. *pag.* 106. against symbolical, sacramental, signifying signs in the worship of God, he urgeth that of the Civil Law, *Nemo est signandus in fronte, quia non debet facies hominis ad similitudinem Dei formata fœdari.*

Ecclesias & ministros malos tam graviter Crucians ut non sint ferendo. Epist. ad *Parkeri* librum De Politeia Ecclesiastica

Chap. IX.

The Lords Supper.

E nominibus Sacramenti Eucharistiæ, quædam sunt in sacris literis diserte usurpata, quædam è verbis in Scriptura positis deducta: plurima patrum pietas adinvenit, & usus Ecclesiæ comprobavit. *Casaub.* exercit. 16. ad Annal. Vide *Jonstoni* Syntagma de communione veteris Ecclesiæ c. 1. Art. 1, 2.

THere are divers names and appellations of it, of which *Casaubone* speaks, *Exerc.*16. *ad Annal. Eccles. Baron.*

This Sacrament is called *The*[a] *Supper* from the time of its institution, because it was instituted by Christ after a common Supper, and the eating of the Paschal Lamb, in the night in which he was betrayed, 1 *Cor.*11.23.

This word *Cœna* is not liked of the *Romane* Church, because it signifies a common Supper, and by consequent cannot be applied to private Masses, nay nor to publick Masses neither, in which oftentimes the Priest eats all alone. *Scena est planè, non Cœna Dominici corporis & sanguinis id quod agitur. Sacerdos ad altare assistit, theatrali veste magnificè indutus. Post multas gesticulationes manuum, multas corporis gyrationes, tandem crustulum manibus supra caput elatis, elatum à populo aversus ostendunt. Audiunt qui adsunt quod non intelligunt, vident quæ non percipiunt, adorant quod nescium.* Simplicii Varini. *Epist. de libro postumo Grot. p.*263.

The Lords Supper, 1 Cor. 11. 20. [b] becausse instituted by Christ our Lord, and

[a] Cœna ἀπὸ τῆ κοινῆ à Communione vescentium. Nos quidem satis muniti sumus, sive à Scriptura, sive à ratione, sive à traditione in usurpando cœnæ nomine. *Chamier.* de Sacram. l. 5. c. 2.

[b] Cum scopus Apostoli fuerit 1 *Cor.*11.20. (ut ex sequentibus apparet) redarguere abusus qui invaluerant apud *Corinthios* in hujus Sacramenti celebratione, dubium non est quin κυριακὸν δεῖπνον appeller, id quod postea v. 22. dicit se accepisse à Domino & eis tradidisse. Id tamen præfractè negant quidem Pontificii in primis *Maldonatus* Jesuita in *Mat.*26.26. petulanter, suo more, nobis insultat, insciitiam & cæcitatem nobis objicit, quia cœnæ Dominicæ nomen Sacramento Eucharistiæ tribuimus. Negat ullum in sacris Scripturis locum in quo ita appelletur Sacramentum. *Maldonatum* pro merito excepit doctissimus *Casaubonus* Exercit. 16. Sect. 23. Et ejus pervicaciam ita detexit, ut non opus sit actum agere. *Rivet.* Cathol. orthod. Tract. 3 Quæst. 21. Vide *Maldonat.* etiam ad *Joh.*13.2. & *Estium* ad 1 *Cor.*11.20. Apostolus dicit convenientibus vobis in unum, non est Dominicam cœnam manducare, hanc ipsam acceptionem Eucharistiæ cœnam Dominicam vocamus. *Aug.* Epist. 118. ad *Jan.* 5. Ce mot de *Cene* de-splaist à l'Eglise Romaine, pour ce qu'il signifie *un souper commun*: & par consequent ne se peut accomoder aux Messes privees, ni Mesmes aux publiques esquelles souuent le Prestre mange tout seul. *Anatomie De La Messe* l. 3. c. 1. Vide *Albertinum* De Sacramento Eucharistiæ l. 1. c. 1. & *Brochm.* De Cœna Dominica. Sect. 1.

at

at Evening. The Fathers often call it so. *Cyprian* hath written a Tractate, *De Cœna Domini*, in respect also of its end and use, being consecrated to the honour of Christ.

The breaking of bread, Act. 2. 42. & 20. 7. The breaking of the Eucharist, so the Syriack in both places. *Vide* De Dieu, because it representeth the crucifying of Christ.

The Eucharist, so it was called not long after the Apostles, because the Evangelist *Luke*, and the Apostle rehearsing the institution of this Sacrament, do write that Christ εὐχαριστήσας did *give thanks*, Luke 22. 19. 1 Cor. 11. 24. and it is also still celebrated in the Church with thanksgiving. This title is used by the Fathers and Reformed Churches.

The Table of the Lord, 1 Cor. 10. 21. because all sorts of spiritual refreshments are there provided, and because our Lord Christ instituted this Sacrament, and celebrated it at a Table, and the Apostles received it there. See *Matth.* 26. 20. *Mark* 14. 18. *Luke* 22. 14. *John* 13. 12. The Reformed orthodox Churches yet use Tables in the administration of this Sacrament.

A Communion, 1 Cor. 10. 16. because it is a meanes of our communion with Christ, and with one another, 1 *Cor.* 10. 17.

The Papists acknowledge no communion in participating of this Sacrament, no marvel therefore if they dislike the name.

The Cup of blessing, 1 Cor. 10. 16.

1. Because in this Ordinance we are solemnly to blesse the Father for the work of Redemption.

2. Because we ought to pray for a solemn blessing on the elements.

The body and blood of the Lord. The three Evangelists and *Paul* say, that the Lord called it so, because of the neer union between the signs, and things signified.

The New Testament in Christs blood, Luke 22. 20.

1. To put us in remembrance, that all the blessings in the new Covenant are the purchase of blood. Blood was anciently the sanction of Laws and Covenants, *Sanctio à sanguine*, say the Grammarians.

2. Because by this Sacrament the blessings of the New Testament are confirmed and sealed up to us.

It is called by the Ancients *Synaxis*, which is a Greek word and signifies the same with Congregation, or a meeting together, 1 *Cor.* 11. 20. it is a collection, gathering together, or assembling of the faithfull. *Videtur nomen à primis Christianis formatum, ut discrimen inter Christianas Synaxes & Judaicas Synagogas ponerent.* Jonstonus *de commun. vet. Eccles. c.* 1. *Artic.* 2.

The most common name of it among the Fathers, is the Mystery, or Sacrament of the body and bloud of Christ. Three Evangelists have mentioned Christs last Supper, *Matth.* 26. *Mark* 14. *Luke* 22. and *Paul*, 1 Cor. 10. 4. and more fully, 1 *Cor.* 11. 26. *Sacramentum Novi Testamenti, quo animis & actibus nostris in Christo obsignatur.* Wendelini *Christiana Theol. Systema* Maius *lib.* 1. *cap.* 23.

The Papists call it *A Masse*, *The Sacrament of the Altar*, and *The Sacrifice*.

Some things are necessary in their nature, as love and fear of God; Some only by a Law are necessary to our life, so all institutions of Christ. *Paul* cals it the Lords Supper, which imports Christ the Author, as indeed he was, as the Evangelists do witnesse. See 1 *Cor.* 11. 23. It is a standing Ordinance, he enjoyns the use of it, *Till the Lord come*, ver. 26. which cannot be meant of coming in the Spirit, for so he was already come according to his promise made before he departed from the world.

The Lords Supper is thus described by one:

It is an Institution of Christ or second Sacrament of the New Testament, consisting of bread and wine, wherein by performance of divers acts about it, the Covenant of Grace is confirmed to every worthy receiver. This is too obscure and confused.

Others thus:

It is the second Sacrament of the New Testament instituted by Christ himself, wherein by taking and eating of bread, and by taking and drinking of wine, the

Covenant of Grace is confirmed to every worthy receiver, *Matth.* 26.26. *Mark* 14.22. *Luke* 22.19. 1 *Cor.* 11.23.

It is the eating and drinking of consecrated Bread and Wine given to seal up our feeding and nourishment in Christ Jesus.

Dr *Featley* in his Grand Sacriledge of the Church of *Rome*, c. 15. thus defines it, *It is a Sacrament of the New Testament, sealing unto us the perfect nourishment of our souls, by the participation of the sacred elements of Bread and Wine.*

Dr *Gouge* in his Catechism thus defines it, *It is a Sacrament of our spiritual nourishment, wherein by receiving of Bread and Wine according to Christs Institution, our Communion with Christ is represented and sealed up unto us.*

Cœna Domini est Sacramentum nutritionis & auditionis fidelium in Christo. Amef. *Medul. Theol. l.* 1. *c.* 40.

It is a Sacrament of our nourishment and our growing up in the Lord Jesus, and therefore it is appointed by him to be frequently used, as being one of the standing dishes which the Lord Christ hath provided for the daily diet, and the household provision of his faithfull ones who are of his family, 1 *Cor.* 11.26,34. Bread sustains the hungry, Wine refreshes the thirsty, both satisfie to the full: Christ saves perfectly all that come unto him. *Hookers* Survey of the Summe of Church-Discipline, *part* 3 *c.* 2.

Cœna est Sacramentum, quo actis Dei gratiis pane & vino utimur ad profitendum nos Christi corpore crucifixo, sanguineq; fuso, in æternam vitam sustentari: Ut enim à Baptismo primum est Christianismi initium, sic à Cœna perpetuum deinceps est alimentum. Rami *Comment. de Religione Christiana lib.* 4. *cap.* 8. *Panis Eucharisticus dicitur Panis quotidianus*, Tertulliano, Ambrosio, Cyrillo, Augustino, *quod anima & corporis subsistentiam fulciat, ut Damascenus ait, vel potius, quod in quibusdam Ecclesiis quotidie daretur.* Jonstoni *Symag. De Commun. vet. Eccles. cap.* 3. *Vide cap.* 4 *Art.* 3.

Only Ministers lawfully called are to administer the Supper, because the preaching of the Word and administration of the Sacraments are joyned together, *Mat.* 28.19. and because also those only are to administer it, who can try the faith of him that receives it, 1 *Cor.* 11.28.

Here we have more immediately to do with the Person of Christ: we draw nigh to God in prayer, but we become one with him in the Supper, 1 *Cor.* 10.16. here are the sweetest refreshings that ever we receive, other duties seem rather to be our work, this is our meal: all other duties are to fit us for the Supper, Examination, the Word, Prayer. This is a duty of the highest and most mysterious signification, *Epitome Evangelii*: Here are the benefits of the Covenant in one rite, 1 *Cor.* 11.25. the whole contrivance of salvation is represented in a little bread and wine, it is a duty wherein God seals up to his people the assurance of his love and special favour, *John* 6.33.

The Lords Supper is,

1. A spiritual medicine to cure the remainder of corruption.
2. Spiritual food to strengthen our weak graces.
3. A spiritual cordial to comfort our distressed consciences.
4. A strong obligation to all acts of thankfulnesse and obedience unto Jesus Christ.

What are the special and spiritual ends for which the body and bloud of Christ is exhibited and applied in the Lords Supper?

1. In the transacting of the services there done, the whole Covenant of grace is sealed and personally applied, the body and bloud of Christ may be held forth in a Sermon, God renews unto them all that he hath promised, *Mat.* 26.22. *This Cup is the New Testament in my blood*, as the New Testament is founded in the bloud of Christ, so it is exhibited and sealed therein.

2. It serves for the nourishing and building up of his people in all graces, it is called eating and drinking, *He that eats my flesh and drinks my blood.*

Two things are comprehended under nourishment:

1. The maintenance and preservation of the stock of spiritual life which we have got already, as by our meat and drink we are preserved and continued in our life.

2. In children it serves to augment their parts, make them larger, stronger, the Lords Supper was appointed by Christ to be one of the great means of our spiritual augmentation.

The

The Sacraments are not properly Seals unto our faith, but of the Covenant: They may be said to be seals of our faith *consecutivè*, by a consequence of speech, because as seals confirm a thing, so faith is confirmed and strengthened by receiving; but they are not *formaliter*, in a true proper sense, seals unto any thing but the Covenant.

All graces are nourished and increased by the Lords Supper, because the new Covenant is sealed: but three cardinal Graces especially, as in the body, nourish the stomack, liver, brain, heart, lungs, nourish them and you nourish all the rest.

1. The in-dwelling vertue of the Spirit of God, they receive an increase of the Spirit.

2. Faith, nourish that and you nourish all, it is called the life of faith. Faith is the condition of the Covenant, and we seal to our condition.

3. Love to God and his people, it doth enflame thy love to God and his people, it is a communion, we are all made one Spirit.

This Sacrament doth not beget but increase and strengthen Grace where it is already wrought.

See M^r Gillesp. *Aarons Rod Blossoming*, l. 3. c. 12. 13, 14. The Word makes bad ground good, the Sacrament onely makes good ground better. The Word doth both convert, and edifie, the Sacrament onely edifies. We have no promise or president in Scripture for the conversion of any by receiving the Lords Supper. It is not set forth under the notion of Immortal seed, but under the notion of food and nourishment. *Dostor Drakes Answer to Suspens.* Suspended. *Durand* saith, It can exhibit no more than it signifies: What can bread and wine doe to a dead man?

This holy Sacrament is a nourishment of spiritual life, and therefore cannot with effect be ministred to them, who are in the state of spiritual death; it is giving a cordial to a dead man. Although the outward rite be ministred, yet the grace of the Sacrament is not communicated, and therefore it were well that they also abstained from the rite it self. *D^r Taylors* Great Exemplar, *part* 3. *Sect.* 15. *Of the Institution and Reception of the Sacrament.*

Christ is conveyed in this Sacrament by way of food. The Word was appointed to work conversion, *Faith cometh by hearing*. This Ordinance was not appointed for conversion, but it supposeth conversion, it seals mens conversion, it may occasion the conversion of one. See M^r *Baxters* second Disputation, *pag.* 138. Therefore in the primitive times they let all come to the hearing of the Word, and then when the Sermon was done, there was an Officer stept up and cried, *Sancta Sanctis, Holy things for holy men*, and then all others were to go out, and therefore it was called *missa* (though the Papists did corrupt it, and so called it the *Masse* afterwards, by mixing their own inventions in stead of the Supper of the Lord, but it had that name at first) because all others were sent away, and onely such as were of the Church and accounted godly stayed.

M^r *Burth.* Gospel-worship.

Reasons. 1. The nature of it, being the seal of the Covenant of Grace, it must be supposed that all which come hither must be in Covenant with God. The condition of the Covenant of Grace, is, *Believe and be saved*, therefore it is appointed for believers.

Secondly, It is the Ordinance of spiritual nourishment, there must be first life before there can be any nourishment received in. If it be appointed to nourish and increase grace, then surely there must be grace before. See *John* 6.57. that is, shall receive an increase of spiritual life and grace by Christ.

Thirdly, We are required to examine our selves, 1 *Cor.* 11. and of our godliness, examine what work of God hath been upon the soul, and to remember Christ, 1 *Cor.* 11.24. affectionately.

Parens saith, *Sacramenta sunt instituta non in fidelibus, sed conversis.*

Fourthly, It is a Sacrament of Communion with God and with the Saints, 1 *Cor.* 10.16. and, *What communion hath light with darknesse?* Or, *What fellowship hath Christ with Belial?*

Communion supposeth union; unbelievers cannot have communion with Christ nor his members, being not ingrafted into the body, *Ephes.* 2.12.

All ignorant prophane scandalous persons, and such as are meerly civil are hence excluded.

Conversi-

Conversion is sometimes (and that improperly in Scripture, as *Matth.* 18. 3.) taken for the renewed exercise of faith and repentance in one that is already converted, but the Question is, Whether the first work of Regeneration, the infusing of the first habits, principles and seed of grace, be effected by the Lords Supper received?

It is one thing to be converted at a Sacrament, another to be converted by the Sacrament, there is some expounding, praying, &c. It is one thing intentionally to convert as an institution, and another accidentally to convert as an occasion. *Philip Goodwins* Evangelical Communicant.

Solt Christiani ad sacrum convivium admittendi sunt, non tamen promiscue omnes, sed illi tantum qui ipsi esse probare, Cœpiscopi Domini, recte discernere, & hoc Sacramentum admonitis Christi commemorationem celebrare possint & velint. Cœpii Synag. Theol. lib. 4. cap. 14. *Nec illi admittendi sunt, qui vel publice tuentur errores pugnantes cum fundamento, vel perseverant in flagitiis notoriis.* Ursini Thesis de Cœna Domini. *Hæretici & scelerati, si accedat pertinacia, à cœna Domini sunt arcendi.* Zanch. de Eccles.

The Assembly upon these grounds thought it fit, that scandalous sinners (though not yet cast out of the Church) should be suspended from the Sacrament.

1. Because the Ordinance in self must not be prophaned.

2. Because we are charged to withdraw from those who walk disorderly.

3. Because of the great sin and danger both to him that comes unworthily, and also to the whole Church. The Scriptures from which they did prove all this, were *Mat.* 7. 6. 2 *Thess* 3. 6, 14, 15. 1 *Cor.* 11. 27, to the end of the Chapter, compared with *Jude v.* 23. 1 *Tim.* 5. 22.

When a crime is made publick and notorious, the Governours of the Church according to their power, are to deny to give the blessed Sacrament, till by repentance such persons be restored. Dr *Taylors Great Exemplar*, Part 3. Sect. 15. See more there, and his *Worthy Communicant*, c. 5. Sect. 3, 6.

Another Proof added by the Assembly, was this, There was power and authority under the Old Testament to keep unclean persons from holy things, *Lev.* 13. 5. *Num.* 9. 7. 2 *Chron.* 23. 19. And the like power and authority by way of Analogy continues under the New Testament, for the authoritative Suspension from the Lords Table, of a person not yet cast out of the Church.

Wicked men (saith Master *Hilderſam*) should not be admitted to the Table of the Lord, *Ezra* 6. 21. holy things are prophaned thereby, *Ezek.* 22. 26. 1 *Cor.* 5. 6.

There should be a publick confession for scandalous sins. *David* was more honoured for this, *Psal* 51 than dishonoured for his sinne. *Salamon* left his *Ecclesiastes* as a monument of his Repentance. *Paul* frequently mentions his faults, *Tertul. de pœnit.* and others speak of it.

Vide Balduin. *de cas. conſ. l.* 4. *c.* 9. *caſ.* 1.

Ebrius, infantes, errantes, atque furentes,
Cum pueris, Domine non licet ire tuæ.

For above six hundred years, the Church of God did give the holy Communion to newly baptized Infants. Dr *Taylors* Worthy Communicant, *chap.* 3. *Sect.* 2. See more there.

H. Smith *Sect.* 3. if fools can desire it, and can be kept innocent, the Church did never deny it to them. If mad men were men of a good life, they may in their intervals, that is, when they can desire it, and when they will not use the Sacrament irreverently, communicate.

Why should any that are not Saints be admitted to one of the highest privileges of Saints, Church communion in the highest? The Sacrament of the Lords Supper is a distinguishing Ordinance; they who have no union with Christ, can have no communion with him. Mr *Cheynel* on *Zech.* 2. 7.

It was their great sin in the Church of *Corinth*, that they did not cast out the incestuous person, and it was a commendation to that Church, *Rev.* 2. that they could not endure the *Nicolaitans*.

A prophane person in *Augustines*, *Chrysostomes* time, *Tertullians* and *Cyprians* time in *Pauls*, in *Justins* time, could not come to the Sacrament. They are called *Tremenda mysteria*, mysteries which the soul is to tremble at, the Fathers call it the most

moſt terrible day and hour, as if it were a day of Judgment.

This Suſpenſion is called by the Schoolmen, *Excommunicatio minor.*

The power of ſuſpending one from the Sacrament, is given not *uni*, but *unitati*, to the Elderſhip, not to any one either Miniſter or Elder. M^r *Gilleſp. Aarons* Rod bloſſ. *l.*3.*c.*1.

Church-officers ſhould not admit all promiſcuouſly, but be carefull whom they admit to the Supper. See *Beza* on 1 *Cor.* 11. 28.

That they be not cruel to the ſouls of them they admit, and to the Nation, and their own ſouls, by being guilty of other mens ſins. *Pareus* ſaid to thoſe of *Heidelberg*, When I ſee your Sacrament prophanation, I wonder not at the Warre.

It becoms all people chearfully and willingly to ſubmit to that courſe of Examination; Miniſters muſt give an account to God for them, therefore they ought to take an account of them. See 1 *Pet.* 3. 15.

Yet M^r *Ford* in his Century of Familiar Letters, *p.*130,131,132,133,134. ſaith, the Scripture no where commands Examination of others.

Of Receiving With the Wicked.

Some ſay this Ordinance was alwayes adminiſtred *in Cœtu Fidelium*, Act. 20. 7. and that the perſons partaking of this Sacrament are cal'd the Church, 1 *Cor.* 11. 22.

He that ſayes the people may not Communicate with wicked perſons, fals into the error of the *Donatiſts*, which S^t *Auſtin* and others have confuted: but he that ſayes the people may, ought not to deny but that the Prieſts may; and if he may communicate with him, it cannot be denyed but he may miniſter to him. D^r *Taylors* Worthy Communicant, *ch.*5.*Sect.*6.

It is lawfull to joyn with a known unſanctified man in the ſervice of God, 1 *Sam.* 15. 30, 31. Chriſt knew *Judas* to be an hypocrite, a Devil, a Traitor, yet admitted him to be at the laſt Paſſeover which ever he received, though not to the Supper, for that was not adminiſtred till his departure, not becauſe it had been unlawfull to have received with him.

Non propter malos qui videntur eſſe intus, deſerendi ſunt boni qui verè ſunt intus. Auguſt. *contra* Creſcon. *lib.*2. *cap.* 33. *Fugio paleam ne hoc ſim, non autem areum, ne nihil ſim.* Id. lib. 3. cap 25. *Solebant* (Donatiſtæ) *in ore habere, videbas furem & concurrebas cum eo, & ne communicaberis peccatis alienis: Et recedite inde & exite: Et immundum ne tetigeritis, & qui tetigerit pollutus pollutus eſt, & modicum fermentum totam maſſam corrumpit, & hujuſmodi—Hæc fiunt conſenſione peccatorum, non communione Sacramentorum in qua condiſcipulus* Judas *mundos immundus contaminare non potuit.* Aug. *de unico baptiſmo contra* Petil. *cap.* 14. *Non enim propter malos boni deſerendi, ſed propter bonos mali tolerandi ſunt: ſicut tolerauerunt Prophetæ contra quos tanta dicebant, nec communionem Sacramentorum illius populi relinquebant.* Auguſt. *Epiſt.* 48. *Manifeſtum eſt non contaminari juſtos alienis peccatis, quando cum eis Sacramenta communicant.* Auguſt. *Epiſt.* 50. *Nec malos à menſa Domini arcemus, quia bonis illam polluant, quum ex Apoſtolo didicerimus, omnia eſſe munda mundis: ſed quia ſibi illam polluunt.* Beza *de Presbyterio & excommunicatione. Quum ſcribat* Joannes Joan. 13. 30. *Judam ante abſolutum epulum diſceſſiſſe, aſſentior iis qui ante cœna inſtitutionem* Judam *diſceſſiſſe ſentiunt. Iſta ſeparatio qua nonnulli à ſacris cœtibus & recto Sacramentorum uſu propter aliquorum vitia ultrò abſtinent, id eſt, ſeipſos excommunicant, magnam reprehenſionem meretur.* Id. ib. *Mali non polluunt cœnam bonis etiamſi malis ſunt permixti, cœna tamen pura eſt.* Beza *de Presb.* cap. 6. *Vide* Calvin. *Inſtit.* lib. 4. *de externis mediis ad ſalutem.* cap. 1. *Sect.* 15. *& Inſtruct. adverſus Anabapt.*

Becauſe the Lord who commandeth his worſhip, never puts in any ſuch limitations and exceptions, unleſſe a wicked man be preſent.

Object. Chriſt was the Son of God, and as ſo knew the theft and hollowneſſe of *Judas*, and therefore his example in this caſe cannot be our warrant.

Anſw. Though he did know as God his wickedneſſe, yet he did receive the Paſſeover with him as man, and how he came by the knowledge of his faultineſſe it matters not, ſince he knew him faulty. Therefore our Saviour alſo went up to the uſual feaſt, and to the Temple, when he was ſure to meet there with the moſt abominable Scribes and Phariſees, 1 *Sam.* 2. 2. *Hannah* and *Elkanah* went up to the houſe of God to *Shiloh* to worſhip there with the ſons of *Eli*, *Hophni* and *Phineas*, there not alone with wicked people but Prieſts they did partake in divine ſervice.

Some

Huſſeys Plea for Chriſtian Magiſtracy.

Some endeavour to prove out of 1 *Sam.* 2 17. that wicked men by coming to the Sacrament do pollute it, becauſe the ſinfull carriage of *Eli's* ſons, cauſed men to abhorre the offering of the Lord: but note the reaſon why the offering became abominable, becauſe they offered not the Sacrifice according to the Commandment of God, they would not have ſodden fleſh but raw: If the doctrine of the Sacrament be corrupted, if it be celebrated under one kind, if water be mingled with wine, this is to pollute the Ordinance.

Object. We are commanded to ſeparate our ſelves from the wicked, and to come out from amongſt them, 2 *Cor.* 6 17.

Anſw. We muſt indeed come out from amongſt thoſe which do ſerve falſe gods, and ſeparate our ſelves from the familiar ſociety of wicked perſons, but other ſeparation was never practiſed by any Prophet or Apoſtle, or ever meant. Immediately there it follows, *Touch not the uncleane thing*, that is, do not joyn with others in their pollutions, *Eph.* 5. 6, 7, 11.

Some ſay he ſpeaks to profeſſours of Chriſtian Religion concerning Heathens, to leave familiar fellowſhip with them, as joyning in marriage, and the like, which is the thing he had ſpoken of immediately before.

To have none good is the property of a Church malignant, to have all good and none bad is the property of the Church triumphant, to have ſome good and ſome bad is the property of the Church militant.

Men openly wicked and ſcandalous ſhould be caſt out of the Congregation of Saints, but it follows not, that becauſe ſuch ſhould be caſt out and be not, therefore others ſhould abſtain from the Aſſemblies of the Saints.

The *Browniſts* abſtain from coming to the Word and Sacrament amongſt us, becauſe many openly prophane and known wicked men are admitted to our Aſſemblies, therefore they think they cannot with good conſcience ſerve God with ſuch perſons, but no good man in the Scripture did therefore withdraw himſelf from the Temple or their Synagogues. See M^r *Hilderſ.* on *Joh.* 4. 22.

[a] Goſpel-worſhip. See D^r *Homes* his miſchief of mixt Communions.

The Ordinance (ſaith M^r *Burroughes* [a]) muſt be received in a holy Communion, or in a Communion of Saints, 1 *Cor.* 10. 16, 17. therefore all that come to receive the Sacrament, muſt ſo come as they muſt be one body, one ſpiritual corporation.

[b] On *Hoſ.* 5. 3. *Cant.* 7. 2. The navel and belly are both hidden parts, and therefore ſet forth the myſteries or Sacraments of the Church, Baptiſm and the Lords Supper. The navel ſerving for the nouriſhing of the Infant in the womb, reſembleth Baptiſm nouriſhing Infants, *it wanteth not liquor.* 1. Of the blood of Chriſt to juſtifie us from ſinne. 2. Of the Spirit of Chriſt to ſanctifie and cleanſe us from ſinne. The Belly, *viz.* The Lords Supper is an heap of Wheat, for ſtore of excellent, ſweet and fine nouriſhment; ſet about with Lillies, becauſe onely the faithfull pure Chriſtians ſhall be admitted to partake in the Sacrament. Maſter *Cotton in loc.* The corruptions of the Church of *England* are ſuch, that a man in abſtaining from the pollutions thereof, ought not to ſever himſelf from thoſe open Aſſemblies wherein the eternal Word of the Lord God is Preached, and the Sacraments adminiſtred, although not in that purity which they ought to be. *Cartw.* ſecond Reply againſt *Whitgifts* ſecond Anſwer, 38.

This Sacrament (ſaith he [b]) is not defiled to the right receivers of it, meerly becauſe wicked men are preſent there, but becauſe the Congregation neglects their duty of caſting out the wicked from thence, when they diſcover themſelves. The example of the inceſtuous *Corinthian*, 1 Cor. 5. (ſaith he) is a plain place for it, *A little leaven leaveneth the whole lump.* The Lump there is the Church-communion, and the leaven the inceſtuous perſon; while this leaven continues, if you do not your duty to caſt out this ſcandalous perſon, your whole lump, your whole communion will come to be defiled. Particular perſons and communicants come to be defiled in this, if they neglect the duty that belongs unto them as Chriſtians, *Mat.* 18. 15, 16, 17 if thou haſt done this duty to all ſcandalous perſons in the Congregation, then the ſin be upon the Church, thou maiſt receive the Sacrament with comfort, though wicked men be admitted there.

As I never found one word in Scripture where either Chriſt or his Apoſtles denied admittance to any man that deſired to be a member of the Church, though but onely profeſſing to repent and believe; So neither did I ever there find that any but convicted Hereticks, or ſcandalous ones (and that for the moſt part after due admonition) were to be avoided or debarred our fellowſhip. Maſter *Baxters*

Saints

Saints Everlasting Rest, *cap.* 4. *Sect.* 3. See more there.

The rest of the Congregation is not polluted by the mixture of unworthy persons with them, unlesse they be consenting to their wickednesse, no more than in the duties of hearing and prayer with the wicked in a mixt Congregation. M^r *Lyfo.* Princip. of Faith and a good Consc. *c.* 52.

For that Objection, *A little leaven leaveneth the whole lump.*

Answ. This is a Metaphorical speech, the meaning of it is not, that one or two sinners cause the whole Congregation to be so corrupt and unpleasing to God, that whosoever joyneth with them is polluted, but alone this, One sinner suffered and not punished, the infection spreads farther and farther.

1 Cor. 5. 6. *Tametsi impiorum causa, qui se Sacramentis admiscent, Sacramentum non est declinandum; tamen quoad datum, & nostra in potestate est, omnis conatus & diligentia adhibenda est, ut nos cum pijs aggregantes, improbos à Sacramentorum communione procul abigamus: quod ut omnibus promiscuè incumbit, ita singulari cura & industria ab Ecclesiæ moderatoribus procurari debet.* Cartw. in Harm. Evang.

Objection, We are commanded not to eat with a brother, if he be so and so.

Answ. It signifieth to have familiar civil society with them, in inviting them or feasting them. But if one may not have familiar civil conversation with such, much lesse may he eat with them at the Sacrament. It follows not, for in withdrawing our selves from them we punish them, and shew our dislike of them, but in withdrawing our selves from the Sacrament because of them, we punish our selves. The Church of *Israel* in the time of *Hophni* and *Phinehas* was a mixt multitude. In the time of Christ the Church of *Jerusalem*, for they plotted Christs death, and had decreed to cast out of the Synagogue every one that should confesse him.

1 Sam. 2. 17. The Priests were unsanctified men, therefore no doubt many more.

M^r *Downame* * saith, None ought to refrain coming to the Lords Table, because they see scandalous sinners and unworthy guests admitted. For

1. The Apostle, 1 *Cor.* 11. 28. doth not enjoyn us to examine others but our selves.

2. Because the Apostles, yea even Christ himself did joyn with those Assemblies in the service of God, and particularly in the use of the Sacraments which were full of corruptions, both in respect of doctrine and manners, as *viz.* this Church of *Corinth* it self. See 1 *Cor.* 11. 21. The word usually signifies to be drunk, and here they are sharply reproved for a great fault.

* On 1 Cor. 11. 28. *Zanchy* taxeth such as will abstain from the Lords Supper, and those also who will say, *Manebimus quidem in Ecclesia, veniemus eam admittantur ad audiendum verbum & ad preces, sed quì possumus in cœna communionem vobiscum habere, cum ad multi imputi, ebrij*, &c. He saith, *Non aut ob talem abusum Ecclesia desinit esse Ecclesia Christi, aut pij impiorum in sacris communione possunt contaminari.*

3. Because one mans sinne cannot defile another, nor make the seals of the Covenant uneffectual to him who cometh in faith and repentance, and even hateth that sinne which he seeth committed, especially when he hath no power committed unto him by God and the Church, of repelling the wicked from this holy Communion.

4. Because the punishment denounced against unworthy receivers is appropriated to them who thus offend, and reacheth not to the innocent because they are in their company, 1 *Cor.* 11. 29.

It were much to be desired (saith M^r *Downame*) that all wicked persons were excluded from this outward Communion with the Saints (for what have dogs to do with holy things, or swine with pearls?) and it were a great comfort to the godly, if none but such as are like unto themselves, had fellowship with them at this Feast; our Love, Zeal, and Devotion is more enlivened in this action by our mutual prayers, when with one mind and heart we joyn together, yet it should not wholly discourage us from coming to this sacred Feast (though wicked persons be there present) if we our selves be duly prepared. For though we would not willingly eat with slovenly persons, nor permit them to put their unclean hands into our dish, yet if we have a good appetite and cannot help it, we will rather admit such inconvenience, than for want of food pine with hunger.

Animam prius tradam meam (inquit. Chryſ. in Matth. Hom. 83.) quam Dominicum corpus alicui indigno: Sanguinémque meum effundi potius patiar, quàm ſacratiſſimum illum ſanguinem præterquam digno concedam.

Theodoſius the Emperour being a man guilty of raſh effuſion of blood, coming upon a Sabbath-day to the place of publick worſhip, would have received the Sacrament: *Ambroſe* ſeeing him coming, goes and meets him at the door, and ſpeaks thus to him; How dare thoſe bloody hands of yours lay hold on the body and blood of Chriſt, who have been the ſhedders of ſo much innocent blood? Which ſpeech did ſo ſtartle him, that he went away and was humbled for his ſinne, and afterwards came and made his publick confeſſion, and then was received in. Whence we may ſee, ſaith one, that even Emperours have been kept back from the Sacrament. *

* Mr *Burth.* on Hoſ. 6. 4. *Etiamſi ſuis oculis miniſter quiſpiam viderit aliquid agentem, quod cœnæ excluſionem mereatur, jure tamen, nec debeat, nec poſſit, niſi vocatum, convictum legitimè, denique ſecundum conſtitutum in Eccleſia ordinem damnatum à menſa Domini cum auctoritate prohibere.* Beza *de Presbyt.* pag. 28.

The Canons of our Church (*Can.* 26.) ſtraitly charge every Miniſter, That he ſhall not in any wiſe admit to the Communion any of his flock which are openly known to live in notorious ſin without repentance.

Whether *Judas* received the Sacrament of the Lords Supper?

S[t] *Auguſtine* and others think, *Judas* was admitted to the Lords Supper, and Maſter *Cartwright* alſo ſo judgeth from that connexion, Luke 22. 19, 20, 21.

Mr *Gilleſpie* in his *Aarons* Rod bloſſoming, *chap.* 8. holds he did not, and *chap.* 9. queſtions, Whether he received the Sacrament of the Paſſeover that night in which our Lord was betrayed: and *chap.* 10. ſaith, If it could be proved that *Judas* received the Lords Supper, it maketh nothing againſt the Suſpenſion of known wicked perſons from the Sacrament.

Si pij communione in ſacris cum impijs polluì poſſunt: cur ergò Chriſtus à Cœna non arcet Judam, quem optimè norat eſſe impuriſſimum nebulonem, ne cæteri Apoſtoli ejus conſortio polluerentur? Zanch. *de Eccleſ. cap.* 7. Yet afterward he ſaith, *Conſtat Dominum Jeſum non prius ſuam inſtituiſſe cœnam, quàm legalem de Paſchate abſolviſſet*, Joan. *autem*, cap. 13. *ait*, Judam *poſteaquam à Domino Jeſu offulam, intinctam (in catino; ubi agnus erat) accepiſſet, hoc eſt, ſtatim exiviſſe. Si ſtatim exivit, nondum abſolutâ legali cœnâ, quomodo interfuit cœnæ Dominicæ, quæ illam conſecuta eſt?* See Doctor *Taylors* Great Exemplar *Part* 3. *Sect.* 15. of the inſtitution and reception of the Sacrament. See of ſuſpending men from the Sacrament which are not excommunicated, Mr *Baxters* Appendix to his *Gildæ Salvianæ*.

Mr *Humphreys* Vindication of a free admiſſion to the Lords Supper.

One ſaith, The evidence of this fact hath ever appeared ſo fully to the Church, that this alone hath been ground ſufficient to deduce their right of free admiſſion. Dr *Drake* in his Barre to free Admiſſion to the Sacrament, *pag.* 5, 6. urgeth reaſons that *Judas* did not receive the Sacrament, and ſaith, that it makes nothing for free Admiſſion if he did.

See Maſter *Baxters* 2[d] Poſtſcript to his Diſputations.

William Klebitus (ſpeaking of the Soppe which *Judas* did eate) proves, that it was not the bread of the Euchariſt, and Anſwers ſix Arguments alleadged for his receiving of the Sacrament. It is in the Ninth *Tome* of the *Bibliotheca Criticorum*. Gulielmus Klebitius *de buccella intincta quam comedit* Judas.

M. *Selden De Synedriis veterum Ebræorum*, cap. 8. ſaith, *Seriò perpendatur*, Judam *ipſum, Furem, Proditorem, Sceleſtiſſimum, hiſque nominibus ſatis notum & publicè peccantem in ipſa inſtitutione cum reliquis undecim, Sacramenti Euchariſtiæ, juxta pleroſque & Veterum & Recentiorum, participem fuiſſe, nec omninò ex interdictum.* He hath much more there out of divers ancient and modern Writes to confirm that opinion.

Vide Aquin. *Sum. partem tertiam Quæſt.* 81. *Art.* 2.

Voſſius *Harmon. Evang. lib.* 1. *cap.* 14. alſo alleadgeth divers of the Greek and Latine Fathers, and other modern Writers for it, and ſome others againſt it. *Vide* Jonſtoni *Syntag. de Commun. Vet. Eccleſ. cap.* 2. *Artic.* 2. Secretary *Morice* in his Common Right to the Lords Supper, *Sect.* 2[d]. *pag.* 169, to 188. is for it, and *Sect.* 11.

It followed the celebration of the Paſſeover which

At what time the Lords Supper was inſtituted:

Chriſt inſtituted it at night, becauſe occaſion ſo required: we have not the like occaſion, therefore are not bound unto it. In *Trajans* and *Tertullians* time Chriſti-

ans did celebrate the Sacrament before day, * *Tempore anteluncano*, becauſe of perſecution they durſt not receive it in the day time; in S^t *Auguſtines* time, *Tempore Antemeridiano*, ſo now. It behoved that Chriſt ſhould ſuffer at the time of the Paſſeover, to ſhew himſelf the true Paſſeover, 1 *Cor.* 5. 7. and immediately after the eating of the laſt Paſſeover ſhould inſtitute this Sacrament, to ſhew that now he abrogated the Jewiſh Ordinance, and did appoint this in ſtead of it. A fair intimation that Baptiſm follows in the room of Circumciſion, as the Lords Supper doth the Paſſeover.

The conſideration of this circumſtance ſhould be of great force to make us reſpect and reverence the Sacrament, ſeeing Chriſt inſtituted it then when he was about to depart out of this life, and to ſuffer death for us: we uſually remember the words of a dying friend.

was kept at even, *Acts* 20. 7. Tempus veſpertinum, *propriè ſpectabat ad Paſcha vetus, ex lege. Quia verò Chriſtus Paſchati Cœnam ſubſtituere volebat, utrúmque Sacramentum eâdem veſperâ, unum poſt aliud*

celebravit, & vetus per novum abrogavit. Ita per accidens factum eſt, ut novum Sacramentum tempore V. Pertino ſit inſtitutum: Unde & cœna nomen accepit, & in hodiernum uſque diem retinuit. Neque Apoſtoli ad tempus Veſpertinum ſe aſtrinxerunt, ſed pro occaſione Cœnam adminiſtrarunt, aliàs diurno tempore, ut legere eſt Act. 2. 46. *aliàs intempeſta nocte, ut* Act. 20. *Quo facto ſatis oſtenderunt, tempus cœnæ per ſe eſſe indifferens.* Paræus *De Ritu Fractionis in S. Euchariſtia. c.* 5. * Plin. *Epiſt. 97. ad Trajanum. Euchariſtia Sacramentum antelucanis cœtibus ſumimus.* Tertullian. *de Corona militis.*

The Elements of the Euchariſt: Bread and Wine, *Mat.* 26. 26, 29. *Mark* 14. 22. *Luk.* 22. 19, 28. 1 *Cor.* 11. 23, 24, 25.

They are two, not only differing in number, but alſo in their kind, Bread and Wine, the firſt of which is ſolid and belongs to meat, the latter liquid, and ſerves for drink. The body is ſufficiently nouriſhed if it have bread and drink. Chriſt cals himſelf both, *Joh.* 6 58.

It is a great condeſcenſion for God to give us any outward ſigns and pledges of his faithfulneſſe, we are bound to believe in his Word.

Bread becauſe it ſtrengtheneth the body is therefore called Chriſts body, and Wine becauſe it turneth into bloud, is therefore called Chriſts bloud. *Iſidor.*

Theſe two creatures are,

1. Of ordinary uſe, not rare, gotten in every Countrey.

2. Such creatures as God of old made repreſentations of his grace, *Iſa.* 25. 6. & 55. 3.

3. They are creatures beſt in their kind, of all things we eate, bread is moſt nouriſhing and univerſally neceſſary for all kind of bodies, *Panis à paſcendo*, and wine of all drinks.

Panis & vinum quum præ cæteris cibis ſint alendis corporibus noſtris accomodata, commodiſſimè nobis illum deſignant, in quo uno vita æterna reſidet. Bezæ *Quæſt. & Reſp.* Paulus

1 Cor. 10. 17. *We are all one body, in as much as we are partakers of one bread.* The Analogy ſtandeth thus; as many grains of Corn make one loaf of bread, and many Grapes make one meaſure of Wine in the Cup: So, many Chriſtians partaking faithfully of this Sacrament, become one myſtical body of Chriſt by the union of faith and love.

non præceptum vocat, ſed inſtitutum 1 Cor. 11. 23. *Jam verò eſt eaque fuit ſemper, ſub lege etiam rigida ſymbolorum natura, ut facile ex cauſa probabili omitti ſe ferant. Sic panes ſacros, quos lex ſolis ſacerdotibus addixerat, in ſuos uſus vertit* David. *Sic & Circumciſio tam ſevere precepta, & Paſchalis Ceremonia omiſſa totis annis* 40 *quibus Hebræi per deſertas Arabiæ terras ambularunt, nempè quod inter itinera parum commodè interventuri fuerant tot dies aut otio tribuendi aut medicando corpori.* Grotius, *an ſemper communicandum per ſymbola, c.* 5. *Vide* Jonſtoni *Syntagma de Communione veteris Eccleſia, c.* 3. *Artic.* 1, 2, *&* 3.

The Lord hath appointed thoſe Elements, to ſhew that men ſhould come with an appetite and thirſting, to receive the Sacrament in ancient times was as much as *deſiderare, è cujus manu deſideravit.*

In Baptiſm we have one ſign as the material part, in the Supper we have two ſigns, partly to note out our whole, full, and perfect nouriſhment in Chriſt, having whatſoever is requiſite for our ſalvation; and partly to ſhew a fuller remembrance of his death, for the wine which is a figure of his bloud, doth as it were repreſent it before our eyes. *Atterſol* of the Sacr. *l.* 3. *c.* 5. *Vide* Aquin. *Sum. part.* 3. *Quæſt.* 74. *Art.* 1.

Eph. 5. 26. Acts 8. 36. Mat. 28. 19. Acts 2. 16. M^r *Elton's* Catech.

There are two repreſenting ſigns in the Sacrament of the Lords Supper:

1. That we might know that in Chriſt we have whole and perfect ſpiritual nouriſhment, and whatſoever is requiſite to ſalvation.

2. For a more lively repreſentation of Chriſt his death and paſſion, in which his bloud was ſeparated from his body.

Theſe Elements are to be adminiſtred in both kinds ſeverally; Chriſt at his laſt Supper delivered firſt Bread by it ſelf, and then Wine, and not Bread and Wine together in a Sop, or Bread dipt in Wine. In the Sop the Wine is not drunk but eaten.

Of Receiving the Sacrament in both kinds, Bread and Wine.

Conſtat Euchariſtiæ Sacramentum duabus externis partibus, id eſt, duplici materia, pane & poculo. Neque quenquam contradicentem pati poteſt diſertiſſima relatio inſtituti onis apud Matthæum, Marcum, Lucam, Paulum, *neq; perpetua Eccleſia traditio*, Chamierus *de Sac.* lib. 8.

The Communion was inſtituted by Chriſt in both kinds, as three Evangeliſts ſhew *Mark* 14.23. & *Luke* 22.20. *Matth.*26.27. It was adminiſtred by the Apoſtles in both kinds, 1 *Cor.* 11.26, 28. & 10. 16. It was received in the ancient Church for the ſpace of fourteen hundred years in both kinds, as it is confeſſed by their own Councel of *Conſtance*, and that of *Trent* alſo. This was conſtantly practiſed in the Church for divers hundred years, untill the Councel of *Conſtance* in the year of the Lord 1414.

Some Northern Councels there are (ſaith *Bellarmine Tom.*3. *de Sacr. Eccleſ.*l.4. *c.* 28.) where wine is not to be had, therefore for uniformity ſake the Church thought fit that every where the Sacrament ſhould be adminiſtred but in one kind.

Although there be not wine or wheat in ſome Countreys, yet it may eaſily be carried to all, as much as ſufficeth for the uſe of this Sacrament. *Aquinas part.* 3. *Quæſt.*74. *Art.*1.

See *Janſen.* Concord. on Luk.22. *p.* 155. the danger of communicating in both kinds. The Church of *Rome* hath decreed, *Conc. Trident. Seſſ.* 21. c. 2. That it is not neceſſary for the people to communicate in both kinds, and holdeth them accurſed that hold it neceſſary for the people to receive the Cup conſecrated by the Prieſt. *Vide* Caſſand. *conſult.* See Doctor *Featleys* Grand Sacriledge of the Church of *Rome*, chap 1, 2, *&c.* to the 16. Chapter, And Biſhop *Davenants* L. Queſt. in his Determinat. And Maſter *Cartwrights* Rejoynder, pag. 281, 282, 283, 284, 285, 286, 287. *Vide* Broohm. *de cœna Dominica* c.9. Queſt.11. See Maſter *Thorndike* of the Laws of the Church, *c.* 24.

Object. Some (ſaith *Bellarmine*) are abſtemious and abhorre wine, they cannot endure it, and it may offend ſickly perſons.

Anſw. Extraordinary caſes muſt not juſtle out ordinary laws and cuſtom, *Vinum in modica quantitate ſumptum non poteſt multum ægroganti nocere.* Wine moderately taken cannot much hurt the ſick. *Aquin. ubi ſupra.*

Object. *Whoſoever ſhall eat this bread or drink this Cup unworthily, ſhall be guilty of the body and blood of Chriſt*, the conjunction *Or* (ſay they) doth ſo diſ-joyn both kinds, that is free to take one without the other.

Anſw. If this be true, then it ſhall be lawfull alſo to take the Cup without the Bread, that disjunctive is put not for that it is lawful to take one kind and omit the other, but that greater caution may be uſed, and he ſpake of both ſeverally, becauſe irreverence may be uſed in both ſigns, and to ſhew that it ſufficeth not to carry our ſelves holily in part, unleſſe we finiſh the whole action holily, otherwiſe in the ſame place Bread and Wine are joyned together eight times.

The Apoſtle ſometimes putteth the other part, *viz* drinking of the Cup, for the whole celebration of the Supper, 1 *Cor.* 12. 13. The Heathens called a feaſt *ſymposium*, yet they had meat

Object. Act. 2.42. & 20.7.

Anſw. Suppoſe the bread of the Lords Table be there meant, yet it is a Synecdoche whereby the part is put for the whole, otherwiſe you may as well ſay they had no thankſgiving, becauſe *Luke* maketh only mention of prayers, as to ſay they had not the Cup, becauſe mention is made only of bread, *verſ* 46. ſpeaking of the common Table (from the ſimilitude whereof the Lords Table is taken) he uſeth the ſame phraſe of breaking of bread without making mention of any drink, he ſaith breaking bread they took bread, which can hardly be ſaid of the Lords Supper

Chriſt as fore-ſeeing the ſacriledge of the Papiſts, commandeth all, not to eat of the bread, but to drink of the Cup, *Mat.*26 27. *Mark* 14.23. 1 *Cor.*12.13. and *Mark* ſaith, *They all drank of it.*

Certainly

Certainly I perſwade my ſelf, that our Saviour expreſſed the note of univerſality, *viz.* in delivering the Cup to all, ſaying, *Drink ye all of this*: and not ſo in giving the bread, of ſet purpoſe, to prevent that abuſe which the Romiſh Church of late hath brought, by taking away the Cup. As in like manner the Apoſtle ſaith of marriage, *It is honourable in*, or *among ſt all men*, Heb. 13.4. and he ſaith not ſo of Virginity or ſingle life, although it be honourable, becauſe the holy Ghoſt foreſaw, that ſome Hereticks would deny marriage to be *honourable among ſt all*, and prohibit it to ſome, *viz.* the Clergy. Which two Texts of Scripture the Romaniſts leudly pervert, and ridiculouſly contradict themſelves in the interpretation of them, extending all to the Laity in the one, and excluding the Clergy; and extending all to the Clergy in the other, and excluding the Laity: *Marriage is honourable among all*, ſay they, that is, *all, ſave Prieſts. Drink you all of this*, that is, *all, ſave the people.* Doctor *Featleys* Grand Sacriledge of the Church of *Rome*, chap. 2.

Drink you all of this, ſaith the Author of the Sacrament: he ſaith not expreſly, *Eat you all of this*; as foreſeeing that impiety, which in time humane preſumption ſhould bring in, upon, and againſt his own inſtitution, fulfilled in the Church of *Rome* at this day. Bp *Montag.* Anſw. to the Gagger of Proteſt. *Sect.* 36.

The Papiſts ſay, That the univerſal particle *All* belongs to the twelve Apoſtles, who were Prieſts, ſay they, and alone preſent at the inſtitution of this firſt Supper, and therefore it belongs only to Prieſts, not Lay-men, and they receive the blood with the body *ratione concomitantia*. By this reaſon they may as well take away the bread from the people.

at their feaſts. *Admiranda hic eſt duorum Evangeliſtarum diligentia & harmonia, unus refert de Poculo Chriſtum diſertè & expreſſè mandaſſe, ut omnes ex eo bibant; Alter Diſcipulos omnes, ex eo bibiſſe, Quis igitur conformitatem cœnæ Chriſti agnoſcet illic, ubi diſpenſans, vel ſolus. Quos Chriſtus juſſerat manducare, eos bibere omnes juſſit:* Bibete, *air*, ex hoc omnes. *Sed illud omnes (inquiunt Pontificii) reſtringi debet ad Apoſtolos, quos*

alloquitur ſolos. Quod ſanè non dicerent, ſi cogitarent, Apoſtolos iſtic Eccleſiam totam repræſentare. Nulli dubium eſſe debet, quin quamvis ſoli eſſent præſentes Apoſtoli, tamen finis fuerit Chriſti præſcribere Eccleſiæ rationem adminiſtrandi cœnam quam ſervari vellet, uſq; dum venerit ad judicandum. Voſſius *in Theſibus. Edit & bibit, omnibus cæteris præſentibus auditoribus & diſcipulis neglectis, vel panem quidem vel ſolum, illis participat & exhibet.* Buxtorf. *de prima cœnæ ritibus & forma. Quod omnes tunc ſpectabat Apoſtolos; quibus Chriſtus Sacramentum tradebat uſurpandum, omnes quoque ſpectat fideles in Eccleſia, qui Sacramentum idem ſunt recepturi à ſuis paſtoribus. Nec ulla ratio poteſt fingi cum illud* Bibite *ad ſolos conſecrantes debeat reſtringi, cum Apoſtoli in prima cœna non conſecrantium, ſed communicantium ſuſtinuerint perſonas, & tam latè debeat patere illud* bibite, *quam illud* comedite, *quo omnes adulti fideles obligantur.* Mareſ. *de calice Euchariſt. Vide* Calv. *Inſtit. l. 4. c. 17. Sect. 47, 48, 49.*

This device of receiving Chriſts blood in the bread, *per concomitantiam*, was but a late invention. And the newneſſe of this imagination (which was generally applauded in the *Romiſh* Church in his time) was one ſpeciall Motive, why that Reverend Paſtor of bleſſed memory, Maſter *Gilpin*, did diſclaime the *Romiſh* Churches Doctrine, in the Point of Tranſubſtantiation, as Bp *Tunſtall* his Uncle before him had done. Dr *Jacks.* on the Creed, *l.* 11. *c.* 4.

The Apoſtles in the firſt Supper did not repreſent the order of Prieſts, but the whole Church of Communicants, and Chriſt adminiſtred the Sacrament to them not as Apoſtles, but as Diſciples, therefore *Paul* extends this particle *All*, to all the Chriſtians in the Church of *Corinth*, and to men of all order, condition, ſtate and ſex, 1 *Cor.* 11.25,26,27,28,29. The Sacrament repreſents Chriſts death and his blood ſhed out of his veins, *Matth.* 26.27,28. That *Helena* of concomitancy, which the *Lutherans* alſo admit, (as we may ſee in * *Gerhard*) doth abound with ſo many ab-

* *Loco de cœna. Ubi ſtabilita fuit Tranſubſtantiationis prodigioſa doctrina in concilio* Lateranenſi *per* Innocentium *tertium anno* 1215 *hac concomitantiam ſtatim peperit & concomitantia multiplicationem Sacramenti.* Mareſius *de Calice Benedicto. Ut Baptiſma regenerationis, ita ſacra cœna eſt Sacramentum nutritionis noſtræ ſpiritualis, quæ perfectè non poteſt adumbrari niſi potu & cibo. Ex Hiſtoriis res eſt clara, & fatetur* Gregorius *de* Valentia *apud* Humf. Lynd. *Equitem Anglum in via certa* S. 6. *Non niſi paulo ante concilium* Conſtantinenſe *hanc mutilationem univerſaliter receptam fuiſſe.* Mareſ. ib. *Periculo effuſionis & irreverentiæ ſatis cavebatur in veteri Eccleſia etiam adminiſtrata integra communione; nihil tunc vel à barbis prolixioribus Laicorum, vel ab eorum manibus paralyticis metuebatur; multo minus placebat* Gerſonis *ratio imparem eſſe dignitatem Sacerdotis & Laicorum. Abſtemios non magis obligat hoc præceptum de ſumendo calice, quam ſurdos de audiendo præconio Evangelij. Neceſſitas legem non habet.* Id. ib. *Vide Epiſc.* Daven. *Quæſt. L. Quære ab illis, cur ſiccam Euchariſtiam populo Chriſtiano porrigant? Cur illis in cœna myſtica calice Dominico interdicam? Scilicet reverentiæ cauſa faciunt, & propter honorem Sacramenti, quia periculum eſt ne in prolixis barbis Chriſti ſanguis inhæreat, ne quo caſu dum circumfertur in terram fundatur, ne vaſa ſacra populi contactu ſordidentur, ne alij aliis bibentibus faſtidium calicis concipiant, &c. At ô inſipientem Chriſtum, ô fatuos Apoſtolos & Patres ſexcentorum & ſupra ſeculorum, quibus rationis illa graviſſima & doctiſſima nunquam in animum venerunt, ut tantorum ſcandalorum pericula vitarent, & reverentiam atq; honorem ſacramenti ſanguinis Chriſti populo calicem prohibendo procurarent.* Abb. *Antich. Demonſt. c.* 20. *Vide* Phil. Morn *de ſacra Euchariſt. l.* 1. *c.* 10, 11, 12

ſurdities,

ſurdities, and was ſo unknown to antiquity, that it is a wonder that judicious men will defend it, only that they may maintain their figments of Conſubſtantiation and Tranſubſtantiation.

This Argument from concomitancy proveth as well that they may drink the wine only, and not receive the bread.

2. Though Chriſt wholly be ſealed to us in the uſe of the bread really, yet not wholly ſacramentally. *Vide* Picher. *de miſſa* c. 4.

Object. *Bellarm de Euchariſt.* l. 4. c. 25. ſaith, There is a plain difference between the Bread and Cup, for 1 *Cor.* 11. he ſaith of the Bread abſolutely, *Do this*, but of the Cup conditionally, *As oft as ye do it*, therefore thoſe words do not ſignifie that the Cup ſhould alwayes be given when the Sacrament is adminiſtred, but they only preſcribe the manner, that if it be ſo, then it ſhould be done in memory of Chriſts paſſion.

Anſw. But this is a moſt frivolous cavil, for the words do both command the thing, and alſo ſhew the end of doing it. In the Verſe immediately following the Apoſtle hath thoſe words, ſpeaking as well of the Bread as Cup. *As often as ye eat of this bread and drink of this Cup.* Therefore there is one and the ſame reaſon of both, the Bread and the Cup. We muſt take and eat the one, and take and drink the other, and whenſoever we do ſo, we muſt do it in remembrance of Chriſts death.

Object. More irreverence will be ſhewed to the Sacrament by ſpilling of it, to which in a great multitude of Communicants the Wine muſt needs be ſubject to.

Anſw. Reverence due to the Sacrament conſiſts in a religious partaking of it, not in a neceſſary abſtinence from one of the Elements.

The Papiſts have cut out their Sacrament according to the meaſure of their doctrine, for as they teach Chriſt to be but half a Saviour, by making their works joynt-purchaſes of their ſalvation with him, ſo they miniſter half a Sacrament of ſalvation. *Carwt.* againſt the Rhem. on *Joh.* 6.

Our practice and profeſſion is the receiving the Communion in both kinds: for which I joyn iſſue with all Papiſts living; that it is the prime, original inſtitution of our Saviour, which giveth birth and being to a Sacrament; that it is ſacriledge to alter it therefrom; that it was never otherwiſe uſed in the Church of God, for above two thouſand years after Chriſt. Let all the Papiſts living prove the contrary, and I will ſubſcribe to all Popery. Bp *Montag.* Anſwer to the Gagger of Proteſt. *Sect.* 36.

This was the cuſtom in all the Fathers times, as I could deduce almoſt out of every one. This is every where the cuſtom in all the world unto this day, but in the *Romane* exorbitant Church, as *Caſſander* ſaith; and was not quite aboliſhed in that Church till about thirteen hundred years after Chriſt, and by much art, colluding and fine forgery, was retained from being caſt out of that Church in the late Conventicle of *Trent*, only kept in for a faction, but mightily oppoſed by learned, honeſt and conſcionable Catholicks. *Id. ibid.*

Mat. 26. 26, 27. Firſt, If none may drink of the conſecrate wine but the Prieſts, then none ſhould eat of the bread but Prieſts, for to whom Chriſt ſaid, *Take and eat*, to thoſe he gave the Cup, and ſaid, *Drink ye*: The ſigns being both equal, all Communicants muſt drink of the one, as well as eat of the other, there being the ſame warrant for the one that there is for the other.

Atterſol of the Sacr. l. 3. c. 5. Secondly, The Cup is a part of Chriſts Will and Teſtament, *Gal.* 3. 15. *Heb.* 9. 16, 17. the dead mans Will may not be changed. The Lords Supper is a Sacrament proper to the New Teſtament, *Luk.* 22. 20.

See Bp *Landaff* on the Sacrament from p. 171, to 182. Thirdly, The bloud of Chriſt ſhed upon the Croſſe belongeth not only to the Paſtors and Teachers, but to all the faithfull that come to the Table of the Lord, *Matth.* 26. 28. *Luke* 22. 20. why then ſhould the Cup of the Lord be barred from them?

1 Cor. 11. 25. Fourthly, All the faithfull that come to the Lords Table muſt ſhew forth his death untill he come, and this is done by them as well by drinking of the Cup as by eating of the bread, therefore all the Communicants muſt receive the Sacrament under both kinds.

To

To which theſe Reaſons may be added:

Firſt, From the Inſtitution, for Chriſt commanded them to drink the Wine, as well as to eat the Bread, therefore this is a violation of Gods command.

Secondly, The Apoſtle bids every one to try themſelves, *and ſo to eat of that bread, and drink of that wine*, ſo they did not only eat and drink then, but they were commanded ſo to do.

Thirdly, To celebrate the Sacrament otherwiſe, is to make void Chriſts two main ends in appointing the Sacrament,

1. To repreſent his death and blood ſhed out of the veins.

2. To ſhew that Chriſt is full nouriſhment to the ſoul, as bread and drink to the body.

The bread and wine being the matter of the Sacrament may not be changed in the Lords Supper.

Reaſons.

1. The inſtitution of the Supper, and the example of Chriſt himſelf, whom the Church is to imitate and follow, 1 *Cor.* 11. 25.

2. No other ſigns are ſo ſignificant and effectual as theſe are for this purpoſe, to ſtrengthen and comfort them that are in trouble and almoſt in the preſent eſtate of death, *Pſal.* 104. 14, 15. *Prov.* 31. 6.

Rogatus piæ memoriæ vir D. *Calvinus* à Fratribus, qui tum in America erant, ubi nullus eſt vini uſus, liceretne pro vino uti in cœna Domini vel aqua ſimplici quæ plerumque illic utuntur, vel alio illic non inuſitato potionis genere. Nihil (aiebat) à Chriſti conſilio ac voluntate alienum facere videri, qui non contemptu neque temeritate, ſed ipſa neceſſitate adacti, pro vino aliud in iis regionibus uſitatæ potionis genus uſurparent. In hac quæſtione eandem valere rationem arbitramur, ſi modo is de quo agitur, vel minimam vini deguſtationem ferre nequit, ut potius quam integram cœnam non peragat, vel aqua vel alia ſibi familiari potione utatur. *Beza* Epiſt. 25. Quod *Beza* cenſuit in regionibus in quibus non eſt uſus panis & vini noſtri, ex Analogia inſtitutionis Domini, qui uſuario pane & potu uſus eſt, poſſe Euchariſtiam celebrari in uſuario pane & potu regionis illius; id non caret ſua probabilitate: de quo tamen, quia non eſt neceſſarium, contendere nolim: nec etiam id in me ſuſcipere; Sed ubi vel neutrum ſignorum à Chriſto inſtitutorum reperitur, vel alterutrum tantum, malim planè abſtinere quam vel ſigna mutare, vel Sacramentum murilare; quod poſtremum fieri non poteſt ſine grandi ſacrilegio. *Riveti* Jeſuita vapulans, *c.* 7. Vide ejus *Grot.* Diſcuſ. Dialyſ. Sect. 10. Neceſſitas legem non habet: ubi Sacramentorum materia non habetur, à Sacramentis abſtinendum, & ſpiritualiter Chriſto communicandum. *Rivet.* Exam. Animad. *Hug. Grot.* p. 80. Vide *Balduin.* de caſ. conſ. l. 2. c. 12. caſ. 8.

3. The matter and form of every thing do conſtitute its eſſence. So it is in the Sacraments, where the ſignes are the matter, and the words of inſtitution the form. *Atterſol* of the Sacraments, l. 3. c. 5.

4. If the bread and wine might be changed in the Supper, and yet the Sacrament in ſubſtance remain: then in like manner, water in Baptiſm might be changed, and yet be true Baptiſm: but the Miniſter cannot baptize with any other liquor or element, than with water, as the matter of that Sacrament.

5. If we grant a change in the ſigns at the pleaſure of men, why may we not alſo change other parts of the Sacrament? why may we not inſtead of the Miniſter appointed of God and called by the Church, admit private perſons, and receive other alterations inforced upon the Church by the Papiſts?

Some hold, that if the Sacrament cannot be adminiſtred, and received in both kinds (according to the inſtitution of our Saviour) it is wholly to be forborn. Others think that in defect of the elements, preſcribed and uſed by our Saviour at his laſt Supper, others which are Analogical to them may be taken. There is a third opinion, which is a kind of *medium* betwixt theſe two, *viz.* neither to ſubſtitute other elements, nor wholely to forbear or debarre others from the receipt of the Sacrament, when bread and wine, or either of them cannot be had; but if there be either an Antipathy againſt either kind, or want of either, to be content with that which may be had and taken. Maſter *Leys* reſolution of the Caſe.

Bucan *Inſtitut. loc.* 48. Beza *Epiſt.* 2. think, that where there is no ſtore of bread and plenty of wine ſufficient for this purpoſe, ſome other thing may be taken inſtead of them.

Thus it may come to paſſe (ſaith *Atterſol*) that we ſhall have nothing which Chriſt

Chriſt commanded and ſanctified by his example, and yet boaſt that we have his Supper, and do that which he appointed. For whereas we make four outward parts of this Sacrament, the Miniſter, the Word, the Signs and the Receiver: There are which hold there is no neceſſity of the Miniſter: Others, that there is no neceſſity of the words of Inſtitution: Others, that there is no neceſſity of the Signs: Others, that there is no neceſſity of the Receiver: So if we once admit any alteration in any of the parts, we open a gap to all innovation, and bring in great uncertainty in the Sacraments.

Chriſtus diſertè dicitur fregiſſe panem. Fractio panis non eſt accidentalis Sacramento Euchariſtiæ, ſed ex inſtitutione, ac proinde haud aliter neceſſaria, quam accepto in manus, quam traditio, quam communio. Etſi nolimus enim tam severè de ea contendere, ut nulla ſocietas retineri poſſit cum iis qui omittunt: tamen defectum rei non exiguæ diſſimulandum non putamus, imò nec toleraudum, ſi tolli queat. Enimvero tam diſerta fractio eſt in inſtitutione quam quicquam aliud, & tam curioſè reperta ab omnibus quibus recitata inſtitutio eſt, Evangeliſtis, inquam, Paulo, Liturgijs cunctis. *Chamier.* de Sacramentis l. 7. c. 11. Fractio panis non eſt ritus adiaphorus humanitus inſtitutus, ſed cæremonia neceſſaria, ad ipſo Chriſto tum obſervata, tum etiam mandata, *Matth.* 26. 26. 1 *Cor.* 11. 23. *Alting.* Exeg. *Aug.* Confeſſ. Art. 24. Vide *Wendelini* Chriſt. Theol. Syſtema maius l. 1. c. 23. & Piſcat. Aphori. de cœna Dom. Aphori. 6. & 7. cum exegeſi.

Whether the breaking of the bread be an indifferent Ceremony?

Some make the breaking of the bread to be ſimply neceſſary, and an eſſential part of the Supper, ſo that without it there can be no Sacrament.

1. Becauſe the Sacrament is called the breaking of bread, and this breaking of bread is ſaid to be the Communion of the body of Chriſt, 1 *Cor.* 10. 16.

2. Others make this breaking to be meerly indifferent and not neceſſary; accidental, and not of the ſubſtance; ſo the *Lutherans.*

* Paræus in 1 Cor. 11. *where he handleth this Queſtion largely,* & de ritu fractionis cap. 5. *Voſſius* in Theſibus. Atterſol *of the Sacraments,* l. 3. c. 5. *See* Mr Hilderſ. *little Treat of the Sacraments.* Panis fractio manifeſtè nititur exemplo Chriſti, Apoſtolorum & univerſæ Eccleſiæ ultra mille annos continuato exemplo. Nec obſcurè mandatum verba inſtitutionis præferunt. Unde omnes haud difficulter intelligunt, ejus omiſſionem de juſta integritate actionis nonnihil delibare. Non urgebimus, ut partem eſſentialem agnoſcant. *Crocius* in *Auguſt.* conſeſſ. Quæſt. 2. c. 29. Utrumne an plures adhibendi ſint panes, digitiſne frangendi, aut cultro ſcindendi, nulla eſt inter noſtros controverſia. *Id. ibid.* Noſtri non deſtruunt, non diſcerpunt, non frangunt Eccleſiam propter panis fractionem. Quod vel inde patet, quod fratres noſtri per Poloniam panem non frangunt, nec Baſilienſes multis annis fregerunt. Non damnant Eccleſias, quæ carent hac Ceremonia. *Zanch.* ib. Quæſt. 2. c. 12.

3. Others * hold a middle way between both extreams, that it is neceſſary; yet not as an eſſential but an integral part.

The Ceremony of breaking bread was continually obſerved by Chriſts firſt inſtitution, by the practice of the Apoſtles, by the antient and univerſal cuſtom of the whole Church of Chriſt, as well Greek as Latine.

Act. 2. 42. & 20. 7. Lorinus *in* Act. 2. 42. By Morton *of the Maſſe,* l. 1. c. 2. Sect. 4. Ecce In cœna Chriſtus fregit panem, & tanem Eccleſia Catholica hodiè non frangit, ſed integrum dat. *Salmeron.*

This act of breaking of bread is ſuch a principal act, that the whole celebration of this Sacrament hath had from thence this appellation given to it by the Apoſtles to be called breaking of bread; it is alſo a Symbolicall Ceremony betokening the Crucifying of Chriſts body upon the Croſſe, 1 *Corinth.* 11. 24. But the Papiſts yet do not break it but give it whole, and this they pretend to do for reverence ſake, leaſt ſome crumbs of bread ſhould fall to the ground.

Three Evangeliſts mention the breaking of the bread.

It is not material whether the bread be broken or cut, but it is more probable that Chriſt broke it from the cuſtome of the *Jews,* ſaith *Voſſius:* but *Balduinus* the *Lutheran* [a] ſaith, they receive a perfect Sacrament who intermit this fraction in the uſe of the Supper, becauſe Chriſt broke the bread that he might diſtribute it, therefore ſay *Gerhard* [b] and he, *Perinde eſt, ſive in ipſa actione cœnæ, ſive antea frangatur. Baldwin* quotes *Beza, Aretius, Zanchius* to that purpoſe, to ſhew that fraction may be omitted in the very act of the Supper.

[a] De Caſ. Conſ. lib. 2. cap. 12. Caſ. 10.

[b] Chriſtus uſus eſt fractione panis vel propter ſignificationem quandam Sacramentalem, pura repræſentationem paſſionis, vel propter diſtributionem, tantum propter diſtributionem Chriſtus uſus eſt fractione, neque quicquam intereſt, ſive fractio illa panis ante admiſſionem cœnæ ſive in ipſa admiſſione adhibeatur. *Geth* loc. commun. de ſacra cœna. Fregit Chriſtus panem, cum Sacramentum hoc inſtitueret, & quidem non gratiâ diſtribuendi tantum ſed precipuè mortis ſuæ repræſentandæ cauſâ. *Jonſtoni* Syntag. de Commun. Veteris Eccleſ. Art. 1. c. 4. Vide plura ibid.

But

But *Zanchy* in an Epiſtle to a Noble man hath this paſſage. The bread is to be broken before the people, after the example of Chriſt, the Apoſtles and all the ancient Churches, and alſo to expreſſe the myſtery of the paſſion and death of Chriſt which are lively repreſented by that action.

The breaking of the bread ſignifies:

1. How we ſhould be broken in humiliation for our ſins, and the pouring out of the wine, how our bloud and life ſhould be ſhed and poured out for our ſins, if we had that we deſerve.

2. They repreſent unto us how the body of Chriſt was broken, and his bloud poured out for our ſins. M^r *Perkins.*

Not the *Palatine*, the *French* or *Engliſh* Churches have lately invented or brought in the breaking of the bread, but the whole Apoſtolical, ancient Church above 1500 year ago, and ſince that time have uſed it according to Chriſts command, *Do this.* Paræus *de Ritu fractionis in S. Euchariſtia c.* 5. See his 6^th Chapter, where he ſhews how frivolous that Argument is, *Frangere, Hebraica phraſi nihil aliud eſt, quàm diſtribuere*, and gives this Rule, Where ever in Scripture the word *Break* concerning bread is put alone, it is an Hebraiſm, and ſignifies to diſtribute, becauſe the Hebrews above other Nations uſed not to cut bread with a knife, but to break it with their hands, when they took it themſelves, or gave it to others to take, but when the word *Give* is expreſly added to it, it ſignifieth the true breaking or dividing of the whole bread into parts, as *Mat.*14.19. *Marke* 6.41. *Luk.*9.26. *Mat.* 15.36. *Mark* 8. 6. and in the inſtitution of the Supper, *Mat.*26.26. *Mark* 14. 22. *Luk* 22.19.

It is not neceſſarily required, that the Lords Supper be adminiſtred in unleavened bread. For bread is often times named and repeated: but the word (unleavened) is never added. Wherefore as it is in it ſelf indifferent whether the wine be red or white, and whatſoever the kind or colour be (if it be wine:) ſo it is not greatly material whether the bread be leavened or unleavened, ſo it be bread. *Atterſol* of the Sac. *l.*3. *c.*5.

Neceſſarium eſt ut ſit panis triticeus ſine quo non perficitur Sacramentum. Non eſt autem de neceſſitate Sacramenti, quòd ſit azymus vel fermentatus, quia in unoquoque confici poteſt. Conveniens autem eſt, ut unuſquiſque ſervet ritum ſuæ Eccleſiæ in Sacramenti celebratione. *T. Aquin.* par. 3. Quæſt. 74. Art. 4. Græci olim pro fermentato pane litigabant cum Latinis, & hi pro pane azymo contra Græcos tanta contentione, ut Latini Græcos appellarent fermentarios, Græci Latinos azymitas Pontificii quoque pro uſu panis azymi, tanquam pro aris & focis pugnant. *Bellarm* lib.4. de Euch. cap.7. An panis ex hordeo vel tritico piſtus ſit, an azymus vel fermentatus ſit, nihil refert: hoc enim ſubſtantiæ panis nihil addit, aut adimit. In Eccleſiis noſtris azymus, adhibentur, ex nulla neceſſitate, ſed liberè, quia Chriſtus eo uſus fuit in inſtitutione cœnæ, & panis Euchariſtici typus fuit panis azymus, qui in eſu agni Paſchalis uſurpabatur, *Exo.*12.8. Si autem Eccleſia aliqua fermentato pane utetur, non eſt cur quis ſibi eo nomine ſcrupulum faciat. Nullum enim Chriſti mandatum habemus, ut vel azymo vel fermentato utamur, res hæc merè eſt ἀδιάφορον: Eo fermentato æquè ac azymo fieri poteſt communicatio corporis Chriſti. Prout ergo fert uniuſcujuſque Eccleſiæ conſuetudo, ita faciendum, nec una Eccleſia aliam propter diſſenſum condemnare, nec communicantes hoc in genere nimis curioſi eſſe debent. *Balduin.* de caſ. conſc. l. 2. cap.12. caſ.9. Vide *Gerh.* loc. commun. Nævus eſt duplex in iis Eccleſiis quæ azymo potius quam fermentato pane utuntur. Hoc enim & Judaiſmum ſapit & minus eſt quotidiani cibi analogiæ accommodatum. *Beza* Quæſt. Panis autem, azymus ne ſit an fermentatus, non magnopere putamus laborandum, quamvis communem panem ſentiamus ordinationi Chriſti multo eſſe convenientiorem. Cur enim azymo pane uſus eſt Dominus, niſi quia per id tempus quo ſacram illam cœnam ipſi viſum eſt inſtituere, nullus in Judæa alio pane utebatur? Aut igitur azymorum feſtum ſimul reſtituatur oportet, aut fatendum eſt communem & omnibus uſitatum panem exemplo Domini rectius uſurpari, quamvis azymum panem Dominus adhibuerit: de veteris purioris Eccleſiæ more taceam, quem adhuc Græca Eccleſia retinet. *Beza* Epiſt. 12. Vide *Voſſii* Harm. Evangel. lib. 1. cap. 15.

The Papiſts pretend the inſtitution of Chriſt, *Who* (ſay they) *made the Sacrament of unleavened bread, inſtituting it after he had eaten the Paſſeover, which was to be eaten with unleavened bread, according to the Law of* Moſes; *neither was there any leaven to be found in* Iſrael *ſeven dayes together?* We deny not (ſaith *Atterſol*[a]) but Chriſt might uſe unleavened bread at his laſt Supper, having im- *Exod.*12.8,18.

[a] Some think no other than unleavened bread could be uſed without a manifeſt tranſgreſſion of the Law which did forbid that any leaven ſhould be ſo much as uſed among them at that time. Yet the neceſſity of uſing unleavened bread in the Euchariſt, doth no more follow from thence, than that we muſt celebrate the Sacrament at Even, becauſe Chriſt did then inſtitute it.

mediately before eaten the Paſchal Lamb, yet no ſuch thing is expreſſed in the Goſpel. The Evangeliſts teach, *He took bread:* but make no mention or diſtinction what bread he took, nor determine what bread we ſhould take, no more than limit what wine we ſhall uſe, but leave it at liberty to take leavened bread or unleavened, as occaſion of time, place, perſons, and other circumſtances ſerve, ſo we take bread. If Chriſt on this occaſion uſed unleavened bread: it was becauſe it was uſual, common and ordinary bread at that time, as we alſo ſhould uſe that bread which is common. It is therefore no breach of Chriſts Ordinance, nor a tranſgreſſion of the firſt otiginal inſtitution of the Lords Supper, to eat either the one or the other.

Paraus on 1 Cor. 11. handleth this Queſtion, and makes it indifferent, he ſaith, We ſhould rather look that the heart be free from leaven than the bread, 1 *Cor.* 5.7. and *De Symb. Euchar. cap.* 3. He ſaith with the Schoolmen, *Conveniens eſt, ut in hoc caſu cujuſq; Eccleſia obſervetur conſuetudo, modo vitetur*

The Papiſts give a myſtical reaſon why the bread muſt be unleavened, becauſe hereby is ſignified our ſincerity; but this is ridiculous, for if unleavened bread becauſe it is unmixed muſt ſignifie my ſincerity, than the wine becauſe it is mingled with water muſt ſignifie my duplicity and hypocriſie.

Whether it be leavened or unleavened bread, we will not ſtrive, but take that which the Church according to the circumſtance of the times and perſons ordain; Yet this we dare boldly ſay, That in the uſe of leavened bread we come nearer to the imitation of Chriſts action than thoſe which take unleavened. For our Saviour took the bread that was uſual and at hand, there being only unleavened bread at the Feaſt of the Paſſeover, and no other to be gotten. We therefore taking the bread which is in ordinary uſe, and cauſing no extraordinary bread to be made for the nonce, are found to tread more nearly in the ſteps of our Saviour Chriſt. Therefore (unleſſe you will renew the *Jewiſh* Paſſeover of baniſhing all leaven at the time of the holy Communion) your preciſe imitation of unleavened bread is but apiſh [c].

Although *Azymes* were uſed by Chriſt, it being then the Paſchal Feaſt, yet was this occaſioned alſo by reaſon of the ſame Feaſt which was preſcribed to the *Jewes*: Proteſtants and Papiſts both grant it not to be of the eſſence of the Sacrament that it be unleavened, but in its own nature indifferent [d].

necceſſitatis opinio ac ſuperſtitio, & ſpecietur communis adiaphoria. [c] *Cartwright* on the Rhemiſt Teſtament on 1 *Cor.* 11. 22. [d] Biſhop *Morton* of the Maſſe, *lib.* 1. *cap.* 1. *Sect.* 4. *Farinacea folia* (Wlaſtrabe) *neque panis formam habent; neque pro pane unquam uſquam gentium fuere uſitata.* Chamier. *de Sacramentis*, l. 1. c. 4. *Hoſtia neq; ab Hebræis, neq; Græcis, neq; Latinis vocantur panis, ſed diſtinctis appellantur nominibus, à probatis autoribus ad nullum genus panum referuntur, non ſunt communiſſimum & nobiliſſimum nutrimentum, non roborant corpus humanum, ergo non ſunt verus Cibarius, & ουσιώδως ſic dictus panis.* Sylloge A. Frat. Roſæcrucis donata. *Panis azymus glutinoſus erat, & frangebatur ſine manu ſine cultro.* Lorinus *in Act.* 2 42. *Nos ſentimus panem azymo & fermentato confici Sacramentum poſſe, & retinendum eſſq; eſſe ſua Eccleſiæ motem. Verum addimus primò optimum eſſe omnes Eccleſias etiam hac parte conformes eſſe tum teſtandæ unionis gratia, tum ut infirmiorum conſcientiæ conſulatur. Deinde optimum videri & proximum inſtituto Sacramenti panem uſurpari fermentatum, itaq; hac potius uſimur, paucis Eccleſiis exceptis, quibuſcum non eſt propterea nobis, unanimis conſenſus.* Chamier. *de Sacr.* l. 5. c. 4. *Cum nuſquam niſi panis mentio ſit, nulla addita circumſtantia, panis intelligitur uſitatus & communis. Conſtat panem azymum fuiſſe extraordinarium, nec vulgo uſitatum.* Id. ib.

When the *Ebionites* taught unleavened bread to be neceſſary, the Church commanded conſecration to be made in leavened bread.

The *Grecians* uſe leavened bread, the Papiſts unleavened, and that made up in ſuch wafer cakes that it cannot repreſent ſpiritual nouriſhment.

We hold either indifferent, becauſe in the inſtitution we read of bread without commanding leavened or unleavened. *De panis qualitate nos non contendimus, ſi modo verus ſit & ſolidus panis; quod de hoſtia Papiſtarum, vix poteſt affirmari.* Amel. *Bell. Enerv. Tom.* 3. *Diſp.* 32.

Caſſander himſelf complaineth that the Papiſts bread is of ſuch extream thinneſſe and lightneſſe, that it may ſeem unworthy the name of bread. Whereas Chriſt uſed ſolid and tough bread which was to be broken with the hands, or cut with the knife.

The cuſtom of the Chriſtian Church by the ſpace of above a thouſand years, was to put upon the ſacred Table after Chriſts and the Apoſtles example, a ſolid loaf which was broken into pieces among the Communicants: for all the people did communicate. Now this quantity of bread is reduced into round and light wafers,

wafers, in the form of a peny, whereof they give this myſtical reaſon, becauſe that Chriſt was ſold for thirty pence, and becauſe that a peny is given for a hire unto thoſe that have wrought in the vineyard, *Matth.* 20. 10. Upon theſe Hoſtes they have put the Image of a Crucifix. *Pet. du Moulin* of the Maſſe, *lib.* 1. *cap.* 7. *& lib.* 3. *cap.* 3.

The Sacrament was in thoſe times delivered unto each Communicant in a ſmall round *Wafer*, called commonly by the name of *Sacramentum Altaris*, or, *The bleſſed Sacrament of the Altar*, and ſuch parts thereof as were reſerved from time to time, were hanged up over the *Altar* in a *Pix* or Box. Some zealous ones then in hatred to the Church of *Rome*, reproached it by the odious names of *Jack-in-a-box, Round-Robin, Sacrament of the Halter.* Dr *Heylins Eccleſia Reſtaurata* in the Hiſt of *Edw.*6.

The uſe of the Wafer-cake is defended by the Papiſts and ſome *Lutherans*, as *Gerh. loc. commun. Tom.* 5. *de ſacra Cœna, c.*7. but Chriſt uſed it not, whoſe action is our inſtruction; and alſo there is no Analogy, or a very obſcure one between the ſign and thing ſignified.

Whether it be neceſſary to mingle water with the Euchariſtical wine.

Aquinas[e] ſaith, Water ought to be mingled with wine, but it is not *de neceſſitate hujus Sacramenti.*

[e] Parte tertia Quæſt. 74. Art. 6, 7.

Some Papiſts for mingling water with wine pretend the Antiquity of Councils and Fathers: But we ſay,

1. There is no ſuch thing in the Inſtitution.

2. The authority of theſe is not divine but meerly humane.

3. It was an ancient cuſtom in *Tertullians* time to give milk and honey in Baptiſm to the Infant, yet the Papiſts themſelves do not keep it: So that unleſſe we had Chriſts inſtitution we cannot do it, eſpecially knowing that it is dangerous to add to any eſſential part of the Sacrament ſuch as the wine is. But then they are moſt ridiculous, when they will make a myſtical ſignification in this, that the union of the water with the wine muſt ſignifie the union of the people (which is denoted by waters, *Rev.*17.) with Chriſt: Thus *Bellarmine*. But it ſignifies not this union either naturally, for then it would ſignifie ſo in common feaſts: nor by divine inſtitution, for then the Scripture would have delivered it. Beſides *Revel.* 17. Great waters (not a few drops) ſignifie the people, and that not of believers, but Heathens, and if it ſignifie the communion of the people with Chriſt, why do they deny it them?

Eſt ritus à veteribus nonnullis olim obſervatus; ſed nec dogma fidei nec eſſentialis pars Sacramenti. Quia vinum forte fuit in illis regionibus calidis, paululum aquæ admiſcebant. Epiſc. *Daven.* de Jud. controverſ. cap. 8. Apol. 2. In regionibus orientalibus ubi fortia vina ſunt, uſitatum fuit non merum ſed vinum aqua temperatum bibere. Unde *Chemnitius* verſimile judicat, Chriſtum vinum non merum ſed temperatum bibiſſe. Mixtio aquæ potius aliquid addit inſtitutioni, quia Evangeliſtæ ſolius vini mentionem faciant, *Matth.* 25. 29. *Marc.* 14. 25. *Luc.* 22. 18. *Gerh.* loc. commun. Verſimile eſt Chriſtum miſcuiſſe vinum, cum orientis vina generoſa ſint & calida. Illud etiam non diffitemur, Eccleſiam veterem uſam eſſe vino mixto. Nempe quia poſt cœnam eodem vino celebrarent Agapas ſuas, anſam dare gentibus nolluerunt quaſi mero ad ebrietatem uterentur. *Voſſius* in Theſibus. Vide *Voſſij* Harmon. Evang. lib. 1. cap. 15. Papiſtæ vino conſecrando admiſcent aquam, quamquam exigua quantitate. Nos ſentimus, rem eſſe merè indifferentem, ideóque liberè uſurpandam, omittendamve; dum ne turberur ordo Eccleſiæ. Tantum ergo reprehendimus in Papiſtis, quod nullo præeunte verbo Dei, peccata & quidem mortalia fingant. *Ghamier.* de Sacramentis lib. 5. c. 3. Vide *Jonſtoni* Syntag. de commun. vet. Eccleſ. c. 3.

The drink then uſed being called the fruit of the Vine, *Mat.*26.29. it is evident that there was no mixture of water, for then it had not been the fruit of the Vine, but another drink compounded of water and wine.

Some ſay this reaſon is not of force; for he that drinks *Vinum dilutum*, drinkes the fruit of the Grape as well as he that drinkes *merum*. That our Saviour Chriſt and his Apoſtles ever mingled water with wine in the Sacramental Cup, cannot be ſhewed by any teſtimony out of the word of God.

As for the water guſhing forth with the bloud out of our Saviour Chriſt, it is frivolous: the wine in the Cup is not a Sacrament of the bloud of Chriſt which was ſhed after that he was ſlain, but of the bloud which he ſhed before his death. *Cartw.* on *Matth.* 26.

The Fathers used wine tempered with water, because in the place where they lived the wine was so strong. Matth. 26.29. Mark 14.24. *t De Euchar. l.4.c.10,11.*

This was an ancient custom, *Justin Martyr* makes mention of it, and *Cyprian* pleads for it; yet *Jansenius* doth ingenuously confesse, that there are evident testimonies of Scripture for wine, but none for water, though *Bellarmine* t impudently affirm, That there is as much proof for the one as the other, *viz.* Tradition for both, Scriptures for neither, and labours violently to wrest the plain places another way, yet at length he doth not deny, but it is *Calix Domini*, though there be no water in it, and he tels us, that the greater part of Divines hold, that water is not *de necessitate Sacramenti*. *Jansenius* saith, it appears by Scripture, though not expresly, yet implicitely, that there was water in the Cup which Christ consecrated, because there was wine in it, and in those hot Countreys they used not to drink meer wine, but allayed with water, this is an uncertain conjecture.

Cartw.

The beginning of it was lawfull, because there were in the Church that could not bear the strength of the wines, especially in the East and South countreys where the wines are strong.

Dr *Reynolds* Medita. on the Lords Supper, chap. 14.

The Christians in the Primitive Church had a custom of mixing water with the wine (as there came water and bloud out of Christs side) which however it might have a natural reason because of the heat of the countrey to correct the heat of the wine with water, yet it was by them used for a mystical sense to expresse the mixture (whereof this Sacrament is an effectual instrument) of all the people who have faith to receive it with Christs bloud, water being by the holy Ghost interpreted for people and Nations.

Eucratitæ & Aquarii *temperantiæ prætexta vinum refugiebant, ac loco ejus aquam solam in hoc Sacramento usurpabant.* Vossius *in Thesibus.* Augustin. *Aquarii ex hoc appellati sunt, quòd aquam offerunt in poculo Sacramenti, non illud quod omnis Ecclesia. cap. 64. de Hæres.*

The *Aquarii* used only water in the Eucharist in pretence of Sobriety, which *Cyprian* confuted only upon this ground, *viz.* That this practice was not warranted by the Institution of Christ, wherein Christ ordained wine and not water only.

In the Scripture we find the fruit of the Vine, but not water, therefore we account not that to be of any necessity in the celebration of the Lords Supper. In the Primitive Church water was used first of Sobriety, then of Ceremony, at length it grew to be counted of necessity. Dr *Fulk* against *Martin.*

Mr *Ball* in his Catechism saith, Because the Sacrament is a spiritual feast, therefore the finest Bread and purest wine is of most laudable use. *Spiritus tenues, clari & puri ex bono vino potius, quam quovis alio potu generantur. Hinc est quod Theologi in contemplatione circa sacrosancta Dominicæ passionis mysteria, optima cum primis vina deligunt, quæ ob id ipsum jam passim, etiam Theologica nominantur.* Renatus Moreav. *in Schol. Salern. De conservanda Valetudine, cap. 73. Vide plura ibid.*

Of the Consecration of the Elements.

The words of Institution are delivered, *Matth.* 26.26. *Mark* 14.22. *Luke* 22.19 1 *Cor.* 11.23.

Christs actions in the administration of the Sacrament were four:

Matth. 26.26. *Verbum à Christo usurpatum est λαμβάνειν, quod propriè de manu accipitur: Unde & λαβὴ Græcis dicitur, id quo res manu prehenditur, ut ansa, manubrium.* Wendelini *Christiana Theol. Systema* Maius. *l.* 1. *c.* 23.

First, He took Bread into his hand, and so likewise Wine, which signifies the purpose of God decreeing to give Jesus Christ in the flesh to work out our Redemption.

Secondly, Christ blessed it, and gave thanks, and sanctified it to that use by his own prayer to God, which as it is effective to make the elements now fit for a spiritual use, so it is significative, representing the action of God, wherein he fitted Christs manhood in the fulnesse of his Spirit and power, to work out our Redemption.

Thirdly,

Thirdly, He brake the Bread, which ſignifies the action of God ſatisfying his juſtice in Chriſts manhood for the ſins of all the Elect by breaking him in the Garden, and on the Croſſe eſpecially, beſides other ſufferings throughout his life, and by rending his ſoul and body aſunder.

Fourthly, Chriſt gave it to every one, ſignifying that God doth offer particularly to every one, and give to the Elect the body and bloud of Chriſt, with the merit of it, and power to blot out their ſins, and free them more and more from the ſame.

Conſecratio vocabulum eſt ſolenne ſignificans id quod fit, ut hæc ſigna viſibilia quæ per ſe profana ſunt, & aliena à myſteriis religioſis, ſint Sacramenta corporis & ſanguinis Chriſti, ſive ſint corpus & ſanguis Chriſti. Conſecrationem diſtinguimus à forma Sacramenti, ut totum à parte, conſecrationem dicimus eſſe in tota Chriſti inſtitutione. Ut quicquid ille fecerit ad eum pertinens, noſq; juſſerit facere, eo ipſo conſecrari credamus Sacramentum, ne excluſis quidem Eccleſiæ precibus, quibus id ipſum à Deo poſtulatur fieri, quod ea inſtitutione continetur. Chamier. *de Sac. l. 1. c. 5. Credunt Patres panem corpus Chriſti, & vinum ſanguinem Chriſti fieri. 1. Vi ſermonis Domini Jeſu. 2. Omnipotentia verbi. 3. A Sacerdote inviſibili. 4. Operatione, ſanctificatione, perfectione, & ſuperventu Spiritus Sancti & gratiæ cœleſtis. 5. Conſecratione, invocatione, & prece.* Jonſtoni *Syntagma de commun. vet. Eccleſ. cap. 3.*

The Text ſaith of the Bread, *He bleſſed it*, and of the Cup, *When he had given thanks*. By the which word *Bleſſing* he implieth a conſecration of this Sacrament. The Papiſts attribute it to the repetition of theſe words, *Hoc eſt enim corpus meum, For this is my Body, For this is my Blood.* Hence they call them *Verba operatoria*, and ſay, There is ſuch a power and operation in them, that by them the Bread is turned into the body of Chriſt. The Elements of which the Sacrament is compoſed are natural, the things having nothing of themſelves whereby they may be Sacraments, and therefore an inſtitution is neceſſary, whereby they may be made what they are not. Now we ſay this is done by reciting the Inſtitution of Chriſt, and by prayer. *Matth.* 26. 26. In which action it muſt be ſuppoſed, That Chriſt had more than a general deſign of ſaying Grace, as ſome phraſe it; for thoſe elements as creatures ordained for common nutriment, *viz.* an intention of invocating Gods bleſſing upon them, in reference to thoſe ends, for which he meant by his Inſtitution to ſeparate and depute them. *L'Eſtrange* of the Liturgies, *Chap.* 7.

Mr *Geree* in his Catechiſm in reference to the Sacrament, ſaith, Conſecration conſiſts partly in Chriſts firſt Inſtitution of ſuch Elements for ſuch uſe, partly in the Miniſters declaring Chriſts Inſtitution, bleſſing God for our Redemption, and theſe ſeals of it, praying to him to bleſſe the Elements to that holy uſe to which himſelf hath ordained them.

The Papiſts order that the Prieſt ſhould reade all the other words with a loud voice, yet when he comes to this, *For this is my body*, he ſpeaks it ſecretly, ſo that none can hear him, and this is one of their reaſons, becauſe Chriſt prayed alone; What is this to the conſecration? Did he ſo at the Sacrament time?

2. The Miniſter or Prieſt ſpeaks it ſecretly, becauſe if he ſpeak aloud, he cannot be ſo intent to what is ſaid; why then do they command ſuch loud noiſe by their Organs in ſinging? How can they be attentive then?

3. Leaſt that form of words ſhould be vilified, Why not then in Baptiſm?

It is moſt expedient,

1. For the receiver to receive the Bread and Cup into his hand: This cuſtom (ſaith *Voſſius*) was long in the ancient Church. It is unſeemly to have the Bread put, or the Wine poured into the mouth by the Miniſter; this cuſtom came from a ſuperſtitious worſhipping of the ſigns.

2. The receiver muſt eat the Bread and drink the Wine, which ſignifies the particular applying of Jeſus Chriſt with all the benefits of his mediation to ones own ſoul.

Whether Chriſt be corporally preſent with the Symboles in the Euchariſt?

Si quis negaverit in ſanctiſſima Euchariſtia contineri verè, realiter ſubſtantialiter corpus & ſanguinem Chriſti Anathema ſit. Concil. Trid. Seſſ. 23. Can. 1. Nos dicimus Dominum Chriſtum corporaliter ſub ſpecie panis contineri. Greg. de Valent. *Tom. 4. Diſp. 6. q. 3.*

Corpore de Chriſti lis eſt, de ſanguine lis eſt.
Lis eſt de modo, non habitura modum.

Chriſt

Christ is ascended into Heaven, and he is contained there, *Acts* 3.21. till he come to Judgment, therefore he is not there under the shape of Bread and Wine See *Mat.*26.11. *John* 16.7. *Acts* 3.21.

2. All the circumstances about the first Institution of the Sacrament do declare, that Christ was not bodily there, especially Christ eating and drinking of it himself, which *Cloppenburg* [a], *Peter du Moulin* [b], and Dr *Featley* [c] hold, urging *Matth.* 26.29. & *Mark* 14.25. for that purpose. Those words (say they) necessarily imply, that before he uttered them he had drunk of the Cup which he gave to them. *Aquinas* [d] also holds this, and the Fathers likewise, saith *Peter du Moulin.*

[a] *Compend. Socin. confutat. cap.* 10. *Vide plura ibid.*

[b] Of the Eucharist, chap. 6. pag. 68, 260. and chap. 11. pag. 141.

[c] *Strictura in Lyndomastigem* concerning the seven Sacraments.

[d] *Parte tertia Quæst.* 81. *Art.* 1,

The nature of the action (saith *Peter du Moulin* in the place last quoted) required that Christ should communicate to shew the communion he had with us, as also he did partake of our Baptism, *Matth.* 3.16. from whence cometh the custome of the Church, that the Pastor first communicates, and the people afterwards.

We say that Christs body is in the Sacrament *really*, but *spiritually*; The Papists say it is there *really*, but *spiritually*. For so *Bellarmine* is bold to say, that the word may be allowed in this Question, Where now is the difference? Here, by (*spiritually*) they mean *present after the manner a spirit*: by (*spiritually*) we mean, present to our spirits only, by blessing and grace. Dr *Jer Taylors* Collection of Polemical and Moral Discourses of the reall presence of Christ in the holy Sacrament.

When the publick Authority of this Land was for the Papists, subscription was not urged upon such violent and bloudy terms unto any Articles of their Religion, as unto that of the real presence. Dr *Jack.* Epist. to the Reader.

The same Christ was not visibly at the Table and spake, and yet invisibly under the Bread and Wine, he did not eat and drink himself.

The end of the Sacrament is a remembrance of Christs death, *Do this in remembrance of me*, and *You shew forth his death till he come.* Now how can there be any remembring of him when he is present?

His corporal presence and eating is made unprofitable, *John* 6. though Christ said, *His flesh was meat indeed*, yet he did not mean that it should be eaten and drunk corporally: The flesh profiteth nothing, but his words are Spirit and Life.

Our union and conjunction with Christ is inward and spiritual, which consists in Faith and Love; it is true, we are united to his body, but not after a bodily manner.

It is against reason and sense:

We believe Christ to be present spiritually in the hearts of the Communicants, sacramentally in the Elements, but not corporally.

Qui transubstantiationem damnavit Lutherus *optimè, tamen inauxit consubstantiationem non benè, & ab hoc non laudabili initio,* Brentius *ejus Discipulus ad ubiquitatem delatus est, pessimè. Anabaptista in oppositum lapsi extremum, signa sunt imaginati vacua & inania, quasi nudas professionis tesseras Christianis & Infidelibus distinguendis.* Chamierus *lib* 10. *De Eucharistia, cap.* 7.

Real is, 1. Opposed to that which is imaginary, and importeth as much as truly.

2. To that which is meerly figurative and barely representative, and importeth as much as effectually.

3. To that which is spiritual, and importeth as much as corporally or materially.

The presence of Christ in the Sacrament is real in the two former acceptions of real, but not in the last, for he is *truly* there present and *effectually*, though not *carnally* or *locally*. Dr *Featleys* Transubstantiation Exploded.

Really

Really and corporally are not all one, that which is ſpiritually preſent is really preſent, unleſſe we will ſay that a Spirit is nothing. The bloud of Chriſt is really preſent in Baptiſm to the waſhing away of ſinne. Chriſt is really preſent to the faith of every true believer, even out of the Sacrament. *Downs* Defence againſt the Reply of *M. N.*

We deny that Chriſt is ſo preſent in the Sacrament under the forms of Bread and Wine, as that whoſoever receive the Sacrament, do truly receive Chriſt himſelf.

The Papiſts ſay, Chriſts natural body is preſent; we, that the merit and vertue of his body broken upon the Croſs, and of his bloud ſhed upon the Croſſe is preſent to the believing ſoul in the Sacrament. The body of the Sun is in Heaven in its ſphere locally and circumſcriptively, but the beams are on the earth. And when the Sun beams ſhine into our houſe, we ſay, here's the Sun, though it be the beams not the body of the Sun. So the Scripture ſaith of the Sacrament, *This is my body*; Chriſt aſcended up into Heaven: as for that exception, he is viſibly in Heaven, but inviſibly here, it anſwereth not thoſe teſtimonies which prove he is ſo there that he is not here, *Matth.* 28. 6. *q.d.* he could not be in both places at once, an angelical argument. *Aquinas* ſaith, It is not poſſible by any miracle, that the body of Chriſt ſhould be locally in many places at once, becauſe it includeth a contradiction by making it not one, for one is that which is not divided from it ſelf. It is impoſſible (ſay the Papiſts) according to the courſe of nature, but not abſolutely impoſſible, by divine miracle it may be.

Hyperbolicum præſentiæ modum exigunt curioſi homines, quem Scriptura nuſquam oſtendit. Calvin. *Inſtit. l.* 4. *c.* 17.

Corpus unum non poteſt eſſe in pluribus locis ſimul, non enim repletivè, at is modus proprius eſt Deitati qua omnia cum replet, tamen neque ſpatium occupat, cum ſit Spiritus: neque terminis ullis definitur, cum ſit infinita: nec definitivè, quia quacunque ſic ſunt in uno loco non poſſunt eſſe alibi. Nec tertiò occupativè, quia quicquid ita eſt in loco eſt etiam definitivè, ac proinde non poteſt eſſe alibi. Chamierus *Tom.* 2. *lib.* 6. *cap.* 11. *Scholaſtici tametſi contendunt ineptiſſimè, idem corpus poſſe eſſe in uno loco modo ſuo naturali ſeu circumſcriptivo, & in multis aliis modo Sacramentali: negant tamen poſſe eſſe modo naturali vel per divinam potentiam abſolutam ſimul in pluribus locis.* Ames. Bellarm. *Enerv. Tom.* 3. *cap.* 12.

Conſubſtantiation overthroweth the grounds,

Firſt, Of reaſon, the body of one and the ſame man cannot be preſent in many places all together, but muſt needs remain in ſome definite and certain place.

Secondly, Religion, becauſe Chriſt was taken up into Heaven, there to abide till the end of the world.

It was above a hundred years before Tranſubſtantiation.

They did adore Chriſt as co-exiſtent with the Bread, which perhaps gave occaſion to *Averroes* to ſay, That Chriſtians did adore their God, and then eat him. *Averroes* his reſolution was, *Quandoquidem Chriſtiani adorant quod comedunt, ſit anima mea cum Philoſophis.*

Lutherus *principio ad Sacramenta converſus, videbat non eſſe ſeptem, putabat tamen adhuc plura eſſe quam duo; poſt in catechiſmo majore, re diligentius expenſa, duo tantum ſtatuit. In negotio cœnæ primo videbatur illi, licet panis ineſſet, tamen corpus Domini una etiam per Conſubſtantiationem adeſſe; ſed paulò ante mortem agens cum* Philippo Melanchthone, *fatetur in negotio cœnæ nimium eſſe factum.* Rainold. *de lib. Apoc. Tom.* 10. *Prælect.* 4. *Nobis unicum ſolatium in eo Sacramento eſt præſentia corporis Chriſti in ſacrâ cœnâ. Sed negamus eſſe id, in, cum, ſub pane; niſi ille modus loquendi ſic accipiatur, quòd ſit in, cum, ſub pane ut ſigno corporis in cœna præſentis: ita enim unionis & pacis ſtudio haud difficulter etiam in eum modum loquendi porrò condeſcendemus.* Vedel. *Rationale Theolog. l.* 3. *c.* 20.

The quarrel between *Luther* and *Zuinglius* was about Chriſts preſence in the Sacrament, which *Luther* held to be by way of Conſubſtantiation, which how it could be unleſſe the body of Chriſt were every where, *Zuinglius* and others could not conceive. *Luther* being preſſed therewith, he and his followers not being able to avoid it, maintained that alſo. But how? By reaſon of the hypoſtatical Union and Conjunction thereof with the Word. For the Word being every where, and the Humane Nature being no where ſevered from it, How can it be, ſay they, but every

Certe fundi Eccleſiaſtici unica calamitas eſt ubiquitas & oralitas. Wendel. *Exercit. Theol. Exercit.* 54.

Proper ſubſiſtence of its own, and in it ſelf it hath none, only the ſubſiſtence of the Son of God is communicated unto it, which is infinite and unlimited. *Ex hoc loco* Cinglio-Calviniani, *canes impuriſſimi, blaſphemè argumentantur, corpus Chriſti in S. cœna ore corporis non accipi, niſi (inquiunt) ſtatuere velimus & illud in alvum abire, & (increpet te Dominus Satan) per ſeceſſum ejici.* Bertram. *in Mat.* 15.

where?

where? The humanity of Chriſt according to its Eſſence or natural Being is contained in one place, but according to its ſubſiſtence or perſonal being may rightly be ſaid to be every where. *Zanch. Miſc. Jud. de Diſſid. Cœn. Dom.* and Dr *Field, l.* 3 *c.* 35. of the Church.

The Papiſts conſtant Doctrine is, That in worſhipping the Sacrament they ſhould give unto it *Latriæ cultum qui vero Deo debetur*, as the Council of *Trent* hath determined, that kind of ſervice which is due to the true God, determining their worſhip in that very thing which the Prieſt doth hold betwixt his hands.

This is artolatry, an idolatrous worſhip of the bread, becauſe they adore the hoſt even as the very Perſon of the Sonne of God. It is true, they conceive it not bread, but the body of Chriſt, yet that doth not free them from bread-worſhip, for then if the Heathen did take his ſtone to be a god, it did free him from Idolatry. Hence, ſaith a * Jeſuite, If the Bread be not turned into the body of Chriſt, we are the greateſt and worſt Idolaters that ever were, as upon my ſoul, ſaith he, it is not.

* *Coſter.* Dr *Burgeſſe* of kneeling, pag. 113.

Deus non juſſit vel adorari Sacramentum, vel etiam nos adorare coram Sacramento, vel in Sacramento. Nolumus tamen atro carbone notare eos, qui nobiſcum alias ſentientes, & eandem fidem profitentes, neque Sacramentis divinos honores deferre intendentes, ea flexis genibus accipiunt, adoratione ad inſtitutorem directa, & ad eum qui ſe nobis communicat. Quia tamen mos ille ab iis profluxit, qui ex Sacramento Deum fecerunt, quod directè adorant, multo magis nobis conſuetudo probatur eorum, qui quantum poſſunt abſtinent ab iis ex quibus vel ſuſpicior, vel occaſio idololatriæ, vel ſuperſtitionis orti poſſet. Riveti *Inſtruct. Prapar. ad cœnam Domini, cap.* 13. *Vide plura ibid.*

Adoration is not commanded in the Inſtitution of it.

2. Nothing is to be worſhipt with Divine Worſhip but God.

Of Tranſubſtantiation.

The Queſtion is not, Whether the Symbols be changed into Chriſts body and bloud, or no? For it is granted on all ſides: But whether this converſion be ſacramental and figurative? Or whether it be natural and bodily? Nor is it, whether Chriſt be really taken, but whether he be taken in a ſpiritual or in a natural manner? We ſay the converſion is figurative, myſterious and ſacramental; they ſay, it is proper, natural and corporal? We affirm that Chriſt is really taken by faith, by the Spirit, to all real effects of his paſſion; they ſay he is taken by the mouth. Dr *J. Taylor* of the real preſence of Chriſt in the Sacrament. See more there.

Tranſubſtantiation is, *Commentum quo nihil vidit orbis abſurdius.* Chamier.

The word Tranſubſtantiation (as the Papiſts grant) was not uſed of any ancient Fathers, and it was not ſo named among them before the Council of *Laterane*, which was 1215 years after. *Vocabulum ante Concilium Lateranenſe inauditum.*

Biſhop *Morton* of the Maſſe, *lib.* 3. *cap.* 1. *Sect.* 3.

The Jeſuites (which call Proteſtants in ſcorn *Tropiſts*, becauſe they defend a tropical and figurative ſenſe in that ſpeech of Chriſt, *This is my body*) are yet themſelves conſtrained to acknowledge ſix tropes in the words of Chriſts Inſtitution of this Sacrament, a figure in the word Bread, another in Eat, a third in Given, a fourth in Shed, a fifth in Cup, a ſixth in Teſtament. B. *Morton* of the Maſſe, *l.* 6. *c.* 2. *Sect.* 4.

Si quis negaverit mirabilem & Angelicam converſionem totius ſubſtantiæ panis & vini in corpus & ſanguinem, Anathema ſit. Concil. Trident. *Can.* 3. *Nullum exemplum dari poteſt, vel ordinarium, vel extra ordinem per miraculum, totalis converſionis alicujus ſubſtantiæ individualis, in aliam ſubſtantiam individualem præexiſtentem & manentem. Hac igitur tranſubſtantiatio (qua res eſt ordinatiæ procurationis ſecundum Pontificios) tale quid eſt, quale ſimile nihil Deus unquam per hominem aut Angelum effecit, id eſt, commentum ſine exemplo.* Ames. Bellarm. *Enervat. Tomo tertio cap.* 3. *Cùm conſentiant omnes adverſarij ad finem prolationis verborum, Hoc eſt corpus meum, corpus Chriſti filii præſens ſub accidentibus panis, quatuorque verba (ſecundum illos id teſtantia) aptiſſima eſſe affirment, ubi tamen devenitur ad particularem eorum expoſitionem, quid ſignificet* verbum eſt, *quid* Corpus, *ac præſertim pro nomen* Hoc, *inter ſe valde diſſentiunt, nec modo diſſentiunt, ſed etiam acerrime diſceptant, unoq; alterius ſententiam deſtruente ad inſtar ædificatorum turris Babel.* Albertin. *De Sacr. Euchar. l.* 1. *c.* 8. *Vide plura ibid. & c.* 9.

See Mr *Carw.* Anſw. to the Marqueſſe of *Worceſt.* Reply, from pag. 122, to 146. and *Gages* New Survey of the Weſt-Indies, chap. 21.

The Papiſts to avoid one ſign run into many ſtrange ones; by the demonſtrative *Hoc*, they underſtand they know not what, neither this Body nor this Bread, but

an

an *individuum vagum*, ſomething contained under the accidents of Bread, which when the Prieſt ſaith *Hoc*, it is Bread; but when he hath *muttered out Meum*, it is Chriſts body. By the copulative *Eſt*, *is*, they underſtand either ſhall be as ſoon as the words are ſpoken, or is converted unto; or by *Body*, they underſtand ſuch a Body as indeed is no body, without extenſion of parts, without faculty, ſenſe or motion.

The very term *Matth.* 26.26. manifeſtly evinceth the truth, *This*, What? *That which he took*, viz. *Bread*, therefore it muſt needs be a figurative ſpeech, 1 *Cor.* 10.4.

The Apoſtle ſpeaking of the Bread being conſecrated, ſtill calleth it [a] Bread, ſix times at leaſt. He calleth it indeed *the Bread*, and *this Bread*, to ſhew the difference of it from other Bread, and the excellency of it above other bread, but yet bread. Therefore it is ſtill bread of the ſame ſubſtance as other bread is, though in reſpect of uſe incomparably better. And ſo for the Wine, *Mat.* 26 29. after conſecration, he ſaith, *I will not drink henceforth of this fruit of the Vine* He doth not ſay in general, *Of the fruit of the Vine*, but particularly with a demonſtrative pronoun, *Of this fruit of the Vine*, *viz.* that which he had bleſt and delivered to the Apoſtles.

Tranſubſtantiation was firſt occaſioned by the unwary ſpeeches [b] of *Damaſcene* and *Theophylact*, they were hyperbolical in their expreſſions about the real preſence of Chriſt in the Sacrament.

Some of the ancient Fathers ſpeaking of the ſacramental Elements after conſecration, being then ſet apart from common uſe, called it a mutation, ſaying, that the Elements were changed into another nature, but withall they expreſſe their meaning to be, not the changing of their ſubſtance, but their uſe, from being common Bread and Wine to become ſacramental or ſacred. 1 *Cor.* 11.27. The Apoſtle diſtinguiſheth theſe four things, Bread, Body, Cup and Bloud, the Bread and Wine therefore receive no other change, but that of uſe, ſignification and relation, 1 *Cor.* 10.16. He diſtinguiſheth alſo Bread from the Body; Bread is the ſubject of the propoſition, and the Communion of his Body the predicate.

There hath been more written upon thoſe ſix ſyllables, but five in Engliſh, *This is my Body*, then would contain a juſt and large Commentary upon the whole Bible. Mr *Vines* of the Sacr. of the L. Sup. *c.* 1.

Nous deffions tous nos adverſaires de produire un ſeul Docteur, mille ans apres Jeſus Chriſt, qui ait dit que ce pronom Cecy *demonſtre autre choſe: que du pain.* Troſieme *Partie De La Conference Entre* Bochart. & Veron. *Ch.* 24. *De La Cene.*

Reaſons againſt Tranſubſtantiation:

Firſt, Then Chriſt muſt hold himſelf in his own hands, eat and drink his own

[a] 1 Cor 10.16. & 11. 26,27. *Fictitia illa tranſubſtantiatio pro qua hodiè acrius depugnant quam pro omnibus aliis fidei ſuæ capitibus.* Calv. *Inſtit. l.* 4. *c.* 17. *Vide plura ibid.*

[b] Dr *Fulk* on 1 Cor. 11.24. The *Lamb* dreſt in the *Paſchal Supper*, and ſet upon the Table as a feſtival ſacrifice, was wont to be called the *Body of the Paſſover*, to which phraſe Chriſt may probably allude, when he ſaith, *This is my Body.* Dr *Hammond* on *Mat.* 26.26. See more there. *Atterſol* hath twenty ſix reaſons againſt Tranſubſtantiation. *l* 3. of the Sacrament, *c.* 5. See Dr *Primroſe* on the Sacrament, p. 127. to 158. and Dr *Halls* No peace with *Rome*, pag. 65. Dr *Featleys Vertum. Rom.* pag. 63. Dr *Chaloner* on Matth. 13.27. p. 279, to 283. Dr *Jer. Taylor* in his Treatiſe of the real preſence of Chriſt in the holy Sacrament, proves Tranſubſtantiation to be againſt Scripture, Reaſon, Senſe and Tradition. *Sect.* 2,3,4,5,6,7,8,9,10,11,12. To make bread to be fleſh while it is bread, is a contradiction in it ſelf, and as much as to ſay, Bread is no bread, and therefore impoſſible. Dr *Morton.* The preſence of Gods omnipotency hath been anciently *Aſylum hæreticorum*, the Sanctuary of hereticks. *Caſaub. Exercit.* 3. *Vide* Amyraut. *de l'elevation de la Foy & de l'abaiſement de la raiſon*, ch 3,4,8,9,10. & *Theſ Theol.* Salmur. *part* 3. *de tranſ. Vobis (ut multi ſentiunt) præſtitiſſet, vertiginoſam hanc de* Tranſubſtantiatione *opinionem non attigiſſe. Nam ex quo* Helenam *hanc veſtram in Chriſtianiſmum advexiſtis, tot vos, tot Scholam veſtram quotidiè exercent, tam ſpinoſæ, tam nodoſæ quæſtiones (tam id autem triſti ſucceſſu:)* De quantitate *Chriſti* ſub pane, An ſit ubi *Chriſtus* ſub ſuâ, an ſub panis quantitate? *Et ſi* ſub ſuâ, *an* ſub quantitate ſine modo quantitativo? *An ſit ibi Chriſti ſubſtantia ſub accedentibus*, remotâ tamen inhærentiâ? *contra Logicam. In iis verbis*, Quod pro vobis frangitur, *cùm* frangi *jam corpus non poſſit, quippe nec pati: an* frangi *non ſit ibi verbum paſſivum, contra Grammaticam? An* ex accidentibus mures nutriantur, *an ex iis* vermes generentur? *contra Phyſicam?* Epiſc. Andr *ad* Bellarm. *Apol. Reſp. c.* 1. *Vide plura ibid. Nullum exemplum dari poteſt, ubi omnes ſenſus omnium hominum (organo, medio, objecto bene diſpoſito) adhibitis omnibus mediis explorandi veritatem, circa objectum ſenſibile fallatur.* 2. *Nullum Sacramentum inſtituit ita Deus ut fundamentum ſuam habeat in ſenſuum deluſione.* Ames-Bellarm *Enerv. Tom.* 3. *de Tranſub.* See *Moulins Anatomie de la Meſſe l.* 1 *ch.* 18. & *Albertins* Book, *De Sacramento Euchariſtiæ per tot.* Mr *Baxter* againſt Popery, p. 153, to 161. and *Broch. De cœna Domin. c.* 9. Quæſt. 4. & Carpent. *Decad.* 1. *Exerc.* 1. and nine Reaſons againſt Tranſubſtantiation in *Bradfords* Sermon of the Lords Supper: He ſaith there, It is an errour: whereupon in a manner, dependeth all Popery. *Quarentibus quibuſdam, cùm nos etiam in ſpirituali communione Chriſti excuſanda, ad omnipotentiam Dei confugiamus, cur non liceret ipſis eadem uti ſolutione, millies reſponſum eſt, ſi audire vellent, non ad evertendos ſed ſtabiliendos fidei articulos, omnipotentiam ſuam Deum exerere.* Urſini *Status controverſiæ De cœna Domini c.* 3. *Vide plura ibid.*

fleſh and bloud; for the Papiſts ſay, He did eat the Sacrament with his Diſciples.

Secondly, Chriſt muſt needs have two Bodies, the one broken and having the bloud ſeparated from it in the Cup, the other whole and having the bloud in it which holds the Cup.

Thirdly, Chriſts bloud then ſhould be ſhed before his crucifying, and ſo a propitiatory Sacrifice offered to God before the Sacrifice of Chriſt upon the Croſſe.

Fourthly, One body ſhould be now in a thouſand places at a time.

Fifthly, A true body ſhould be without bigneſſe, void of all dimenſions. *Corpus non quantum.*

Sixthly, Accidents ſhould be without a ſubject, but *Ariſtotle* ſaith, Accidents are *entis* rather than *entia*. *Accidentis eſſe eſt ineſſe*, the very eſſence of an Accident as it is an Accident, is to be in ſome ſubject. *Vide* Aquin. *1a, 1æ. Queſt.* 90. *Art.* 2. See *Moulins Anatomie De La Meſſe, lib.* 1. *ch.* 19 & Albertin. *De Sacramento Euchariſtiæ l.* 1. *c.* 20.

Seventhly, The ſame thing ſhould be and not be at the ſame time, or ſhould be before it was.

Eighthly, This is an inhumane thing; none eat mans fleſh but Cannibals.

Ninthly, Then the ſenſes ſhould be deceived, we ſee bread, we ſmell bread, we touch bread, and taſte bread. *Vide* Albertinum *De Sacramento Euchariſtiæ, l.* 1. *cap.* 18.

Tenthly, There is no alteration in the ſign of Baptiſm, and there is the ſame uſe of thh ſign of the Lords Supper.

That the bodily ſubſtance of Bread and Wine is not aboliſhed, nor ceaſeth in this Sacrament, by vertue of the conſecration of it, the manifeſt words of the Scripture, whereſoever there is mention of this Sacrament, are evidence enough, *Mark* 14. 24,25. *Luke* 22. 17,20. 1 *Cor.* 10. 16,17,18. & 11. 23,32. Mr *Thorndike* of the Laws of the Church, *ch.*2. See *ch.*3,4.

It hath been argued, that, if we deny Tranſubſtantiation or Conſubſtantiation as contradictory to reaſon, there can be no cauſe why we ſhould beleeve the Trinity, which every man ſees to be no leſſe contradictory to humane reaſon, than either of both, I do no wayes admit this conſequence, becauſe it is evident, that the nature of bodily ſubſtance is farre better comprehended by mans underſtanding, than the incomprehenſible nature of God, which, it is impoſſible to apprehend any thing of, but under the reſemblance of ſomething belonging to ſenſible ſubſtance. *Id. ibid. ch.* 3.

Matth. 26. 26. *Jeſus took bread, and bleſſed, and brake it, and gave it to his Diſciples, and ſaid, Take, Eat, This is my Body.* See *v* 29. What our Saviour took, that he bleſſed; what he bleſſed that he brake; what he brake, he delivered to the Diſciples; what he delivered to them, of that he ſaid, *This is my Body* But it was Bread that he took, the Evangeliſt ſo ſaith, and Bread therefore that he bleſſed, Bread that he brake, Bread that he delivered, and Bread conſequently of which he ſaid, *This is my Body.*

In illis orationibus Petra erat Chriſtus, Semen erat verbum Dei, ego ſum oſtium,

The univerſal cuſtom of the Scripture in all places where like kind of ſpeaking is uſed, plainly leads us to a figure, ſee 1 *Cor.* 10.4. The *Hebrews* wanting a proper word to ſet forth that which we mean by ſignifying, do ever inſtead of that uſe the

Verbum ſubſtantivum eſt interpretandum pro ſignificat aut figurat *Salmeron* Tom 9. Tract 15. Rogant Dominum quæ eſſet Parabola jam dicta, hoc eſt, quid illa ſignificaret. Eſt enim hic ponitur pro ſignificat, quemadmodum & ibi, Petra autem erat Chriſtus. *Janſen* concord c.51. Reprobata *Cornelio à Lapide* nuſſet audacia *Maldonati*, negantis verbum ſubſtantivum aut Latinè, aut Græcè, aut Ebraicè, aut ulla proſus in lingua aut apud ullum autorem pro verbo ſignificat accipi ſolere, aut etiam poſſe, hominesque imperitiſſimos qui id dicunt, eſſe affirmantis. Sic inſolentiſſimus Hiſpanus in *Mat.* 25. 26. *Rivet.* in c. 45 *Gen.* Manifeſtum eſt, *eſt* accipi ordinariè pro ſignificat: ut *amare eſt diligere*, id eſt, ſignificat. *Petra erat Chriſtus*, id eſt, in Petra erat ſignificans Chriſtum. *Septem boves ſunt ſeptem anni*, Gen. 41. *Semen eſt verbum Dei*, Mat. 12. *Hoc eſt fœdus meum*, id eſt, ſignificat. *Chamier.* de Euchar. l. 10. c 7. Vide *Mornaum* de ſac. Euch. l. 4. c 3,4,5,6,7,8,9. La verité de la Religion Reformee. *Par. de Croi.* p. 543,544,545, &c. Nullus Patrum affirmat ſubſtantiam panis, effici ſubſtantiam corporis Chriſti, proſer vel unum, & monſtrum illud admittam & amplectar Tranſubſtantiarionis. Loquuntur ſcio Patres eo modo, ut dicant *tranſmutari, tranſire, tranſelementari, in aliam naturam cedere*, & quæ ſunt alia ejus generis. *Bontac.* Orig. Eccleſ. Tom. prior. part. poſter. p. 264.

word

word *is*. When *Joseph* had heard *Pharaohs* dream, he saith, *The seven ears of good corn are seven years of plenty, and the seven thin ears seven years of dearth*, Gen 41. 26 27. *so the seven fat kine are seven years*, that is, by way of signification and representation. So *Ezek* 37. 11. & *Dan*. 2. 38. & 7. 17. whence it comes that in the New Testament where the manner of speaking by the *Hebrews* is imitated, the word *is* in matter of signs, is used for the word signifie. So in the Parable, *That which is sowed upon stony ground is he that heareth*; and after, *The seed is the Word*, Luk. 8. 11. *the Reapers, the Angels*; so, *I am the Vine*, Rev. 17. 12. *The ten Kings are ten horns. Hagar is mount Sinai in Arabia.* 2. The Apostle *Paul* clearly goes before us in this interpretation, for he saith, *The bread which we break is the communion of the body of Christ*, because it was appointed for a certain means of making us partakers of his body.

Our Saviour said long before, *viz*. Joh. 6. 63. *That the flesh profiteth nothing*, that is, the flesh by eating of it profits nothing, for in no other sense can it be said to profit nothing. See 2 *Cor*. 5. 16, 17.

Their Legend tels us, that some Boyes getting by heart, and pronouncing the words of Consecration, *Hoc est Corpus meum*, turned all the Bakers bread in the street into flesh.

In the Book of the Conformities of S^t *Francis*, there is a miracle recorded for Transubstantiation; that on a time Frier *Francis* saying Masse, did find a Spider in the Chalice, which he would not cast out, but drink it up with the bloud. Afterward rubbing his thigh and scratching where it itched, the Spider came whole out of his thigh without any harm to either. See the world of wonders, part 2. ch. 35.

It is a spiritual eating because it is wrought by the aid of the holy Ghost, and this mystery is perceived by faith, which the Spirit of God works in our minds, and this excellent nourishment belongs to a spiritual and eternal life. *Sadeel de Spirit. manducat. corp. Christ. c.* 1.

A conjunction includes a presence, and as the conjunction between Christ and us is spiritual, so also is his presence.

Of the keeping of the Eucharist.

We grant that in antiquity there was a custom of breaking of some pieces of Bread which was blest, and sending of it home to some that were sick, or to other Parishes as a testimony of Communion; but this is nothing to that reservation of it in the pix, and to carry it up and down for Adoration. Now we say contrary, that the Sacraments are no longer than the meer use of them, that they are not absolute and permanent things, but relative and transient. Now that all such reservation is unlawfull, appeareth,

1. By the expresse precept even for the eating as well as the taking of it, so that if it be not taken it is no Sacrament.

2. A promise is not to be separated from the precept; now the sacramental promise is only to the Bread in the use of it, *Take, Eat, This is my Body*, that is, this Bread so blest, so distributed, so eaten.

3. The Bread is called a Body in reference to us; now as a stone which is a Bound-mark, removed remaineth a stone, but ceaseth to be a Bound-mark: So here.

4. As the water in Baptism is not an actual Sacrament till sprinkled; so neither Bread and Wine unlesse used.

In Ecclesia veteri reservabatur Eucharist a & ad agrotum deferebatur: sed utrumque fiebat, ut sumeretur & manducaretur. At in Romana Ecclesia circumgestatio fit ad ostentationem & pompam, aut ad incendia, tempestates, aliaq; mala averruncanda; etiam in adoratione ejus peculiaris cultus est institutus: quæ commenta veteris Ecclesiæ sapientiam fugerunt. Voss. in *Thesibus. Sacramentum non est, nisi quatenus institutio Domini in eo observatur, sed Dominus instituit usum præsentem Eucharistiæ, non Hostiam in pixide conservandam: Ergo Hostia in pixide conservata, non est Sacramentum. Jussit Dominus Discipulos suos facere quod fecerunt. Jussit nos etiam facere quod prima cœna factum est. Jussit manducationem conjungi cum benedictione, fractione, & acceptione. Nihil de reservatione jussit, aut judicavit.* Amesius Bellarm. *Enervat. Tomo tertio cap.* 14.

The reserving of the Eucharist which the primitive Christians used for the benefit of those who either by sickness or persecutions were withheld from the meetings of Dr *Reynolds medit.* on the L. Supper, c. 12.

of the Christians (as in those dayes saith *Justin Martyr* many were) is by the Papists now turned into an idolatrous circumgestation, that at the sight of the Bread the people might direct unto it the worship that is due only to the person whose passion it represents.

Of the Circumgestation of the Sacrament, and the Popish Processions.

An nova negabunt Romani in Eucharistiæ Sacramento, elevationem, ostensionem, adorationem, circumgestationem, detractionem calicis? Quam aliena hæc omnia ab ipsa Christi institutione & primæva Ecclesiæ praxi? Recentissima quidem ista, & ab his quinq; aut sex sæculis introducta. Salmas. *Apparat. ad Primatum Papæ. p.* 190.

For the solemn Circumgestation of this Sacrament, *Cassander* hath confessed, that seeing it is but a late invention, it may well be omitted without any detriment unto the Church, yea with emolument.

Polyd. Virgil. *de rerum Invent.* l. 6. c. 11.

Some among our Adversaries have noted these pompous processions to have proceeded from an imitation of Heathenish Rites and Ceremonies, and to be most ridiculous and sottish as they use them.

The ancient Fathers concealed heretofore, as carefully as they could, the matter and the Rites used in the celebration of the holy Sacrament, the Papists shew it now openly, and carry it publickly abroad every day through the streets, and sometimes also go in solemn Procession with it: which custom of theirs is of very late standing among Christians, and heretofore would have been accounted rather prophane and unlawfull. *Daillé* of the right use of the Fathers, *lib.* 2. *cap.* 6.

Chap. X.

Of the Masse.

See Book of Martyrs, vol. 3. pag. 1. about the word Masse, and *Mayern in Philol. Sac.* and Drus. *ad difficiliora loca* Deut. 42.

THe Papists call the Lords Supper by this name, which implies horrible Idolatry. The Fathers using of the word was the occasion of that dangerous errour, if we would keep out the errour we must likewise keep out the name.

Their Masse is nothing like the Institution of Christ, nor used to that end for which he appointed his last Supper to be continued, but a meer shew with many

Vide Casaub. *Exercit.* 6. *Sect.* 58. & Martynij *Etymol. in voce missa.* & Picherelli *Dissertat. de missa. cap.* 1. Maldonat. *apud* Mat. *de miss. l.* 1. *c.* 1. *Sect.* 2. It was called *missa* a Masse or sending (say the Papists) because an offering is sent to God by the Priest, or from sending of gifts to the Deacons for the publick use, rather from the dismissing of the people, either of the *Catechumeni* and *Pœnitentes* before the Sacrament, or after that was done, of the whole people and Congregation in these words, *Ite, missa est.* The phrase *missam facere*, (used in some of the Fathers) doth not signifie to say the Popish Masse, but to dismisse some out of the Assembly. The Assembly of the Church, being first by a Synecdoche called in Latine *missa*, from the dismissing of it which it ends with, (as in Greek συναξις, in Latine *Collecta*, for the Assembling of it,) the word *missa* in Latine, as συναξις in Greek, is now come to signifie: the Sacrament of the Eucharist which came after the dismissing of Learners, (but went afore the dismissing of believers,) being the principal office for which the Assemblies of the Church were held. Mr *Thorndike* of the Covenant of Grace, *chap.* 2. *Ad missam vetus, quod nomen tantùm non adoratur à Papistis, à nobis non lubenter usurpatur, cum quia non à Scriptura, ut quidem à prima antiquitate, tum quia nihil habeat, quo pars ulla aut efficacia Sacramenti denotetur: ac ne apud Papistas quidem Sacramento proprium sit. Missam Latinum nomen Latina Etymologia dictum à mittendo nemo dubitat, origo nominis est à dimittendo populo: quod ita fiebat, primùm enim dimittebantur Catechumeni, & quibusdam, non liceret intereſſe ſacris myſterijs: poſtea iterum univerſus populus omnibus perfectis* Chamier. *de Sac.* l. 5. c. 2. See Peter du *Moulins Anatomie de la Messe* in 15. Books, and about the name his 3d Book and 2d Chapter. *Vide* Wendelini *Christ. Theol. Systema Maius*, l. 1. c. 23. p. 1005, 1006, 1007, 1008, 1009, 1010, 1011, 1012, 1013, 1014. *Matthew Bochart* a French Minister hath written also a Treatise in French against the Masse. He speaks of the word Masse in the first Chapter of the first Part.

ridicu'ous

ridiculous geſtures, motions, actions, with Lamps burning in the day, Copes and Garments in imitation of the *Jews*, which make it unlike the primitive ſimplicity of Chriſtians, which was without them many hundreds of years. *Mr Tombes* his Romaniſm Diſcuſſed, *Artic.* 6. *Sect.* 5.

The very name of Maſſe is againſt private Maſſe, and quite overthrows it. For *miſſa* is as much as *miſſio*, or *dimiſſio*, *à dimittendis Catechumenis antequam Sacrificium inchoaretur.* It ſignifies as much as dimiſſion or ſending away of ſuch out of the Church, as were not prepared and fit to receive, before the Sacrament began to be celebrated. *Probabiliſſima eſt* Bellarm. *eorum ſententia qui miſſam dici volunt à miſſione ſeu dimiſſione populi.* D. Prid. *de miſſa Sacrificio.* Rhenanus *in* Tertul. *l.* 4. *adverſ.* Marcion.

Picherellus and *Sadeel* think it is a Latine word, which ſignifies as much as *miſſio*, ſo *remiſſa* is uſed for remiſſion both by *Tertullian* and *Cyprian.*

Chemnitius in parte ſecunda Exam. derives it from the Chaldaical ſignification of the word *miſſa*, for the ſufficiency of the Papiſts is from the Maſſe. *Una & potiſſima quæſtura regni Pontificij eſt canponatio & nundinatio privatarum miſſarum.* Chemnit. *ubi ſupra, Vide* Druſ. *in* Deut. 6. 16. Some diſpute hard to derive the word Maſſe from an Hebrew root, either *Gnaſah* to do, and ſometimes to ſacrifice, or from *Miſbeach* an Altar; others fetch it from *Mas* a Tribute. But the learned Papiſts, as *Bellarmine* and others, do wholly reject this, for this reaſon, if it had been an Hebrew word, the Apoſtles and Grecians afterward would have retained it, as they have done *Amen*, *Halelujah*, and *Hoſaunah*, but they did not.

Dr *Tho. Taylor* ſaith, The word is neither Hebrew, Greek nor Latine, not taken from any other language of any Nation, but raked out of the bottomleſſe pit without all ſignification, unleſſe it agree with our Engliſh word (Maſſe) that is, an heap, a lump, a chaos of blaſphemies and abominations. With him agrees Br *Abbot* in his *Mirrour of Popiſh Subtilties.*

Quæſitum toto orbe diu vox ante Latina
Anne Paleſtina, an Græcula, Miſſa foret;
Quæſivere diu docti: nec quærere ceſſant
Inventum in Latio, in Græcia, & in Syria.
Inventum, ac commentum, & nunquam rite repertum
In terra, aut Cœlo, miſſane miſſa Erebo?
Andreæ Melvini *Epigramata.*

The Maſſe is like a beggars cloak patcht up with many pieces, whereof ſome were put in at one time, ſome at another: one Pope puts in one patch, another another: and it was not fully patcht up as now it is, till twelve hundred years after Chriſt. *Acts and Monum.* p. 1274.

Chriſt hath ordained the holy Communion in remembrance of himſelf. Men do neither retain any remembrance of Chriſt nor yet Communion, but have changed all the whole matter into a gay ſhew, and almoſt a ſtage-play. *Paul* ſaith, *That Chriſt hath once entred into the holy place, and hath with one only Sacrifice, and with one oblation made perfect all things:* Men ſay, that they can ſacrifice Chriſt himſelf again every day in very deed, and that in infinite places. Br *Jewel* on 1 *Pet.* 4. 11.

For the thing it ſelf.

It is a work in which the Prieſt in whiſpering over thoſe five words, *Hoc eſt enim Corpus meum*, makes Chriſt of the Bread (as the Papiſts ſuppoſe) and offers him to the Father, as a Sacrifice for the expiating of the ſinnes of the living and the dead. Firſt, As ſoon as he hath rehearſed the words of conſecration, and by the uttering of them made his Maker, as they conceive, he preſently bowing his knees adores the hoſt conſecrated by him, and likewiſe the Cup. After he hath worſhipped it he riſeth up, and turning from the people with great reverence, lifts up the Hoſt with both his hands over his head, and ſhews it to the peoples view, that they may worſhip it as Chriſt himſelf, and in the like manner after alſo the Cup. While the Sacrament is elevated a little Bell rings, by which as by a ſign given, the people with great veneration worſhip the Sacrament as Chriſt himſelf.

See Maſter *Cartw.* Rejoynder, page 288, 289, 290, 291, 292, 293, 294, 295. By the reſolved Doctrine and definition of the Romane Church, a Maſſe is the principal part, if not the whole worſhip of God, the Maſſe only is ſtrictly commanded, and hearing of Gods Word Preached, is but conditionally adviſed. *Craſhaw* his *Fiſcus Papalis*, chap. 2.

We

Down. *Diatrib. de Antichriſto, l. 5. c. 3.* Genebrardus *celeberrimus ille Ebraicarum literarum apud Pariſienſes Doctor primam miſſam ab Apoſtolo Jacobo ipſo die Pentecoſtes cantatam aſſerit.* Amama *Antibarb. Bibl. Patres Euchariſtiam Sacrificij nomine appellarunt, Primo, Quia Euchariſtia eſt gratiarum actio qua Sacrificium eſt Deo gratiſſimum. Secundo, Quoniam qui ad Euchariſtiam rectè accedunt ſe totos Deo in Sacrificium offerunt. Tertio, Quia memoriam illius ſummi & diviniſſimi Sacrificij recolit, quod Chriſtus in cruce fecit.* Whitak. *ad* Sanderi. *Demonſt. reſp.*

We acknowledge that in the Sacrament there is a ſolemn praiſing of God which ſometimes is called a Sacrifice, as likewiſe that the believers did offer up charitable alms which ſometimes is called a Sacrifice, as likewiſe that there is a repreſentation and commemoration of Chriſt who was our Sacrifice: But to hold that here by the Prieſt is offered up again the body and blood of Chriſt, though after an unbloody manner, is a falſhood, and many that ſwear by the Maſſe know not the horrible impiety of it. They hold that the offering up of this to God is efficacious for the quick and dead, and thoſe in Purgatory.

In ſuch ſort as the ancient Fathers did call this action a Sacrifice by a Metonymy, becauſe it is a remembrance of the onely Sacrifice of Chriſts death, and by a Synecdoche, becauſe the Sacrifice of praiſe is offered to God for the redemption of the world in the celebration of this action, in this ſort we do not deny the term of Sacrifice. *Fulk* on *Matth.* 26. 6.

Les Antiens taſchans d' attirer à la foi Chreſtienne les Payens, qui eſtimoyent qu' il ny a point de religion ſans ſacrifice, & les Juifs, deſquels la religion ſous l' Ancien Teſtament Conſiſtoit principalement en ſacrifice ont appellé la ſaincte Cene ſacrifice, & la table ſacree autel, & ceux qui ſervent à ceſte table Levites. *Anatomie de la Meſſe Par* Pierre du Moulin, *lib.* 1. *chap.* 35.

The Fathers oft term the Lords Supper a Sacrifice, partly in regard of the ſpiritual Sacrifice therein offered; and partly becauſe it is a lively repreſentation and commemoration of Chriſts Sacrifice once offered on the Croſſe; and partly alſo becauſe it ſucceedeth in the room of the Paſſeover, and thoſe other Sacrifices that in the Old Teſtament were offered. But that they ever dreamed of any other Sacrifice diſtinct from the Sacrament, no Papiſt ſhall ever be able to prove. Mr *Gatak.* of Tranſub. *p.* 113.

In Sacrificiis offerimus, in Sacramentis accipimus. Beza.

A Sacrifice and a Sacrament cannot ſtand together, for by a Sacrifice ſomething is offered to God, but by a Sacrament ſomething is received from God. Therefore the Paſchal Lamb was not a Sacrifice, as the offering up of Bullocks and Lambs, but only a Sacrament and ſign of our redemption by Chriſt, *Heb.* 7. 10. there needs no other expiatory oblation, Why ſhould I offer then to expiate ſin when it is expiated already?

Si quis dixerit non offerri verum & propriè ſacrificium, aut non eſſe propitiatorium, Anathema ſit. Concil. Trident *Seſſ.* 33. *Can.* 1. *&* 3.

The Papiſts ſay, It is a Sacrifice properly ſo called. The whole eſſence of a Sacrifice depends upon the inſtitution of Chriſt, ſay *Suarez* and *Salmeron*, if any Sacrifice had been inſtituted, it muſt have appeared by ſome word or act of Chriſt, neither of which can be found, 1 *Cor.* 11. after the words, *Do this*, *Paul* ver. 25. immediately expounds what was meant by doing, expreſſing the acts of doing, *As often as you ſhall eat*, which was ſpoken generally to all the faithful in *Corinth*, not to the ſacrificing Prieſts. They prove it from *Virgils* Calf,

Cum faciam vitulâ pro frugibus ipſe venito.

See *Janſen* Concord. *c.* 13. *p.* 904. And *Rhemiſts* on *Luk.* 22. 20.

Neque enim Patres Euchariſtiam cum ſacrificium appellant, reale ac verum propriéq; ſic dictum ſacrificium propitiatorium intelligunt, ſed ob alias cauſas viſtimam, ſacrificium, oblationem, appellant. Vedel. *exercit. in* Ignat. *Epiſt. ad* Smyrnenſes, *c.* 4. *Ibi etiam ſeptem cauſas aſſignat, ob quas Euchariſtia ſacrificium vocatur à Patribus.*

Vide Cameron. *Myroth. ad* Heb. 9. 26.

Object. Almoſt all things are by the Law purged by blood: and without ſhedding of blood is no remiſſion, *Heb.* 9 22. But in the Sacrificce of the Maſſe there is no effuſion of blood, therefore there is no remiſſion made for ſins, and by conſequent it is not a propitiatory Sacrifice.

1. Nothing therein is properly ſacrificed, not the Bread and Wine, for they are tranſubſtantiated (ſay they) before the Sacrifice; not Chriſts body, for no living thing can properly be ſacrificed unleſſe it be ſlain, but Chriſt being once dead dieth no more.

2. The

2. The Papiſts ſay, it is an external Sacrament, yet Chriſt there appears to no ſenſe, but is concealed under the accidents of Bread and Wine.

3. They ſay it is *Sacrificium incruentum*, an unbloody Sacrifice, yet Chriſts blood is there truely and really ſhed and drunk by the Communicants with the mouth.

4. It is a perfect and all-ſufficient Sacrifice, yet they repeat it daily.

Propitiatory is either that which pacifieth the wrath of God, and pleaſeth him by its own virtue and efficacy, which is only the Sacrifice of Chriſt in his own ſelf, or elſe by Gods gracious acceptance and indulgence, *Rom.* 12. 1. *Heb.* 13. 16. *Phil.* 4. 18. *Heb.* 9, & 10. the Apoſtle from the iteration of Sacrifices doth conclude the inſufficiency of them, for if Chriſt be offered again and again, he is an imperfect Sacrifice, and we need ſomething elſe. The Apoſtle alſo in thoſe Chapters doth often inculcate the once offering and once oblation, by Chriſt offering up of himſelf once, we are free from the guilt of our ſins, *Heb.* 3. 9 The entrance of Chriſt into the heavens is compared with the old High-prieſts entrance into the holieſt of holies, and therefore as none but the High-prieſt might go in there, ſo none could offer this Sacrifice but Chriſt himſelf, and withall it implyeth that to the perfection of Chriſts Sacrifice is required his continual appearing in heaven for us.

D. *Featley.* *Si occiſio ſit de eſſentia ſacrificii, illud quod appellant incruentum ſacrificium, nihil aliud erit quam repræſentatio veri & realis ſacrificii; ac proinde haud reale ſacrificium. Nam ſi ſæpe offerat ſeipſum, Chriſtus, oportet eum ſæpe pati, cum oblatio Chriſti à paſſione ejus ſine morte diſtincta, ſit figmentum ſibi ipſi contradictorium. Epiſc.* Daven. *Determ. Quæſt.* 13. *Hoc & poſtrema ſua voce, & inter ultimos Spiritus edita Chriſtus ſignificavit, quum dixit, Conſummatum eſt Solemus extremas morientium voces pro oraculo obſervare. Chriſtus moriens teſtatur uno ſuo ſacrificio perfectum eſſe & impletum quicquid in ſalutem noſtram erat.* Calvin. *Inſtit. lib.* 4. *cap.* 18.

Mal. 1. 11. uſeth the word offering, which was properly a part of the ſervice uſed in the Church in his time, to ſignifie the Goſpel-ſervice which ſucceeds in the New Teſtament, and to expreſſe it more particularly, he cals it a pure offering, no longer carnal and groſſe, but wholly ſpiritual.

Irenæus by the pure offering in *Mal.* 1. 11. underſtandeth the Euchariſt now in uſe, and many of the Antients ſuppoſe it reſembled in that action of *Melchiſedech*, *Gen.* 14. 18. And they call it the Chriſtians Sacrifice ſucceeding in the room of the Jewiſh Sacrifices; the Sacrifice, I ſay, of the Euchariſt, not their Sacrifice of the Maſſe. Mr *Gatak.* of Tranſub.

La Foy fondee ſur les ſainctes Eſcritures. Par Daillé 2. *partie. Vide plura ibid.* *Cum in Scriptura ſacra preces & eleemoſynæ, & erumnæ piorum, & quælibet ſanctæ actiones ſacrificia appellentur, facilè patimur ſacram cœnam vocari ſacrificium: Nec imus inficias quin hoc ſenſu ſit ſacrificium. Quo ſenſu veteres eam vocaverint ſacrificium, hinc liquet, quod paſſim ſacram cœnam vocant Euchariſtiam & Sacrificium Euchariſticum, id eſt actionis gratiarum, ſeu ſacrificium laudis, ut habetur in Canone Miſſæ.* Molinæi *Hyperaſpiſt.* l. 2. c. 5.

The pure prayers and worſhip of God that ſhould be in all Churches under the Goſpel, as *Tertullian*, *Euſebius*, *Jerom* and *Auguſtine* expound it. Mr *Shep.* Reply to Mr *Ball.* *Vide* Grot. *in loc.*

There was a *Controverſie* of late years fomented by ſome through Popiſh compliances, *That the Lords Supper might be ſtiled a Sacrifice, the Table an Altar*, which produced in the diſcuſſion of it (as all Controverſies do in the iſſue ſome further truth) the diſcovery of this true deciſion of it: That it was not a ſacrifice, but *a feaſt after and upon Chriſts ſacrificing of himſelf. Participatio Sacrificij*, as *Tertullian* cals it, *a ſacrificial feaſt* commemorating and confirming all thoſe *ends* for which the only true and proper Sacrifice of Chriſt was offered up.

Mr *T. Goodwins* Chriſt the univerſal Peace-maker, *par.* 2. *Sect.* 2.

Georg. di Ataide a *Portugal* Divine in the Councel of *Trent*, made a Speech to prove, That it could not be demonſtrated out of the Scripture, that this Sacrament is a Sacrifice, but onely out of the ancient Fathers: and he anſwered all the Arguments to the contrary ſo ſtrongly, and the Proteſtants Arguments afterwards ſo weakly, that the moſt intelligent were of opinion, that he did not ſatisfie himſelf. Mr *Patricks Menſa Myſtica.*

Private Maſſing, or the alone communicating of the Prieſt, is not according

1. To the inſtitution of Chriſt, ſaying in the plural to them, *Drink ye all of this.*

2. To the practice of the Apoſtles, *Act.* 2. 46.

The

The Councel of *Trent* ſaith, We commend the Prieſts communicating alone, which is as good as conferring or covenanting alone.

The Apoſtle 1 *Cor.* 11 28. requires *that every man firſt examine himſelf, and then eat*, and he teſtifies *verſ.* 23. *That what he delivered he received alſo of the Lord.* And ſo we know that the Lord himſelf gave unto all which were preſent with him, and ſuffered none only to be by and look on.

2. It is againſt the nature of the Sacrament, for it is a ſpiritual Feaſt.

3. It is againſt the name of the Sacrament, for it is commonly called a Communion, which name ſeems to be fetched from 1 *Cor.* 10. 16, 17. but what Communion is there when one alone receiveth and not them which are preſent with him.

4. Againſt the Canon of the Maſſe, the Prieſt ever ſpeaks in the Plural number.

Tolle traditiones incertas, & Apocryphas, actum erit de miſſis ſolitarijs & angularibus: de ſacris ignotis; precibus exoticis & ignoratis, corporali præſentia, manducatione orali in Eucharirtia: & illa monſtrorum hydra, puncto nimirum cum omnibus dimenſionibus, Tranſubſtantiatione. *Montac. Antidiat. Certiſſimum eſt ſacram cœnam non niſi in Communi aliquo fidelium & communicantium cœtu eſſe uſurpandum: quo ſpectant varia nomina quibus deſignatur tum in Scripturis, tum in Patribus. Appellatur enim Synaxis, Cœna Domini, Communicatio. Vide* 1 Cor. 10. 17. & 11, 18, 20, 22. *Hinc jure merito improbata nobis miſſæ privatæ & abſque Communicantibus, quæ ſunt in uſu apud Pontificios Quæſt. aliquot Theol. Deciſio Authore* Mareſſo, q. 3.

D. *Featleys Strictura in Lyndomaſtigem* p. 43.

See Dr *Willet* on *Exo.* 29. 14. controverſ.

The words of our Saviour, *Take, Eate, this is my body*, Matth. 26. 26. were ſpoken to all future Communicants, as well as to the Apoſtles then preſent, for they contain in them an inſtitution of a Sacrament to be celebrated in all Chriſtian Churches, till the end of the world, as the Apoſtle teacheth us from 1 *Cor.* 11. from *verſ.* 23, to 28. eſpecially at the 26. *verſ. as often as ye eat this Bread, and drink this Cup, ye ſhew the Lords death till he come.* This the Apoſtles in their perſons could not fulfill, for they lived not till Chriſts ſecond coming: they muſt of neceſſity therefore be extended to all that in ſucceeding ages ſhould be preſent at the Lords Supper, who are as much bound by this precept of Chriſt to communicate with the Miniſter, or diſpenſer of the Sacrament, as the Apoſtles were to communicate with Chriſt himſelf, when he firſt in his own perſon adminiſtred it; otherwiſe if the precepts, *Take, Eate, Do this in remembrance of me*, appertained to the Apoſtles only, What warrant hath any Miniſter now to conſecrate the elements or adminiſter the Sacrament? Nay, what command have any faithfull at all to receive the Communion?

See Dr *Hal's* no peace with *Rome*, p. 658. *In Eccleſia Romana communi proverbio dicitur, Campana bene palſata dimidium miſſæ eſſe peractum. Domitius Calderinus ne miſſam quidem volebat audire, cum quum ab amicis eò duceretur, dixiſſe ſertur, eamus ad communem errorem.*

The Sacrifice of the Maſſe being idolatrous, it is not lawfull to be preſent at it. 1 *Cor.* 10. 20. In their Maſſe-book they call the Croſſe it ſelf our only hope.

Thoſe Texts are againſt going to Maſſe, *Pſal.* 26. 4. 1 *Cor.* 10. 7, 14. 2 *Cor.* 6. 14, 16, 17. 1 *Joh.* 5. 21.

Many will ſay, They keep their hearts to God, though they be preſent at Maſſe. This is as if a man ſhould catch his wife in the act of adultery, and ſhe apologize, that the other had her body, but he her heart, 1 *Cor.* 6. 27. *Rom.* 11. 4. Gods people have their knees for God as well as their hearts, 1 *King.* 19. *Origen* ſaid, he could not bend the knees of his body to God, and the knees of his heart to Satan. See Bp *Daven.* Determ. 7. *Rev.* 7. 3. *They have a mark in the fore-head*, becauſe they muſt not be aſhamed of their profeſſion, that mark is obvious to all the world. Our Saviour by this policy might have over-reacht the Devil himſelf, who required only external bowing, keeping his heart ſtill unto God, *Mat.* 4. 10. *Vide* Wendilini *Chriſtiana Theol. Syſtema maius*, l. 1. c. 24 p. 1089, 1090.

Lodov. Viv. *de veritate fidei Chriſtiana*, l. 2. c. 7. *Nobiliſſimus* Cunradus *à* Rechenberg, *ſuperſtitionum oſor, de miſſatici ſacrificij non obſcurus hoſtis, qui aliquando viſitatoribus, ut miſſam celebraret, hortantibus, reſpondit: Si verè* Chriſtus eſt in hoſtia, indignus ſum qui illum intuear, indignior qui Patri offeram. Si non eſt in hoſtia, va mihi, ſi panem pro Deo populo adorandum propono. *Scultet. Annal. Dec.* 1 p. 76.

In ſome caſe a man may be preſent at Maſſe and not ſin: As

1. When he is there by violent compulſion, this is not his ſin but theirs.

2. If in travil a man be in a fit place to ſee and obſerve their folly, ſo as he ſhews no reverence at all or approbation by bending his knee, uncovering his head, or otherwiſe.

King

King *Edward* the 6th would not ſuffer the Lady *Mary* to have Maſſe in her houſe. *Foxes* Vol. 2. p. 653.

Aderam ſed non adorarunt. Pet. Mart. D. Featleys *Vertumnus Romanus.* p. 18. *Vide* Grot. *in* Luc. 4. 27. See *Down.* Sum of Div. on the 1. Com.

The bowing of *Naaman* ſpoken of in 2 *King.* 5. 8. was *genuflexio obſequij*, not *imitativa*, a bowing to the King, not to the Idol.

2. *Eliſha's* words do not neceſſarily import an approbation or permiſſion of that which was propounded, but a meer form of malediction, as if he had ſaid in our language, Adieu or Farewell, or there may be an *Enallage temporis* very uſual in the Hebrew, and have relation to the time paſt.

Of private Receiving of the Lords Supper.

The Paſſeover was to be eaten in ſuch a Family, *Exod.* 12. 46. to ſignifie that the Church was then but a handfull or houſhold, in reſpect of the fulneſſe of the Gentiles which were to follow: but the Lords Supper was not to be eaten in a private ſeparated Family, but the Church was to come together, and to ſtay one for another, 1 *Cor.* 11. 33. that in the confluence of the people and publickneſſe of the action, the increaſe and multitude of the Church might be expreſſed.

Dr *Reynolds* Meditat. on the Lords Supper.

1 *Cor.* 11. 22. *Paul* oppoſeth the Congregation wherein the Lords Supper ſhould be taken, unto a private houſe, where men ſatisfie their hunger.

It is noted of a Chriſtian Jew, deſperately ſick of the Palſie, that he was with his bed carried to the place of Baptiſm.

Cartw. Reſt of the 2d Reply againſt Biſhop *Whitgift*, pag. 116, 119. He quotes there alſo *P. Mart.* on *Rom.* 6. *Beza* in his Queſtions of the Sac. 151.

The pureſt and beſt reformed Churches this day, in *Savoy*, *Germany*, *France*, and divers others, adminiſter the Sacraments only in the ordinary meetings.

In my judgement (ſaith Mr *Cartwright*) it is unmeet to adminiſter either of the Sacraments in private houſes, and it is leſſe tolerable in the holy Supper, which hath a ſpecial mark and repreſentation of brotherly Communion, more than Baptiſm.

Quid ſibi volunt appellationes cœna, συναξεις, Liturgia, niſi ſolùm ritè celebrari Sacramentum iſtud, cum in publico conventu in unum coactis adminiſtratur. Didoclav. *Alt. Damaſc.* c. 11.

It is a Queſtion (ſaith *Wendeline Chriſt. Theol. Syſtem. Mai.* l. 1. c. 23.) *An ægrotis, qui publicis intereſſe cœtibus non poſſunt, privatim porrigenda ſit cœna.* He ſubcribes to the affirmative opinion, certain conditions being uſed, which he there mentions. He alſo determines there that Queſtion, *An duellam aggreſſuris porrigenda ſit ſacra cœna*, and determines it negatively, if it be undertaken for private revenge.

The Neceſſity of the Euchariſt.

The adminiſtring of the Communion to Infants is a Rite as ancient as *Cyprians* time; and a Rite that did continue in the Church above 600 years.

Auguſtinus *de peccat. merit. & remiſ.* l. 1. c. 24. & 26. *defendit, infantes non poſſe vitam ac ſalutem æternam conſequi, niſi Euchariſtiam participent, putans aquè obligari iſtius verbis* Joh. 6. 35. *ac iſtis*, niſi quis natus fuerit, &c. Auguſtini & Innocentij *primi ſententia ſexcentos circiter annos viguit in Eccleſia, Euchariſtiam etiam infantibus eſſe neceſſariam. Nunc apud omnes qui Chriſtianum nomen profitentur is mos obſolevit, qui obtinuerat tempore* Cypriani, Auguſtini & Innocentij *primi Romani Epiſcopi, ut Euchariſtiæ cum panem intinctum præberent infantibus, ut ex eorum ſcriptis apparet.* Rivet. *Inſtruct. Præpar. ad cœnam Dom. c.* 6.

Inocentius the firſt and *Auguſtine* concluded a neceſſity of childrens receiving this Sacrament from *John* 6. 53. it may well conclude for thoſe which are of years, and capable of that myſtery, for though it ſpeaketh rather of a ſpiritual eating and drinking, yet becauſe the ſacramental is a ſign and pledge of that, and whoſoever doth indeed ſpiritually eat the fleſh of Chriſt, and drink his blood, cannot chooſe but alſo be willing and forward to do it ſacramentally when opportunity is offered, and there is no impediment to hinder.

Chriſt requireth in all perſons about to communicate three principal acts of reaſon, one is before, and two are at the time of receiving; The firſt is 1 *Cor.* 11. *Let*

Biſhop *Morton* of the Maſſe, l. 1. c. 2. *Sect.* 11.

Si quis dixerit parvulos antequam ad annos diſcretionis pervenerint neceſſariam eſſe Euchariſtiæ Communionem, Anathema ſit. Concil. Trident. *Sect.* 3. *Canon.* 4.

a man examine himself; The second, *to discern the Lords body*; The third is, *to remember the Lords death untill his coming again*. All which three being acts of judgement cannot agree unto Infants, being persons void of judgment.

The Ends for which God hath instituted the Sacrament of the Lords Supper.

Johnston in his *Syntagma de Communione Veteris Ecclesiæ*, cap. 5. reckons up six principal ends, for which the Sacrament was instituted by Christ, and is celebrated by all Christians.

We should often renew our Covenant,

1. When we stand in need of some special favour, *Gen.*28.20,21.
2. When we look for special mercy.
3. When the state of Religion is collapsed, when our hearts are warping from God.
4. When we draw nigh to God in the use of the Seals.

We should call to mind affectionately and with application the occasion of Christs death, our sinnes, the cause of his death, Gods love, *John* 3. 16. the manner how, and the fruits of it, he is the propitiation for our sins through faith in his blood.

The ends are four:

First, The remembrance of the death of Christ, *Luk.* 22. 19. *This do in remembrance of me*, 1 *Cor.* 11. 26. See *Gal.* 3. 1.

1. Christs person, *Phil.* 3. 8, 9. we can have no interest in his benefits till we be united to him, *Cant.* 5. 10, to the end.
2. His actions and sufferings, 1 *Cor.* 11. 24.
3. The benefits that flow from these, all that Christ did and suffered, was not only satisfactory but meritorious, *Luk.* 22. 20.
4. With what affection Christ instituted this Sacrament, his bowels were then full of compassion to his people, it was the last solemn act of his life.

Secondly, It is a strengthning Ordinance, the Lord hath appointed it onely for those that are new-born, the elements there are our greatest matter of nourishment.

Thirdly, It is a sealing Ordinance, *The New Testament in my blood.*

Fourthly, An Ordinance of the Communion of Saints, whereby that should be renewed, all are one bread and one body, *Joh.* 6. 54. 1 *Cor.* 10. 16, 17.

The Lords Supper is

1. A badg of a Christians profession; As the *Jews* were distinguished from all Nations by Circumcision and the Passeover, *Rom.* 2. 26. *Gen.* 17. 11. compared with *Rom.* 4. 11. *Matth.* 26. 29. in the midst of the Supper Christ talks to his Disciples of a Kingdom, *Luk.* 22. 30. The receiving of the Sacrament rightly, is a receiving of Christ, and here the soul is united to her Lord, and this Feast is the Supper of the Lamb, and the Lamb is the Bridegroom, and every faithfull soul is the Bride; and all this is but the image of the state of blessednesse in heaven.
2. A seal of the Covenant of grace.
3. A Map of Heaven.
4. A means and pledge of our Communion with Christ, 1 *Cor.* 10. 16.

The Supper promotes this Communion:

1. Because it is a visible profession of our union with Christ.
2. A lively resemblance of it, meat and drink are converted into our substance, made a part of us, there are significant rites invested with a promise, and the assurance of a blessing.
3. It is a pledg and seal, Christ is there conveyed over to a believers use, *This is my Body*, a pledg whereby whole Christ with all his merits, and all that he is, is made over to a believer.
4. A means of exhibiting Christ to the soul. The Sacraments are *Instrumenta*

As the Eucharist is by the venerable Fathers of the Church called the *Queen of Mysteries*; so the worthy communicating in this is the most princely conjugation of Grace in the whole *Roman* of Christian Religion. *Dr Taylors* Epist. Dedicat. to his Worthy Communicant.

quadantenus

quadantenus moralia, they are accompanied with the power and virtue of the holy Ghost.

We must therefore receive the Sacrament:

To confirm our faith, Communion with Christ, and all saving graces in us, to keep in * remembrance the Lords death untill he come again, and to testifie our love one towards another.

* It must be a remembrance, 1. Of Faith, 1. In reference to remission of sinnes, *Matth.* 26. 22. 2. To sanctification, there is bread to strengthen the heart, and wine to make

Firist, Our Faith. God is able and willing to save us:

1. Able to save to the utmost, look upon him 1. In his Natures, God-man, Man that he might suffer, God that he might satisfie. 2. In his Offices, he is a Prophet, Priest and King, *Mat.* 8. 2.

2. Willing, he died to save humble and penitent sinners, *Rom.* 8. 34. & *Rom.* 4. *ult.* if he spared not his life for us, he will spare nothing else. There is merit and grace enough in him (what ever my sins are or have been) for pardon of them and salvation.

' it chearful, *Isa.* 25. 6. 2. Of Love, *Cant* 1. 4. His love appeared in all his doings, sufferings. *Psal.* 6, 8. 4. Of Mourning; *Psal.* 42. 4. We should consider we had a hand in Christs death. 5. Of Thankfulnes, 1 *Cor.* 10. 16. it is called the Cup of blessing, and by the Ancients the Eucharist. 6. Of resolution to abhor those sins that formerly provoked God, *Hos.* 14. 3.

Secondly, Communion with Christ and all saving graces in us. Gods end in instituting of Ordinances is that we might meet him there, and have Communion with him, *Exod.* 20. 24. It should be our end in frequenting Ordinances. Gods eye is specially on our end in all religious duties, *Matth.* 11. 7, 8. *Hosea* 7. 14. *Zech.* 7. 5.

1. He pondereth the heart.

2. He judgeth of our actions by the end.

3. The answer will be suitable to our end. The Sacrament is the nearest and visiblest Communion with Christ on earth. We come to God by Christ in prayer, as our Intercessour, in the Word as our Teacher, in the Supper as the Master of the Feast, *Rom.* 6. 11.

Thirdly, To keep in remembrance the Lords death untill he come again, 1 *Cor.* 11. 26. that is,

1. The Doctrine of it; the bread represents his body, the wine his blood, we shew our belief of this Doctrine.

2. The Necessity of his death, we hereby testifie to God our consciences, fellow-Christians, the world, our need of Christ, as bread is necessary for our bodies.

3. The Sufficiency of Christs death, no two creatures are more universally sufficient for all sorts of men than bread and wine, therefore God made choice of them for this purpose.

4. The Application of Christs death; it is the receiving of bread and wine into our stomacks that nourisheth us, when the conscience beginneth to be oppressed with the hainousnesse of sin, and the fear of Gods vengeance, we should consider Christ bare the curse for our sins upon his body, that we might be delivered from them, and made perfect satisfaction to his Fathers justice, that he might be received into favour. *Rom.* 8. 34, 35.

Fourthly, To testifie our love one toward another, that I shall speak of afterward,

Of due Preparation for the Sacrament.

We must labour to perform all holy duties in a right manner. God requires preparation to every service, to the Sabbath, Sacrament.

See Secretary *Morice* in his *cœna quasi* KOINH Defence. *Sect.* 12. and Diatribe,

Some say the scope of the first Commandment is, that *Jehovah* alone must be our God whom we must worship; of the second, that he must be worshipt alone

Sect. 4. and Defence, *Sect.* 13. He saith confession of sins is as necessary as examination. He saith there also, for my part, I professe, I had rather, all to the Sacrament, than any to schism and separation.

with his own worſhip; of the third, that he muſt be worſhipt after his own manner.

Pſalm 26. 6. *I will waſh my hands in innocency, and ſo will I compaſſe thine Altar.* 1 Cor. 11. 28. The bread muſt be eaten, and the Cup drunk ſo.

God is more delighted with Adverbs than Nouns. None might approach to the holy things of God having his uncleanneſſe upon him. *Nadab* and *Abihu* through careleſneſſe, or haſt, brought common kitchin fire, whereas it ſhould have been heavenly fire, therefore God puniſht them.

God makes admirable promiſes to prayer, yet if we perform it not in that manner which God requires, he abhors it, *Pſal.*109.8. The Word is the power of God to convert and ſtrengthen us, 2 *Cor.* 2. 16. The Sacrament is a ſeal of the Covenant, yet if it be received unworthily it is a ſeal to a blank. *Judas* took the Paſſeover at leaſt, and the Devil entred into him. See 1 *Cor.*11.18,20. ſo the great duty of faſting if not rightly performed is unacceptable, *Iſa.* 14. 12. See 2 *Chron.* 25. 2. and prayer *Prov.*15,8.

Reaſons.

Bonum ex cauſa integra, malum ex quolibet defectu. Exod.12.3,6. Joh.19.14,31. and 11. 55.

1. Becauſe the Lord requires and orders the manner as well as the matter, our obedience muſt have Goſpel-perfection, ſincerity and integrity. In the Paſſeover the Lamb muſt be perfect, of the firſt year, the man and the Lamb prepared, and it offered in the appointed time. See *Exod.* 12. 9. 2 *Chron.*30.18,19. There were four dayes preparation for the Paſſeover, the Lords Supper both ſucceeds and exceeds it.

The Ark was to be carried on the Prieſts ſhoulders, 1 *Chron.* 15.13. God made a breach on them becauſe they ſought him not after the due order.

* That which is good *per ſe* groweth evil *per accidens*, if it be not duly *circumſtantionatum.* Cajet.*in* Thom. 1, 2. *Queſt.* 9. An alms, though good in it ſelf, yet groweth to be evil, if it be faulty in the circumſtances of due time, meaſure, manner, and of fit perſons upon whom it is beſtowed.

2. The manner of performing the duty is the moſt ſpiritual part of it, *Non tantum conſiderandum eſt id quod agimus, ſed etiam quibus* * *circumſtantijs.*

This ſhews the true cauſe why our attending upon God proves ſo unprofitable and uncomfortable to us, becauſe we reſt in the work done.

Secondly, We ſhould labour to perform the Ordinances aright, and that we may do ſo

The ſecond Covenant begins with acceptation of perſons and then of ſervices. There muſt be an acceptation of the perſon in reference to his ſervice as well as ſtate. The ſervice muſt

1. The perſon muſt be accepted, God had regard to *Abel* and his offering. *Cains* Sacrifice for the matter was as good as *Abels*, the perſon is only accepted in Chriſt, *This is my beloved Son in whom I am well-pleaſed*, in him with us.

2. Ever bring God the beſt thou haſt, in thy approaches to God bring the beſt devotion, affection, *Curſed is the deceiver that hath a whole one, and brings a blemiſht one*, Mal. be troubled thou canſt bring no better.

3. Come in faith, reſt upon the promiſe of Chriſt that thy ſervices ſhall be accepted, mingle faith with hearing, prayer.

4. Bring an humble Spirit. Let thy ſoul be rightly poſſeſt with the majeſty and holineſſe of that God to whom the duty is tendred, *Rev.*4.3. The Lord is to be lookt on as a King in his Glory, in his Throne; we have a principle of envy in us, whom we envy we undervalue.

1. Flow from a regenerate nature and act, *John* 3. 6. 2. Muſt be agreeable to a rule preſcribed. 3. The matter of it muſt be good: to give almes is good, but they muſt be of our own, *Epheſ.* 4. 28. 4. The means muſt be good, it was ill done of *Jacob* to get the bleſſing by a lye. 5. The ground of undertaking it muſt be good, *Jer.* 23. 21.

* The holy ends of ſervice are mainly three, 1. To pleaſe God, *Col.*1.5. 2. To glorifie him, *John* 17. 4. 3. To enjoy Communion with him, *Heb.* 10. 22.

5. Bring a right eſtimation of the excellency and ends * of the Ordinance, *Iſai.* 2.3. *Hear and thy ſoul ſhall live: Take heed how you hear, with what meaſure you mete it ſhall be meaſured to you again*, according to your diligence in the duty will God meaſure out his bleſſing.

6. There muſt be a ſerious meditation before-hand of the ſpiritual manner of performing the duty, *Heb.*12.28. Do not utter indigeſted prayers, a Miniſter ſhould ſpeak as the Oracles of God.

7. One

7. One ſhould labour to ſtir up the graces ſutable to the duty, and keep down the ſins oppoſite thereto, 1 *Pet.* 2. 1, 2. *Jam.* 1. 18, 19.

It is the duty of Chriſtians in a ſpecial manner to examine themſelves, that they may come prepared to the Lords Supper.

1 *Cor.* 11. 20. to the end, the Apoſtle proves the neceſſity of preparation, both from the nature of the Ordinance, or the inſtitution of it, the benefit that we reap by coming prepared, and the miſchief that befals thoſe that come unworthily, and the ſcandal given to others. Our hearts are deceitful, *Jer.* 17. 9. ſin is deceitful. Satan is full of Stratagems. The holy Ghoſt often warns us, *Be not deceived, Let no man deceive you*, James 1. 26. Of all deceit ſelf-deceit is the worſt.

One ſhould be equally prepared for the Lords Supper as for death. *Sacramentum & articulus mortis æquiparantur*, ſay the Caſuiſts. Downam. *in loc.*

Verſ. 28. *Examine himſelf*] δοκιμαζέτω is borrowed from civil affairs. For among the Athenians before any were admitted to any office or place of Magiſtracy, they were examined whether they were fit or no.

Try how thou ſtandeſt in the grace of God. Calvin.

The word is taken from the triers of gold, which is tried by the touchſtone; and in great caſes, is tryed by the fire. And in this ſenſe S^t *Paul* might relate to the preſent condition of the Chriſtians, who were often under a fiery trial. D^r *Jeremy Taylors Worthy Communicant*, chap. 2. Sect. 1.

Judge thy life exactly. *Theod.*

The word ſignifies to examine himſelf, ſo that he be approved, *Rom.* 14. 22. It is to judg righteous judgment after due examination. See *v.* 31. of 1 *Cor.* 11. *Id. ibid.*

Bring all things to the rule. *Morton.*

And ſo let him, &c] Do it in Chriſts manner, and to his end, *Eccl.* 5. 1. 1 *Sam.* 16. 5. 2 *Chron.* 35. 6. that is, let it be done ſo as it may be done throughly.

Hoc dicit quia per ſchiſmata proſtrata erat Eccleſia diſciplina.

The Church of Chriſt in all ages hath required ſolemn preparation for the Sacrament, as the Lyturgies and Directories of Reformed Churches ſhew.

Ne credite, inquit, etiamſi Eccleſiæ judicia eſſent, impune vos laturos contemptum myſteriorum. Grot.

In the Primitive Church there was rather an exceſſe than defect. *Zanchy* obſerves that it was the occaſion of inſtituting of *Lent*, becauſe of their coming to the Sacrament at *Eaſter*.

The ancient Fathers and primitive Chriſtians the night before they received ſate up and prayed, which they called their *vigilia*.

Examination is neceſſary, 1. That we may know our eſtate. 2. Our intereſt in Chriſt, *Job* 8. 20. We muſt try whether we have ſpiritual life before we look after ſpiritual nouriſhment. Theſe words 1 *Cor.* 11. 28. are ſpoken, 1. To thoſe who before were admitted to the Sacrament. 2. Examine himſelf eſpecially, not truſt in the examination of others, as *Rom.* 14. 12. We ſhould every day examine our ſelves, at the ſhutting in of the day, or at our going to bed; for ſo *Baſil, Chryſoſtome, Auſten* and others do adviſe.

Reaſons.

Firſt, Becauſe of God the Lord and Maſter of the Feaſt, *Job* 13. 11. *Prov.* 23. 1.

Obſerve five things in that Parable, *Mat.* 22.

1. The King comes to ſee his gueſts, God obſerves what hearts we come with into his preſence.

2. He makes diligent inquiry, takes notice of every one perſonally; there was but one without the wedding garment, and he could not lye hid.

3. Mark his impartiality, as ſoon as he ſpies him, he ſaith, *Friend, how cameſt thou in hither?*

4. How inexcuſable thoſe are that abuſe the Ordinance: when he was charged that had not the wedding garment, he was ſilent.

5. The rigour and indiſpenſableneſſe of the ſentence, *v.* 13.

The *Jews* had their preparation for the Sabbath and the Paſſeover, the Heathens waſht themſelves, and put on white garments before they performed their ſacred Rites, *Heb.* 10. 22.

Secondly, Becauſe of the Feaſt it ſelf, being heavenly and for the ſoul. At this Ordinance we have the higheſt and moſt ſolemn intercourſe with God that we have in any Ordinance, we renew not the Covenant in prayer and reading the Word.

Thirdly, Chriſts practice before his inſtitution doth teach as much, in that he waſhed his Diſciples feet, *Joh.* 13.

Fourthly, Our hearts are naturally prophane and wicked and indiſpoſed to this duty

Isai.1.16. Jer.17.9. No man can come so worthily as he ought, nor so fit as he ought, 2 *Chron.* 30. 18, 19, 20.21. The benefit of the Sacrament is *pro ratione fidei communicantium.* Origen. *Tous les Theologiens Scholastiques sont d' accord que C' est assez d' avoir la conscience nette de peché mortel, & de l' avoir effacé par la Confession Sacramentalle : & que celuy qui S' est mis en cet estat, à satisfait au Commendement que Dieu nous fait par S.* Paul, 1 Cor.11.28. Que chacun esprenue sa Conscience, *avant que de se repaistre de cette viande celeste.* Perav. *de la Penitence publique.* l.4.c.1. See l.5.c.1.

duty, if we were so perfectly holy as we should be, we should be ever ready for holy performances, but our hearts gather soil exceedingly. Purge out the old leaven before you come to eat Christ our Passeover that was sacrificed for us, 1 *Cor.*5.7. What he meaneth by the old leaven he telleth you in the next Verse, it is the leaven of malice especially that we must be carefull to purge out. According to our preparation will our profit be, if one come fitly it is a means of a great deal of good, Communion with God, sealing the Covenant, the Lord and we are made friends under seal, partaking the body and blood of Christ. It is like our evidences in the time of trial, when our Land is questioned, 2 *Chron.* 30. 3. our hope in the Resurrection lies in this, *Joh.*6.54. it seals our initiation and exhibits our growth in Christ. A Sermon will confirm but one particular grace, as patience or the like, but the Sacrament confirms the body of graces, and a man receives an influence of grace into his whole soul.

The Apostle in the Conclusion of the 1 *Cor.* 11. appoints this as a great remedy to prevent the judgment of God for their abuses about the Sacrament, to judg our selves,

1. Self-abasing will follow self-judging.
2. Justifying God, *Rom.*3.4.
3. Sin will be bitter to such an one.
4. He will not judg others, *Rom.*14.3,4.

A child of God may receive unworthily:

1. By coming carelesly and negligently to the Sacrament.
2. By coming in the guilt of any one sin unrepented of.

Quicquid recipitur recipitur ad modum recipientis. Corruptio optimi pessima : mors est malis, vita bonis. Aquin.

Fifthly, Because of the danger of coming unprepared, *Mat.*22.the Devil will enter into us as into *Judas*, Luk.22.3.compar'd with *Joh.*13.27.If we receive not Christ we receive Satan. *Cyprian* saith of the Lords Supper, *Petro remedium, Judæ venenum,* 1 Cor.11.17,27,29,36.

The staying away will not prevent the danger, *Matth.* 22. those that would not come to the Supper when invited, were destroyed as well as those that came without the wedding garment. Not to come is to starve our souls, to come unworthily is to poison them. Thou sinst against the Commandment of Christ, and his redeeming mercy.

An unworthy receiver is guilty of a threefold murder. 1. Of the murther of Christ. 2. Of his own soul, 1 *Cor.* v. 29. 3. Of his body, 1 *Cor.*11.30. The Church of *Corinth* was visited with some grievous mortality,

One is said to be guilty of the blood of Christ, 1 *Cor.*11.27. that is, a murtherer of Christ, divers wayes.

1. Christ is really present, though not corporally and locally, he looks upon the injury done to the Elements as done to himself, if one wrong *insignia majestatis*, the Kings Coin, or the like, it is Treason.

2. The same bent and disposition of heart that carries a man to prophane the Elements, would carry him to crucifie Christ : Christ is sacramentally united to the bread and wine.

3. In the Sacrament Christ is set forth as crucified, *Gal.*3.1. *Isai.*53.6. our sins crucified him ; he whose heart is not affected with such an object allows the deed of the Jews, is an accessary *post factum.*

4. There is a great resemblance between *Judas* his acts and yours.

1. He was a Disciple, so thou a Christian.

when the Apostle wrote this Epistle, some say the plague. *Reus erit corporis & sanguinis Christi violati.* Jerom. *Par fecit quasi Christum trucidaret.* Heb. 6. 6, 10, 19. *Grotius. Dicitur teneri reus corporis Domini, qui illud est aspernatus, ut Apostolus ipse explicat, versu* 29. Beza. Betray Christ as *Judas.* Theodoret. Guilty of murthering him as the *Jewes.* Aquinas. *Judas* betrayed, and the *Jewes* murthered Christs body when he was abased, we abuse it now he is glorified. 2. They did it ignorantly, we wilfully. This sinne of unworthy receiving is *Peccatum contra remedium universale, contra medicinam animarum unicam, contra consolationem & vitam animarum.*

2. The

2. He did betray Christ for a small matter, *Zech.* 11.10, 11. so thou prefetrest a base lust before him.

3. He betrayed him with a kisse, thou at the Sacrament. He betrayed him but once, thou often.

5. Thou wouldst make Christ die in vain, Christs death is usefull for satisfaction and sanctification; satisfaction of Gods wrath and sanctification of our hearts, we trample his blood under our feet as unholy, that is, common.

Vers. 29. *He that eateth and drinketh unworthily, eateth and drinketh damnation,* or *judgment to himself.* Damnation if he be a reprobate and impenitent hypocrite, judgment though he be regenerate and a true believer. M^r *Hilders.*

God punisheth this sin in his children with inward and outward chastisements. The Lord abhors the like offence in the Sacrifices, *Mal.* 1.7.

There is an unworthinesse which ariseth from want of knowledg, and an unworthinesse which ariseth from weakenesse of knowledge, if thou hast a competent knowledg, God for Christs sake will accept of thee. So we may distinguish between a total want of grace, and weakenesse of grace, and between the regarding of sin and the having of it, *if I regard iniquity in my heart, the Lord will not hear my prayer,* between an evil and a wounded conscience.

This worthy receiving is not a legal worthinesse, *Secundum absolutam dignitatem,* wherein one can plead that the thing he doth deserves the thing he would have, but an Evangelical worthinesse, *Secundum divinam dignationem.* The original of all our worthinesse is the change of the Covenant, *Exod.* 12. 43. Every man by nature is under the Covenant of works, he that was uncircumcised might not partake of the Jewish Passeover. Circumcision notes two things, 1. A change of the Covenant. 2. Sanctification of a mans nature, *Col.* 2. 11. He that was uncircumcised was out of *Abrahams* Covenant and unregenerate. This change of the Covenant comes by the change of your Head, your union with Christ, *Gal.* 3. ult. *Corpus Christi non edunt qui de corpore Christi non sunt.*

There is a double right to the Sacrament, 1. A Church-right, this visible Saintship gives, 2. A real-right, true Sonship gives this.

Id est, edendo ac bibendo damnationem in se accersit. Quod per se salutare est in venenum ipsi vertitur. Grot. Matth. 3. 8. Matth. 10. 11. and 22. 8. Ephes. 4. 1. *Indignè, id est, aliter quam dignum est tanta mysteria tractari.* Beza. Certain Donatists (saith *Optatus lib.* 2.) casting the holy Sacrament to dogs, were themselves devoured as dogs.

A Bachelour of Arts being Popishly affected, at the time of the Communion took the consecrated bread, and forbearing to eat it, conveyed and kept it closely for a time, and afterwards threw it over the wall of the Colledge, but a short time after, not enduring the torment of his guilty conscience, he threw himself headlong over the battlements of the Chappel, and some few hours after ended his life. Bishop *Morton lib.* 5. of the Masse, *cap.* 3. *Sect.* 6. He saith there he saw it, it was one Sir *Booth* of S^t *John* Colledge in *Cambridge. Cyprian Serm.* 5. *de lapsis,* hath two Stories of some that came to the Sacrament, and did *latenter accipere,* secretly receive, to one the Minister gave the bread, he took it, but it stuck in his throat, *Gladium sibi sumens non cibum.* The other took it, but when he came to eat it, he had ashes in his hand, *Alius qui & ipse maculatus, sacrificio à sacerdote celebrato, partem cum cæteris ausus est latenter accipere, sanctum Domini edere, & contrectare non potuit, cinerem ferre se apertis manibus invenit.* See Doctor *Jer. Taylors* Worthy Communicant, *chap.* 1. *Sect.* 4. *pag.* 84, 85.

Many men rush upon the Sacrament without due preparation:

1. Out of grosse ignorance, they know not the danger.
2. Horrible prophaneneſse.
3. From careleſneſse and supine negligence.
4. From soul-delusions.

There are good English Treatises on the Sacrament, written by D^r *Preston,* D^r *Reynolds,* D^r *Jeremy Taylor,* D^r *Bolton,* M^r *Patricks Mensa Mystica,* M^r *Pemble,* M^r *Dike, Bradshew* and *Hildersam,* M^r *Lyford,* M^r *Vines,* M^r *Angell.* M^r *Dod.*

There are also in one Volume in *French* a Recollection of many Preparations for the Sacrament.

Esprenue du fidele, pour se preparer à la Saincte Cene, Par Samuel Durant, *Tableau du Sacrement de la Saincte Cene, Par* Jean *Mestrezat.*

Prieres & Meditations pour se preparer à la Communion, Par Charles Drelincourt, and other little Tracts.

We must seriously examine our state, whether we be in the state of grace, 2 *Cor.* 12.5. The Children of God mistrust their own searching, and desire God to search them,

them, *Pſal.* 139. *lat. end.* Thou muſt be a new creature cut off from the old ſtock, and ingraffed into a new, thou muſt cloſe with Chriſt and accept of him, and then virtue will come from him, *Gal.* 2. 20. Bread and Wine are turned into the ſubſtance.

When the Sacrament is received without due and diligent preparation, it is received unworthily, *verſ.* 28. The Apoſtle preſcribes this remedy againſt unworthy receiving; we ſhould diligently prepare for every religious duty. We ſhould be much in examination, the ſtrongeſt acts of grace are reflex acts, this is a Goſpel-command, therefore carries with it a Goſpel-promiſe, it is a duty at all times. Our examination is a ſetting our ſelves in the preſence of God, and paſſing ſentence on our wayes, as God would have us.

Wendeline in his *Chriſtiana Theologiæ Syſtema maius, lib.* 1. *cap.* 23. ſaith, That a twofold preparation is neceſſary, internal and external, both which he there handleth. The Papiſts rigidly exact of all that communicate a private and ſpecial confeſſion (which they call auricular, becauſe it is made into the Prieſts ears) under a commination of denying abſolution, if the very leaſt be concealed which they may remember.

In the Rubrick, none muſt be admitted to the Communion that cannot ſay the *Catechiſm.* Therefore Curates ſhould examine Communicants, and ſeclude them that be found wanting in knowledg. In the Biſhops Canons 61. Church-wardens ſhould be choſen by the Miniſter and People, they ſhould admoniſh and *warn any (noble or unnoble) that offend others by adultery, drunkennеſſe, much ſwearing, bandery, uſury, and other wickedneſſe of life.* And if they will not hear the Church-wardens, they ſhould ſhew the fault to the Parſon or Curate, *who ſhould moſt ſharply and vehemently reprove them.*

There is a twofold preparation required,

1. Habitual, ſtanding in the having of all ſuch diſpoſitions and graces as qualifie a man for the work of receiving, knowledg, faith and repentance, love, obedience, this is at our firſt converſion, *Eph.* 2. 10. & 6. 14.

2. Actual, or Ornamental, as Dr *Taylor* cals it, ſee his *Worthy Communicant, Chap.* 6. *Sect.* 1, 2, 3. which ſtands in the exciting and awakening of thoſe graces and diſpoſitions, and renewing of them when one is to receive. Both theſe muſt be in him that will receive in due order.

Actual preparation conſiſts

1. In the ſolemn ſequeſtration of a mans ſelf.
2. In examination of our ſins and graces.
3. In being humbled for our ſins, and in renewing and quickning the former graces.
4. In raiſing and ſtirring up in our ſelves ſtrong deſires after Chriſt.
5. In ſtirring up in our ſelves a ſtrong expectation of the benefit of the Sacrament.
6. In ſeeking God in ſpecial, and more than ordinary manner by prayer.

1. A ſolemn ſequeſtration of the ſoul from all other avocations whatſoever. There muſt be ſome fitting of a mans ſelf for the duty, from the time that a man hath notice of the Sacrament to be adminiſtred. But at the day before, a man ſhould at the leaſt toward the end of the day ſeparate himſelf from all other thoughts and occaſions, and minde wholly the work of preparation to the Sacrament.

This ſequeſtration of a mans ſelf ſtands in two things,

Gen. 22. 4, 5. Num. 9. 10, 13. Pſal. 103. 1.

1. In ſetting aſide all lawfull thoughts, occaſions and buſineſſes of our callings.

2. In ſumming, calling and collecting together all the powers and faculties of the ſoul to attend upon the buſineſſe now in hand.

Examination of our ſins and graces, of the multitude and hainouſneſſe of our ſins, of the truth of our graces, the growth of them, and our wants.

See in Mr *Dod* on the Sacrament a Catalogue of the ſinnes againſt every Commandment, and Doctor *Wilkins* his Diſcourſe concerning the gift of prayer, *chap.* 8, 9, 10, 11, 12, & 13.

I ſhall lay down the rules of examination, and the things to be examined:

1. The

1. The rules whereby we are to examine our ſelves are the Law and Goſpel.
1. For finding out the number of our ſins.
2. The uſes of them for finding out the meaſure of them.

The things to be examined, are our ſins and graces.

I. Of the Rules.

The Law, it is

1. A broad Law, *Pſal.* 119. 96.
2. A ſpiritual Law, *Rom.* 7. 14.
3. A pure and holy Law, which condemns the leaſt impurity, *Pſalm* 19. 8, 9.
4. A fiery and terrible Law, *Heb.* 12. 20. *Deut.* 5. 25, 26.

The Summe of the Law is ſet down in the ten Commandments, and they are divided into two Tables.

The Commandments of the firſt Table are the four firſt, and they teach us our duty which we owe unto God immediately. The Commandments of the ſecond Table are the ſix laſt, and they teach us our duty which we owe unto our Neighbour.

God makes uſe of three Glaſſes to make us ſee our ſinnes in.

1. The Glaſſe of the Law.
2. Of Chriſts blood.
3. Of our own blood, *Gen.* 42. 20, 21.

Our duty to God is to love him with all our hearts, with all our ſtrength, with all our might, with all our thoughts. Our duty to our Neighbour is to love him as our ſelves both in ſoul and body, goods, good name, perſon, chaſtity.

The firſt Commandment is, *Thou ſhalt have no other gods but me*, or, *before me.*

The general duty of it is to make God my God, by yielding unto him all ſuch reſpect as appertaineth to him in regard of his being our Creator, and the firſt fountain of all being. This is a total and general ſubjection of the whole man unto him.

Duties required herein, are

1. Of Dependance, whereby we make God the chief and principal object of all the powers of our whole man, ſo far as they are capable of him.

The ſoul and all the powers of it muſt be given to God, and that with preheminence above all other things, and in all fulneſſe of perfection. So farre as he may be their object, God is not to be hated.

2. Of Conformity, whereby we order all our powers toward other things in that manner and meaſure that he doth require, and ſo become ſubject to that authority, power and command that he hath over us as a Creator.

1. Duties of Dependance.

We muſt ſet all the powers of the ſoul principally upon him.

1. The Underſtanding.
1. To know him as as he hath revealed himſelf in his Word and Works.
2. Faith to believe him, that is, to think things true, becauſe he ſaith them.
3. Humility, acknowledg him to be the firſt and beſt Eſſence, rightly diſcern the infinite diſtance and difference between him and us, and confeſſe his unſpeakable excellencies above us, and our moſt vile baſeneſſe in compariſon of him.

2. The will, willing his glory above all things, and then chooſing his favour and grace.

3. The imagination or thinking power, to be thinking of God more plentifully, largely, conſtantly, than of all other things.

4. Memory, perpetually to remember him, and to ſet him at my right hand, as *David* ſaith.

5. The affections of Love, Fear, Joy, Confidence, muſt be ſet upon him with all their ſtrength.

We ſhould alſo ſpeak more abundantly of God and his Excellencies, than of all things elſe beſides.

2. Duties of Conformity.

All the powers of man are to be ſet on other things according to his direction and appointment.

1. The Understanding.
   1. To know his will.
   2. To believe his promises and threats.
   3. To make use of the things we know.
   4. To esteem of heavenly things above earthly.

2. Conscience, or a knowing with God, in which 1. The acts it is to perform. 2. The rule which it must follow in performing those acts.

The acts it is to perform are two-fold:

1. In regard of our state to acquit and condemn.
2. In regard of our actions.
   I. Before the doing, if need be to admonish me to them.
   2. If sinful, to restrain me from them.
   3. If indifferent, to leave them to our wils.
   II. After the doing.
   1. To comfort in them if commanded.
   2. To check for them if forbidden.

The Rule which it must follow in performing these acts is the revealed will of God.

III. In the manner of doing.
   1. Sincerely, in checking for one sin as well as another.
   2. Tenderly, for a little thing.
   3. Effectually, so as not to suffer corruption to gain-say.
   4. Peaceably, to drive to God not from him.
3. The will to be flexible to Gods will.
   1. Obedience, a full purpose to do all that God requires, and leave all that he forbiddeth for his sake.
   2. For good things received, thankfulnesse; for evil, patience.
4. The thinking power, Memory, Speech, Senses and Affections to be exercised more abundantly on heavenly things than earthly.

The general Duty of the second Commandment is, to perform such solemn worship to God as he requires in his Word, to worship him in spirit and truth.

Divine Service must be according to Gods command:

1. For Matter of it, in regard
   1. Of the Person worshipped, the living God alone, conceived of in the pure apprehension of the mind, without any sensible representation.
   2. The parts or kinds of worship, that they be by him appointed; which are
      1. Ordinary, such as are to be done constantly, and in a setled course, which are three-fold,
         1. Publick.
         2. Private.
         3. Both publick and private.
         1. Publick.
            1. Preaching of the Word.
            2. The administration of the Sacraments, Baptism and the Lords Supper.
         2. Private
            1. Conference.
            2. Meditation.
         3. Both publick and private.
            1. Prayer.
            2. Reading the Scriptures or other good Books.
            3. Catechizing.
            4. Singing of Psalms.
      2. Extraordinary, such services as are to be done now and then upon special occasions.
         1. Fasting.
         2. Feasting.
         3. Vows.

2. The

2. The Manner of the performance of Divine Service is three-fold,
   1. A due preparation before.
   2. A right carriage in them: doing them
      1. Truly and sincerely, upon the right Motives, Causes, Gods Commandment and Will, and our own duty and need; and for the right ends, *viz.* the pleasing of God, and procuring of Grace and increase of virtue in our souls.
      2. Reverently, with a special apprehension of Gods presence and greatnesse.
      3. Faithfully, with a believing of Gods truth therein, and promising to our selves the blessing he hath promised.
      4. Devoutly, that is, with a diligent attention of the mind to the words and matter, and whole work in hand.
   3. A right making Use thereof after.

The third Commandment enjoyns the common worship of God, that is, the right carriage of our selves to his honour in all our common affairs, so far forth as we have any thing to do with him therein.

The general duty of it is to live holily.

To sanctifie God,

1. Inwardly, by seeing him in his works,
   1. Of chastisement; to be patient, penitent.
   2. Of mercy, to be thankful and obedient.
2. Outwardly,
   1. In word, by the lawfull use of an Oath, by a reverent meniton of Gods Titles and Attributes upon any occasion, by good conference, and making confesslon of his truth.
   2. In our Deeds and Actions,
      1. In General, to aim at his glory in all our works, and live to him and not to our selves.
      2. More Particularly, in two things,
         1. In suffering Persecution cheerfully for Righteousnesse sake.
         2. By a sanctified use of Gods creatures, of any thing whatsoever we do: whereto four things are required,
            1. Knowledg out of the word of God concerning the lawfulnesse of our doing such things.
            2. Craving Gods blessing in the use of Meat, Drink, Marriage.
            3. Returning Thanks to God for his goodnesse.
            4. Moderation in the use of them.

The fourth Commandment appoints the consecrating of a special time, *viz.* every seventh day after six of labour to holy and religious exercises.

The full Summe of it, is, After thou hast bestowed six dayes in ordinary and common businesses, thou shalt bestow the seventh day in exercises of piety and religion.

The things commanded in this precept are two

1. Preparation to the Sabbath, in the word *Remember*, which is done two wayes,
   1. All the week long by diligence, fore-sight, moderation in the labours of our calling.
   2. On the sixth day towards the end of it by a seasonable breaking off our labours, and making all things ready for the Sabbath.
2. Celebration of the Sabbath, not only observing and keeping it our selves, but preserving it; and looking that our Inferiours and others under us at the least outwardly keep it.

We must

1. Rest from thoughts, words and deeds that concern worldly things, but only for necessity and mercy.
2. Sanctifie it by bestowing it in the exercises of Religion, which for the man-

ner are to be done cheerfully, conſecrating the Sabbath unto the Lord as a delight.

The fifth Commandment enjoyns the performance of all ſuch duties as appertain to men in regard of their place, that we ſhew due reſpect to our Superiours, Equals and Inferiours.

Our duty to our Governours, is to honour and reverence their perſons willingly, to obey all their lawful commandments, to bear their reproofs and chaſtiſements ſubmiſſively, patiently, and fruitfully.

The particular Duty of Children to their Parents, beſides theſe common duties, is

1. To love them very much, to maintain them if need be in ſickneſſe and age, and to be guided by them in marriage.

The particular Duty of Servants, is to be truſty and painful in the buſineſſe committed to them by their Governours, as well in their abſence as preſence.

The particular Duty of Subjects to their Kings and inferiour Magiſtrates, is to defend their perſons againſt all violence offered to them by any according to their places, and to render them willingly all due ſervices and paiments.

The Duty of People to their Teachers and ſpiritual Paſtors, is to ſubmit to their Miniſtery, and to reward them with plentiful maintenance.

The Duty of the younger to their betters in age, is to behave themſelves toward them reverently, and to take their good advice.

Our Duty towards our betters in gifts, is to take notice of their gifts and to reſpect them accordingly.

The common duty of all Governours towards thoſe that are under them, is to rule them wiſely, mildly, and equally, taking care by their authority to plant true Religion among them.

The particular Duty of Parents toward their children, is to give them fit inſtruction and correction, to help them to ſome honeſt Calling, to diſpoſe of them fitly in marriage, and to lay up for them according to their means.

The particular Duty of Maſters toward their ſervants, is to uſe them juſtly and mildly for work, diet, reward and chaſtiſement.

The Duties of man and wife each towards other, are theſe;

Both muſt love each other above all other perſons; he muſt cheriſh her as his own body, and ſhe muſt be an helper to him, and yield to him as her Head.

The particular Duty of Kings and other Magiſtrates, is to make fit Lawes, and to ſee them duly executed for the maintaining of peace, honeſty and godlineſſe.

The Duty of Miniſters toward their people, is to guide them in the right way by life and doctrine, to overſee their carriage, and to adminiſter the Sacraments duly to them.

The Duty of the ancienter toward their younger, is to further them in goodneſſe, by grave carriage and good counſel.

Their duty that have better gifts than others, is to uſe the ſame readily and humbly for the help of ſuch as want them.

The Duty of Equals is,

1. To think better of their Equals than themſelves, and to eſteem of them above themſelves.

2. In giving honour to go one before another.

3. To be glad and well-ſatisfied at the raiſing and advancement of their equals to places above themſelves.

The ſixth Commandment enjoyns all due care of our own and neighbours ſafety, Temporal and Spiritual.

For our own temporal ſafety we muſt ſhun all diſtempered paſſions and needleſſe perils, uſing food, reſt, and other means of health and ſtrength, cheerfully and moderately.

For

For our ſpiritual ſafety, we muſt carefully flee all ſins, and the occaſions of them, and uſe of all means of getting grace and ſalvation.

For our neighbours natural ſafety, we muſt keep wrath, malice and hatred out of our hearts, heartily loving all men, even our enemies. We muſt alſo pity and help the diſtreſſed, ſhew kindneſſe and meekneſſe to all, even thoſe that hurt us, not revenging our ſelves, nor hurting or grieving any by evil deeds or ſpeeches.

For our neighbours ſpiritual ſafety, we muſt exhort, comfort and admoniſh one another with all meekneſſe, and muſt pray one for another.

The ſeventh Commandment requires all care to preſerve our own and our neighbours chaſtity.

To preſerve our own chaſtity we muſt abhorre all impure deſires, behaviours, ſpeeches and deeds with all occaſions provoking thereto, and muſt uſe temperance and ſobriety with faſting and praying at fit times, and diligence in our calling.

We muſt preſerve our neighbours chaſtity by modeſty and ſhame-fac'dneſſe in attire, words, countenance and geſture.

The eighth Commandment requires a right carriage of our ſelves in regard of our own and our neighbours goods.

In reſpect of our own goods, we muſt get them juſtly, and keeping them thriftily from evil and idle expences, uſe them liberally for good purpoſes, and not ſet our hearts upon them.

For our neighbours goods, we muſt neither take nor keep any thing from any man (whoſe own it is) by force, fraud or unequal bargains, we muſt ſeek the profit of our neighbours as our own profit.

2. We muſt do to them as we would have them do to us, and not corrupt juſtice and equity by partiality and ſelf-love.

The ninth Commandment requires all due care of maintaining our own and our neigbours good name and credit:

1. Our own by lowlineſſe and eſteeming meanly of our ſelves, accounting others better than our ſelves, by being true, ſparing and holy in our ſpeeches, innocent and humble in our carriage, flying ill company and all appearances of wickedneſſe, and abounding in good works.

2. Our neighbours by judging and ſpeaking the beſt of them, their words and deeds, praiſing their vertues and defending their innocency.

The tenth Commandment requires that we be fully contented with our own condition, and keep out all inclinations and motions after the things that pertain to others.

II. The Goſpel.

The Law holds forth the holineſſe and purity of God, the Goſpel holds forth the grace and favour of God, *Rom.* 2.4.

The Law was given as a rule of duty, the Goſpel is the offer of grace.

Whatſoever the Law required, that doth the Goſpel require, and much more; a patience more conſtant, a meekneſſe more ſuffering.

The Goſpel in a ſtrict ſenſe is *verbum promiſſionis*. Luther. A declaration of the will of God to ſave men by Chriſt. Dr *Sanderſon* in his 4th Lecture, *De Obligatione Conſcientiæ*, ſaith, it contains the myſteries of Faith to be believed, under which he comprehends both the free promiſes of God, the holy ceremonial and eccleſiaſtical Inſtitutions, and moral precepts. *The Law was a Schoolmaſter to bring us to Chriſt*, Gal. 3.24. The Goſpel a Schoolmaſter in Chriſt.

It is called the grace of God, *Titus* 2. 11. and the word of his grace, *Acts* 20 32.

It conſiſts of rules of duty as well as promiſes of mercy, *Titus* 2.11,12.

It is great grace to juſtifie the ungodly, *Rom.* 5.20. to ſet free captives, *Eſay* 61.1. to make ſuch as were ſlaves of Satan the ſons of God, *John* 1. 12. 1 *John* 3. 1. We were,

1. Undeſerving; whatſoever we do is debt.

2. It's

2. Ill deſerving, we deſerved wrath, death.
3. Unwilling to receive this grace, *Pſa.*110.3. God overcomes our wils, *Joh.*7.40.
4. We oppoſed and reſiſted the good offered, the offer of mercy, *Eſay* 65.2.
5. We were perſonal enemies to God, Chriſt, *Rom.*5.10. *Col.*1.21.

The Excellency of the Goſpel appears in theſe particulars:

1. In the plenitude of the matter revealed, *Acts* 5.20. & 20.27. *John* 15.5. & 14.26. & 16.3. 2 *Cor.*3.12. *Heb.*7.19. *Eph.*4.11.

2. The clearneſſe, evidence and perſpicuity of the things delivered. It is a myſtery, becauſe againſt corrupt reaſon, and above carnal reaſon, and matter of wonder to the Angels, yet it is plainly now revealed to the Church, *Matth.*11.25. 2 *Cor.*3.12,13,18. *Eph.*3.10.

3. The heavenlineſſe, ſpiritualneſſe, majeſty and grace of the Goſpel, *Heb.*7. 16. *John* 1.14. *Heb.*12.25. Evangelical Doctrines are by an emphaſis called heavenly things, *Heb.*8.5. & 9.23.

4. In the energy and power of it, reaching to the conſcience, *Mat.*7.29. *John* 5.25. *Eſay* 29.23.

5. In the ſweetneſſe and gentleneſſe of it, *Mat.*12.19.

6. Its duration and unchangeableneſſe, 2 *Cor.* 6. 2. *Heb.* 7. from *verſ.* 16, to 24.

There are two great ends of the Goſpel and the Miniſtry of it:

1. Union with Chriſt, 2 *Cor.*11.2.

2. Reconciliation with God, 2 *Cor.* 5.20. The Angels ſang (when Chriſt was born) *on earth peace, and good will toward men.*

There is a large commendation of the Goſpel, *Eſay* 52. 7. it is called good tidings, and good tidings of good peace, *Rom.* 1. 16,17. *Heb.* 2.3. & 10. 39. Salvation, *Eph.*1.13. 1 *Pet.*1.9.

The Goſpel hath two parts, as ſome ſay,

Firſt, All are curſed and damnable ſinners. This muſt be believed ſo firmly, as that we aſſent to the particular, comprehended under the general, bringing it home to my ſelf, and ſaying to my ſelf, I am a curſed and damnable ſinner.

Secondly, Jeſus Chriſt is a perfect and all-ſufficient Saviour, he can and will ſave all penitent ſinners, and me alſo among the reſt upon my turning to him. He hath ſealed this to me in Baptiſme, which is the Baptiſm of repentance for remiſſion of ſinnes, which doth aſſure me, that I upon repentance ſhall by the bloud of Chriſt attain full remiſſion of all my ſinnes; this is to believe the Goſpel.

We have gone aſtray like loſt ſheep, but he hath laid upon him the iniquities of us all.

*Rom.*3.23,24. *For all have ſinned, and come ſhort of the glory of God. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt.*

The Goſpel preacheth two things moſt evidently:

Firſt, A perſpicuous knowledge of God, *viz.* That the true God is the Father, Sonne and holy Ghoſt, and that theſe three are He, which revealed himſelf in the Old Teſtament, by the name of *Jehovah*, Mat.28.19. Mark 16.15,16.

Secondly, It publiſheth the grace of this God, Father, Sonne and holy Ghoſt, manifeſted in the man *Jeſus*. For ſo the Law taught two things:

Firſt, Who was the true God, *viz.* that *Jehovah* which brought the people out of *Egypt*, and which made all things, *Exod.*20.2.

Secondly, It taught what worſhip and what works that God would require of his people. *Thou ſhalt have no other Gods but me*, and in the Commandments following. *Zanchius de Natura Dei* l.3.c.3.Quæſt.3.

The terms of the Goſpel are three:

1. To chooſe Chriſt as he is there offered, *John* 6.40.
2. To receive the Goſpel with readineſſe, *Acts* 17.17. *Mat.*13.44.
3. That we ſhould give up all for Chriſt, and to him, *Rom.* 12. 1.

It is the reſult of Gods eternal counſel, We ſhould live up to Goſpel-principles, and Goſpel-priviledges.

In

In the Goſpel is,

1. Gods love to the utmoſt.
2. The Goſpel is the wiſdom of God, 1 *Cor.* 1.24.
3. It was ſolemnly delivered by Chriſt in perſon, *Heb.* 3.1. called his voice, *Heb.* 3.7,8. & 2.2,3.
4. Strongly confirmed, *Acts* 5.32.
5. Importunately urged, *Deut.* 5.29. *Pſalm* 85.29.

Some ſay, theſe three are the terms:

1. Part with the love of all worldly intereſts.
2. Throw away all your own works, your own righteouſneſſe.
3. Be out of the love and practice of all unrighteouſneſſe.

It requires three things eſpecially of us, *Epiſc. Daven. de juſtitia actuali.*

1. True Repentance for ſins committed.
2. True Faith in the Mediator, which expiates ſins.
3. A ſincere Deſire to obey God which hath pardoned us our ſins.

Impenitency, unbelief and diſobedience then are ſins againſt the Goſpel.

Sins againſt the Goſpel are greater than ſins againſt the Law, *Heb.* 2.3. & 10.28, 29. becauſe committed againſt greater light and greater love; the love of the Father in ſending of Chriſt, of Chriſt in coming, of the Spirit in manifeſting, therefore the curſes and puniſhment of the Goſpel are grievous, *Matth.* 3.10. *Mark* 16.16. *He that loveth not the Lord Jeſus, let him be Anathema Maranatha.* See *Matth.* 21.31. Luk. 13.3,5. John 3.36.

Pſalm 2.12. Chriſt is the beſt friend and worſt enemy. His wrath is,

1. The wrath of a Mediator and Deliverer, Who then ſhall ſpeak a good word for you? *Pſalm* 50.22.
2. He is able to execute his wrath, he hath all power in his hand as well as all love in his heart.

Two ſorts of ſins ripen men for wrath:

1. Sinning againſt Ordinances, *Ezekiel* 10.2. *Amos* 8,1.
2. Sinning againſt the Goſpel, *Mat.* 3.10.

Deſpiſing the Goſpel is a great ſinne, *Acts* 13.41. oppoſing and reſiſting it is worſe, *Acts* 7.51. & 13.8. Not to receive it, *John* 1,11. or to receive it in vain is bad, 2 *Cor.* 6.1. not to adorn it, *Titus* 2.10. *Phil.* 1.29. nor highly to prize it, *Mat.* 13.45. See 22,5.

As the ten Commandments are eminently Gods Commandments, ſo there are ſome commands which had a ſpecial ſanction ſince Chriſt came.

1. That of love is a ſpecial Commandment, *John* 15.17. it was commanded before, but Chriſt gives it out more fully and vigorouſly, to love one another, becauſe it is commanded by Chriſt, is an act of obedience. The Goſpel commands us not only to *love one another, but to love our enemies*, Mat. 5.44.
2. Faith, 1 *John* 3.23.
3. Repentance, *Acts* 17.30.
4. Goſpel-obedience, *Matth.* 5.19. & 16.24. There are two other Goſpel commands alſo, *viz.* Self-denial, and taking up our Croſſe, to be willing to ſuffer.
5. To do as we would be done by, *Matth.* 7.12.

Having laid down the rule, *viz.* the Law and Goſpel for the finding out the number of our ſins; I ſhall now ſhew the uſes of them for finding out the meaſure of them.

Firſt, For the Law, we muſt not be content to rip up our ſins by the Law, but aggravate them.

1. By the greatneſſe of the Commander, the great God of all the world, that gave the Law with thunder and lightening is offended. He is glorious in his Eſſence, Subſiſtence; working ſinne provokes the eyes of his glory, *Eſay* 3.8.
2. By the latitude and extent of every Commandment, *Pſalm* 119.96. it binds the conſcience and commands the heart, forbids all ſins at all times, together with their cauſes, occaſions, provocations, ſigns

3. Conſi-

3. Consider the filthinesse and sinfulnesse of sin*, it is called filthinesse it self, and is worse than hell, for that is of Gods ordaining. Persons and things are termed evil from it, evil Angels, men, times.

4. Consider the price of the bloud of Christ, and the greatnesse of his punishment; sin was such a hainous and notorious thing that nothing else could satisfie God, all the Angels in Heaven could not expiate one sin.

5. Aggravate sin by the person sinning, from the evil circumstances and unprofitable ends, by the effects, giving scandal, 2 *Samuel* 12.14. by the manner of committing it, wilfully and with a high hand.

* Rom.7.13. It comes from the Devil, it is called his work, and wicked men are termed the children of *Belial*. See John 6.44.

Sins may be aggravated many wayes:

1. The more grosse and open sins are the worse, *Ezekiel* 36.20.
2. Sins against light and knowledge, *James* 4.25. *Psalm* 95.10.
3. Against love, *Rom.*2.4. *John* 6.67.
4. Against Vows and Covenants, *Acts* 5.4.
5. Relapses, *Psalm* 87.40.
6. When there is but a small temptation, *Amos* 2.7.
7. When we have helps and experiences to the contrary, *Numbers* 14.11. *Matth.* 16.9.

Secondly, We should labour especially to mourn for Gospel-sins,

1. Because the sins of the Gospel carry the greatest guilt:

1. They are against the second Covenant; the *Heathens* perish under the guilt and curse of the first Covenant; the second Covenant was never offered to the Devils; when they fell from God they had never a second offer of mercy.

2. They are against the bloud of the Son of God, *Heb* 6.6. & 10 29. To sin against God in his Son, is a greater sin than to sin against the Law, the Law is subservient to Christ in the Gospel.

2. No man lies under such fierce wrath, 2 *Cor.* 2. 15,16. no condemnation is confirmed by an oath but theirs, *Heb.*3.11,12. There was never a final extirpation of the *Jews* till they despised the Gospel.

3. That which should have been for your welfare becomes your snare, *Acts* 26. 18. *Heb.*6.10. *Esay* 28.13. The Gospel is like *Paracelsian* Physick, if it do not cure it will kill.

4. None do lose such high services, *Mat.*7.22,23. they do not the work of the Gospel with a Gospel-spirit, and out of a Gospel-principle.

5. Satan will insult and triumph over none so much as Gospel-sinners, *Matth.*12.43,44.

6. The worm of conscience will not feed so fiercely on any, *Mark* 9.43. when he compares his former hopes with his present irrecoverable condition, because no sinners had those helps, nor were raised to those hopes.

We should be especially humbled for original corruption, Psal.51.5. Jam.1.14.

Ponder on your own sins what they are, and what they have deserved. Look on original corruption, the foul sea of all wickedness, which is called *a body of sinne*, Rom.6.6. *A Law in our members*, Rom.7.23. Consider that thou hast a naughty nature, whereby thou art averse from God and goodnesse, and extreamly prone to all sin, *Psalm* 51.5. *Esay* 48.8. all men in every part are under the guilt and power of it, *Rom.*3.16,23.

All humiliation ariseth out of a sense of our own vileness and Gods displeasure; the Law discovers that as well as actual sinne. Consider, 1. The greatnesse of the sinne, *Ratione quidditatis & formalitatis, ratione causalitatis*, it is the cause of all actual sinnes, *Ratione virtualitatis & potentialitatis, ratione eminentiæ*, it is the first of that kinde. 2. Think of *David* and *Paul*, how they were troubled with it, we have as great cause to be humbled as they. 3. Think of the holinesse of God, he is essentially holy as we are naturally sinfull. 4. Take some time to view thy self in the glasse of the Law, *Rom.*5.20. that is a copy of Gods holinesse, go from Commandment to Commandment.

2. Humble thy self; Labour to be base for this, though thou hast not committed such foul sins as others, yet if God should leave thee to thy self and thine own evil heart thou wouldst soon be as bad as the worst.

3. Call to mind likewise the grosse actual sins thou hast committed before or since thy

thy calling: Wast thou not given to all manner of pollution before the Lord gave thee knowledge of him, and since thy calling?

4. Consider thy continual daily slips and infirmities, thy sins of omission and commission, how apt thou art to be angry, impatient, thy carnalnesse in good duties, and distraction in the performance of them, thy forgetfulnesse of God and thy later end.

5. Consider also whether there be not some unknown secret fault that thou hast not yet repented of, and pray to God to discover it to thee.

Lastly, Call to mind what sins thou hast committed since the last Sacrament, and bewail them.

Meditate also on the sufferings of Christ for these grosse sins and daily iniquities. His great abasement, *Psalm* 22.6,7,14, to 19. *v. Esay* 53.3,4,5,6,7. to the 11. *v.* He was born like a beggar, lived like a beggar, the Devil tempted him, he was falsly accused, betrayed by one of his Disciples, denied by another, forsaken by the rest. He was amazed with fear, and incompassed with sorrow, *Mark* 14.34. two of the most tormentfull passions; was in an agony, and did sweat drops of cloddy bloud, in such abundance as it fell to the ground; was condemned, mocked, spit upon, whipped with rods after the manner of the *Romans* *, crowned with thorns, laden with the Crosse, nailed on it, stretched and retched in all his joynts.

The end of the Sacrament is to keep in memory the great things Christ hath suffered for us, 1 *Cor.* 11. 24. See *Exod.* 12. 17. 26.

Not a notional but powerfull practical and applicatory meditation. Not barely to go over the History of his passion, as the Monks on Good-Friday, so as to enrage us against *Judas* and the Jews, but to get our hearts affected with his sufferings, *Lam.* 1.12. *Zech.* 12.10. We must not leave meditating on Christs love, till he be *Totus fixus in corde qui totus fixus fuit in cruce.* There is, 1. An historical remembrance of Christ, when we look upon the death of Christ as of an innocent person, and not on Gods design in it, *Luke* 23.28. 2. Doctrinal or dogmatical; this onely rests in generals. 3. Applicative, *Phil.* 3.8,10. not onely look on Christ crucified, but finde our selves crucified with him. The historical remembrance is an act of fancy, the doctrinal of reason, this of faith. 1. We should remember what Christ endured we deserved, *Isa.* 53.5. 2. There is no sinne light that was so heavy on Christ, *Mat.* 27.46. he mourned for our sins, and shall not we our selves mourn, and throw away those sins that stabbed him to the heart? *Certè patientem Christum nemo luget verius, quàm qui ea, ob quæ passus est Christus, odisse incipit.* Drexel. *Æstern. prod. c.* 2. *Sect.* 23. 3. It is a great matter to recover a lost sinner. 4. We should love our own souls, and the souls of others, since Christ manifested such love to our souls. 5. We should not crosse the ends of Christs suffering: 1. He died to redeem you from this present evil world. 2. To destroy the works of Satan. We should live to him. * *Licet plagarum numerum in Christi flagellatione excesserint ministri, quem Hebræi ex lege servabant, ut ob id non Hebræorum more, sed Romanorum flagellatum Christum plerique dixerint; quod tamen columna fuerit alligatus, etiam Hebræorum morem consuetudinemque redolet, quod miror posse in dubium revocari.* Novar. Sched. *Sac prophan. l.* 1. *c.* 21.

He suffered much in his body, but his chief sufferings were in his soul, *Esay* 53.10, 11, 12. He took our soul as well as body, and came to redeem it, that being the chief part, *Quicquid induit Christus, obtulit.* He suffered

First, As a publick person, as the second *Adam*, Rom. 5.14.

Secondly, For our sakes and benefit, *Esay* 53. he is said six times to bear our iniquities.

Thirdly, Not only for our good, but in our room, *Heb.* 7.22. not only *nostro bono*, but *nostro loco*, 1 Tim. 2.6. Mat. 20.28. for otherwise he should have suffered no more than other men; the Martyrs suffered for the good of the Church, *Col.* 1. 24. 2 *Tim.* 2.10.

Fourthly, He took upon him the burden of our sins by way of imputation, 1 *Peter* 2.24. 2 *Cor.* 5.21.

One professed that he profited much in godlinesse by reading a book with three leafs, one a black leaf, wherein was written Death and Judgment; another a white leaf, wherein were written the Joyes of Heaven; the third a red leaf, wherein was written the Passion of Christ.

Smite on your brests, and say, For my worldlinesse, anger, all these evils befell my Saviour: Lord, for thy mercy sake in Christ pardon and heal me, Shall I pollute my body with uncleanesse, when Christ suffered so bitter things? Shall I ever be angry again? O Lord by thy grace I will not: Let me have thy power to kill these sins.

See the strictnesse of divine justice, and the dreadfulnesse of Gods wrath; God

ſpared not his own Son, and when his Fathers wrath lighted on his ſoul, he was much troubled, and the great evil of ſinne, it cauſed Chriſts humane Nature to be afraid, *Matth.* 26.38.

The deſert of ſin is ſeen in Chriſts ſuffering,

1. In reſpect of the Perſon who ſuffered for it, Gods only Son who never provoked him, *John* 3.16. *Rom.* 8.31.

2. In reſpect of the penalties he underwent for ſin, it made him to cry, ſweat and pour out ſtrong ſupplications, *Eſay* 53.10.

The Law ſhewed the filthineſſe and evil of ſinne by the many Sacrifices and aſperſions of bloud which it required, but they were of beaſts and their bloud; but the Goſpel ſhews the demerit of ſinne more fully, and how odious it is to God, ſince Chriſt muſt die to expiate it, and alſo the abundant love both of the Father in delivering his own Son to death for the ſalvation of ſinners, *John* 3.16. 1 *John* 4.9,10. *Rom.* 8.32. and of Chriſt in taking upon him our nature, and in expoſing himſelf to ſo much miſery here on earth, and at laſt to an accurſed death for us *Phil.* 2.7,8.

Conſider his great love to us, *John* 15.9. *Epheſ.* 3.18,19. *Quanto pro te vilior Chriſtus, tanto tibi charior.*

We are to remember Chriſt in the Sacrament:

1. Becauſe the Lord will have in the Sacrament of the New Teſtament, the great end of the Paſſeover to be accompliſht, *Exodus* 12.14.

2. That we may anſwer the goodneſſe of Chriſt to us, he hath us always actually in remembrance, *Exodus* 28.21,29.

3. Becauſe if we have any benefit by this Sacrament, God muſt remember Chriſt for us.

His love is made a patern of our love, Eph. 5.24,25.

4. Upon our actual and affectionate remembrance of Chriſt, depends all our benefit by this Sacrament.

We have diſpatched the examination of our ſins; in the next place our graces are to be examined.

* Some think it is an irregular way to put people upon ſigns and trials.

The graces that muſt be tried *and examined, are our Knowledge, Faith, Repentance, Love, and hungring after Chriſt, the truth, growth or wants of them, all muſt be examined.

There are ſome particular caſes, wherein it is not ſafe for ſome particular perſons at that time, and in that caſe to put them to try themſelves by ſigns. But for the general it is neceſſary, and the duty of all people to look to ſigns, and to try themſelves by them. Mr *Hooker* on Rom. 8.10.

The truth of them:

A two-fold knowledge is required of every receiver, 1. A diſcerning of the body and bloud of Chriſt,

1. Knowledge: The words examine, ſhew forth, diſcern and judge, all betoken knowledge.

We muſt get Knowledge:

1. Of the Law of God.
2. Of the Doctrine of Redemption by Jeſus Chriſt.
3. Of the Nature, Neceſſity and Uſe of the Lords Supper.

he muſt be able in ſome competent meaſure to underſtand the Doctrine, Nature, Uſe and End of a Sacrament, by whom it was inſtituted, and why, and for what end, 1 *Cor.* 11 29. they were to inſtruct their children what this and that action ſignified in the Paſſeover. 2. Of himſelf, implied in the duty commanded of examining our ſelves.

We muſt know our eſtate by nature and by grace:

1. Becauſe otherwiſe we cannot be thankfull to God for his benefits as we ought.

2. In the Sacrament Chriſt is offered, and the Covenant ſealed. By nature we are dead in ſin and bondſlaves of Satan, by grace we come to be children of God, and heirs of ſalvation.

We muſt know what the elements and actions in the Sacrament ſignifie. That the Bread ſignifies the Body of Chriſt, and the Wine his Bloud, that the breaking of Bread betokens the crucifying of Chriſt, that the giving of the Bread and Wine notes the action of God the Father offering Chriſt to all, and beſtowing him effectually upon every worthy receiver; the receiving of the Bread and Wine ſignifies our receiving and feeding upon Chriſt by faith.

Secondly;

Secondly, Faith is required in thoſe that come worthily to the Supper of the Lord.

There muſt be an active and lively faith in the Sacrament to take Chriſt by an act of confidence, and give up our ſelves by an act of reſignation.

The great ſpiritual graces of the Goſpel are Faith and Love, 2 *Theſſ.* 1. 11. & 2 *Theſſ.* 3. 5. or Faith and Repentance, *Acts* 20. 21.

First, Faith is the great command of the Goſpel, *Believe in the Lord Jeſus.*

Fides eſt fundamentum & radix pietatis, baſis ſpiritualis ædificij.

Secondly, It is the great promiſe of the Goſpel, *Epheſ.* 2. 8.

Thirdly, It is the great condition on which all the promiſes hang, *Eſay* 7. 9. *Heb.* 11. 6.

Faith empties the ſoul more of it ſelf than all other graces; it gives all the glory to God, *Rom.* 4. 20. and often beſides in that Chapter. It is the eye of the ſoul whereby we diſcern Chriſt, *Heb.* 11. 1. 2 *Cor.* 4. *ult.* it is the ſtomack of the ſoul. Chriſt deſcribes believing by hungring and thirſting; it is the foot of the ſoul whereby we approach unto Chriſt, *Heb.* 10. 22. *He that comes unto me ſhall never hunger, and he that believes in me ſhall never thirſt.* It is our hand to imbrace the promiſes, *Heb.* 11. 30. therefore believing is often called eating and drinking, *John* 6. *He that eats my fleſh and drinks my blood hath eternal life,* *Gal.* 2. 20.

Faith makes Chriſt precious, 1 *Peter* 2. 7. and the ſoul alſo to Chriſt, 2 *Peter* 1. 2. Faith is an aſſent to all truths revealed, yet the ſpecial act of juſtifying faith is our cloſing with Chriſt, our rolling our ſelves on him. It is a cleaving to the whole word of God, and an obediential reſting upon Chriſt alone for ſalvation. This is the only grace that juſtifieth, *Whom he hath ſet forth for our propitiation through faith in his blood.* No grace brings ſo much comfort to the ſoul; *The juſt ſhall live by his faith.*

Faith is in theſe reſpects greater than Charity, conſidered,

1. In regard of its peculiar office, a ſoul-tranſplanting grace, the grace which unites us to Chriſt.

2. It is the foundation of all our comfort in life and death.

1. It brings in all good, becauſe it brings in Jeſus Chriſt.

2. It maintains all good, 1. It defends all graces, *Eph.* 6. it was a Roman ſhield which covered all the body and armour too.

2. It increaſeth all graces, love, joy, hope.

3. Quickens all graces, *Gal.* 2. 20.

It looks upon Chriſt,

1. In his fulneſſe, *Col.* 1. 19.

2. In his holineſſe.

3. In point of ſatisfaction.

4. In point of Interceſſion.

Reaſons why we muſt bring faith to the Sacrament:

1. It is the Table of the Lord, therefore none muſt be admitted, but thoſe which are of his family, *Gal.* 6. 16. Chriſt hath inſtituted it that he might give himſelf by it, he gives himſelf only to his members, true believers.

Edere Chriſtum eſt credere in Chriſtum. Quid paras dentem & ventrem? Crede tantùm & manducaſti. Auguſt.

2. It is a ſeal of the Covenant of grace, therefore belongs to none but ſuch as are in Covenant, none are in Covenant with God and Chriſt but believers, 1 *John* 3. 24.

He that comes without faith receives *Sacramentum*, not *rem Sacramenti.*

3. Becauſe the Sacrament was inſtituted for the confirming and further ſtrengthening of our faith, it begets not faith but preſuppoſeth it, *Rom.* 10. 14, 17. & 4. 11. In both Sacraments there is a profeſſion of our faith; we profeſſe ſuch a God for our God, in whoſe name we are baptized. In the Supper we profeſſe that we have no hopes of pardon of ſinne, but in the death of Chriſt, *John* 6. 53. *Gal.* 2. 20.

Jeſus Chriſtus, iſque crucifixus, debet eſſe proprium fidei noſtræ objectum. Rivet. *Inſtruct. Præpar. ad Cœnam Domini*, c. 10. Mr *Pryn* and Secretary *Morice* make it a converting Ordinance.

Prayer profits not without faith, *Rom.* 10.13,14. *Mark* 11.24. *Luke* 18.*lat. end. Mark* 9.23.

4. The Word profits not without faith in them that hear it, *Heb.* 4. 2. the ſame thing is held forth in both. Chriſt is held forth in the Word ſounding to the ear, and offered in the Sacrament by the promiſe, there he is viſible to the eye of faith, *John* 3.14,15. and is offered for ſpiritual nouriſhment. Faith is the hand and mouth of the ſoul, whereby we receive and feed on Chriſt, *John* 1.12 *John* 6.19.

Faith onely makes up the union between Chriſt and us, John 6. 56.

In bodily feeding there is, 1. Senſe of want, ſo in ſpiritual of the want of Chriſt. 2. Apprehenſion of the ſutableneſſe of the food to ones condition, ſo here. 3. Appetite, earneſt deſire in the ſoul after Chriſt. 4. Taking of food, ſo the ſoul of Chriſt. 5. Eating. 6. Digeſting. 7. Diſtribution of the nouriſhment.

5. No benefit is to be expected from any Ordinance but by faith, Chriſt himſelf profits not unbelievers, *Titus* 1.15. we cannot receive the Sacrament to our comfort without it.

The people of God have a four-fold glorious ſight in this life, *John* 14.20. 2 *Cor.* 5.19. in themſelves. 1. They ſee God in Chriſt. 2. They ſee Chriſt in God. 3. They ſee Chriſt 4. They ſee themſelves in Chriſt. See *Rom.* 8.9,10.

2 *Cor.* 13.5. Of all Texts in the Scripture there is none ſo full for the trial of this grace as this, here are three ſeveral words to preſſe this duty. Interpreters generally ſay, the meaning is, whether you have faith or not, but this is a higher expreſſion, *Acts* 8.33. *Rom.* 8.8,9. We ſay of a very malicious man, ſuch a one is in malice; and of one that is drunk, ſuch a one is in drink.

1 *Peter* 1.7. The trial of Faith is precious:

1. By this trial we attain to a certainty.

2. By this it attains purity: God tries it by affliction, men by examination, by both it is refined.

3. The trial of gold is but for a little time, *By faith you lay hold on eternal life*; the purer the faith, the ſurer the hold.

4. By trying it hath a higher eſteem, *Revel.* 3.18. The trial of gold makes it the more precious in your eſteem, and the trial of Faith makes it more precious in Gods eſteem.

Marks of Faith:

Common people ſay, they have believed as long as they can remember, and they thank God they never doubted. While men are in their natural condition they think it is nothing to believe in Chriſt, though they walk contrary to him; but when ſinne is fully diſcovered, and one ſees the ſeverity of Gods juſtice, it is then hard to believe.

Firſt, Know whence we had Faith, God gives it, and whether we have received it in the ordinary way by which God works it; the Word *James* 1.18. *Faith comes by hearing*, and it is increaſed by the ſame means by which it is begotten; Doſt thou highly prize the Word? Hath it wrought faith in thee?

Secondly, Try by what ſteps and degrees Faith hath been wrought in thee.

1. Such ſee their miſery by ſinne, and their inability to help themſelves, *Acts* 2.37.

2. God reveals to ſuch the excellency of Chriſt. He is held forth to us as every way able to do us good, *Eſay* 55. 1. hereby one is brought to deny himſelf and his duties, and to have recourſe to him, and reſt on him for comfort.

Thirdly, From the effects; where Faith is it will ſhew it ſelf.

1. It purifieth the heart, he is clean in heart and life, 2 *Cor.* 7.1. *Acts* 26. 9, & 18.

2. Overcomes our ſpiritual enemies, the world, *This is the victory whereby we overcome the world*, viz. *our Faith*, 1 John 5.4. Satan, 1 *John* 2.18. & 5.18. *Gal.* 5.6

3. It works by love, *Eph.* 1.15.

Rom. 1.17. 2 Theſſ. 1.3.

Fourthly, True faith is ever growing, a true faith may be weak, but all living things grow though one do not perceive it. Do you truſt God now the better for

for the many experiences you have of him? Art thou ſenſible of thy doubting and unbelief?

I think they do but overwhelm the ſpirits of Gods people, who do uſe to propoſe ſo many ſigns of Faith. For when they read or hear of very many, and they feel very few, they come to have full heavy hearts. *Capel* of Tentations, part 4. Chap. 1.

Motives to perſwade men to believe:

Conſider, 1. Who offers Chriſt, God, how will he take it if he be refuſed?

2. The gift, the greatneſſe of the good offered in the Goſpel, *Hebrews* 2. 2, 3. 1 *Tim.* 1. 13.

3. The excellencies of faith, but that I have ſhewed before.

4. The hainouſneſſe of infidelity, 1 *John* 5. 10. a ſin both againſt the Law and Goſpel. The firſt Commandment commands us to believe whatever God ſhall reveal; it is the condemnation with a witneſſe, *John* 3. 19. it expoſeth us,

1. To the temptations of Satan, *Heb.* 3. 12.

2. To the fearfull judgments of God, *John* 3. *ult.* to his diſpleaſure, *Prov.* 15. 8. *Heb* 11. 7. to eternal wrath, *John* 3. 17. *Mark* 16. 16.

3. It makes all the Ordinances of God ineffectual; the Word, *Heb.* 3. 2. Afflictions, the Sacrament, 1 *Cor.* 11. 29.

Conſider,
1. Thy naturall eſtate is a ſtate of death and damnation, *John* 3. 18. *Gal.* 3. 23.
2. So long as thou abideſt out of Chriſt thou abideſt in death, John 3. 36. 1 John 3. 14. All ſins *de merito*, are damnable,

they deſerve death, but not *de facto*, no ſin neceſſarily brings death but unbelief, becauſe it keeps a man off from Chriſt the fountain of life, *Joh.* 6. 5, 7. 3. Thou canſt not be the fountain of thine own life. 4. Life is to be had in no other but Chriſt, *Joh.* 5. 40. 5. There is no way of having life from him, but by union with him, 1 *John* 5. 12. the firſt thing that grace puts forth in the ſoul, is an inſtinct after union. Faith is an inſtinct put in by the teaching of the Father after union with Chriſt.

5. The willingneſſe of God to receive a poor ſinner.

1. God alone provided the medicine that ſhould cure us, *Rom.* 3. 24.

2. He wrote it in the Goſpel; this is a true ſaying.

3. Propounds Chriſt, hath ſet him forth.

4. Invites ſinners, *Mat.* 11. 1 *Cor.* 5. 20. He commands you to believe, 1 *John* 3. 23. threatens if you refuſe, *John* 3. *ult.*

6. Chriſt conſented to all this; he voluntarily came into the world to ſave ſinners, he hath paid the ranſome, hath promiſed that thoſe which come to him he will in no wiſe caſt away.

The ſole way to get this ſupernatural grace, is with hearty lamenting of its abſence

Means to get and improve or ſtrengthen faith:

1. To get it.

and weakneſſe to beg it of him who is able to worke it in the heart, and to feed and nouriſh it by a continual meditation of his greatneſſe and great workes which he hath formerly wrought for our confirmation.

1. Labour to ſee your ſelves in a loſt condition.

2. Know that there is no way in the world to ſave you but by Chriſt.

3. Bewail your condition to God, tell him that you are a loſt creature, and ſay, Lord, help me to believe.

4. Plead the promiſes, there are promiſes of grace as well as to grace, ſay, Lord, thou haſt ſaid thou wilt be mercifull, and why not to me?

5. Wait upon God in the uſe of the means, hearing and the like, *Rom.* 10 *Acts* 10. 44.

2. To improve and ſtrengthen it.

You that have faith, labour to improve it, 2 *Theſſ.* 1. 3, 4.

I ſhall premiſe four Cautions:

1. There is a common, dead faith, an ungrounded preſumption gotten by the Devil, and mens falſe hearts, which is rather to be deſtroyed than increaſed. When men put all their confidence in Chriſt, and yet can live in all kind of ungodlineſſe, whereas true faith is wrought by the Spirit of God, and brings forth a holy life.

2. Among

2. Among true believers there are ſeveral ſizes as it were of faith, ſome are ſtrong and ſome weak in the faith.

3. The weakeſt faith, if true, will certainly ſave the ſoul, the weakeſt believer is united to Chriſt, adopted, reconciled, juſtified, hath the Spirit; all promiſes belong to him, and ſhall partake of glory.

4. There is none of Gods ſervants in this world do attain ſo much faith as they might, the Apoſtles *Luke* 17.5. make this their joynt Petition, *Lord increaſe our faith.*

1. It increaſeth in the uſe of it, *To him that hath ſhall be given.* Spiritual things increaſe by exerciſe.

2. Diligently attend on all the Ordinances, and treaſure up experiences.

3. Study thy ſelf daily; ſee what a wretched, worthleſſe creature thou art, what a dead barren heart thou haſt, real ſelf-abhorring makes a man to hang on Chriſt.

4. The more thou knoweſt Chriſt, the more thou wilt believe in him, *Pſalm* 9.9. ſtudy to know Chriſts Perſon, Offices, the tenour and indulgence of the Covenant of Grace.

5. Labour to get ſome evidence of the work of faith in thee, that thou art in a league of love with Chriſt: if the wayes of Chriſt be ſutable to thy Spirit, and the bent of thy heart be againſt all ſins, and eſpecially thy boſome ſinne, it is a good ſign.

6. Remove all impediments.

We ſhould look to the acts of faith:

Firſt, The uniting acts,

1. Of Choice.

2. Reſignation. Be frequent in theſe.

Secondly, Juſtifying, thoſe by which we go to Chriſt for daily pardon. The recumbency on Chriſts righteouſneſſe and ſatisfaction, *Rom.* 3.25.

Thirdly, Attractive, by which we derive vertue and influence from Chriſt our Head in order to holineſſe:

1. Eying Chriſt our Head as our Head and Fountain of Holineſſe, *Epheſ.* 1. *ult.*

2. Actually depend on Chriſt for all grace, *John* 5.26. This is call'd abiding in him.

II. Repentance.

Pœnitentia eſt dolor de peccato cum adjuncto propoſito melioris vitæ. Luth. *in loc. commun. de pœnitentia.* All the Sermons of the Prophets and Apoſtles run on this, Chriſt commanded his Diſciples to preach it. It is one of the two parts of the Goſpel; the ſumme of the Goſpel is Faith and Repentance.

It is taken ſometimes largely, and ſo it comprehends all the three parts of Converſion, Contrition, Faith and new Obedience.

2. Strictly for Contrition alone, *Acts* 13.24.

In General; it is a turning from ſin to God: Or thus,

It is a ſupernatural work of Gods Spirit, whereby the humbled converted ſinner doth turn from all ſin with grief and deteſtation of it, becauſe thereby God is offended, and to the wayes of God, loving and imbracing them, and reſolving to walk in them for the time to come.

First, The efficient cauſe or authour of repentance is Gods Spirit, *Acts* 1.51. & 11. 18. 2 *Timothy* 2. 18. it is a ſupernatural work, ſuch a work as never is nor can be wrought in any but by the almighty work of Gods Spirit in a way above corrupt nature, *Jeremy* 31. 18, 19. A man can do ſomething toward legal duties, but one hath no principle for evangelical duties, but ſomething againſt them.

Secondly, The Subject in whom this grace of repentance is found (ſay ſome) is an humbled and converted ſinner:

1. Humbled, that is, legally ſenſible of the miſery it is brought to by ſin.

2. Converted, that is, by God, one whoſe inward man is changed, *Ezek.* 25.26. Repentance ſeems rather to precede converſion, *Acts* 3.19. though full Repentance be Converſion.

Thirdly,

Thirdly, The general nature of it, a turning with the terms from which and to which, an aversion from sinne, and a conversion to God, *Joel* 2.12. *Ezekiel* 16. *later end.*

Fourthly, The manner of it, with detestation of sin, with delight in Gods will and wayes, *Hoseah* 14.8. *Surely, shall one say, in the Lord I shall finde righteousnesse and peace.* It is a mourning for sin as sin, as it is *offensivum Dei, aversivum à Deo*, as it is an act of disobedience, an act of unkindnesse.

It is *Praterita peccata plangere, & plangenda non committere.* Aug. It's *secunda tabula post naufragium, medicina est spiritualis animi vitiorum*, say others. See Mr *Calamy* on Act. 17.30. and *Cameron* on Mark 1.15. and Mr *Gataker* 29, & 30. Chapters of his *Adversaria Miscellanea.* And the 22th Sermon preacht at *Giles* in the Fields on *Act.* 5.21. And Mr *Baxters* on *Ezek.* 36.31. preached before the House of Commons. Dr *Walsals* Sacrifice of a Broken Heart on *Psal.* 51.17.

There are several kinds of Repentance:

1. Antecedent, which goes before Remission and Justification, *Acts* 2.38. & 3. 19. & 8. 22.
2. Consequent, Repentance, melting of the heart toward God after assurance of pardon, *Luke* 7.47. 1 *Tim.* 1.12,13,14. *Ezekiel* 16. *ult.*

Two things set this awork:

1. Gods property in us, and soveraignty over us, 1 *John* 4.3.
2. His mercies to us, *Rom.* 12.1.

Initial Repentance when one is converted, *Acts* 8. 22.

2. Continual, *Rom.* 7.24. *John* 13.10.
3. Personal or Ecclesiastical.

Some say the parts of Repentance are to eschew evil and do good, *Psalm* 34.15. *Esay* 1.15,16. & 55.7. *Amos* 5.15. *Rom.* 12.9.

1. In sin there is an aversion from God, and a conversion to the creature.

2. In repentance there must be an aversion from the pleasures of sin, and a returning to Communion with God. The vertue and grace of Christ is not only to mortify but vivifie, *Rom.* 6.11. Sin must be mortified before the Image of God can be superinduced into the soul, *Col.* 1.13. In renouncing of sin four affections are to be exercised, true humiliation is begun in fear, continued in shame, carried on in sorrow, and ends in indignation.

1. Fear ariseth from application of the curse to the provocation, we compare the sins we have committed with the threatnings of the Word, *Iob* 22.23. *Heb.* 12.28. Shame ariseth from comparing filthinesse, *Psalm* 73.22. *Ezra* 9.6. *Rom.* 6.21. Sorrow ariseth from thoughts of Gods goodnesse and our own unkindnesse, *Zech.* 12.10. *Ezekiel* 36.31. *Luke* 7.47. Indignation (the highest act of hatred) ariseth from the unsuitableness of it to our interest in Christ, *Esay* 30.22. *Hoseah* 14. 8. *Rom.* 6. 2. Fear looks on sin as damning, shame looks on it as defiling, sorrow looks on it as offensive to God, indignation looks on it as misbecoming our profession.

In turning to the Lord:

1. There is a serious and solemn consideration of our state and danger out of Christ, *Psalm* 22.27. & 119.59. *Hab.* 1.5.
2. A firm resolution, *Luke* 15.18. *Psalm* 32.5. & 119.106.
3. A mutual exercise of holy affections, desire, hope and delight, *Psalm* 119.49.
4. A consecration or resignation of our selves to God, *Rom.* 12.1. 2 *Cor.* 5.16.
5. A constant care of making good our engagement, *Proverbs* 23.26. *Hoseah* 5.4.

Doctor *Twisse* against *Corvinus* saith, There are three parts of Repentance, the Confession of the mouth, Contrition of the heart, and Amendment of life.

Mr *Calamy* on *Acts* 17.3. *p.*37. saith, It consists in five things:

1. There must be a true and right sense of sin, as to Gospel-faith there must be a true sight of Christ, *John* 6.36. so to Gospel-repentance there must be a right sense of sinne.
2. Sorrow for sinne, a spirit of mourning goes along with Gospel-repentance, *Zechary*

Zechary 12.10. *Ezekiel* 7.16. *Hoseah* 11.12. a sorrow according to God 2 *Cor.* 7.10.

Our sorrow for sinne should be our chiefest sorrow, because sinne is the greatest evil; and it is so in respect of the intellectual part, and in respect of the displacency of the will, wherein the strength of repentance lieth.

3. A self-judging, *Psalm* 51.4. condemning his acts, and judging himself worthy of all the curses of the Law.

4. A turning from sin to the Lord; *Hoseah* 14.8. *Daniel* 4.27.

5. It must be grounded upon the apprehension and hope of mercy, *Esay* 55.7. *Pœnitentia non est sola contritio, sed fides.* Luther. Therefore the *Lutherans* commonly make faith a part of repentance, it is the foundation of it, *Non pars sed principium. P. Martyr.*

One saith, True Repentance consists in four things:

1. In a humble lamenting and bewailing of our sins, our sinfull nature and wicked lives, whereby we are subject to Gods wrath and eternal death, even a giving our selves so to consider and feel the cursed effects of sin, in that it angers God, and enforceth his justice to punish us, till it makes our hearts to ake and be troubled, perplexed and disquieted, 1 *Samuel* 7.6. *Psalm* 38.18. *Joel* 2.12. *James* 4.9. so *David* and *Peter* wept for their sins.

Have you wept for your sin so that you were indeed sorrowfull and afflicted in spirit? Are you so sorrowfull that you hate it, that you have left it? And have you so left it, that you have left it all, and will you do it for ever? These are particulars worth the enquiring after. Dr *Taylors* Worthy Communicant, ch. 2. Sect. 3.

2. A confessing the same to God particularly, *Prov.* 28.13. *Psalm* 32.3,5. judging our selves worthy to be destroyed therefore, and to perish eternally. *David* saith, *I will confesse mine iniquity, and be sorry for my sin:* And *John, If we confesse our sins he is faithfull and just to forgive us our sins.*

According to the multitude of thy mercies blot out all my offences, and create in me a new heart, and a right spirit. Lord do away the sin of thy servant. Peter.

3. An earnest crying to God for pardon of sin, and for power against it in the name of Christ. *David*, Psalm 51. saith, *Sprinkle me with hyssop*, that is, forgive me for his bloud sake whom that hyssop represented. We must take words and beseech the Lord to receive us graciously.

4. A hearty and sincere purpose to reform our heart and life, to cast away all our transgressions, to resist and forbear the practice of sin in all things, and to exercise our selves in all righteousnesse, &c. A firm purpose to leave all the evil that I know condemned, and to do all the good that I know required, a fixed resolution of heart so to do in consideration of Gods goodnesse and grace that hath sent Christ to save the penitent.

There is a similitude between our initial and daily repentance:

1. At our first conversion, we were humbled for our original corruption; so when we renew our conversion, *Psalm* 51.5.

2. At our first conversion we are sensible of the wrath of God, and the threatnings and curses due to us for our sins; so when we renew our repentance, 1 *Cor.* 11.31. *Mat.* 18.3.

3. At our first conversion we are full of grief, shame and self-loathing; so when we renew our repentance, *Psalm* 6.6. *Davids* heart melted like wax within him, *Ezra* 9.6. *They shall loath themselves for their abominations*, Ezek.

The *Antinomians* say, The Saints of God once justified and in Christ, need not repentance, they cry down this as an un-gospel-like practice, and dislike mourning for sinne, they would have nothing but faith in Christ, and rejoycing in him.

To be troubled for sin (they say) is a dishonour to the grace of God and satisfaction of Christ, our repentance and humiliation indeed cannot satisfie God; Christ hath done that, laid down a price answerable to the debt, but the Lord hath inseparably annexed repentance and remission. *Acts* 2.38. & 3.19. & 8.22. and he requires not only an initial repentance in reference to a mans state, but a daily repentance in reference to the acts of sin, he must daily wash his feet. See *Gal.* 5.31. The sin against the holy Ghost is therefore unpardonable, because the Lord will not give repentance, *Heb.* 6.

Repentance is Evangelical, and a Duty in regenerate persons:

First, Because it is a fruit of the holy Ghost, *Acts* 11.18.

Secondly,

Secondly, Becauſe none but regenerate perſons can perform it, to bewail ſinne, and aggravate it, juſtifying God, condemning themſelves, and laying hold on Chriſt.

Thirdly, The Goſpel enjoyns it, and threatens the neglect of it. Some places joyn Repentance and pardon together, *Acts* 5.31. *Luke* 24.47. Some it and faith, *Mark* 1.15. *Acts* 20.21.

Fourthly, Chriſt, *John* Baptiſt and all the Apoſtles preacht repentance, *Mat.* 3.2. & 4.17. *Mark* 6.12.

Fifthly, Becauſe it may and doth work moſt kindly in and with faith, when they look upon Chriſt whom they have pierced, and conſider that they have crucified him.

Sixthly, Becauſe it conforms us to God and Chriſt, in hating and ſubduing ſinne in us, it breedeth in us a loathing of ſinne, and gives us a victory over it. What the Pump is to the Ship, Repentance is to the ſoul, it keeps it clean.

Seventhly, Becauſe we have ſtill fleſh in us to be awed, as well as the Spirit in us to be cheriſhed.

Object. Juſtification is but one indiviſible act of grace pardoning all ſins paſt, preſent and to come.

There is a two-fold forgiveneſſe:

1. *In foro poli*, in the Court of God, ſo all ſins paſt, preſent and to come are actually pardoned at the firſt act of believing and repenting.

2. *In foro ſoli*, in the Court of Conſcience, ſo they are not pardoned; we ſhall have no comfort or aſſurance of their pardon, till we actually repent of them.

Repentance is a part of the exerciſe of our whole Chriſtian converſation, and a work to be ordinarily practiſed, though there be one great and univerſal repentance for the change of our ſtate. In *Revel.* 2. & 3. chap. among the duties God requires of the ſeven Churches which were all converted, of four of them he requires the exerciſe of repentance, *Revel* 2.5. & 3.13,19.

But there are ſome ſpecial ſeaſons wherein God in a more ſpecial manner cals his people to repent, when he would have the practice of it more full and extraordinary, 2 *Cor.* 7.11. when we ſhould more ſtrictly examine our ſelves, and our ſorrow ſhould be much inlarged, 1 *Samuel* 7.6. *Judges* 2.

There are five ſpecial times for renewing of Repentance:

Firſt, The time when Gods hand is upon us in any ſpecial correction.

1. God expects and requires it then, *Eſay* 22. the firſt fifteen verſes. *Zeph.* 2. begin.

2. The ſervants of God have ordinarily practiſed it then, *Jeremiah*, *Job*, *David*, *Lam* 3.39,40.

3. God hath ſeverely threatned them when they have not repented at ſuch times, 2 *Chron.* 28.22. *Jer.* 5.3. *Amos* 4. The reaſon is, becauſe the Lord hath appointed this exerciſe of repentance as the only means to remove the rod, or turn it to a bleſſing.

Secondly, Another ſpecial time when God would have his ſervants to renew their repentance, is upon their fall, when they have committed any groſſe ſin, as *David* after defiling *Urijahs* wife, *Pſalm* 51. and when he had fallen into the ſin of numbring the people, 2 *Samuel* 24. So *Ezra* 9. when the people had married with ſtrange wives, they wept exceedingly. So when the Church of *Corinth* had wrapt themſelves in the guilt of the inceſtuous perſons ſinne, 2 *Cor.* 7. *Peter* when he had denied his Maſter. Our ſorrow doth not make God amends, or pacifie his wrath when it is kindled; it is only a condition of the Covenant of Grace; the exerciſe of repentance, ſatisfieth not God but the Church; it is a help to our own ſouls, whereby our ſins are ſubdued.

Thirdly, When the Lord cals any of his people to any ſpecial ſervice that he would have them do for him and the Church, then they ought to renew their repentance: When God called his people to renew their Covenant, there was a ſpecial humiliation before, *Ezra* 8.21. *Eſay* 6. When *Joſhua* was called to build the Tem-

It is not onely among the promiſes and precepts but priviledges of the Goſpel, *Act.* 9.18. *Da prius pœnitentiam, poſtea indulgentiam. Fulgentius.* They are therefore Miniſters of the Goſpel not legal preachers which preach repentance. See *Durham on Revel.* 3. p. 248.

There is one act of faith to be done once for all, to lay hold on Chriſt, and be united to him, and juſtified by him, yet I muſt live by it, and do every duty by it; ſo for repentance.

Iſa. 27.9. Jer. 2.19. Heb. 12.11.

ple, and be an high-Priest to God, *Zech.*3. When they were to come to the Sacrament they were to examine themselves thorowly and judge themselves; so *Exod.*19. 14. else our unworthinesse may stand as a bar that we shall not comfortably go on in the work of the Lord, *Gen* 35. begin.

Before the Supper and the offering of a childe in Baptism, then Christs death is represented. Rom. 6.4. Gal.3.1.

Fourthly, When we look to receive any special mercy, when we either need or expect by vertue of a promise, that God will do some great thing for us, as *Isaac* when he lookt for his Fathers servant to return with a wife. *Dan.*9. the whole Chapter is the humblest exercise of repentance that we read of; the occasion was, he expected that the Lord would now break the *Babylonian* yoke. *Moses* called the people to deep humiliation and repentance, when they were to possesse the Land of *Canaan.*

Fifthly, The time of death, when we expect our change, then is a special time for the exercise of the duty of repentance, that is a fitter time to finish than begin repentance*, then we should specially look to our hearts and examine our wayes. It was the commendation of the Church of *Thyatira*, that their last works were best; and it is the last time that we shall have to do with repentance; we carry love and joy to Heaven, and most of the Graces except Faith and Hope, there shall be no use of them; when we goe hence we goe to the greatest Communion with God that the creature is capable of. *Esther* the night or two before she went to lie with *Ahashuerus*, was most carefull to have her body perfumed and oiled.

* On a mans death-bed the day of repentance is past: for repentance being the renewing of a holy life, the living the life of grace, it is a contradiction to say, that a man can live a holy life upon his death-bed. Dr *Taylors* Rule of holy living, chap.4. Sect.4. That place *Ezek.* 33. 14. is it which is so often mistaken for that common saying, *At what time soever a sinner repents him of his sinnes from the bottome of his heart, I will put all his wickednesse out of my remembrance, saith the Lord.* Let not that be made a colour to countenance a death-bed penitent. Dr *Taylor* on Jer. 13. 16. Serm.2. See more there, and in his Great Exemplar, or History of the Life and Death of Christ, part 2. Sect. 12. of Repentance, part 3. Sect. 5. of Death, and the due preparation to it, pag. 560, 563. One may repent on his death-bed as well as the thief on the Crosse, but it is dangerous to put off repentance till then, it will be harder to come in. Its a rare sight (saith one) to find a young man godly, and an old man penitent. We acknowledge that as God calls some at the first hour, so may some be called at the last hour of the day, yea *inter pontem & fontem.* Dr *Jackson* indeed hath an opinion, that a man may proceed so farre in sinne in this life that the door of repentance may be shut upon him, none of our Divines deny the possibility of any mans Salvation while he lives in this world. Dr *Twiss* against *Hoard.* p.45.

There is a Gospel-command to repent, Mat.9.13. Act. 17.30. 2. The very space of repentance is a mercy, and given you that you may repent, Rev.2.21. 3. It is the natural fruit of a regenerate heart, Ezek. 11.19. 4. It is repentance to salvation, 1 Cor.7. 10.

Motives to provoke us to the practice of Repentance, two especially, which are the great Motives to any duty.

1. The Necessity of it.
2. The Utility of it.

I. The Necessity of it.

Repentance is necessary to remission:

1. *Necessitate præcepti*, Ezek.18.30.

2. *Necessitate medij*, one must condemn his sin, and loath himself, and prize a pardon afore he obtain it, *Ezekiel* 20. 43. *Luke* 7.47.

The Schoolmen demand, Why repentance should not make God satisfaction, because it hath God for its object as well as sin? 2 *Cor.*7.10. The offence takes its measure from the object, the good duty from the subject, therefore Christ only could make satisfaction.

It is necessary, because every man must appear before the judgment seat of Christ, and receive an everlasting doom, and our plea must then be either that we have not sinned, or else that we have repented, *Except ye repent ye shall all perish*; while one remains impenitent, his person and services are abominable in the sight of God, *Isa.*1. & *Isa.*66. liable to all the curses written in the Book of God. The *Jews* have a Proverb (saith *Drusius*) *Uno die ante mortem pœnitentiam agas*, Repent one day before death, that is, every day, because thou maist die to morrow.

There is an absolute necessity of Repentance for a fruitfull and worthy receiving of the Sacrament.

First, Without this there can be no true desire to come to this Supper; Faith is the hand, Repentance the stomack; by a sight of sinne we see our want and need of Christ.

Secondly,

Secondly, Without it there can be no fitneſſe to receive Chriſt. We muſt eat this Paſſeover with bitter herbs.

Thirdly, All ſhould labour to have aſſurance of the pardon of their ſins, *This Cup is the New Teſtament in my blond for the remiſſion of ſins; Without repentance there is no remiſſion*, Act. 5. 31.

Fourthly, Becauſe ſinne is of a ſoiling nature, and doth defile Gods Ordinance to a mans ſoul, and if we come in ſinne we cannot profit by the Lords Ordinance.

II. The Utility of it. The Neceſſity of it ſhould work on our fear, the Utility of it on our love; the two great paſſions of the ſoul.

First, It is infinitely pleaſing to Almighty God, *Luke* 15. *per totum.* the intent of three Parables there is to ſhew what content it is to God to ſee a ſinner to turn from his evil wayes, him that had loſt his Groat, his Sheep, and the Prodigal Sonne. There is more joy in Heaven for one ſinner that repents then for ninety nine that need no repentance, as if he had aimed at the Antinomians.

Secondly, The benefit of it is unſpeakable to thine own ſoul.

1. It will remove all evil:

1. Spiritual, all the guilt of ſinne, and the defilement of it, 1 *John* 1. lat. end. *Eſay* 1. 16, 17, 18. no more prejudice lies againſt thee than if thou hadſt never ſinned againſt him. *Mary Magdalen* was infamous for her uncleanneſſe, yet Chriſt firſt appeared to her after he roſe from the dead, all the curſes due to ſin are laid on Chriſt.

2. Outward Evil, *When I ſpeak concerning a Nation, if they repent I will repent of all the evil I thought to do.* See *Joel* 2.

2. Bring all Good, it brings Gods favour, that flows on the ſoul; God hath promiſed grace and means of grace to ſuch, *Ieremy* 3. 13, 14, 15. *Prov.* 1. 23. Temporal bleſſing, *Iob* 22. Everlaſting life is their portion; it is called *Repentance unto life*, Act. 11. 18. *Unto Salvation*, 2 Cor. 11. 10. It is a means conducing to that end.

Means of Repentance:

1. Diligently ſtudy to know how miſerable your ſtate is without it, read over thy doings that have not been good every day. See the evil and danger of ſin, *Acts* 2. 21. & 3. 17, 18. & 26. 18. *Ier.* 31. 18. 2 *Tim.* 2. 25.

2. Repentance is the gift of God*, he granted alſo repentance to the *Gentiles*; beg earneſtly at Gods hand that he would make ſinne bitter to thee, and cauſe thee to hate it, *Zech.* 12. they mourned apart, then God poured on the houſe of *David* the Spirit of ſupplication, *Ier.* 3. 18. *Turn me Lord, and I ſhall be turned.* * Act. 5. 31. & 11. 18. 2 Tim. 2. 12.

3. Attend upon the Miniſtry of the Word, the preaching of the Word is called the word of Repentance, the preaching of the Law, Gods word is a hammer to break the hard heart, eſpecially the preaching of the Goſpel, the diſcovery of Chriſt, *They ſhall look on him whom they have pierced*, Rom. 2. The goodneſſe of God ſhould lead thee to repentance.

4. Faith in the blond of Chriſt; when thou ſeeſt thy ſelf loſt and undone, venture thy ſelf upon the free grace of God revealed in the Goſpel; faith in Chriſt will purifie the heart, *Acts* 15. that is, inſtrumentally, the holy Ghoſt is the principal agent, *You have received the Spirit by the preaching of faith.*

Three things are required in Repentance:

1. The ſight of ſin by the Law.

2. Hearty and continual ſorrow for ſinne by conſidering the filthineſſe and deſert of it, Gods judgements due for ſinne, his mercies beſtowed on us, Chriſts ſuffering for our ſins, our own unthankfulneſſe notwithſtanding Gods benefits.

3. Amendment, an utter and well-adviſed forſaking of all ſin in affection, and of groſſe ſin in life and converſation.

Renewing of Repentance, lies

1. In renewing a mans humiliation and godly ſorrow.

2. In renewing his obligation to duty.

The consideration of our Saviours death for our sinnes should be unto us a most powerful motive to repentance. Two things are necessary in the point of repentance, for sinnes past to confesse and lament them before God, humbly craving pardon, and for the time to come to reforme and amend our lives, casting away all our transgressions, and applying our selves to all holinesse and righteousnesse.

One of the Popish Priests preaching of Christs Passion, and having caused the people to weep abundantly, by setting forth the cruel death and sufferings of Christ, in the end seeing the time past, he bid them not weep, for peradventure it was not true; whence it grew into a Proverb, *N' en pleurez pas: peut-estre n' est il pas vrai Traitté. Preparatif à l' Apologie pour Herodote*, l. 1. c. 23. *Par* Henry Estienne.

Now to the performance of this duty the death of Christ must needs be to him that considers of it, the most effectuall argument and mighty motive in the world. Do we not here see that the sins we have lived in are most loathsome to God, for had he not hated them with infinite hatred, would he have inflicted such horrible punishments upon our Saviour his only Son by them? Do we not see that they are most dangerous to our selves, exposing us to the suffering of intollerable evils, unlesse by vertue of Christs death we be freed from them, which can never be but upon our Repentance. God hath in the death of Christ discovered such infinite abomination of sin, and withall such infinite grace to the sinner, that this should prevail with us. *Paul* saith, *All we which are baptized into Christ are baptized into his death, and we are buried with him by baptisme into his death, and we are crucified together with him, that the body of sinne may be abolished.* We must be made partakers of the death of Christ, if ever we will be made partakers of his resurrection; we must be made conformable to his death, if ever we will live and reign with him.

Marks to know whether our repentance be right:

Whosoever hath truly repented, is
1. Low in his own eyes, so *Paul.*
2. Fears sinne ever after, *Eccl.* 9. 2.
3. Is pitifull to others in their fals, *Galatians* 6. 1.

1. If it be speedy and without delay, Satan alwayes saith, it is either too soon to repent, as in youth; or too late, as in old-age.
2. Constant, not cast it aside, because we repented at our first conversion.
3. Voluntary, and so a filial not a forced repentance, voluntary repentance speaks love to God, forced love to our selves.
4. It must be deep and thorow repentance sutable to our sins: the greatest sinners if gracious, have the greatest sorrow, and their joy is the more full after, *Psal.* 32. 4. 2 *Sam.* 14. 14.

4. There will be a growth in the contrary grace, *Jeremy* 4. 14. *Daniel* 4. 27. *Matthew* 3. 9.

III. Love, or Charity.

This is a speciall grace of the Gospel, it is a longing desire for the good of our brethren, or a willing that good to one which is proper to him; or as some describe it, a grace, whereby we love God above all, and our neighbour as our selves.

The offices and generall duties of Charity are three:
1. Doing good.
2. Speaking good.
3. Forgiving evil. Dr *Taylors* Worthy Communicant, *chap.* 4. *Sect.* 1. See *Sect.* 2, 3, 4.

There is a double Union:
First, Mysticall with Christ the Head by faith, and with one another by love.
Secondly, Moral, an agreement in judgment and affection, *Joh.* 17. 11. See 21, 22, 23. *Act.* 4. 32.

Christ was,
1. Incarnate for this end, that his people might be one, *Eph.* 1. 10.
2. This is often inculcated in Christs Sermons, *Joh.* 15. 17. He came from heaven on purpose to propound to us a patern of charity, *Eph.* 5. 2. Unity is the beauty,

See of Christian love, Doctor *Gouge* on *Heb.* 6. 9. Sect. 67, 68, 69, 71, 72. And of Brotherly-love, *Heb.* 13. 1. *Sect.* 2, 3, 4, 5, 9, 10, 11. There are two principal acts of love. 1. Desiring Gods presence and communion with him, the light of his countenance, *Psa.* 26. 8. 2. Delight in him, *Psal.* 91. 14.

strength

ſtrength and ſafety of the Church, *Act.* 1.14. See *Iſa.* 11.6.

3. Chriſt died for this end, *Iſa.* 2.15,16.

4. Chriſt aimed at this in his Aſcention and pouring out of his Spirit, *Eph.* 4.5.

5. It is the end of Chriſts Ordinances in the Church, of Baptiſm, 1 *Cor.* 12.13. and of the Lords Supper, 1 *Cor.* 10.17.

Love is excellent:

Firſt, Comparatively, it

1. Excels all gifts, 1 *Cor.* 12.31. all graces, 1 *Cor.* 13.13.

2. It is excellent in it ſelf, predicated of God himſelf, 1 *Joh.* 4.8.

3. The exerciſe of it is ſweet, *Pſal.* 133.1. 1 *Joh.* 4.18. and it makes all other things pleaſant, *Prov.* 15.17.

4. It is an uniting grace, makes us like God, he is the moſt holy one. That is a great promiſe, *Ezek.* 11.19.

There is a three-fold oneneſſe:

1. Of mind or judgment, *Act.* 2.1.

2. In practice, a uniformity.

3. In affection, this may be where the other two are wanting.

5. It's a ſtrengthening and ſafe-keeping grace, *Act.* 2.3.

6. The exerciſe of it, gives much growth to all other graces, and much luſtre to holineſſe, 1 *Cor.* 4.1. *Eph.* 4.14.

Præcipit Apoſtolus ut habeatur charitas, corripit, quia non habetur charitas, orat ut abundet charitas. O homo in preceptione cognoſce quid debeas habere: in correptione cognoſce, tuo te vitio non habere: in oratione cognoſce, unde accipias quod vis habere. Aug. *de correptione & gratia.*

Every one is bound to love four things, ſaith *Auguſtine.*

Firſt, God who is the chiefeſt good, and therefore deſerves the chiefeſt love.

Secondly, Himſelf, God gives no commandment for one to love himſelf, becauſe he commands one to love God as the chiefeſt good, and ſo to love him as to enjoy him, which one cannot do without love of himſelf.

Thirdly, To love man as man, 1 *Theſſ.* 3.12.

Fourthly, To love all the * Saints, the brotherhood, 1 *Pet.* 3.17. thoſe which love Saints as Saints, or becauſe Saints, muſt needs love them all, *Eph.* 1.15. *Col.* 1.4. *Philem.* 5.

* 1 Theſſ. 4.10. 1 John 3.14.

Our love muſt be,

1. Sincere or without hypocriſie, *Rom.* 12.9. it is ſo when we cleave to what ever is good in him, and abhor what is evil in him.

2. Fervent, 1 *Pet.* 1.22.

3. Conſtant, a friend loveth at all times.

We muſt alſo love our enemies, *Matth.* 5.44,45.

It is reported of *John*, that in his old-age being unable by weakneſſe to ſpeak long unto the Congregation, he would ſtand up, and inſtead of a long Sermon ingeminate this precept, *Diligite filioli, diligite*, Little children love, love one another. The ſubject of his Epiſtle is love, 1 *Joh.* 3.18. He is called the beloved Diſciple, becauſe he was ſo full of it himſelf.

Mandatum novum dicitur, quia excellentiſſimum, & quod nunquam antiquari debet. Rivet. Rom 13.10. See 1 Joh. 4. 20. & 3. 17. Matth. 7. 12

Theſe are my fixed reſolutions and deſires, even to be Catholick in my eſtimation and reſpect to all, loving all Chriſtians of what ſort ſoever, that may be truely called Chriſtians; but not partaking of the errours or ſinnes of all that I thus love; and therefore not to imitate all in their way of worſhip or converſation; but with this Catholick charity, to have the converſation of ſuch as the world hath long called *Puritans*, and in this ſtate I deſire to dye. Mr *Baxters* Preface to his *Gro. Relig.*

Chriſt cals it the new Commandment, becauſe excellent, or becauſe ſolemnly renewed by him, *Joh.* 13.34. *Theſe are my Commandments that ye love one another.* This is the great grace which diſtinguiſheth the children of light from the children of darkneſſe, *Joh.* 13.35. *He that loves not is not of God.*

There are high Elogies of it, 1 *Cor.* 13. There are eight things delivered negatively, and five affirmatively, concerning the exerciſe of love.

We muſt love our neighbour as our ſelves, *Jam.* 2.8. We muſt neither wiſh nor do them

them any more hurt than we would wiſh or do to our ſelves.

2. We ſhould really promote his good as our own, 1 *Cor.*10.24.

We are,

Firſt, To pray for them, *Heb.*13.3.

1. For our enemies, *Matth.*5.44. ſo did Chriſt and *Steven* for their enemies.

2. For our friends, *Rom.* 15. 30. *Epheſ.* 6. 18, 19. *Col.*4 3. *Actis* 12. 5. *Phil.* 1. 3, 4.

Secondly, Counſel them, *Heb.*3.13.

Thirdly, Relieve them in their wants, *Matth.*25.lat.end.

Fourthly, Comfort the ſad, 1 *Theſſ.*4.18. & 5.14. See 1 *Cor.*10.17.

Fifthly, Reprove them when they ſin, *Lev.*19 17.*Gal.*6.1.

The Sacrament is a Seal of our Communion, that we are all one bread and one body.

The holy Symbols of the Euchariſt were intended to be an union of Chriſtian ſocieties to God, and with one another; the evil taking of it diſunites us from God, and the evil underſtanding it, divides us from each other. Dr *Taylor* of Chriſts Real preſence in the Sacrament.

Non eſt aliud peccatum aquæ huic Sacramento adverſum, atq; diſcordia. Contrarium eſt enim & nomini, & rei hujus Sacramenti, nomen eſt communio, res unitas cordium. Luther. de *præparatione cordis pro ſuſcipienda ſacra Euchariſtia.*

It is evident that Chriſt upon his death inſtituted that Supper; As, to be a ſeal of that Covenant of grace between God and us, ratified thereby; So alſo to be a communion, the higheſt outward pledge, ratification and teſtimony of love and amity among his members themſelves. Dr *Goodwins* Chriſt the univerſal Peace-maker, *par.2. Sect.2.*

Yet the great wall of ſeparation between the Papiſts and us, is the Sacrament of the Altar. (The great Queſtion propounded by them, was, *What ſay you to the Sacrament of the Altar?*) and thoſe that are called *Lutherans* and *Calviniſts* the Lords Supper, and alſo between *Preſbyterians* and *Independents.*

And this is a grace preſſed with the like neceſſity toward man, that faith is toward God.

Ex conſuevandi ritu in locis ſacris ἀγάπας Chriſtianorum traxerunt originem: quarum non apud Apoſtolos ſolos, ſed patrum etiam eruditiſſimos crebra fit mentio. Cœna noſtra de nomine rationem ſui oſtendit. Vocatur ἀγάπη, id quod dilectio penes Græcos eſt. Tertul. *Apolog.* Dilher. *Elect.l.1. c.12. Cùm ex charitate diligatur proximus propter Deum, quanto aliquis magis diligat Deum, tanto etiam magis ad proximum dilectionem oſtendit, nulla inimicitia impediente. Sicut ſi aliquis multum diligeret aliquem hominem, amore ipſius, filios ejus amaret, etiam inimicos ſibi.* Aquin.2a,2æ.Q.25.Art.8.

The Chriſtians in the Primitive Church did kiſſe each other at the Sacrament; this was called *Oſculum pacis*, the kiſſe of peace in ſign of love. Dr *Clerk.*

Some keep themſelves from the Sacrament, becauſe they are not in charity.

Theſe men ſhew manifeſt contempt to Chriſt and his bleſſed Ordinance, that rather than they will forſake their malice, they will want it.

2. Such profeſſe they will live ſtill in malice, and have no deſire to be reconciled, for if they had they need not refuſe to receive, 2 *Cor.*8.12.

Communia convivia erant, quæ Apoſtolorum tempore in Congregationibus celebrabantur, & poſt illa Euchariſtiam ſumebant. Jonſtoni *Syntag.de Communione veteris Eccleſia cap.*1. *Artic.*2. *Vide plura ibid. Mountag.* Def. of Tithes againſt Mr *Selden*,cap.2.

The Love-feaſts were appointed to ſignifie their mutual love one to another, they were immediately before the receiving of the Sacrament, 1 *Cor* 11. 21. St *Chryſoſtome* makes the love-feaſts to be after the taking of the Euchariſt. They were uſed to have a great Feaſt, to which all the poor people were invited on the charges of the rich. This they did partly in imitation of our Saviour, who inſtituted the Sacrament after a full Supper, and partly in expreſſion of their perfect love towards all men.

Theſe *Agapæ*, or Love-feaſts of the ancient Chriſtians, were ſo called of their end and purpoſe, or effect. Albeit they had divine Tolerarion, yet they had not divine Inſtitution and Introduction. For it is not ſhewed out of holy Writ, or conſent of Antiquity, that they were commanded by Chriſt or his Apoſtles warrant. We may well ſay they had: for without check or controlment of their uſe, without alteration for their being, they were in the Apoſtles times, and there is mention of them in Scripture; only they are taxed that did abuſe them, and made themſelves unworthy of ſuch holy meetings. St *Paul* is commonly underſtood of theſe Feaſts, 1 *Cor.* 11. 18. which were concomitant unto the holy Sacrament then, but St *Jude*

in

in expreſſe words doth name them, *verſ.* 12. *Maculæ in Agapis veſtris.* Both prove but a practice abuſed, and reformed again by S^t *Paul*, not an Ordination from God or the Apoſtles. Theſe Love-feaſts were general meetings of the whole Church, at leaſt repreſentative of as many as did communicate, unleſſe ſome great occaſion did withhold them.

Charity and brotherly kindneſſe differ,

1. In the object; charity is due to men as men, *Eſay* 58. 7. *Acts* 7. 26. a love of juſtice not to defraud them, and of compaſſion pitty their perſons, but brotherly love is due to men as Saints, 1 *Pet.* 2. 17.

2. In the ground; becauſe of the Image of God in them, *Luk.* 10. 27, 28.

3. In the cauſe, one is from nature; the other from the ſpirit, *Gal.* 5. 22. 1 *John* 5. 22.

4. It is a love of another kind and degree, 1 *John* 3. 16. See *Gal.* 6. 10.

Brotherly love is a grace wrought in us by the Spirit, inclining us to love all thoſe which have the ſame grace with us.

It is worthy our notice, that the firſt perſon that ever received this holy Sacrament, was (in all likelihood) S^t *John* the beloved Diſciple, he whoſe heart was ſo full of love to the brethren, that he breathed little elſe in the whole diſcourſe which he left to his little children.

IV. Hungring after Chriſt, and deſire of Gods favour.

We muſt come poor and hungry to the Lords Table, *Pſal.* 132. 15. *Luk.* 14. 12. *Rev.* 3. 17, 18. The promiſes are made to the hungry, *Iſa.* 55. 1. & 45. 19. *Prov.* 21. 21. *Luk.* 1. 50. *Mat.* 5. 3. *Jer.* 31. 25. *Joh.* 6. 44. *Heb.* 7. 25.

See Pſal. 27. 4. & 41. 1, 2, 3, & 44. 23. & 84. 2. Eſay 41, 16.

Luthers paradox is, None come worthy, but thoſe that come unworthy, that is, in their own ſenſe and feeling.

Lutherus *quadam concione ait eum ad cœnam, Domini optimè diſpoſitum venire, qui perſpicuè fuerit diſpoſitus, eum dignè manducare, qui indignitatem ſuam agnoverit.*

See D^r *Taylors Worthy Communicant*, Chap. 2. Sect. 2. He ſaith there, It is worth obſerving, that there being in the Old Teſtament thirteen types and umbrages of this holy Sacrament; eleven of them are of meat and drink, which he mentions there

Hunger and thirſt imply,

1. A want of thoſe things which ſhould ſupport our bodily life.
2. An afflicting ſenſe of the want.
3. An eager deſire of the ſupply of it.

So we muſt apprehend:

1. Our own emptineſſe, our loſt condition.
2. We muſt be ſenſible of the wrath of God due to us for our ſins.
3. We muſt earneſtly deſire Gods favour, to be reconciled to him.

Hunger and thirſt are both expreſſed, *Joh.* 6. 44. to ſhew the thorowneſſe of the apprehenſion and ſupply.

Theſe longings of the ſoul bring in,

Firſt, The manifeſtations of God to the ſoul and the light of his countenance, *Dan.* 10. 11.

Secondly, Much quickening grace, *Pſal.* 119. *David* praies often for this, *Eſay* 41. 16.

Thirdly, Much ſtrength and incouragement in the wayes of God, *Pſal.* 59. 32. & 68. *ult.*

Fourthly, A large ſtock of all ſpiritual good.

Reaſons:

1. Theſe onely can reliſh Chriſt; he is ſweet to hungry ſouls, *Matth.* 11. 28. Thoſe that are affected with the ſenſe of their ſins can beſt taſte of Gods mercy.

2. Theſe only ſuit with Chriſt; *Follow me, for I am lowly and meek.*

3. This will awake deſires: the hunger-bitten beggar will be importunate with God.

4. This will make you welcome to God; *He fils the hungry with good things. Open thy mouth wide and he will fill it*, Iſa. 44. 3. Pſal. 145. 15, compared with the 19.

We muſt deſire Gods favour heartily and continually, becauſe

I. It is neceſſary; for it were better for one not to be, than to be out of God favour.

II. Becauſe it is excellent; for Gods favour and the light of his countenance is better than life it ſelf.

That we may ſtir up this deſire in us, we muſt conſider

1. Our need of Chriſt his fulneſſe and perfection.
2. The neceſſity and excellency of the Sacrament.
3. The benefits we have therein, and the helps thereby to quicken and confirm our faith.

Having diſpatched the conſideration of the truth of certain graces we are to examine before we come to the Lords Table; I ſhall in the next place ſpeak of the growth or wants of our graces.

I. *Of the growth of our Graces.*

We muſt bring a fit faith and repentance. 2 Tim. 2. 1.

As we ought to examine our ſelves of the truth of our graces when we go to the Lords Supper, ſo likewiſe of their growth and ſtrength: true grace will grow.

The Lords Supper is a ſealing and ſtrengthening Ordinance, therefore preſuppoſeth life; we ſhould then know the degree and ſtrength of our graces.

Grace is a ſupernatural and peculiar quality wrought in the people of God by his Spirit, whereby they are inabled to pleaſe God in all things.

Grace is an inſtinct put into the ſoul after union with Chriſt, and with God by him.

1. A quality in us, ſometimes it ſignifieth grace in God, *Being juſtified freely by his grace*.

2. Supernatural, inableth us to do things above nature.

3. Peculiar, to diſtinguiſh it from common graces in reprobates which are ſupernatural, as the grace of God working miracles.

The Familiſts ſay, Grace is Chriſt himſelf working in us, that there are no habits of grace, we do not believe and repent, but Chriſt in us, there is a ſeed in a man, 1 *John* 3. 9. Grace is called the new-creature, the inward man, the Spirit and Grace are diſtinguiſhed, *Gal.* 5. 22. 2 *Peter* 3. 18. This duty ſuits with our preſent ſtate, we are in a ſtate of progreſſe and edifying, 1 *Theſſ.* 4. 1. *Prov.* 4. 18. We ſhall be continually aſſaulted,

4. Wrought in us by the Spirit; it is not in us by nature or education, it is the grace of God, he is the God of all grace.

5. To pleaſe God in all things, we muſt have reſpect to all his Commandments.

The Scripture ſpeaks much of abounding and growing in grace, *Pſal.* 92. 12. 1 *Cor.* 15. 58. 2 *Pet.* 3. *ult.* See Dr *Manton* on the 2d *Verſe* of the Epiſtle of *Jude*.

The word abounding is taken from Rivers, the other from all ſorts of vitals or plants. See 2 *Peter* 1. 5, 6. The Apoſtle cals upon the *Corinthians* to be ſtrong, and upon *Timothy* to be ſtrong in the grace which is in Chriſt Jeſus, and upon the *Epheſians*, to be ſtrong in Chriſt, and in the power of his might. *Paul* praies for the *Epheſians*, that according to the riches of his grace the Lord would ſtrengthen them by his Spirit with all might in the inward man. Bodily ſtrength is a natural gift common to man with beaſt, yet many brag of it, ſpiritual ſtrength is far more excellent. See *Heb.* 10. 29. *Eph.* 4. 15.

There is alwayes a furthermore in Chriſtianity, 1 *Theſſ.* 4. 1. *Ubi incipis nolle fieri melior, ibi etiam deſinis eſſe bonus.* Bern. *Epiſt.* 91.

Reaſons why Chriſtians ſhould ſtrive to grow in grace.

Firſt, God commands it, *Phil.* 1. 12. *Epheſ.* 3. 19. *Coloſ.* 2. 19. 2 *Pet.* 1. 10. *Heb.* 6. 1.

Secondly, God commends it, *O woman great is thy faith*. *Stephen* was full of the holy Ghoſt, *Acts* 9. 36. they have Gods promiſes that they ſhall grow, ſee *Hoſea* 14. 4, 5, 6.

Thirdly, The Saints of God have practiſed it, 1. Prayed for the increaſe of grace, *Phil.* 2, 11. 2. Laboured for the increaſe of it, 3. They have means to grow, the Miniſtry, Lords Supper, Communion of Saints.

Fourthly,

Fourthly, From the ſimilitudes to which a child of God is compared in Scripture: to trees, *Pſal.* 1.2. & 91.12. *Iſa.* 61.3. *Hoſ.* 14.5. Plants grow till they dye, whence they are called vegetables.

Fifthly, From the nature of grace, where there is truth of grace it will grow, *Mat.* 13.8. becauſe it puts a man into Chriſt, whoſoever is in him, muſt needs be fruitful, *Joh.* 15.5. if the body of Chriſt did not grow as well as the head, it would be a monſtrous body, *Col.* 2.19. *Eph.* 2.10.

Sixthly, According to the meaſure of your grace ſhall be the degree of your glory, 2 *Pet.* 1.10. *He that ſoweth liberally ſhall reap liberally.*

They ſhould grow,

1. In all the kinds of grace, knowledg, faith, love, obedience; in knowledg, *Col.* 1.9. *Phil.* 1.9. faith, love to God, his people, Ordinances, in obedience, *Luke* 15.6,7.

2. In the degrees of grace, *Prov.* 4.18.

There is a ſpiritual ſtrength,

Firſt, To bear burdens with patience.

Secondly, To performe duties with cheerfulneſſe.

Thirdly, To reſiſt temptation, and conquer enemies with ſucceſſe.

There is ſome ſtrength in a renewed man, he hath habitual grace, *Ezek.* 36.27. but yet he can do nothing throughly and with ſucceſſe, without the Spirit, *Gal.* 5.17. See *John* 15.4. 2 *Cor.* 3.5. The Spirit works upon the unregenerate as objects, by the regenerate as inſtruments.

Motives to get ſtrength and grow in grace:

1. We need more ſtrength, *Rev.* 3.9. Grace is the elevation of the ſoul.

2. It is more honourable to have a great meaſure of grace, *Rev.* 2.19. Chriſt checks his Diſciples for their little faith.

3. If we grow not in grace we decreaſe, *Heb.* 6.1. compared with *ver.* 4. All Chriſtians (ſaith *Jerome*) are like the Angels in *Jacobs* ladder, they all aſcended or deſcended, *Qui dixit ſufficit deficit*, 1 Joh. 3.3.

4. Fruitfull Chriſtians are in a happy condition, *Heb.* 6.7. God is much honoured by them, *Joh.* 15.5,8. *Phil.* 1.11. he will delight to dwell with them, at the day of judgement they ſhall receive publick approbation and remuneration, *Mat.* 25.23.

We ſhould grow,

1. Habitually, the graces of knowledge, faith and love, ſhould be confirmed and rooted in us.

2. Effectively, in all the fruits of grace.

3. Subjectively, in all the powers of the ſoul; there ſhould be light in the underſtanding, ſubmiſſion in the will.

Marks of the growth of grace:

Firſt, It is a proportionable growth, a growth in all the parts, our faith is ſuitable to our knowledg, our love to our faith, and practice to both.

Secondly, Conſtant, at leaſt in our deſires and endeavours.

Thirdly, It will grow againſt all hinderances.

The infallible Sings of growth in grace, are theſe

1. When we grow more ſpiritual:

1. In our aims, when we have pure intentions in every action.

2. In our duties, when the mind is more enlightened to mind ſpiritual duties, and to reſiſt ſpiritual temptations, when we oppoſe thoughts and luſts, not onely morally but ſpiritually evil, and when we reliſh the more ſpiritual part of the Word, 1 *Cor.* 10.6.

3. In our motives, when we reſiſt ſin, not becauſe it will damn us, but becauſe it is againſt Gods Law, purity, and defiles us.

2. When we grow more ſolid and judicious, 1 *Cor.* 13.11. *Phil.* 1.9. Growth is not to be meaſured by the intenſneſſe and vigour of the affections, that is more in young Chriſtians.

3. When we grow more humble, by long experience reflexive ſight is increaſed, one is more able to look into conſcience, and ſee his own defects, *Prov.* 30.2.

The loweſt degree of growth in grace may be diſcerned by two Marks:

1. By longing for food, 1 *Pet.*2.2.

2. By being humbled for want of growth, *Mark* 9.24. It is a good degree of our growth in grace to ſee how much we want.

There is difference between growth in gifts and graces, 1 *Cor.* 1. 5, 7. Many in theſe dayes grow in gifts: gifts are for others, and but for this life: growth in gifts often puffeth up, but growth in grace humbleth.

A Chriſtian may grow either *quoad amplitudinem ſcientiæ*, or *efficaciam ſcientiæ*, the inlargement of his knowledge may be both in reſpect of the matter, he may know more things than he did; as alſo in the manner, more clearly, evidently and firmly than he did; or elſe in the efficacy of his knowledg, he knoweth them more practically.

2. Means of our ſpiritual growth:

1. General, 1. Prayer, *Ezek.*36.37. *Open thy mouth wide and I will fill it*, James 1.5. 2. The Word, 1 *Pet.*2.2. it is compared to rain, *Deut.*32.2. and ſuch things as will further growth, *Iſa.*55.5,11. milk; Children never grow ſo much in ſo ſhort a time, as when they are fed with milk, ſincere milk, not mixed with error, 2 *Cor.*2. ult.

The word helps on,

Firſt, The mortification of ſinne.

1. By diſcovering the ſpirituality of the commands.
2. By revealing the filthy nature of ſin.
3. By laying open the danger of ſin.
4. By giving us promiſes for the mortification of ſin, 2 *Cor.*7.1.
5. By revealing Chriſt the purchaſer and the Spirit, the applier of theſe Promiſes, theſe are the great deſtroyers of ſin, *Rom.*8.13.
6. By acquainting us with ſuch outward helps and means, whereby the work is carried on.
   1. By avoiding the occaſions and appearances of ſin.
   2. By keeping under the body.

Secondly, It helps on the vivification or increaſe of all the graces of the Spirit.

1. By revealing the nature, acts, and degrees of every grace.
2. By revealing the proper time for the exerciſe of every grace.
3. By revealing Chriſt the fountain of all grace.
4. By ſetting forth the examples of the Saints, and the manner of their lives.

2. Particular Helps:

1. We ſhould labour to live under the means of growth and prize them, *Zech.*4. 12. the * Sacrament is a ſtrengthening Ordinance.

2. We ſhould overcome our luſts, *Jam.*1.21. 1 *Pet* 2.2,3. *The good ground hears the word with a good and honeſt heart.*

3. We ſhould be daily queſtioning our ſelves how we do grow, 1 *Cor.* 12. ult. *Heb.*6.1.

4. Be often in the uſe and exerciſe of that grace wherein we deſire to grow, 1 *Tim.*4.14,15. the right hand and foot are ſtronger, becauſe they are more uſed; improve thy knowledg by teaching others, and zeal when the name of God is diſhonoured, and faith by depending on God in all occurrences, by applying the promiſes, exerciſe repentance, 2 *Cor.*7.7. humility, *God gives grace to the humble*, ſelf-denial, love, that ſets obedience on work, 2 *Cor.*5.

5. Conſtant prayer for Gods bleſſing on the Word, and all other means, *Jude* v. 20. The Diſciples ſaid, *Lord, increaſe our faith*, Luk. 17.5. Praying Chriſtians will certainly be growing Chriſtians.

* There are four helps to grow in grace by coming to the Sacrament.

1. Be ſure you bring truth of grace with you. God will ſpie you out if you want the wedding garment.

2. Act your graces, your faith, repentance, love to God, thankfulneſſe. 3. Look upon Chriſt ſacramentally, eye him in the elements, ſee him there crucified before thee, that thou maiſt receive out of his fulneſſe. 4. Urge God with that promiſe, *Hoſ.*4. 5. pray him to let the dew of his grace fall on thy heart.

Strength of grace is diſcovered by two things:

1. When [illegible] *Rom.*15.20.

2. When

2. When crosses are light, bonds and afflictions abide me where ever I come, saith *Paul*, yet none of these move me.

We should constantly depend on God for strength, man in innocency was soon overcome by the Devil, much more when corrupted; Gods children after grace received have fallen, 2 *Chron.* 32. 33. they have many subtil and malicious enemies, 1 *Pet.* 5. 8. they have great and difficult services to perform, to suffer wrongs without revenge, to perform duties well for principle, manner and end.

Strength is an ability of working powerfully, we must have it from Christ, *Isaiah* 45.24. *Col.* 1. *ult.*

Christians should labour to be strong, *Phil.* 4. 12. They have a strong Saviour, *Isa.* 9.6. mighty to save, *able to save to the utmost*, a strong Gospel, *Isa.* 53.1. *Rom.* 1.16. a strong spirit to assist them, *Eph.* 6.10.

All graces shew their virtue and efficacy two wayes:

1. When they strongly and lively produce their own acts, as a strong assent, and most firm and fixed acknowledgment of any truth shews a strong faith.

2. By a laborious and earnest resisting their contrarys, as a strong casting away, and loathing, and abhorring doubting conceits, shews faith also to be strong.

Christ by his Spirit,

1. Increaseth graces in us, faith, love, humility, self-denial.

2. Acts the graces received, *Cant.* 4.16. *Rom.* 7.18.

3. Brings to our mindes the truths of God and former works of God, *Heb.* 12.5.

4. Renews our comforts, and freshly imprints the love of God upon the soul, *Rom.* 5.5. 1 *Joh.* 2.6. Obedience flows from love, so he strengthens us.

We should labour to grow,

First, In knowledge, *Hos.* 6.3. Grace increaseth by the knowledge of God, *Isa.* 11.18. 2 *Pet.* 1.2. & 2 *Pet.* 3.10. our fairest portion in heaven is the satisfaction of our understanding in the knowledge of God, *Psal.* 17.15. Knowledge is the great promise of the New Covenant, *Jer.* 31.34. We should grow in the knowledge of the truths of Christian Religion, of God, Christ, the Sacraments, Justification, Sanctification, and labour to get a powerful, practical, experimental knowledge of these truths, know the power of Christs death and resurrection, *Phil.* 3. 10. Knowledge is the first and chief part of Gods Image, *Col.* 3. 10. See *Chap.* 1.10. Growth in knowledg is rather to be reckoned by the degrees of knowledg than by the objects and matters known, *Prov.* 4. 18. I know God and Christ more practically, savingly, the Covenant more distinctly, *Heb.* 6. 14. We must not from an expectation of new light be hindred from being establisht in the present principles.

Secondly, In faith, *Matth.* 9.24. *Luke* 17. 5. *Rom.* 1. 17. because faith of all graces is most defective (things in Religion are so rare and excellent) and most assaulted by Satan, and growth in all other graces depends on the increase of faith. See *Luke* 17.5. We should labour to grow in the assurance of faith, *Heb.* 6.14. in the exercise of it, *Heb.* 10.38. *Gal.* 2.20.

1. The people of God here must live a life of holiness, as our faith is, so is our conversation.

2. Must bear Christs Crosse, as our faith is, so will our carriage be under the Crosse, *Joh.* 11.14.

3. They should be full of peace and joy, this will be according to our faith.

Lastly, We should search and find out what our wants are that we would fain have supplied there, what we stand in need of, we partake of the body and bloud of Christ for the supply and augmentation of those graces we stand in need of, *Luke* 18. 40. The Sacrament is a Grace-increasing Ordinance, consider what graces therefore are most defective in you, and come to Christ for a supply of them.

Quest. Whether the Communicants ought to come fasting?

Doctor *Taylor* in his Great Exemplar *Part* 3. *Sect.* 15. saith, Before any other meat

Aquinas *part.* 3. *Quæst.* 80. *Artic.* 8. resolves this Question.

Utrum cibus vel potus præassumptus impediat sumptionem hujus Sacramenti?

meat or drink receive the blood of thy Saviour with pure hands. See his *Worthy Communicant*, cap. 7. Sect. 1.

It is superstitious to think it irrevent receiving if a man have eaten any thing before, Christ instituted it after Supper.

See Mr *Vines* 2d Sermon of the Sac. *p.* 28, 29.

II. *Directions for our carriage in the Duty.*

See Mr *Patricks Mensa Mystica*, cap. 14.

By faith we come to see that the Sacraments are the Lords Ordinances, and that those things which he promiseth in the Covenant of Grace, and sealeth in the Sacrament, are far better than all profits and pleasures in this world. By it we come to be stirred up to desire and long after these benefits, and so to covet them, that nothing in this world will satisfie us without them.

We should

1. Meditate,

1. Of the great work of the Incarnation of Christ; this was the first part of his humiliation.

2. Of the other passages of his humiliation, how he was made under the Law, liv'd a poor afflicted life.

3. Of his Death, and the circumstances about it, his hanging on the Crosse, *Gal.* 3. 13.

4. Christs soul-sufferings, *Matth.* 26. 8.

2. Contemplate the mystery of the Death and sufferings of Christ: That consists in three things:

1. It was the Fathers will and desire that Christ should die, *Heb.* 10. 5.

2. Christ consented to his Fathers will, to die and suffer, *Heb.* 10. 9.

3. It was the compact and agreement between the Father and the Son, that the Death of Christ should be a full ransome for all the sinnes of the Elect, *Esay* 53. 11.

We should exercise faith at the Lords Table, view the arguments the Ordinance it self affords.

Here is a real, though a spiritual presence of Christ.

1. Here is Christ crucified before thine eyes, and he clearly offers it to thy soul in particular, he applies it to thee, *This is my body which was broken for thee, and my blood which was shed for thee.* Run over the sad story of Christs agony, and say, This was done by my Lord for my poor soul.

2. The Lord cals thee hither on purpose, because thou art weak. He will cherish weak beginnings, *Matth.* 12. 20.

Sacramental, 1 Love, *Cant.* 1. 4. call to mind the highest act of Christs love in dying for us when enemies 2. Sorrow in considering how our sins wound Christ. Hope, long for sweet communion with Christ in heaven, the Supper doth not only seal comfort but glory. There is a union of mysteries.

For our affections we must behave our selves with joy, comfort and reverence. See 2 *Chron.* 30. 21. & *Matth.* 26. 30.

Thy heart should be cheerfull in God and thankfull, praise him. Thankfulnesse and joy are the effects of faith, the Ordinances are often compared to feasts and banquets, because of the spirituri delight and rejoycing which the soul ought to take in them. Hence the very Sacrament is called εὐλογία and εὐχαριστία, because of the giving thanks unto God for his mercies. The outward duty is comfortable, Circumcision was a bloudy Rite, yet this is nothing to the inward sweetnesse, *John* 4. 32. In one of the Evangelists it is said, *Christ blest the Bread*; in another it is said, *Christ gave thankes*; Christ when he instituted this Sacrament gave thanks to God the Father that he was pleased to send him into the world to die for poor souls.

Fear is proper to the duty of the Supper, because of those excellent mysteries. *Chrysostome* cals this Table, *Horribilis mystica mensa*, Psalm 68. 35. mixt affections do best in a mixt state in the whole worship of God, *Psalm* 2. 11. *Hoseah* 3. 7.

For our thoughts:

We must meditate,

1. On the outward signs, and what they signifie.

2. On the dainties prepared.

3. The

3. The love of him that prepared them.
4. On our Communion with Chriſt, his graces and faithfull people.

The want of a ſenſible reliſh in the Sacrament may proceed from divers cauſes. See Dr *Taylors* Worthy Communicant, *ch.*1. *Sect.*5. *p.*102,103.

The effect of theſe affections and thoughts will be ſtirring up the heart to thankſgiving.

When we taſte the Wine we ſhould conſider its properties, *Pſalm* 104.15. *Judg.* 9.13. ſo there is ſatisfaction to God and comfort to the creature in the bloud of Chriſt; wine ingenders new ſpirits, warns and refines them; the bloud of Chriſt infuſeth a new vigour into the ſoul.

Our Communion with Chriſt in the Supper is not onely with his gifts and graces, but with his Perſon, whole Chriſt. There are two Elements to ſignifie this, Bread his Body, and Wine his Bloud. Our Communion is with his whole Perſon, with Chriſt inveſted with all kinde of Offices to do us good, and furniſhed with rich graces and comforts, 1 *John* 5. 16. We partake of his wiſdome as a Prophet, righteouſneſſe as a Prieſt, grace and glory as a King.

The Elements ſpecially repreſent his humane nature, but the Sacrament gives us a right to his whole perſon *Act.* 20.28.

What muſt be done after the Sacrament?

We muſt endeavour to find an increaſe of faith, love, and all ſaving graces in us, abounding more and more in well-doing.

Look on him as a compleat Saviour, *Iſa.* 44.24. *Col.*2.9. and come with your whole hearts to whol Chriſt, *Acts* 8. 47. *Jam.*1.9.

It is grown even to a Proverb (as *Joſeph. Acoſta de procur. Ind. Sal. l.*6. relates) among the poor *Indians* that have entertained the faith, that *Qui Euchariſtiam ſemel ſuſceperit, nullum amplius crimen debet committere.* He muſt never be guilty more of any crime, who hath once received the Euchariſt.

We ſhould ſpeak of the ſweetneſſe of Chriſt to others, *Pſalm* 34.8.

Some Diſciples have gone from this Supper triumphing, and trampling upon Satan as Lions breathing fire (ſaith *Chryſoſtom ad pop. Antioch. Hom.* 61.) terrible to the Devils themſelves.

There is a deſertion in point of ſanctification, as well as conſolation, when God leaves us in the duties we perform.

If we finde not the fruit of this Ordinance preſently, either it may come from want of preparation, or from truſting in our own preparation, 2 *Chron.* 26. 15,16. or want of thankfulneſſe for our preparation, 1 *Chron.* 29. 14. or from want of ſtirring up the graces we have received in that duty, *Eſay* 57.8. 2 *Tim.* 1. 6. Or, Becauſe we were not humbled for former neglects, *Pſalm* 32.4,5.

God may deny us the preſent ſenſe of our benefit:

1. To train us up to live by faith, 2 *Cor.* 5. 7.
2. To try our graces.
3. That we may more diligently ſearch into our own ſouls, *Pſalm* 77.6.

How oft ought the Sacrament to be received?

Amongſt the Papiſts the people communicate only once a year, *viz.* at *Eaſter*, which ſuperſtitious cuſtom many of our ignorant people follow.

Calvin 4. *Inſtit.*43,& 46. roundly profeſſeth, that it behoveth that the Euchariſt be celebrated at leaſt once a week.

Vide Ames. *de conſc. l.*4. *c.*28. *Poſt Sermonem celebranda S. Cœna locu, præſertim dum fervebat primus ille Chriſtianorum zelus, ſingulis hebdomadis, interdum etiam diebus communicantium: nec enim unquam explicabantur Sacramenta ſuper menſam Dominicam, quin multi ad eam accederent.* Mornayus *de ſacra Euchariſtia lib.* 1. *cap.* 4. *Nunquam in Primitiva Eccleſia Euchariſtiæ Sacramentum celebrabatur, quin omnes qui adeſſent eidem communicarent. Si quis nollet communicare eo die quo conventus fidelium agebatur, quod propria conſcientia nondum ſatis examinata & probata eum à communione prohiberet, aut quod ſibi odij aut ſimultatis adverſus fratrem conſcius eſſet, ſi aliam quamcunque cauſam non communicandi haberet, non ſolebat cum alijs ad Synaxim convenire.* Simpl. Verin. *Epiſt. de libro poſtumo* Grot. *pag.* 108.

The Chriſtians in ſome parts of the Primitive * Church took the Sacrament every

* *In Primitiva Eccleſia Apoſtolica vicina, flagrante perſecutionum incendio ſingulis diebus Chriſtiani communicabant.* Geth. *loc. commun. de ſacra Cœna c.*24. *Tempus communicandi eſſe debet frequentiſſimum & plane quotidianum. Baptiſmus autem non iteratur, quia generationi quæ unica eſt reſpondet. Euchariſtia verò ſæpius iteranda eſt; quia cibo & alimonia (cujus frequens uſus reperitur) reſpondet.* Maldonati *Summula Quæſt.*24. *Art.*1. *Conſtat ipſos Apoſtolos & Chriſtianos quotidiè communicaſſe, Art.*2. *quotidiè communicabant ſicut orabant paulò poſt ubi crevit Chriſtianorum negligentia cœptum eſt ſolis diebus Dominicis communicare.* Id. ibid. *Art.*2.

day

day, because they did look to die every day. *Hierom. contr. Jovin,* and *Austin. Epist. ad Lucin.* say, That even till their dayes the custom of receiving every day remained in the Churches of *Rome* and *Spain*; and all the ancient Fathers exhort to a frequent Communion. *Austin. Epist.* 180. cals it, *Quotidianum ministerium Dominici corporis.* Now in many places it is administred every moneth.

1 *Cor.* 11. 25. *As often as you do it,* implies a doing it often ὁσάκις includes a μετρίως, and doth not leave it at large to our will and pleasure, as an arbitrary thing, to be taken up when our discretion shall appoint the time. Mr *Farindons* Sermon on that Text.

In those first times they generally communicated daily, at length constantly on the Lords day, as appears by *Justins* Apology, and others of the Ancients.

Dr *Jer. Taylor* in his Worthy Communicant, *Chap.* 5. *Sect.* 4. Question first, propounding this Question, Whether is it better to communicate seldom or frequently? Answers, It is without peradventure very much better to receive it every day, than every week; and better every week than every moneth. Question 2. He saith, In the Primitive Church it was accounted scandalous and criminal to be present at the holy Offices, and to go out at the celebration of the mysteries. Question 3. For such who are members of the visible Church, but not discernibly in the state of grace, the Church hath made Laws for the set times of their Communion. *Christmas, Easter* and *Whitsontide* were appointed for all Christians that were not scandalous and openly criminal by *P. Fabianus.* This constitution is imitated by the Church of *England,* and the *Lutheran* Churches. See his Great Exemplar *part* 3. *Sect.* 15. of the Institution and Reception of the Sacrament, *p.* 531, 532, 533, 534.

A piis Cœna frequentari debet propter mandatum Christi: deinde ut frequens ac celebris sit commemoratio mortis Christi: ut edant singuli confessionem se esse membra Christi: ut fides in ipsis confirmetur & augeantur dona. Ursini *Theses De Cœna Domini.*

Object. The Passeover unto which the Lords Supper succeedeth was celebrated once a year, and therefore once only for this Sacrament is sufficient.

Answ. God ordained that the Passeover should be celebrated but once only in the year, and on a certain moneth and day; the *Jewes* had many other visible signes to represent Christ and his benefits, they had Sacrifices every day, and legal washings; but he hath appointed that this Feast of the Lords Supper should be often solemnized, and that we should come often unto it, 1 *Cor.* 11. 25, 26. That the frequent celebration of the Sacrament is a duty, is inferred from this Text by *Peter Martyr, Calvin, Musculus, Aretius, Hyperius, Tossanus, Paraus, Piscator, Dickson* and Mr *Pemble.* See *Johnsons* Christian Plea, *Chap.* 14.

In the time of the Apostles the purest age of the Church, they solemnized it every Lords-day, *Acts* 20. 7. yea it was their daily exercise, as often almost as they had any publick meeting for the service of God, *Acts* 2. 42. And this custom long continued in the Primitive Church after the Apostles times, not only in the dayes of *Justin Martyr* and *Tertullian,* but also of *Chrysostom* and *Augustine,* as appeareth by their writings: untill by mans corruption and Satans malice, the commonnesse of the action exposed it to contempt.

Our verie Ecclesia credidit unumquemque fidelem omne die communicare debere,

We should come often to the Sacrament, there is no exception, but want of occasion or some just impediment.

We feed upon Christ there. The Fathers call this Sacrament, The Body and Bloud of Christ, Life, Benediction.

quod ubique decimum saeculum videmus durasse, hodierna autem ac Romana putat sufficere, si semel in anno communicatum fuerit? Quia nimirum illa nullum usum, nec ullum fructum Sacramentorum constituit in videnda & audienda eorum actione, sed totum posuit in participatione veri corporis & sanguinis, hac vero contrarium sumit. Simplicii Verimi *Epist. de libro Posthumo Grotii. Il est certain, que si nous parlons en general, il est meilleur de s'en approcher souvent, que de s'en retirer. Ce qui communement les Theologiens nous enseignent, & principalement ceux de l'Eglise, escrivans sur le Maistre des Sentences.* Peter. *De La Penitence Publique l.* 3. *c.* 3.

There

There was in old time a custom there should be a Communion every Lords-day every one receiving without lawfull excuse, not being excommunicated, which *Charls* the Great in some sort renewed, and which *Bucer* advised K. *Edward* in this Land to restore again. *Parker* of the Crosse, part 1. chap. 3.

The great pretence is our unworthinesse. The man that came not was punished, as well as he that came without his wedding-garment. Not only acts, but omissions are evil. It is a sinne to contemn the Sacrament, and 'tis a sin not to receive it, and the one leads to the other.

Some raise these Questions,

Whether if an Ordinance, and namely the Sacrament of the Lords Supper (though there seems to be the like reason in other Ordinances) cannot be so administred, but that by some which partake of it, it will notoriously be prophaned, that be a sufficient reason for the non-administration of it? Or, Whether for want of Order and Government to keep off such as are notoriously unworthy, the administration of the Sacrament may and ought to be suspended?

Again, Whether a Minister may lawfully and with a good conscience continue there in the exercise of his Ministry (having a pastoral charge) where he hath not power to administer the Sacrament of the Lords Supper?

There is a Treatise lately published by one Mr *Jeanes*, entituled, *The want of Church-Government no warrant for a total omission of the Lords Supper.*

He saith there *pag.* 18. Next unto God and Christs glory, the good of the Saints was the main end of this Sacrament: it was principally intended for the godly, for their use, comfort and edification, and therefore they are not to be deprived, although it is much against their wils accidentally prejudicial unto wilfull and presumptuous intruders.

Pag. 35. That which gives a right *in foro Dei*, is faith, but *in foro Ecclesiastico*, profession of the faith. Now where Church-Government is not setled, there are many who are Believers and Professours of the Faith: *Ergò*, Many that have right unto the Lords Supper. And we may argue from the right to the administration.

Pag. 48, 49. Some think that the supposed sin of giving the Lords Supper unto unworthy persons, is easily avoided, if the Minister give not the sacramental Elements to each Communicant out of his own hand; but the Communicants divide the Elements among themselves. *Gillesp.* In his *Aarons* Rod Bloss. Book 3. ch. 8. pag. 437, 438.

There is not in either the Evangelists, or the 1 *Cor.* 11. any the least mention of our Saviours distributing the sacramental Elements particularly and severally out of his own hand to each Communicant: Nay, the contrary rather is probable, because he speaks unto these whom he gave the Supper unto, only joyntly and in general, *Take, Eat, Drink.* Mr *Bowles de Pastore Evangelico, l.* 4. c. 5. *Burth.* in his Gospel-wor. p. 264, 265.

Pag. 51. Only such Dogs and Swine are to be denied the Lords Supper who are such juridically. *For though* (saith Mr *Ball*) *in course of life they may be Dogs, yet in publick esteem they are not to be reputed Dogs, nor used as Dogs till the Church have so pronounced of them.*

Pag. 61. Breaches of the Command and Rule of Christ in the administration of the Lords Supper are of two sorts, Material or Personal.

1. Material, when the worship it self is corrupted, as in the Popish Masse, where there is but one Element,

2. Personal, when the worship it self is in every respect pure, but the Persons communicating, wanting in requisite qualifications; the former are chargeable upon the Minister administring the Lords Supper, not the later, so he prevent them so far as in him lieth.

Pag. 67. He quotes this passage out of Mr *Ball*, In coming to Gods Ordinance we have Communion with Christ principally who hath called us thither, is there present by his Grace and Spirit to blesse his Ordinance, and with the faithfull, who are there met together at Gods Commandment, in the Name and by the Authority of Jesus Christ: with the wicked we have no Communion, unlesse it be External and by Accident, because they are not, or cannot be cast out. Internal and Essential Communion we have with Christ and the faithfull onely; See Sr *William Mericc* his Common-right to the Lords Supper, *per tot.*

External,

External, with the wicked. Our Communion with Christ and his faithfull people is not free and voluntary, but necessary, enjoyned by God, not left to our will or pleasure. Our Communion with the wicked in the Ordinances is unwilling on our part, suffered not affected, if we knew how to hinder it lawfully.

Whether it be meet upon one and the same day to have a solemn Fast, together with the celebration of the Lords Supper?

No, since the nature of them is so different one from the other. The one is a Fast, the other a Feast. The one is a sign of solemn testification of sorrow, the other of joy, *Jud.* 20.26. *Esther* 4.16. compared with *Mat.* 26.26,29. *Luke* 22.17,20. 1 *Cor.* 5 6,7,8.

They were wont in the Primitive Churches to have Love-feasts with the Lords Supper, as may appear 1 *Cor.* 11.20,34. & *Jude v.* 12. Tertul. *Apol. c.* 39.

Of the Gesture at the Sacrament.

Some have written Books for [a] kneeling at the Sacrament, others against [b] it.

Calvin [c] speaking of the reverence of kneeling, saith, It is lawfull if it be directed not to the sign, but to Christ himself in Heaven, which was the resolute profession of our *English* Church in the use of this gesture.

[a] B. Buckeridg. Mr Paibody.
[b] Sr William Temple. Dighton.
[c] *Instit. l.* 4. *Sect.* 37.

Dr *Burgesse* saith, The gesture of kneeling in the act of receiving was never any instituted Ceremony of the Church of *Rome*, nor is it at this day. *Bellar. lib.* 2. *de Missa, c.* 14,15. saith, It was only for the conveniency of putting the Hoast into the mouth of the receiver, and not for adoration of the Eucharist. *Vide* Brochm. *De Cœna Dominica Sect.* 8.

Some much urge our Saviour Christs example, and a Table-gesture for sitting.

Christs example hath not the force of a Commandment: For

First, It is not certainly expressed what gesture be used in the act of receiving.

Secondly, It hath not the force of a Commandment in any other part of his service, as preaching, praying, therefore neither in this.

Thirdly, It hath not the force of a Commandment in other circumstances of this action, therefore neither in this.

Fourthly, It is apparent that the gesture was taken up occasionally, therefore the example of Christ therein doth not tie us.

Bishop *Hall* to *Struther* in his Remaining Works pleads for it. See Mr *Vines* of the Sac. of the L. Supper, *ch.* 5. *p.* 102.

Bishop *Usher* was for kneeling.

Mr *More* a pious Justice of Peace of *Shropshire* in his true Relation of *Enoch ap Evan*, saith, If our Church had left the gesture to be used in the Sacrament indetermined, he would have made choice of that gesture of Kneeling before all others, as the most reverend, and fittest to be used in that holy action, wherein we come so near unto our God. I have heard Mr *Wheatley* say something to that purpose.

Dr *Taylor's* Worthy Communicant, *chap.* 7. *Sect.* 1. saith, This reverence was practis'd by the Churches of the East, and West, and South; by the Christians of *India*, by all the *Lutheran* Churches.

Didoclav. in Alt. Damasc. cap. 11. *pag.* 735, *&c.* opposeth it; so doth Mr *Baxter* in his Catholick Unity, *p.* 363,364.

Mr *Chancie* in his Retractation against Railing in Altars, and Mr *Gillespie* in his *English* Popish Ceremonies much dislike it; and the Ministers in their Proposals to his Majesty give their reasons against it.

We receive not the Sacrament with our meals, as Christ and the Apostles at first did, therefore we are not tied to the gesture of meals.

Vide Diher. *Elect. l.* 2. *c.* 4. Mr Down of sitting or kneeling at the Communion.

Respondeo nos Dei gratia melius ac sanctius in Christi schola fuisse instituros, quàm ut putemus aliquam esse religionem Eucharistiam de geniculis sumere. Ita sumunt vicini in Anglia fratres; neq; nos, si quando cum ijs communicamus, eodem ritu sumere piget; totaq; res apud nos ita libera censetur, ut quamquam stantes sacro epulo vescamur ipsi, pro fratribus tamen & habeamus & colamus etiam qui vel sedentes, vel ingeniculati Eucharistiam accipiant. Itaq; si nihil à nobis aliud Latini postulassent, quam ut Sacramentum de geniculis simpliciter sumeremus; fatear nullam posse ab his discedendi fuisse causam satis idoneam; quando quod postularent id, hujusmodi est quod à nobis integra nec illæsa conscientia fieri posset. Dallæi *Apologia pro Eccles. Refor. c.* 12. *Existimant nonnulli genua flectere præceptum de vitanda idololatria multis modis violare: neq; stare esse ritum convenientissimum, quia non est ordinarius convivarum gestus: sedere vero convenientissimum: quia dignitatem & familiaritatem, ad quam vocati sumus, exprimit melius.* Wendel. *Christ. Theol. System. Marb. l.* 1. *c.* 23. *Vide plura ibid. &* D. Sanders *De obligat. Conscient. Prælect.* 3. *Sect.* 16, *&c.*

It

It was the manner of those times, and long before at meals to lie on their beds, leaning on their elbows, and supporting themselves with pillows, so the Evangelists words signifie.

CHAP. XI.

Of Extraordinary Religious Duties, Fasting, Feasting and Vows.

I. *Of Fasting.*

SInce God in the Old Testament by *Moses* commanded the *Jews* a solemn and anniversary Fast in the tenth day of the seventh moneth, *Numb.* 24. 7. *Levit.* 16. 31. & 22. 27, 29. since there are examples of many pious persons fasting in the Scripture, and since in the New Testament there is a frequent commendation of fasting, *Mat.* 9. 14. & 6. 16. & 17. 21. 1 *Cor.* 7. 5. & 2 *Cor.* 6. 5. *Acts* 9. 9. & 13. 2. & 14. 23. It is plain that the Doctrine of Fasting doth belong to Religion and Piety, and the worship of God. See *Act.* 13. 2.

In it self it is not any worship of God, but only as it tends to some holy end, to pray the better, to humble our soules the better; so it is often joyned with prayer, *Mat.* 17. 20. *Acts* 13. 3. & 14. 22. 1 *Cor.* 7. 5. for though it pleaseth God, yet every thing that pleaseth him is not presently worship.

Jejunium propriè dictum Græcis Novi Testamenti scriptoribus νηστεία vocatur, & νηστεύειν jejunare, μετὰ τὸ μὴ ἐσθίειν à non comedendo dicitur, est enim quædam à cibo abstinentia.

The phrase which S^t *Luke* useth, *Chap.* 2. 37. doth no more urge us to make Fasting worship, than S^t *Pauls* phrase *Acts* 20. 19. doth make temptations a special kind of worship. Fasting may be called worship by a trope, as being a special adjunct of some extraordinary worship. D^r *Ames* against D^r *Burgesse* part 1. pag. 145. *Vide* Dallæum *De Jejun. & Quad. l.* 1. *c.* 10.

Hebræis afflictio dicitur, *Esdr.* 9. 5. quia ex Scripturæ phrasi *affligere animam* est jejunare, *Num.* 29. 7. & *Levit.* 16. 3. & 22. 27. Eò nempè pertinet & spectat jejunium ut corporis afflictione anima humilietur ac dejiciatur. Thes. *Salm.* pars ultima. Religiosum jejunium à naturali & civili, in eo differt, quòd à religione imperatur: id est, directè & immediatè, ad cultum & honorem Dei refertur. 2. Non tamen ita refertur ad Dei honorem ut pars cultus, sed tantum ut medium, quo verus cultus promovetur. 3. In Testamento Novo, non est propriè medium cultus, vel qua efficit aliquid, vel ex institutione significat, vel coram Deo, vel coram hominibus, sed quatenus disponit ad extraordinarium exercitium cultus. 4. Disponit autem præcipuè impedimenta illa removendo, quæ extraordinariæ Dei invocationi repugnant. *Amef.* Cas. consc. l. 4. c. 21.

Bellarmine lib. 2. *de bon. oper. cap.* 1. defines fasting to be *Cibi abstinentiam secundam Ecclesiæ regulam assumptam*, making no mention of the end of Fasting, though it be especially to be judged of by the end; and it is meer hypocrisie if it be only undertaken to satisfie the Commandment of the Church, as it is usual among the Papists, who think they have fasted well when they have abstained from meat or flesh on such dayes as it is forbidden without any consideration of a just end.

There are several sorts of Fasts, Natural, Civil and Metaphorical. But a holy or religious Fast is a voluntary abstinence from all our lawfull refreshments to some religious end.

Jejunia sunt vel stata, vel ex hominum arbitrio agenda, mandata olim fuerunt ex aliqua Ecclesiasticæ solicitudinis causa. Medium inter hæc mandata jejunia & stata locum obtinent, quæ apud Græcos observabantur, cum agerentur Concilia. Conventus illi stationibus prius & jejuniationibus operati. *Tertul.* lib. de jejun.

Mr *Fenner* and Mr *Ball* thus define it.

Jejunium eſt abſtinentia ad tempus, ab omnibus vitæ adjumentis, quoad naturæ imbecillitas & vitæ decus ſive honeſtas ſert, ad preces efficaciores reddendas & humilitatem teſtandam. *Dudlei Fenneri* Theol. Sac. lib. 5. cap. 10. Jejunium religioſum eſt voluntaria abſtinentia à cibo & potu religionis cauſa. *Hommius* Diſput. 69. *Faſting is an abſtinence commanded of the Lord thereby to make ſolemn profeſſion of our repentance.* Cartw. *Deſcript. of a true Faſt.* Bellarmine *ſaith*, Jejunium pars eſt cultus divini, non ideo quod referatur ad cultum divinum ut finem, ſed quod in ſe ſit ipſe cultus divinus. Poteſt quidem jejunium nos aptiores reddere ad Deum colendum, ſed non poteſt eſſe pars cultus illius, non magis quam lachrymæ & fletus. *Cameron.* Myroth. ad *Matth.* 17. 21.

A holy Faſt is a religious abſtinence from all the labours of our calling, and comforts of this life, ſo far as comlineſſe and neceſſity will permit, that we may be more ſeriouſly humbled before God, and more fervent in prayer, 1 *Cor.* 7. 5. *Joel* 2. 14, 15, 16. *Dan.* 9. 1, 2, 3. & 10. 1, 2, 3. *Ezra* 8. 21.

God often cals for humiliation, *Micah* 6. 8. *James* 4. 10. 1 *Peter* 2. 6. the neglect of it is reproved, *Daniel* 5. 22. the performance of it encouraged, *Lev.* 26, 42. 2 *Chron.* 7. 13.

The benefit of humbling our ſelves is great:

1. It empties the heart of all ſelf-confidence.
2. It fits and prepares us for approach to God, *Job* 9. 15.
3. It is a ſpecial diſpoſition to confeſſion of ſin, *Pſalm* 51. 3.
4. It gives ſpecial glory to God, *Daniel* 9. 7, 8, 9.
5. Opens the heart for entertainment of mercy, *Eſay* 57. 15. *Acts* 17. 30. *Col.* 1. 28.
6. Makes way for forſaking of ſin.

Humiliation is two-fold:

1. Paſſive, when God breaks the heart of man by his Word, *Jer.* 23. 29. afflictions, as *Manaſſeh*.
2. Active, when we humble our ſelves, *Levit.* 16. 29.

It is two-fold:

Legal, when there is perplexity on the Spirit, as in *Ahab*, *Felix*, Acts 16. 29.

Evangelical, when the heart is not onely broken with the ſenſe of wrath, but is kindly melted with the apprehenſion of Gods goodneſſe, *Jeremy* 26. 19. 2 *Chron.* 34. 27.

Two things will humble a man:

1. The conſideration of Gods greatneſſe, when God had manifeſted his greatneſs to *Job* 38, & 39 *Chapters*, then *Chap.* 40. *verſ.* 4. *Job* humbleth himſelf.
2. Of the creatures vanity, *Eſay* 40. 5, 6, 7.

We muſt abſtain.

Firſt, From bodily labours and worldly buſineſſe. For the time of the faſt hath the nature of a Sabbath. It is called by the Prophet *Joel*, a ſolemnity or day of prohibition, *Joel* 1. 4. & 2. 15. wherein men are forbidden to do any work, as the Lord expoundeth that word, *Lev.* 23. 36. *Deut.* 16. 8.

Secondly, Food, there muſt be a total abſtinence from meat and drink, ſo farre as our health will permit, 2 *Samuel* 3. 35. *Ezra* 9. 6. *Eſther* 4. 16. *Jon.* 3. 7. *Acts* 9. 9.

Thirdly, From ſleep in part, *David* lay upon the ground all night, 2 *Sam.* 12 26. See *Eſth.* 4. 3. *Joel* 1. 13.

Fourthly, From coſtly attire, *Exodus* 33. 5, 6. heretofore they wore ſackcloth and lay in aſhes, and uſed all thoſe actions which might humble them in Gods preſence.

Fifthly, Carnal delights, *Joel* 2, 16. 1 *Cor.* 7. 5. *Ecce Chriſtiani jejunantes pacis oſculum non impertiebantur.* Tertul. *l. de Oratione.*

Sixthly, The end muſt be religious, to be better fitted for prayer and ſeeking of God.

It is uſual in the Scripture to deſcribe a Faſt, to be an abſtinence from all food, 1 *Sam.* 14. 24. *Jonah* 3. 7. Hence he is ſaid to break his faſt, who eats any thing whether it be fleſh or fiſh.

The

The ends of a Faſt are two, Humiliation and Reconciliation, as appeareth *Levit.* 23. 26, to 33. The things in which the Faſt muſt be ſpent are exerciſes fitting theſe ends.

Cauſæ finales jejuniorum, 1. Ut per ſubſtractionem cibi & potus caro ſpiritui ſubjiciatur. 2. Ut animus ad ſerium pœnitentiæ exercitium excitetur. 3. Ut in luctu ac calamitatibus admoneamur de peccato, quod eſt cauſa omnium malorum. 4. Ut preces ſolennes eo ardentius à nobis peragantur. 5. Ut publici conventus Eccleſiaſtici majori cum animi devotione peragantur. Chemnit. *in Harm. Evang. Sanctum ac legitimum jejunium tres habet fines. Eo enim utimur ad macerandam ac ſubigendam carnem, ne laſciviat, vel ut ad preces ac ſanctas meditationes melius ſimus comparati, vel ut teſtimonium ſit noſtræ coram Deo humiliationis, dum volumus reatum noſtrum coram ipſo confiteri.* Calv. *Inſtit. l. 4. de extern. med. ad ſalutem c. 12. De hominis jejuni ſaliva ita ſcribit.* Plin. *lib. 28. c. 4.* Hominum verò in primis jejunam ſalivam contra ſerpentes præſidio eſſe docuimus. *Etiam Satanico ſerpenti jejunium diſplicet, & contra ejus artes, ac vires præſidio eſt.* Novar. Schediaſ. *ſac. proph. l. 11. c. 15.*

The Means, 1. Of Humiliation, are Natural or Spiritual.

The Natural are forbearance of food both meat and drink, ſo far as it may ſtand with our ability, and not hinder us from praying and good meditations, as alſo of work and labour, wherefore it is called ſanctifying a Faſt, *Levit.* 23. 28. *Joel* 1. 14. and all natural delights otherwiſe lawfull, *Joel* 2. 16. 1 *Cor.* 7. 5. and laſtly of coſtly attire, *Jonah* 3. 8. To appear in a mean habit is a natural help of abaſing our ſelves, but in private Faſting we are bid to anoint our ſelves, *Matth.* 6. that we may not appear to faſt.

Daniel and others when they faſted ſome dayes together, took but little refreſhment, the Diſciples of Chriſt are accuſed that they did eat and drink.

The Spiritual helps are chiefly four:

1. Examining our hearts and lives that we may finde out our manifold ſinnes, *Lam.* 3. 40.

2. The aggravation of our ſins by conſidering their hainouſneſſe in regard of the ill effects, and the like.

3. Confeſſing them, and judging our ſelves for them.

4. Praying for the Spirit to humble us, bemoaning our own hardneſſe.

Such an uſual companion of Faſting is the humiliation of the ſoul, that not only the faithfull in Scripture are ſaid to humble their ſoul by Faſting, but ſometimes alſo the outward Faſting is called the humbling of the ſoul, *Pſal.* 35. 13. *Iſa.* 58. 5. *Levit.* 23. 27, 32. 1 King. 21. 29.

Theſe are Means for Humiliation.

The Means ſecondly of Reconciliation are two.

1. To plant in our ſelves a firm purpoſe of leaving ſin, *Eſay* 1. 16, 18. by conſidering the neceſſity, profit and difficulty of leaving ſin; and Gods promiſes to help us, and by fervent prayers to him to encline our hearts to his teſtimonies, and to ſtrengthen us that ſin may not overcome us.

2. To ſettle our hearts in a ſtedfaſt confidence of his mercy in Chriſt, pardoning and accepting us. This may be wrought by conſidering the multitude of Gods mercies, the infiniteneſſe of Chriſts merits, the largeneſſe of Gods promiſes, and the examples of thoſe whom he hath pardoned, and then by crying earneſtly to him to ſtrengthen our faith, and ſeal up our adoption to us by his Spirit.

The uſual time of a Faſt is a natural day from Even to Even, or from Supper to Supper, *Judg.* 20. 26. 2 *Sam.* 1. 12. & 3. 35. *Joſh.* 7. 6.

An artificial day is the leaſt ſpace of time to be ſo beſtowed, from morning till night, till ſix of the clock in the afternoon, or Sun-ſetting. See *Maſon* of Faſting.

We reade of a three dayes Faſt in *Nineveh*, Jonah 3. 7. and in *Eſther* and her Maids, and in *Paul*, Acts 9. 9. and of ſeven dayes Faſt, 1 *Samuel* 12. 16, 17, 18. and of *Daniels* Faſt (abſtaining from all pleaſant bread and drink, and giving himſelf to prayer and humiliation) for three whole weeks, *Daniel* 10. 1, 2. And we reade of Faſting alone till Even, *Judges* 20. 23, 26. & 21. 2. 2 *Sam.* 1. 12. & 3. 36.

Such a Faſt may either be kept of many together, a whole Congregation publickly, or by a few, that is a Family or two privately, or elſe by one alone ſecretly, as we may perceive in the former examples. In private and ſolitary Faſting we ſhould carry the matter ſo, that it may be private, and we may not appear to Faſt. Some think it not therefore convenient for ſo many to meet in a private Faſt, as may make the face of a Congregation, and that go beyond the number of a uſual family or two; for this (ſay they) is to turn a private duty into a Publick.

The times for Faſting are,

Si privata eſt neceſſitas, privatum quoque eſto jejunium; ſi publica, publicum. Nam & ſæpe ea incidunt, quæ à tota Eccleſia vel magnum & ſingularem orationum conatum, vel inſigne pœnitentiæ teſtimonium requirunt; ut ſi quando Paſtores ordinandi ſint, nihil vetat eorum miniſterium, quod magni in Eccleſia momenti eſt, Deo totius populi precibus & jejunio commendari; item ſi fames, ſi peſtis, ſi publica aliqua calamitas immineat; ſi perſecutio, ſi hæreſis minetur; nemo non videt & miniſtrorum eſſe tali tempore preces & jejunia indicere, & plebis ſuſcipere atque obire. Dallæus *de Jejun. & Quad. l.* 1. *c.* 1.

1. When Gods judgements are ready to fall upon us, either perſonal or publick judgements, then there is reaſon for a private or publick Faſt; ſo *Ezra*'s Faſt was, becauſe of the great deſolations upon the Church; and *Eſthers*, becauſe of the bloudy Proclamation to kill all the *Jews*.

2. When we deſire to obtain any publick or particular good, ſo *Acts* 13. when they deſired publick good on the Miniſtry, they faſted and prayed. So *Hannah* for her particular, ſhe faſted and prayed for a child. When we undertake any great and dangerous buſineſſe for which we need Gods help. See *Matth.*4.2. & 17.21. *Acts* 13.24. & 14.23.

3. When we are preſſed with ſome ſpecial ſin, 1 *Cor.*9.27. 2 *Cor.*12.8.

Publick faſts upon the Lords-day are contrary no leſſe to the determination of the Councils of the Evangelical Churches, than the practice of the Jewiſh. It would be unſeaſonable to rejoyce in a day of mourning: ſo muſt it needs be to mourn in a day of rejoycing. Biſhop *Hall* in his Remaining Works on *Eccleſ.*3.4.

Faſting before the holy Sacrament is a cuſtom of the Chriſtian Church, and deriv'd to us from great Antiquity. Dr *Taylors* Great Exemplar, part 2. Sect. 12. Diſcourſe xiij.

It is not unlawfull to faſt privately on the Lords-day, the ſervice of the ordinary Sabbath is not contrary but helpfull to the exerciſe of mourning and godly ſorrow; and when we conceive greateſt ſorrow for ſinne, it is not unlawfull to rejoyce in our Redemption by Jeſus Chriſt: Chriſt forbad it not on that day; it is not convenient for a publick Faſt, ſince it ſhould be conſecrated unto God only for that purpoſe. Mr *Ball.*

A man is not bound to an acknowledgment of all his particular ſins, when he comes ſolemnly to humble himſelf before God. He hath not ſuch clear light to diſcern ſin, not ſo faithfull a memory to retain it, nor is not ſo watchfull to conſider his wayes, *Pſalm* 19.12. & 40.12. *Eccleſ.* 1.15. A general repentance ſufficeth, becauſe he that truly repents of all known ſins repents of all ſins. After ſome ſcandalous fals we muſt be more particular, *Pſalm* 51. *David* chiefly ſpends his ſorrow on that great ſin. In deep diſtreſſe we muſt ſearch diligently to find out the ſin that provokes God, *Pſalm* 32.

We ſhould riſe early on a Faſt, 2 *Sam.*12.16. *Ioel* 1.13. It is probable that for this cauſe ſome lay on the ground, others in ſackcloth in the night of their Faſts, not only to expreſſe, but further their humiliation by keeping them from ſleeping overmuch or overſweetly.

Preaching was uſed by Gods people at their ſolemn Faſts, to quicken them to prayer, *Neh.*9.3. compared with 8.8. *Ier.*36 5,6. Mr *Hilderſ.* on Pſal. 51.7.

We ſhould remember the poor on that day, *Eſay* 58.17. *Quod ventri ſubtrahitur illud pauperi detur.*

The Popiſh Faſt is a mock faſt, worſe than the Phariſaical, which yet is condemned by Chriſt.

Firſt, Faſting is made in the Church of *Rome* a worſhip of God, and a work of righteouſneſſe. *Junius* had much ado to keep a poor woman from deſpair, becauſe ſhe did eat fleſh on ſome Faſt-day, it lay upon her as if ſhe had committed ſome grievous and unpardonable ſin.

Secondly, It is religiouſly tied to fixed and certain times and dayes, whereas true Faſting is *pro temporibus & cauſis.* Tertul. *de jejun.*

Thirdly, They think to performe it by forbearing onely fleſh, when wine and other delicates are not forbidden, which *Jerome* juſtly calleth a ſuperſtitious Faſt.

The

The fourty days Faſt, which *Moſes*, *Elias* and our Saviour Chriſt did faſt, were miraculous, and therefore not to be imitated. Neither did they faſt foury days every year, but once only in all their life.

B. Down. Chriſtian exerciſe of Faſting. The three who faſted fourty dayes apiece, were *Moſes* the giver of the Law, *Elias* the reſtorer of the Law, and Chriſt the fulfiller of it. *Broughton.*

The Lent Faſt is not a Tradition or Canon Apoſtolical. See Dr *Taylors Ductor Dubitantium lib.* 3. *cap.* 4. Rule 13.

Whitaker againſt *Duraus* ſaith, I deny it not to be moſt ancient, but not inſtituted by the Apoſtles; for *Apollonius* writeth, that *Montanus* firſt made Laws for ſet and certain Faſts; and *Tertullian* when he was become a *Montaniſt*, writeth as much in his book, wherein he defendeth the Faſts of *Montanus*.

Again, The Apoſtles never put any Religion in choiſe and change of meats, *Rom.* 14.17. *Col.*2 16. *Titus* 1.15. and ſo ordained not Lent.

Laſtly, The Churches of the Apoſtles differed much in this Faſt, both in their times and in their kinds of meat; as *Euſebius* and *Socrates* record; which would never have been if it had been Apoſtolical, at leaſt as Papiſts do affirm, who take it for a truth, that thoſe Churches would faithfully perſiſt in the Apoſtles Decrees.

Auguſtine doth ſometimes write of the fourty dayes Faſt, that it hath a Divine Authority, but meaneth not an Authority of Precept, but of Example, as *Elias*, *Moſes* and *Chriſt*. See *Beza's* firſt Homily *in Hiſt. Paſſionis Ieſu Chriſti.*

We obſerve Faſting-dayes, as we call them, by abſtinence from fleſh (indeed not *Faſting-dayes*, but *Fiſh-dayes*, as the Law doth rather call them) not with any opinion either for the day, or for the abſtinence of any holineſſe therein, or Religion toward God, but onely by way of obedience to politick Lawes, and duty to our Prince, the Law it ſelf profeſſing it ſelf to be politickly intended. *Abbot* againſt *Biſhop.*

In ſtead of *Mundayes* and *Thurſdayes* uſed in the Synrgogue, the Church appointed *Wedneſdayes* and *Fridayes* for that purpoſe, holding in them a convenient diſtance from the Lords-day, as theſe other did from the Sabbath. Mr *Thornd.* Service of God at Relig. Aſſem. *c.*8.

The Papiſts allow a Break-faſt, and they are allowed to eat all variety of Roots, Fruits, Fiſhes, and whatſoever junkets which have not any affinity with fleſh. They are licenſed to drink Wine without exception, ſo that they eat and drink without intemperate exceſſe. *Proverbs* 20. 1. Wine is luxurious, and in that reſpect it was called by the very Heathen ἀφροδίτης γάλα, the milk of *Venus*.

A childe partaking once of their delicate Faſt, not many dayes after longing for the former kinde of dainties, cryed to his mother, ſaying, *Good Mother, when ſhall we faſt again?* Biſhop *Mortons* Appeal *lib.*2. *cap.* 24. See Dr *Fulk* on Rhem. Teſt. *Col.*2.23.

*Bellarmine l.*2. *de bonis operibus c.*9. reports a ſtory which makes much againſt him, of *Spiridion* a godly man, who had a gueſt come to him on a Faſting-day, and he ſet fleſh before him having nothing elſe, *I will not eat*, ſaith the gueſt, *becauſe I am a Chriſtian*; *Nay therefore* (ſaid he) *eat, and make no difference, becauſe thou art a Chriſtian.*

CHAP. XII.

II. *Holy Feaſting or Religious Thanksgiving.*

AN holy Feaſt is an extraordinary Thankſgiving for ſome notable deliverance out of ſome deſperate danger, teſtified with feaſting before God, with joy and gladneſſe, ſending Preſents to our friends, and Portions to the needy.

Hilarisſolennitas, *eſt ſolennitas, qua Dei beneficia cũ gaudio & latitia coram Deo, & nobis ſumentes, & alijs tribuentes, Dei laudes prædicamus.* Zec. 8.19. Pſ. 116.23. *Fenneri Sac. Theol. l.*5. *c.*2.

Or

Or thus:

It is the bestowing of an artificial day in the exercise of rejoycing, for the testifying and increasing of thankfulnesse for some special benefit.

There were three Feasts every year, and at least two of them to continue seven dayes apiece; but only one time of Fasting, and that but for one day. God would have us to abound more in joy than sorrow, therefore he saith, *Rejoyce alwayes*, Phil. 4.4. but not so of mourning. This our Saviour may seem to mean in *Luke*, when he saith, *No man when he hath drunk old wine presently drinks new, for the old is better.* Fasting is new wine, not so good, nor comfortable, not wholsom, as old. Godly joy is good of it self, and the end whereat godly sorrow aimeth; godly sorrow is good alone by accident, as it prepares the way and fits the soul for godly joy. Godly sorrow is the medicine of a Christian soul, godly joy the food, and food is better than physick.

A day of Fasting and Prayer is a sweet day: A Thanksgiving day sweeter: For in a day of Fasting and Prayer we deal with the anger, wrath and displeasure of God. In a day of Thanksgiving with the love and mercy of God. In a day of Fasting and Prayer we exercise grief: but in a day of Thanksgiving we exercise love and joy. In a day of Fasting and Prayer our eye is upon our sinnes, in a day of Thanksgiving upon our graces, to be thankfull for them. Mr *Bridges* on 1 *Thess.* 5. 18.

Not only publick Feasts of the Church, but private feasts of some Family were in use in the Church of *Israel*, and are very lawfull, 1 *Samuel* 20. 6,29. 2 *Samuel* 6. 18,19. *Esther* 9. 18,19. 1 *Kings* 19. 20, 21. *Zech.* 8. 19. In the New Testament they had also their Love-feasts, *Jude vers.* 12. See *Luke* 15. 23, 24, 25, 31. *Acts* 2. 46.

We are daily to give God thanks for his mercies, *Colos.* 3. 17. & 4. 2. *Phil.* 4. 6. yet there are special seasons for this duty.

That we may improve deliverances, we must

1. Labour to remember them, and the greatnesse of them.

2. Labour to relish Christ and taste Gods mercy in them, *Psalm* 130. 7. *Psalm* 136. in the works of Creation, and their deliverances out of *Ægypt* from their enemies, *Pharaoh*, *Sihon*, *Og*, mercy appeared in all, 1 *Cor.* 1. 30.

3. Live in expectation of future troubles, and labour for the same frame of heart after mercies that you had in the danger and exigent.

4. Trust in God, and from temporal mercies labour to see Gods readinesse to deliver you from the guilt and power of sin, 2 *Tim.* 4. 17, 18.

The Exercises which must help our Thanksgiving on such dayes are partly Natural, partly Spiritual.

The Natural are, 1. To eat the fat and drink the sweet, that is, to fare of the best, and that liberally, as *Nehem.* 8. 10. at which time the rest should be sent to the poor.

2. To have helps to mirth and cheerfulnesse.

The Spiritual are singing of Psalms, meditating and talking of Gods benefits, and prayers to God, consisting most of praises, and the like.

As no abuse of Idolaters can make it unlawfull to fast, even in those times when they did fast superstitiously: So neither can any abuse of Idolaters make it unlawfull to use such Feasts; only provided that we take heed of surfetting, drunkennesse and superstition.

CHAP. XIII.

III. *Of a Religious Vow.*

THe word Vow is uſed ambiguouſly, ſometimes for the Matter vowed; and ſometimes formally, for the Promiſe it ſelf, and ſometimes again for Prayers which did accompany their Vow.

A Vow made to God is either General, and common to all, as that in Baptiſm; or Special and Singular, proper to this or or that man; by which he alone is bound which hath made the Vow.

The Matter of a Vow, or the thing vowed, ought not to be evil* and unlawful; but either good, juſt, and holy, or at leaſt indifferent, which is not repugnant to the Law of God, in our power.

* As that *Act.* 23.12,13. That ſome Vows are unlawfull, and bind not conſcience. See Mr *Bonner* of conſcience, *pag.*315,316. See Dr *Gouges* Saints Sacrif. *p.*181, to 199, & *p.*248. And Mr *Wheatlies* Prototypes on *Jacobs* Vow. Dr *Sclater* on *Pſal.*116.114. Mr *Downe* of Vows.

The Papiſts hold, that nothing can be matter of a Vow, which was due before the Vow was made; but that is falſe. *Gen* 28. 20. *Jacob* was bound to have God for his God before; our Baptiſme is a Vow, though the Matter contained in it be a Duty before. Some ſay, ſuch things as come *ſub præcepto*, are not to be vowed: but ſuch onely as are left to our choice, to do or not to do them, as we will. *Gregory Nazianzene* made a Vow unto God, That he would never ſwear all his life long; which Vow he kept all his dayes, as writeth *Gregory Preſbyter* in his life. *Auguſtine* in *Pſalm* 75. ſaith we may Vow moral eternal Duties.

Vowing is an extraordinary part of Gods Worſhip, whereby a man doth firmly and ſolemnly bind his conſcience unto God, to the performing or not performing of ſomething otherwiſe indifferent, for his help and furtherance in Godlineſſe.

It is a promiſe made unto God of things lawful, by ſuch as have power ſo to do, and thereby to teſtifie their affection and duty towards him. Maſter *Down* of Vows.

Vota ſunt promiſſiones ſolennes Deo facta de ijs quæ in noſtra ſunt poteſtate, & Deo grata ad fidem in precibus confirmandam, Dud. Fen. Theol. Sac. *l.*15.*c.*9. *Per hoc diſtinguitur juramentum à voto. In voto tranſigitur cum Deo ipſo, ut cum parte cui votum immediatè nuncupatur: aſt in juramento tranſigitur cum homine. Deus autem adducitur non ut pars, ſed ut teſtis.* Sanderſonus *de Juramenti promiſſorij obligatione.* Prælect.1.Sect.3.

A binding of ones ſelf to God by a ſolemn Promiſe, or rather Oath, to do or not to do ſomething lawful, poſſible, and uſeful for our increaſe in godlineſſe.

To Vow, ſwear, and to covenant, ſay ſome, are in Scripture equivalent, importing the ſame thing, *Numb* 30.2. 1 *Sam.*22.16,17.

It is called a Covenant, 2 *Kings* 23.2. an Oath, *Numb.*30.2 though there be ſome difference between a Vow and an Oath, an Oath is properly by God to men, for it is to end a controverſie among men: but a Vow is a promiſe immediately to God.

Vota ſiunt Deo, juramenta hominibus per Deum, Bellarm. lib.2.*de Monachis* cap.14. Mr *Perkins* Caſe of Conſc.

A Vow is more than a ſingle purpoſe: For in it there is, 1. A purpoſe to do a thing. 2. A binding our ſelves to do that we purpoſe, and to the Lord, *Deut.*23.21.

It is a part of Gods Worſhip, becauſe it immediately and directly tends to expreſs our homage unto God, even as the Word and Sacraments, as being a means effectual to further, help, ſtrengthen, confirm, and increaſe our inward conformity with his will, ſpecially in the matter of thankfulneſſe, and Nature it ſelf dictates it for that purpoſe; for Heathen men would uſe this as a means of ſhewing their thankfulneſſe and confidence in their God.

Some make it not a part of Gods Worſhip, but a help to the parts of Gods Worſhip; but theſe things may be called helps and furtherances to Worſhip, which tend to the ſame end that Worſhip doth, but indirectly, as the circumſtances of the

the action adjoyned and annexed to them, but a Vow tends in the ſame manner; that is, directly; and to the ſame end; that is, the increaſe of virtue in our hearts, that the Word and Sacraments do; onely it is an extraordinary part of Gods Worſhip, as Faſting, Feaſting.

Baptiſme is our *Sacramentum militare*, 1 Peter 3. 2. we alſo ſolemnly ingaged in the Lords Supper.

It hath been the practice of Gods people, 2 *Chron.* 15. 12, 13, 14. & 34. 31.

It is convenient ſo to do,

1. To anſwer Gods love to us, *Heb.* 6. 18.
2. To teſtifie our affection to his ſervice.

It is alſo profitable,

1. In regard of our backwardneſſe.
   1. There is Gods natural right, by creation, preſervation, redemption, we were not free before.
   2. The bond of voluntary conſent, and that made in a ſolemn way of Oath and Covenant.
2. Becauſe of our fickleneſſe and inconſtancy.

2. It is a firm binding of the conſcience unto God, *Numb.* 30. 3. It is a ſwearing by God unto God, and ſo contains implicitely a prayer unto God, to puniſh us ſeverely and ſharply if we fail to perform it, *Deut.* 23. 23.

In every ſolemn ingagement,

First, There is an atteſtation or calling to God to bear witneſſe.

Secondly, An imprecation or calling on him to puniſh, if we do contrary.

There are affirmative and negative Vows. *Abraham* lifted up his hand unto God, that is, vowed and ſware unto him by himſelf, That he would not take ſo much as a ſhooe-latchet of the *Sodomites* goods; and *Jacob* vowed to offer the tenth at *Bethel*, and there ſolemnely and publickly to ſerve God. But evermore the thing muſt be in it ſelf indifferent; therefore the Lord commanded that none ſhould by Vow dedicate the firſt-born, becauſe it was Gods before.

The end of a Vow muſt be furtherance in godlineſſe. It muſt be made to the Lord, he is the Object of it, *Judges* 11. 30, 31. *Abraham* lifted up his hand to him, *David* vowed and performed to him, *Deut.* 23. 21. *Pſal.* 50. 14.

Where the Scripture ſpeaks of Vowes it mentions Him, *Pſal.* 76. 11. & 116. 14.

Reaſons:

1. It is an act of Religious Worſhip; therefore God only muſt be the immediate Object.

2. There is no example in Scripture of any that vowed to Saints.

Vide Brochm. *de Votis, cap.* 2. *Queſt.* 2. *Cum ſcriberentur Scripturæ ſacræ nondum caperat uſus vovendi Sanctis.* Bellarm. *de cultu Sanctorum, cap.* 9.

Bellarmine therefore might well ſay, there is no doubt but the Hereticks (by which he means Proteſtants) do judg us Idolatrous, becauſe we make ſolemn Vows to the Saints; and indeed, acknowledging Vows to be Religious Worſhip, they are much troubled to free their actions from Idolatry. At laſt they pitch on this, That ſince Saints are Gods by participation, and have his Image, therefore we may Vow to them: But then we might Vow to Magiſtrates, for they are Gods ſo; and then we might alſo ſacrifice to the Saints, which yet they allow not.

A Vow hath theſe ſpecial Uſes:

1. To be a confirmation of our faith and confidence in God in the time of need, chiefly in afflictions and temptations.

2. To reſtrain corruption of nature, by avoding things lawful, if inticements to ſinne.

3. To provoke our ſelves to the performance of ſuch Duties as we find our ſelves naturally ſlack unto.

Rules to be obſerved in making a Vow:

1. For the Matter of the Vow, That we vow nothing but things lawful in, them-

David Pſalm 119. 106. ſpeaks not from a preſumption of his owne ſtrength, but a ſenſe of his duty.

Vows muſt be made in a ſenſe of the Covenant of Grace, *Lex jubet gratia juvat*, 2 Cor. 3. 8. Sr *Francis* vowed to gather all the Piſmires in the way, that Travellers might not tread them to death. The Arch-Dutcheſs ſwore ſhe would not ſhift her ſmock untill *Oſtend* were taken; but the long continuance of the Siege (holding out three years and three moneths againſt *Spinola*) did not only enforce her to break her raſh Vow, but to the loſſe of 78184 men. *Cluverius* Introduct. to *Geog.* p. 90.

ſelves,

ſelves, and to us in reſpect of our condition. That was a wicked Vow, *Acts* 23. 21.

2. A thing of ſome weight and moment, either in it ſelf, or at leaſt to the party vowing; therefore the Lord forbade the price of a Dog, becauſe it is a vile and baſe creature; it had alſo a myſtery, for he was a type of a backſlider, from which God will accept of nothing.

3. It muſt be a thing poſſible, and in our power to do or not to do, *qui vovet* muſt be *ſui juris*, Numb. 30. 3, 4, 6, 7.

The manner of vowing:

1. It muſt be done with underſtanding and adviſedly, which was *Jephtha's* failing. Eccleſ. 5. 6.

2. With Humiliation, that we have ſo often dealt perfidiouſly with God; and with joy alſo, that God will take us to him again, though we have denied him, *Neh.* 9. 10. 2 *Chron.* 29. 36.

3. With full purpoſe of heart to perform, *Pſalm* 76. 11. *Eccleſ.* 5. 6. The very end of Vows and Promiſes, is to bind our unſtable hearts, and to knit our ſouls more cloſely to God. The ſame Motives which incline us to vow, ſhould perſwade us to keep it. See *Pſalm* 55. 20. *Jeremiah* 34. 16, 17, 18. *Joſhuah* 9. 19, 20.

4. In Faith, being reconciled with God. The Vows of Poverty and Continency in the Popiſh Church are to be condemned, becauſe they are not done in faith, but to the overthrow of it, for hereby they think they do a more meritorious act, and that by theſe Vows as they pleaſe God the more, ſo God is more obliged to beſtow Heaven upon them.

5. We muſt not be over often in vowing, it is an extraordinary Duty.

6. We muſt not make perpetual Vows; therefore in the Vow of the Nazariteſhip, God would not have them make a perpetual Vow, but rather for a time. Certain Ceremonies were appointed to be accompliſht by thoſe that were ordinary at the end of their Vow, by which he doth not only preſuppoſe, but injoyn a ſet time. We read of no perpetual *Nazarites*, but extraordinary two, *Sampſon* and *Samuel*.

Popiſh Votaries in all reſpects abuſe this Sacred Ordinance; they vow to Saints, vow things unlawful and trivial, to go in gray, things not in the compaſſe of mens power, to be perpetually continent, hope to merit by vowing, and imagine a perfection to themſelves from it. They make children to vow which cannot deliberate, and bind them to keep it whether their Parents will or no.

That the vows of the Monks concerning poverty and perpetual continency are unlawful, ſee Dr *Willet* on *Gen.* 20. 20. *Greguti Revelator Arcanorum*, cap. 12. *Sumptum eſt vocabulum conſilij ex* 1 Cor. 7. 4, 25. *vocabulum ſupererogationis ex allegoria Samaritani* Luc. 10. 15. *Chemnit.* They urge *Matth.* 19. 21. to prove theſe Counſels. *Conſilium perfectionis vocamus opus bonum à Chriſto nobis non imperatum, ſed demonſtratum; non mandatum, ſed commendatum.* Bellarm. *de Monachis*, lib. 2. cap. 7. Theſe are called Monaſtical Vows, becauſe they are common to all that profeſſe a Monaſtical life. *Ipſum vocabulum duo has includit, unum, ut qui ſupererogare ſtatuntur, totum legis ſenſum abſolvat, ne minimo quidem apice prætermiſſo: Alterum, ut legem tranſvolet & tranſcendat, faciendo actiones non ſolum indebitas & minimè imperatas (quod quivis facere poteſt) ſed faciendo actiones meliores, perfectiores, Deo gratiores, quam ſunt iſtæ quæ in lege præcipiuntur. Epiſc. Dav. de juſtitia actuali*, cap. 42. *Lex Dei attemperata eſt ultimis viribus naturæ integræ & primitus inſtitutæ: non igitur hanc legem tranſcendere poteſt, natura corrupta, & nondum plene renovata. Apoſtolus hoc indicavit ad* Rom. 7. 14. *quando legem Dei agnoſcit ſpiritualem, & ſe carnalem, &* c. 8. 3. *Eſt itaque inſana ſuperbia ſimul & ſtultitia, putare ſe poſſe facere opera ſupererogationis, hoc eſt (ipſis papiſtis authoribus) opera quadam indebita, meliora, & ſanctiora operibus legis. In clauſtrum ſe compingere, à carnium eſu abſtinere, preces ad certum numerum & certas horas indies demurmurare, non uti conjugio, regulæ humanitus inventa ſe ſubjicere, proprietati bonorum ſuorum renuntiare, ſunt opera ſupererogationis ſolummodo ſenſu prophetico,* Iſai. 1. 12. *non ſenſu papiſtico, quia opera à Deo in lege requiſita vincunt & perfectione tranſcendunt.* Id. ib. *vide plura ibid.*

They call them one while *Evangelical Counsels*, because they are not commanded in the Law of *Moses*, but only commended in the Gospel of Christ; another while *Counsels of Perfection*, because they place a most perfect state and degree of Christian life in the observation of them; Supererrogatory works are good works done over and above enjoyned duty.

They mention three principal and substantial Counsels, Continence or single life, voluntary Poverty, and blind Obedience. Now they say, God doth not command these things at all, but he counsels them as the best. Hence those only that do thus are called religious men, spiritual men, and perfect men; and those that do these things, they say do better and more things than God doth command. This Doctrine is suitable to flesh and bloud, which would have God to be a debtor to it.

Appellant Pontificij opera ista indebita quæ quis sponte, sine mandato ex talibus, ut vocant, consilijs præstat, nova ac vanâ voce, Opera Supererogationis, *(rectiùs* Superarrogantiæ *appellarent) & docent ea coram Deo excellenter esse meritoria, non tantum pro ipsis qui ea præstant, sed etiam pro aliis, quibus per Indulgentias Papales, aut alia ratione applicantur,* Hommij Disputat. Theol. *adversus* Pontificios, Disp. 29.

A thing may be indifferent as a Counsel in the general nature of it, yet in particular to this or that man, it is a precept: as Marriage is not a command to all, yet in particular to him that thinks the not marrying is a greater advancement to Gods glory, and he hath the gift to do it, then it is a command to him; so *Paul* though he took nothing for the preaching of the Gospel, as yet he might have done, yet because of that particular case he was in, he was bound to do it.

2. When God hath appointed one end, and hath left divers wayes or instruments to attain that end, it is left then to a mans choice to take which he will, only he is bound to strive to attain the end.

3. In good actions there is the inward work of the heart, and the outward circumstances, which being singular are not commanded, we cannot do more than the Word of God requireth for the inward, and for the outward the number is not determined, as to pray three or four times, to give so much or so much.

These Vows are not lawful, because they are not in our power, and because they are repugnant to Christian Liberty and the common vocation of all Christians. Continence is not in our power, but is a singular gift of God: To submit ones self to any mortal man by a certain blind obedience, as the Monks do, is repugnant to Christian liberty. To live by begging and the labours of others, doing nothing, is repugnant to the common vocation of men, to whom this ought to be a certain rule, *He that doth not labour, let him not eat.* Therefore it is not lawful to vow such things.

2. They are not profitable, much less necessary (as they are used by the Papists) but pernicious to the Christian Church. From the Vow of Continence arose abominable filthinesses of all kinds in the Monks Cloysters. From the Vow of feigned Poverty arose so many kinds of unprofitable drones, which devour the honey of the sedulous Bees. From the Vow of blind and absolute obedience, flow such execrable insolencies against the lives of Princes, and such horrible treasons as have frequently been perpetrated by the Jesuites.

Of the Vow of Continence.

Vide Hasen-Mulleri *Histor. Jesuit. Ord.* cap. 6. *Jerome* doth immoderately commend Virginity.

The Papists much prefer a single life before a wedded estate, holding that the very indifferent actions of a Votary, *viz.* to eat or drink, are to be preferred before the best actions of the conjugal estate, as to pray, hear, or receive Sacraments, and that the entring into this estate is as good as Baptism; so that whosoever should die immediately

Nuptiæ terram replent, virginitas paradisum, lib. 1. *contra* Jovin. And he reasons thus from those words of the Apostle, *It is good for a man not to touch a woman*; if it be good not to touch, therefore it is evil to touch. The Papists urge 2 *Tim.* 2. 3, 4. for the single life of Priests, and we alledge 1 *Tim.* 3. 24. and *Heb.* 13. 4. for the lawfulnesse of Ministers Marriage. *Doctrina quæ in concilio Tridentino obtinuit, in quo Matrimonia parentibus invitis à filiis familias contracta, fuerunt validata, non minus est Doctrina Dæmoniorum; quam alia, quæ prohibent matrimonium personis Ecclesiasticis.* Rivetus *in* cap. 24. Gen. 57. Exercit. 111.

immediately after that Vow, ſhould certainly be ſaved.

The vowed ſingle life among the Papiſts, is ſo far from being a ſtate of perfection or ſupererogation, as that it is for the moſt part a ſinful eſtate in reſpect of making the Vow. For it is a ſin to vow that which a man doth not know to be lawful, or not in his own power, *Mat.* 19. 11.

The Vow of Continence, whereby a man promiſeth to God to keep chaſtity alwayes in ſingle life; that is, out of a ſtate of wedlock. Againſt this Vow makes that 1 *Cor.* 7. 9. Cardinal *Campegius* doubted not to ſay, That it is a greater ſin for Prieſts to be married, than to keep many Harlots at home. *Abbot* againſt *Biſhop.*

Abraham was twice married, the reſt of the Patriarchs were married men, and ſo the Prieſts, the Prophets and Apoſtles, and almoſt all the Scripture ſetteth before us, as examples of perfection. *Id. Ib.*

Religious ſingle life is Angelical, *Rhem.* on *Matth.* 22. 30. It is a ſlender praiſe to be like unto the Angels in that they neither marry nor are married. For ſince the Angels have no aptneſs nor ability unto the company of women, as thoſe which have no bodies, it can be ſmall praiſe unto them to abſtain. Married perſons have not been inferiour unto Virgins in their prompt obedience unto Gods will, wherein the Angels are ſet up for patterns unto us, as *Abraham, Iſaac, Jacob, Moſes, David, Hezekiah, Peter. Cartwright* on *Rhem. Teſt. Vide Spanhem. de Dub. Evang. Dub.* 28.

The Papiſts hold marriage an unclean thing, and yet make it a Sacrament. If marriage be unclean, *Adam* ſinned in his perfect eſtate, he ſinned before the fall, he ſinned before he ſinned. Dr *Clark.*

The Pope and Prieſts in deteſtation of the marriage of Miniſters, do for this cauſe brand Proteſtants with the terms of carnal, fleſhly, and beaſtly Miniſters.

John Haymond our Epigrammatiſt, told Queen *Mary* her Clergy was ſaucy, if they had not their Wives they would have Lemmans. In a Synod at *London Anſelme* forbad Prieſts Marriage in *England*, and in the next year were diſcovered a great company of Sodomites among them.

The Popiſh Votaries, according to the French Proverb, have a Law not to marry, and a Cuſtome not to live chaſte, Dr *Taylor*, that couragious Martyr, ſaid at his parting, *Bleſſed be God for holy Matrimony.* That Proverb, *Si non caſtè ſaltem cautè*, came firſt from the Papiſts.

The Greek Church ſaith, He cannot be in holy Orders that is married: The Reformed Church ſaith, He may be in holy Orders that is married, and convertibly.

Veteres Patres Cyprianus, Epiphanius, Hieronymus, *ſi quis fortè voverit ſe velle vivere vitam cælibem, & poſtea vivat impurè, nec poſſit incendia cupiditatum cohibere, ſatius eſſe dicunt, ut ducat uxorem, & ſeſe caſtè gerat in Matrimonio, atque illud ipſum Matrimonium, vetus pater* Auguſtinus, *ratum & firmum eſſe judicat, nec oportere revocari: Iſti, eum qui ſe voto ſemel obſtrinxerit, quantumvis uratur poſtea, quantumvis ſcortetur, quantumvis flagitiosè, & perditè contaminetur, tamen illum non ſinunt uxorem ducere: aut ſi fortè duxerit, tamen negant illud eſſe Matrimonium: & ſatius multo & ſanctius eſſe docent, concubinam aut ſcortum alere, quam ita vivere.* Mocket. *Apol. Eccleſ. Anglic.*

II. *Of the Vow of Poverty.*

It is a bleſſing of God to be in a ſtate to give rather than to receive, *Pſal.* 109. 10. Therefore to renounce that ſtate wherein God hath made one able to give, is wilfully to renounce the bleſſing of God. That place is unanſwerable, *Eccl.* 7. 11. becauſe hereby more good may be done.

The perſon vowing poverty is either rich or poor; if poor, he voweth to leave all, when he hath nothing at all to leave; if rich, and voweth to give away all for merits ſake, he ſins againſt faith, becauſe he ſets up his own merits as if Chriſts were not fully enough.

2. Poverty is in it ſelf an evil, therefore *Agur* praies againſt it, *Prov.* 31. becauſe of the temptations that are in it. It is unlawful for a man to put himſelf willingly into that condition in which there are many dangers of ſinning.

3. This hinders a greater Good, as the Offices of Charity and Liberality, and therefore may not be vowed.

For the blind obedience of Superiours, I have touched upon that before, and the mentioning of it is a sufficient confutation. The Jesuites vow to their Generals and Superiours, not only an obedience of will, but also of judgment, which they call a blind obedience.

I find the *Polander* had reason when he said that the Society of the Jesuites was a Sword, whose Seabbert was in *France*, but the handle of it in *Spain*, or at *Rome*, where the General of the Jesuites abides; for the first motion to draw this Sword comes from thence. A Refut. of *Cotton's* Letter to the Queen Regent.

They are a kind of Regulars, professing obedience to the Pope and their General, at whose sending they must of free cost preach wheresoever they be sent. They may rather be called Jebusites.

Mr *Ball* in his larger Catechisme, after the handling of the Ordinances, before he treats of the Commandments, speaks of the spiritual Combate, and two other fruits of Faith; which Method I shall here the rather follow, because I have not yet discussed that Subject.

The first Question then to be resolved, is, *What follows the purifying of the heart by faith?*

Answ. A fighting and combating against sin and corruption, *Rom.*7.*ult.Gal.*5.17. a Law in the Flesh and in the Spirit; there is alwaies *bellum*, though not alwaies *praelium* betwixt the Flesh and the Spirit.

In the state of Nature men are wholly in the Flesh, and not in the Spirit; in the state of Glory they are wholly in the Spirit, and not in the flesh; in the state of Grace there is both Flesh and Spirit.

As long as there is a mixture of Principles, there will be a mixture of our actions, a Christians life is nothing but a checker-work of light and darkness.

The Flesh resists Divine Admonition before, and in, and after conversion; but though it may resist God exhorting, yet it cannot resist God regenerating, as dead flesh cannot resist God raising it from the dead. In the first moment of conversion the Flesh cannot lust against the Spirit, since that is filled up by introducing the Spirit and regenerating the man.

The nature of this Fight,

First, It is the contrary renitency between the Flesh and the Spirit, in the whole course of a mans life.

1. There is an habitual enmity of one against the other in the bent of ones spirit, he is disposed both wayes all the dayes of his life, the Will doth will and nill sin, and Grace, loveth God and sin, there is a proneness to both sides.

See Mr *Balls Power of Godlinesse*, lib. 4. cap. 1, 2, 3.

2. An actual Opposition, when the faculties of the soul are to act on any thing that fals under a Rule, they both close with it in all holy actions or sinnes. Both these have their seconds to joyn with them, Grace hath its second, and Corruption its second, the Devil and the World side with the one, and the Spirit of God and holy Angels side with the other. The Devil by suggesting to the Flesh sinful thoughts, presenting objects and taking all advantages. The world joynes with it, 1. All wicked men. 2. Things and state of the world, prosperity and adversity, 1 *Joh.* 2.15,16. they feed these Lusts, Riches, Honours, Pleasures. The Power of God, the Intercession of Christ, the in-dwelling virtue of the Holy Ghost joyn with Grace, the Holy Ghost by his exciting and assisting grace, by chasing the Devil away.

A natural conscience may fight against sin as well as a renewed, when a mans conscience is tempted to sin often, and Satan and corruption will take no denial (when conscience yet resists) this is properly a fight, this may be in natural conscience, *Numb.*22.13. *Dav.Psal.*73.13.

The difference between the fighting of the natural conscience, and of the renewed conscience with sin:

1. The conflict in a natural man is between Conscience and the Will and Affections, the Will carries the soul one way, Conscience another, 2 *Pet.* 2.15. In a regenerate man the fight is in the same faculty between Conscience and Conscience, there is Sin and Grace in every faculty, a party in the Will for Grace, and another for Sin, this is properly the fight between the Flesh and Spirit in the regenerate,

nerate, *id patiebar invitus quod faciebam volens Aug.* The Angels and Saints in Heaven are all for good, the Devils and damned all for evil. One ſaith it is an apparent errour to affirm, that a godly man cannot ſin with a full conſent of will, *Gal.* 5. 17. Sanctification is in every faculty, 1 *Theſſ.* 5. 23. 1 *Joh.* 5. 4. Two things will make it plain, 1. An antecedent and concommitant willingneſs and unwillingneſs; before the ſin one may ſeem very unwilling while the luſt and objects are kept aſunder, but bring them together, the natural conſcience preſently ſins. 2. There is a willingneſs *per ſe*, and *per accidens*, a wicked man loves ſin but for Hell.

Vide Amef l. 2. *de conſc.* c. 11. *de lucta Spiritus & carnis.* See alſo Doctor *Manton* on *James* 4. 7. p. 419, & 426.

2. The fight in a natural conſcience never puts ſin out of dominion, *Rom.* 6. 12, 14. There may be in a natural man an oppoſition of fleſh againſt fleſh, corruption againſt corruption; he may ſtrive againſt all ſin from the dictates of his underſtanding and his conſcience, but his will is never troubled at it. This oppoſition is but weak and treacherous, he hath no will to any good, but a kind of woulding that is but now and then; the oppoſition of the Spirit to the fleſh is everlaſting and irreconcileable.

Why doth not the prevailing party keep the other under when it hath gotten the victory.

A good man hath a twofold ſtrength:

1. Habitual, a readineſs to that which is good and againſt evil, by the work of Regeneration which gives him a Will.

2. Actual ſtrength, the aſſiſting power of the Holy Ghoſt, which calleth out the graces that are in us, ſtrengthens them; God is a free Agent, when his aſſiſtance is withdrawn ſin prevaileth.

Nature oppoſeth ſin with worldly weapons, carnal conſiderations, I ſhall loſe my credit; the Spirit with heavenly weapons, the Word of God; I ſhall offend God, grieve the Spirit.

The Fleſh gets the better of nature, and at laſt prevails; the Fleſh is ſometimes alſo worſted by the Spirit.

Sanctification is an imperfect work in this world, we are adopted, reconciled, juſtified, as much at firſt as ever, but ſanctified by degrees. The imperfection of Sanctification ſtands in three things, 1. All the habits of Grace are weak. 2. There remaineth ſtill a whole body of corruption. 3. All the acts which they perform here are mixt.

Two things may bear up the ſpirit of a believer againſt the conflicts of the fleſh.

1. He is able to conclude with *Paul*, Rom. 7. 25. *With the mind I my ſelf ſerve the Law of God*, that is, with the ſpiritual or better part.

2. He may gather comfort from *Rom.* 8. 1. *Who walk not after the fleſh*, he ſaith not, who have no motions of the fleſh, theſe ſhall not be charged on him.

A wicked man may have fighting about corruption, as *Pilat* had a conflict with his own ſoul before he gave ſentence againſt Chriſt. There is a fivefold difference (ſay ſome) between the war in the godly and this in the wicked: In the regenerate man there is the fleſh againſt the ſpirit, and the ſpirit againſt the fleſh; in the unregenerate there is only fleſh contending with it ſelf on ſeveral conſiderations, on the one ſide fleſh luſting after a preſent content, and at the ſame time fleſh fearing an after-reckoning. 2. In the unregenerate the ſtrife is betwixt Reaſon and Conſcience inlightened, and the inordinate affection; but in the regenerate man faculty againſt faculty in the whole man, in the will ſomewhat which cloſeth with ſin, and ſomewhat which abominates it. 3. In the Matter, in the unregenerate the conteſt is onely about groſs ſins; the gracious heart is againſt ſin, as ſin, and conſequently againſt every ſin. 4. In the end they propound, the unregenerate man to ſtop the clamours of his conſcience, and ſecure his ſoul from the danger of Hell; the godly man, to deſtroy the body of ſin, and pleaſe God in all things. 5. In the effects, the unregenerate man is given up to walk in the wayes of ſin; but in Gods ſervants, the longer the war is continued, the more corruption is mortified, and Grace grows in him.

It ſeems their eſtate then in the ſecond *Adam* is not better than it was in the firſt *Adam*,

Adam, where there was no ſuch mixture; *Adam*'s happineſs conſiſted in the perfection of his Sanctification, theirs in the perfection of their Juſtification, *Epheſ.* 5. 27. 2. His happineſs continued but a while, theirs ſhall laſt for ever. 3. This ſtate conduceth much to Gods glory and their own ſpiritual good. 1. They live in a continual dependance, flie to God ſtill, and rely on him. 2. They are kept humble, and long for a full fruition of Chriſt, *Rom.* 18. 23. & 7. 24. 2 *Cor.* 5. 2. Thoſe actions they perform are in ſome reſpect more acceptable than that of *Adam* in innocency, or the Angels in Heaven, becauſe done with conflict and ſelf-denial.

The other fruits of Faith are:

1. A renouncing of all evil in affection, and of groſs ſin in life and converſation, 1 *Joh.* 2. 1. Then in a Goſpel-ſenſe we are ſaid not to ſin, when we caſt off, and are free from all groſs and ſcandalous ſins, and do carefully avoid and make conſcience of the leaſt and moſt ſecret ſin, 1 *Sam.* 12. 3, 4, 5. *Luk.* 1. 16.

The Schoolmen and Caſuiſts agree with the Proteſtants in this, That converting Grace cannot ſtand with the voluntary practice of any one ſin. Every Saint lives in the practice of ſin through ignorance, and is often overtaken with known ſin: through the ſtrength of temptation, as *David* did often lie, ſome think it was the ſin of his nature, *Remove from me the way of lying*, but he makes not choice of a way of ſin. No godly man allows himſelf in the practice of any known ſin, 1 *John* 1. 6. *Sinneth not*] he means it not of acting ſin, ſee 1. 8. but alloweth not himſelf in the practice of known ſins; ſee *chap.* 3. 7, 8, & 9, *verſes*, & 2. 4. 1 *Cor.* 6. 9, 10. *Gal.* 5. 19, 21. *Eph.* 5. 5, 6. 1 *Theſſ.* 4. 6. *Rev.* 2. 8, *ult.* & 22. 15. *Mark* 8. 43, to the end of 48.

Reaſons,

1. Whoever is effectually called, is called to turn from all ſin, *Ezek.* 18. 30, 31.
2. He is called to turn to God, *Jer.* 4. 1.
3. The Authority of God is violated as well by the allowance and willing committing of one ſin as by all, *Jam.* 2. 10, 11. He that gave one command gave the reſt, *Quod propter Deum ſit æqualiter ſit.*
4. Chriſt denies ſalvation to thoſe that do not repent, and it is no repentance except we turn from all ſin, *Rom.* 11. 26. *Tit.* 2. 14.
2. There are many helps againſt outward groſs ſins, 2 *Tim.* 3. 5. God is much diſhonoured by ſuch ſins; men generally condemn ſuch as wicked; they ſay ſuch a man is a drunkard, a whoremaſter. Some Chriſtians have attained to that perfection, that after their repentance they have not deliberately committed any groſſe ſin, as *Paul*, *Zachary*, and *Elizabeth*, *Luk.* 1. 6. *Job*, and they may attain to it, yet it is not ſo neceſſary to repentance as it muſt be in all, then we ſhall ſhut out *David*, *Noah*, *Jonah* and *Lot*, becauſe God is pleaſed to ſhew the variety of his Grace.

II. A love and delight in that which is good, joyned with a ſincere deſire, purpoſe and indeavour, daily to amend whatſoever is amiſs, and to lead a life according to the Law of God, *Thy teſtimonies are my delight*, Pſal. 40 8. Iſa. 58. 13, 14. Cant. 1, 4. & 2. 4. Iſa. 26. 6, 9. Pſal. 73. 25.

Obedience to Chriſt flows from Faith, *Rom.* 1. 5. it is called the obedience of Faith, it flows from Faith three wayes:

1. Becauſe Faith joyns the ſoul to Chriſt, from whom alone we receive ſtrength for every good.
2. Becauſe it teacheth the ſoul to acquieſce and reſt conſtant with thoſe Arguments that the Lord uſeth to perſwade us.
3. Faith commands all other Graces, *I believed, therefore I ſpake*, and ſo, I believe, therefore I hear and meditate, Chriſt is my husband, therefore I muſt obey him. *David* a man after my own heart, he will fulfill all my will, *Heb.* 10. 7. Gods will ſhould not only be the rule, but reaſon of our actions. We may do the will of God, and yet not do it becauſe he will it.

1. The people of God are redeemed wholly from the Ceremonial Law, *Col.* 2. 14. When Chriſt the ſubſtance was come, theſe ſhadows ceaſed; it is a great mercy to be delivered from theſe Rites, burdenſome to the Jews, and impoſſible to the Gentiles, *Acts* 15. 18.

They

They are not delivered from the Law as a Rule, then

1. There would be no ſin or duty, but men might live as they liſt, *Rom.* 4. 17.

2. If the Law were blotted out, the Image of God might be blotted out, which conſiſts in holineſs and righteouſneſs, it is Gods immutable Image, *Mat.* 8. 10.

3. Chriſt died that we might have Grace to fulfill the Law, *Rom.* 8. 3, 4. *Phil.* 1. 21.

We are (notwithſtanding our defects) bound to ſtrive after perfection, the endeavour is required, *Phil.* 2. 11, 12. that is, our ſtate after the reſurrection. 2. We are obliged to bemoan every defect and failing. 3. Theſe weakneſſes thus bewailed (where there is ſincerity) ſhall not hurt us. God ſpeaks of ſuch as are upright and ſincere, as if they had ſatisfied the Law, 1 *Kings* 4. 18. 2 *Kings* 23. 20. 4. Then are we ſincere, when we have conſtant care to love and pleaſe God, and our weakneſſes not allowed but reſiſted, and bewailed if we fall, *Jer.* 8. 4.

Faith doth not ſingle out its Object, nor Obedience its Command, *Pſal.* 119. 6. Faith believes all promiſes, all truths, and obedience reſpects every precept.

The End of the eighth Book.

THE

THE NINTH BOOK OF THE Moral Law.

CHAP. I.

Some things of the Commandments in general.

Cùm Deus in Monte Sinai legem populo exhiberet, de medio ignis illam exhibuit. Cur ita? ut statim legis violatores deterreret, sciretque acriter puniendos, qui Dei legem reciperent, nec observarent. Novar. Sched. *Sac. prophan.* lib. 10. cap. 30. *Papista, Anabaptista, Antinomi, Libertini, alij que pernicioſos errores finxerunt,* de lege & Evangelio; *qui accuratè diſcerni & refutari non poſſunt, niſi legis termino rite explicato.* Appollonius *De Lege Dei*, Theſ. 1.

THE Law was delivered with thunder and lightening, *Exod.* 19.18. *Heb.* 12.18,19,20,21. ſo that the mountain quaked, and *Moſes* alſo trembled, to ſhew that thoſe which break it ſhould be terribly puniſhed, whether it was delivered by God immediately or by the Miniſtery of Angels. *Vide* Grotium *in* Exod. 20. See alſo *L' Eſtrange* of the Sabbath, *pag.* 35, *&c.*

The Latine word for Law is *Lex*, ſo called, either *à Legendo*, becauſe the Laws were wont publickly to be read, or *à Ligando*, becauſe the Law binds all thoſe to obedience to whom it is delivered, or *à deligendo*, becauſe it makes a choice of things to be done and omitted, to be fought and avoided, *Vide* Brochon. *Syſtem. Theol. Tom.* 2. *De Lege* cap. 1. Sect. 1, 11. *Et* D. Sanderſ. *De obligat. Conſc. Prælect.* 3. *Sect.* 3, 4.

The Hebrew word תּוֹרָה *Torah* comes from יָרָה *Jarah*, which ſignifieth firſt to teach; the Law is a Doctrine, commanding every one his duty. Secondly, *Jaculari*, to caſt a Dart, to ſignifie, that the Law ought to be as a mark to all, to which we ſhould aim in all our actions.

The Greek word νόμος, becauſe it gives every one his own, of which ſee Dr *Hammond* on *Matth.* 5.

The Moral Law is ſet down in *Exod.* 20. from the beginning of *verſ.* 1, to the end of the 17. *Deut.* 5. *v.* 6,7,10 22. Gerh. *loc. commun. Tom.* 3. Maveſij *Collegium Theolog. Scitum illud Rabbinorum:* Non eſt Iota in Thorah, à quo non pendeant mille montes doctrinarum. *Dict. Antiq. Bibl. part.* 1. *Lex eſt ſanctio ſancta jubens honeſta & prohibens contraria*, The Moral Law is, 1. A good and a holy Law, *Rom.* 12.22. 2. A perfect Law, *Jam.* 1. 25. commanding all good, and forbidding all evil. 3. An eternal Law.

The

The Law in the largeſt ſignification is nothing but the rule of mans obedience, *eſt norma faciendorum & fugiendorum.*

A Law is a certain rule of life preſcribed by a ſupream Governour to thoſe which are under him for the well-ordering of their actions to their own, and the publick welfare.

Some deſcribe a Law to be an expreſſion of the Legiſlators will, determining and conſtituting the duty of the ſubject, the matter of it is the duty of the ſubject, the form the expreſſion of the Legiſlators will.

The word Law in Scripture is taken often for all that Doctrine which preceded Chriſt exhibited, which is called the Old Teſtament, and is divided into theſe three parts, *Moſes*, the *Prophets*, and *Pſalms*, Luke 24. 44. Often only for that part of the Old Teſtament which was written by *Moſes*. Often for the Decalogue alone. This was written in the year of the world 2454, or thereabout.

Maſter *Cartwright* in his *Mellificium Hebraicum*, lib. 4. cap. 7. ſhews the ſeveral acceptions of the Law; and Biſhop *Wren* againſt the *Raccovian* Catech. *Sect.* 49. of the word Commandment.

The Law requires a threefold righteouſneſſe of us:

1. Habitual, a conformity of our natures to the holineſs of the Law.
2. Practical, a conformity of our lives to the precepts of the Law.
3. Paſſive, a conformity of our ſufferings to the threatnings and curſe of the Law.

By reaſon of the efficient or the Authour ſome Laws are called Divine, ſome Humane; Divine, thoſe which were eſtabliſhed by God; Humane, thoſe which were eſtabliſhed by men.

Secondly, By reaſon of the matter, Divine Laws are divided into Moral, Ceremonial and Judicial, *Deut.* 4. 13, 14.

Firſt, Moral, which is a general rule of righteouſneſs for all *Adams* Children; in the Decalogue or Ten Commandments.

Secondly, The Ceremonial, which was a particular preſcript form of piety for the time of the Law.

Thirdly, Judicial, which was the rule of policy, for the Commonwealth of the Jews.

Maſter *Hudſon* in his Divine Right of Government, *l.* 1. *c.* 2. (if he were the Authour thereof) ſaith, the Ceremonial and Judicial Laws of *Moſes* are but Commentaries on that part of the firſt and ſecond Table of the Ten Commandments, which relates to outward actions, ſetting down more ample and particular rules of inſtruction, whereby to order and regulate the outward actions of publick Societies in matters concerning worſhip and policy, according as the Moral Law had done in brief and general terms, for regulating the external actions of every private man in particular in relation to the ſame end.

The Law of God is that rule of life which he hath enjoyned to man his reaſonable creature, for the ordering of his actions to his own and the common good, and the glory of the maker of all.

All creatures have a Law and rule, not meerly, becauſe it is *Regula morum*, a rule of humane actions, for ſo other Laws may be; but to diſtinguiſh it from

Lex veteris fœderis ſive Teſtamenti triplex ſit.
1. Decem verba, eorumque expoſitio, quæ lex moralis vulgò appellari conſuevit, *Ezek.* 20. 10, 11.
2. Lex Ceremonialis, *Heb.* 9. 1, 10.
3. Judicia, quibus delicta caſtigabantur ea populus communione arcebatur, & *lex forenſis* appellatur. *Cocceius* de Fœdere, *c.* 11. Vide plura ibid. Hoc intereſt inter tres leges Moſaicas, Judicialis data eſt Hebræis quà corpori politico, Cæremonialis quâ Eccleſiæ, moralis quà hominibus. Doctoris *Arrowſ.* Tactica Sacra, *l.* 2. *c.* 4. *Mal.* 4. 4. Chriſtianorum quidem Theologi tres legis ſpecies inde concludunt, Moralem, Ceremonialem, & Forenſem ſeu Judicialem, hanc judicia iſtam *ſtatuta* illam *doctrinam* Malachiæ affirmantes *Alting.* Schol. *l.* 5. *c.* 4. Præcepta moralia ſunt de dictamine legis naturæ, Ceremoniæ ſunt determinationes cultus divini, judicialia ſunt determinationes juſtitiæ inter homines obſervandæ, unde cum Apoſtolus, *Rom.* 7. 12. dixiſſet, quod lex eſt ſancta; ſubjungit quòd mandatum eſt juſtum & bonum, & ſanctum, juſtum quidem quantum ad judicialia; ſanctum quantum ad ceremonialia (nam ſanctum dicitur quod Deo dicatum) bonum, id eſt, honeſtum quantum ad moralia. *Aquin.* 12, 2æ Quæſt. 99. Art. 4. *c.* 9. *See* Dr Willet *on* Exod. 20. 2. Quæſt. 2, & 3. Ideo moralis lex vocatur; quia de moribus, eſt omni hominum generi & ſemper communis. *Zanch.* Quàm eleganti ordine Deus præcepta Decalogi diſpoſuerit, non tantùm ex generali diſtributione in duas Tabulas, verùm etiam ex ſingulorum Præceptorum tum Cohærentiâ & nexu, tum conſequentiâ, maximè etiam ſexti & ſeptimi luculentiſſimè patet. *Febrit.* Conc in Decal. Nomen nuperum eſt Decalogus; Clemens Alexandrinus *firſt uſed it.*

Laws Positive, as Judicial and Ceremonial. See Mr *Lawsons* Body of Divinity, *lib.* 2. *cap.* 6.

It is called the Moral Law.

The Humane Nature of Christ taken into fellowship with God in the same person, is subject to a Law, *Gal.* 4. 4. The Angels also are subject to a Law, *Psal* 103. 20. they are not *sui juris*, the inanimate creatures, *Psal.* 148. 6. much more man, because he hath election and choice, can judg of things according to rule, *Gal.* 6. 16. Gods own act is his Law. God gave man a Law written in his own heart, this is not wholly blotted out by the fall, *Rom.* 2. 14. God also gave man a Law on Mount *Sinai*, *Rom.* 5. 20. it had a sanction, rewards and penalties were added to it, *Gal.* 3. 10.

The giving of the Law by *Moses* was not *latio nova*, but *renovatio antiqua legis*, Rom. 2. 4.

The Ten Commandments are a perfect platform of obedience, summarily delivering in Ten words the whole substance of all that duty to which the sons of men stand bound in conscience before God, if they be out of Christ, to do it without fail or else to be damned; if in Christ, to strive with all their main to perform it perfectly.

The Law is the whole will of God, and the whole duty of man. It was written by God upon [a] Tables of stone, *Exod.* 31. 18. to shew the perpetuity and stability of it; hereby also was signified, the hardness of the *Jews* heart, which could not easily receive that impression of the Law. It was after delivered to *Moses* to be kept in the Ark of testimony, as a figure of Christs accomplishing them for us.

[a] *Materia tabularum in genere fuit lapidea. Hinc vocantur tabulæ lapidis*, Exod. 24. 12. *& ter tabulæ lapidum*, Deut. 9. 9, 10, 11. & Deut. 10. 1.

The summe of the Moral Law is extant in the Decalogue, (so called by the Septuagint, because consisting of Ten words or commands,) [b] as the tenth number is most perfect and capacious, so also the Moral Law comprehended in Ten words by the most wise God is most perfect. Some say, they were so many according to the number of our fingers, the most familiar instrument of numbring. *Peter Martyr* well resembled the Decalogue to the Ten Predicaments, because as there is nothing hath a being in nature, but what may be reduced to one of those ten; so neither is there any Christian Duty, but what is comprehended in one of these. See Mr *Boyles* Considerations touching the style of the holy Scriptures, p. 129, 139, 140.

[b] *Decalogus Græca vox est, Δεκαλογος, Græcis & Latinis scriptoribus usitata, genere tùm masculino, tùm fœminino.* Buxtorfius *de Decalogo. Nominatur Decalogus quia continet decem verba*, Exod. 34. 28. *Per verba autem hic intelliguntur non singulæ dictiones, sed sententia ex dictionibus composita, nempè præcepta.* Piscat. *exeg. Aphoris. de Lege Dei. Vide* Bayi *Instit. Relig. Christ.* l. 3. c. 14.

It is called the Law, or a Law, *Exod.* 24. 12. by way of eminency, the Law of the Lord, or the Law of God, *Jer.* 31. 33. from the principal Author and Law-giver there of; a fiery Law, *Deut.* 33. 2. & 5. 22. from the manner of Gods promulging it, out of the midst of the fire. Commandment or Precept, *Deut* 6. 1.

The Commandment is holy, just and good, *Rom.* 7. 12. see 2. 18. 1 *John* 5. 3. 1. The Author of them is a rightful Lord, a just and wise Lord, and tender of our welfare. 2. The Commandments are not contrary to the first principles of our being, nor unsuitable to our estate, the form of them is the expression of Gods will, to write Gods Law in our hearts and to be renewed after God, is all one in Scripture; the end of them is to regulate us in our course, and so to bring us to blessedness, *Psal.* 19. 11.

* *Cabbalistarum sententia est, quam cæteri Judæi amplectuntur, legem à Mose scriptam fuisse non modo sine punctis, accentibus, & distinctionibus versuum, sed etiam sine dictionum separatione & formatione, ita ut tota lex esset velut longissima dictio cujus distributio in varias dictiones ore tenus à Deo Mosi tradita est* Morini *Exercit. Bibl.* l. 1. *Exercit.* 6. c. 2.

What could be more reasonable, or more holy and just, than that men should not steal, or murther one another, or live in adultery, or dishonour those that bare them, or abuse the name of him, whom they account for their God, and so of the rest of the Commandments.

The Jewish * Rabbins had so reverent an account of the Law, that they kept a note of all the Letters in it, and used this Proverb, *There is not in the Law, no not one Letter on which do not hang great Mountains.*

My Lord of *Cherbury* in his Book *De veritate*, raiseth this Question, *An quæ in* Decalogo, *Continentur præcepta, sint* notitiæ Communes, *an verò* veritates revelatæ? and Answers, *A nobis quidem omninò tanquam* notitiæ Communes *habentur, cum nulla vel* Religio, *vel* Lex *non ita jusserit.* He doth particularly there touch upon

upon all the Commandments. See *Regers* his Faith of Proteſtants, profeſſed in all ages, *chap.* 4.

There were few of the Commandments of the two Tables which the *Saxons* did not aſſert by Laws, by them made, the Third and Tenth excepted, which latter commands the inward man only, and whereof God hath the ſole cogniſance. Maſter *Bacon* of the Government of *England*, part 1. chap. 40.

There is a twofold diviſion of the Decalogue laid down in Scripture. Firſt, Into two Tables. Secondly, Into ten words or precepts, *Deut* 4.13. *Mat.*22.37.

Firſt, The Decalogue is divided into two Tables, *Exod.*32.15,16,19. & 34.1,4. *Deut.*5.22. & 10.1,4. 1 *Kings* 8. 9. *Epheſ.* 6. 1,2. The firſt Table declareth our duty to God immediately, the ſecond declareth our duty to our neighbour for Gods ſake. The firſt Trble preſcribes offices of piety toward God, the ſecond offices of charity toward our neighbour. Chriſt himſelf teacheth this, *Mat.*22.37,38, 39,40. Holineſs and righteouſneſs are often joyned together, *Luke* 1.73,74. *Epheſ.* 4.24. In the former Table are the four firſt Commandments, in the latter the ſix laſt.

The reſpect betwixt the precepts of both Tables is this, that out of love to God in Chriſt we perform love, and the duties of love toward our neighbour.

The love of God is the ground of love to our neighbour, 1 *John* 4. 20. & 5. 1,2. and love to our neighbour is a teſtimony of our love to God, *Rom.*13. 8, 9, 10.

It is confeſſed by all that there are ten Commandments, and they divided into Tables [c]. But it is a Queſtion between us and the Papiſts, How many precepts are to be aſſigned to each Table? We aſſign four Precepts to the firſt Table, ſix to the ſecond, they three to the firſt Table and ſeven to the ſecond. *Vide* Aquin. 1a, 2æ. *Quæſt.* 100. *Art.* 4. See Biſhop *And.* large Expoſit. of the Command. *Wendelini Chriſtiana Theol. Syſtema Maius*, lib. 2. cap. 4. pag. 1467, 1470, 1471, 1472. *Et exercitat. Theol. partem* 2dam *exercitat.* 134. Piſcat. *exeg. Aphoriſm. De lege Dei.*

[c] *Satis conſtat inter omnes Decalogi duas tabulas eſſe: quarum prior ad Deum referatur, altera ad proximum. Sed de præceptis, quæ iis in tabulis continentur, alia atque alia ſententia eſt. Ego in Ebræorum Commentariis reperio prima tabula præcepta quatuor; ſecunda ſex,* viz. *quæ ad Deum pertinent:* Non habebis: Non facies. Non aſſumes. Memento, &c. *quæ ad proximum,* Honora. Non occides. Non Mæchaberis: Non teſtaberis falſum. Non concupiſces. *Aliter tamen hæc ab aliis diſtinguuntur. Sunt enim qui prioris tabulæ tantùm tria agnoſcunt.* Non habebis. Non aſſumes. Memento. *Et ſecundæ ſeptem; ſeparantes ultimum,* non concupiſces. *Ut aliud præceptum ſit,* non deſiderabis, *quæ tamen apud* Moſen *omninò confunduntur. Nam pro eo quod in* Exodo, *non concupiſces domum,* &c. *Non deſiderabis uxorem in* Deuteronomio: *legitur, non deſiderabis uxorem,* &c. *Non concupiſces domum, Quare ſi vera ea diſtinctio, quid reſtat, niſi ut nonum præceptum ſit decimum, & contra, decimum nonum?* Druſ. *Miſcel. centuria* 1. c. 1.

The *Lutherans* * follow them, they joyn together the Precept of not having other gods with that of not making graven Images, and they divide the laſt Commandment into two, ſo that one forbids the luſting after another mans wife, the other

* *Vide* Brochm. *Syſtem. Theol. Tom.* 2. *De Lege cap* 6. *Quæſt.* 8.

Conſtat inter omnes Legem Domini in duas tabulas ab ipſo Domino diſtinctam. Id quod factum eſt tum memoriæ cauſa, quo facilius diſceretur ita breviter diſtincta: tum ipſarum rerum, de quibus agit, diſtinguendarum & animad vertendarum gratia. Danæi *Ethic. Chriſt.* lib. 2. cap. 11. *Vide plura ibid. Lex naturalis in duobus conſiſtit,* bonum eſſe faciendum, malum fugiendum: *ſicut omnia præcepta Decalogi ad unam Legem univerſalem, eamque bipertitam, reducuntur, illam ſc. quæ eſt* de Dilectione Dei & proximi. D. *Sanderſ. Prælect.* 4. *de obligat. Conſc. Præcepta moralia ſub notione triplici Scripturæ inveniuntur, ut* unum, *ut* duo, *ut* decem, *ſummatim, ſub ratione monadis, in compendio,* 1 Tim. 1. 5. Rom. 15. 9. *Dilectionis, deſtributivè, ſub ratione Dualitatis, juxta duas Legis Tabulas, Dilectionem Dei & proximi,* Matth. 22. *v.* 38, 40. *Extenſivè, ſub ratione Decadis, juxta partes integrantes, quæ ſunt Decem mandata. Omnes unanimi conſenſu decem mandata recipiunt.* D. Holdſw. *Lectio* 25. *partis primæ. Vide* Buxtorf. *de Decalog. Hæc quaternaria primæ tabulæ diſtinctio eſt Hebræa, ut docet* Aben Eſra: *eſt Græca, ut* Athanaſius *in Synopſi, Scripturarum, ut* Origenes *in* Exodum, *ut* Chryſoſtomus *in* Matth. *Homil.* 49. *ut* Nazianzenus *idem verſibus complexus eſt: eſt etiam Latina, ut* Hieronymus *& Ambroſius in Epiſtola ad* Epheſios *Capite* 6. Rami *Comment de Relig. Chriſt.* lib 2. cap. 3. *Primum præceptum ſubſtantiam & objectum divini cultus imperat, Deum ſolum: ſecundum verò præceptum imperat cultus divini modum ſpiritualem ſolum.* Jun. *Univerſus Dei cultus quoad ſubſtantiam ad reliqua tria primæ tabulæ præcepta referri poteſt, nec minus ad* 4. *pertinet, quatenus die Sabbati erat exhibendus.* Eatonus *De Sabbato.* The firſt Table containeth four Commandments, the which diviſion doth *Joſephus Antiq* l. 6. c. 3. Origen. *Homil. in* Exod. 8. *Ambroſe in* cap. 6. Epiſt. *ad* Epheſ. approve: The tenth Commandment, *Thou ſhalt not covet,* is but one Commandment, as I have diligently ſearched all the Editions that we have in the Hebrew Tongue. With one point, period and ſentence he concludeth the whole tenth Commandment. In *Deut.*5. certain late Editions make the diviſion of the Text, but that is nothing to the purpoſe, there *Moſes* repeateth the words unto them that knew before the diviſion of the Tables, in the eldeſt Edition and Print that I have ſeen, the tenth Commandment in *Deuteronomy* is not divided, the which Edition *Venice* gave unto us. *Onkelos* the Chaldee Interpreter on *Deuteronomy* maketh but one Commandment of the tenth. Biſhop *Hooper* of the Commandments. See Dr *Taylors Ductor Dubitantium*, l. 2. c. 2. Rule 6. And *Urſin de Lege Divina*, p. 282, 283.

luſting after other things. Of this opinion was *Auſtin*, whom many others followed, but eſpecially the Papiſts, almoſt all, and thoſe which ſome call *Lutherans*. *Vide* Mareſij *Colleg. Theol.* Both thought that conjunction to be fit, that they might excuſe their ſacrilege, by which they are wont to raze out of their Books that Commandment of not making nor worſhipping religious Images, that ſo alſo the number of the ten Precepts may be manifeſt, even that Appendix, as they call it, being alſo taken away. Others would have four Commandments in the firſt Table, ſix in the ſecond, therefore they ſay thoſe two Commandments are different, that of not having other gods, and this of not making graven Images, and that the forbidding of the luſting after both wife and houſe is but one Commandment, which opinion our Churches commonly imbrace and confirm by reaſons drawn out of Scripture, and by the authority of many of the Ancients. The firſt Reaſon is taken out of the collation of thoſe places of *Exod.* 20. 17. & *Deut.* 5. 21. where the Commandment of not luſting is repeated, for when it is ſo uttered in the firſt place, *Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man-ſervant.* In the ſecond the words are ſo inverted, that the wife is put in the firſt place, to whom the houſe, field, ſervant, are added; by which tranſlation of the words about coveting anothers wife and houſe, they rightly inferre the precepts were not diſtinct. The ſecond reaſon is derived from that, that theſe things are indifferent, who is to be worſhipped, and how he is to be worſhipped, therefore there is a double precept, one concerning the true object of worſhip, the other concerning the manner and reaſon how he ought or ought not to be worſhipped, therefore diſtinct kinds of Idolatry are forbidden, one more groſs by which we erre in the object, when the true God either is not worſhipped, or not alone worſhipped; the other, when he is not worſhipped in Spirit and truth, or in that manner which he hath preſcribed in his Law, which make diſtinct prohibitions. S^t *Jerom* and generally all the Ancients, as well *Jews* as Chriſtians before *Auguſtine* were of that opinion. *Vide* Muſc. *loc. commun. in prec.* 1. Zanch. *Decalog.* l. 1. c. 11. *Theſ.* 4. Thoſe which think otherwiſe here urge the word which is repeated, *Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife*; whence they infer that they are two diſtinct Precepts. But the Law concerning concupiſcence is one, which forbids thoughts and deſires contrary to ſound contentment: for the object of this Commandment is one, and the clauſe is general in theſe words, *Nor Any thing that is his.* If for the variety of things falling under deſire we ſhall make divers precepts, two will not ſuffice: The Apoſtle *Rom* 7. 7. citing the laſt Commandment, cals it the Commandment, not Commandments. *Aug. Quæſt.* 71. *in Exod.* fancied a myſtery, that the number of three Commandments touching God might betoken the Trinity.

This is not a new queſtion, it was in *Calvins* daies, and in the daies of ſome of the antient Fathers, *Auguſtine* wrote two Books, *Contra adverſarios legis.* *Calvin* wrote againſt the peſtilent Sect of *Libertines.*

There is a great Queſtion about the Moral Law, which was firſt written in mans heart in the time of his Creation, the Law that was proclaimed by Gods own mouth upon Mount *Sinai*, which we call the ten Commandments, whether it be in force in the Chriſtian Church?

First, Take the true ſtate of the Queſtion betwixt us and the *Antinomians* that deny the Law to be in force, in theſe diſtinctions:

The Papiſts calumniate us, as if we taught that men are freed from the Decalogue. *Vide* Bellarm. *de juſtificat.* l. 4. c. 5. David. *à Mauden. Diſcurſ. moral. in decem Decalogi Precepta, Diſcurſum primum Decal. prævium.* But that we urge the obedience of the Moral Law as well as they do, and upon better Arguments and reaſons than they do. See Br *Down.* of the Covenant of Grace, c. 7. He ſhews alſo there, c. 5. how our Saviour hath delivered us. 1. From the curſe of the Moral Law. 2. The rigour and exaction. 3. The terrour and coaction of it. And, 4. From the irritation of it. *Vide* Gentilecti *Apol. pro Chriſtianis Gallis Relig. Refor.* c. 5. See M^r *Burgeſſe* his *Vindiciæ Legis*, Lect. 17. & 22. Chriſt hath not freed us from obedience of the Law as it is a duty, but more ſtrongly ingageth us to it by the mercy of redemption, *Rom.* 6. 14. 1 *Cor* 6. 19, 20. 2 *Cor.* 5. 14. *Titus* 2. 11, 12. afore we were oblieged to it by that of Creation, and inableth us by his grace more fully to obedience, *Job.* 15. 4. *Phil.* 4. 13. It is a Queſtion diverſly diſputed by Divines both Popiſh and Proteſtant, (Bellarm. *de Juſt.* l. 4. c. 6. Zanch. *de Redemp.* l. 1. c. 11. *Theſ.* 1.) Whether the Moral Law bind Chriſtians, as it was delivered by *Moſes* and the Prophets, or onely as it was engraven in the hearts of all men by nature, and as it is renewed in the Goſpel by Chriſt and his Apoſtles. That opinion, that the Law as it was given by *Moſes* and the Prophets, and written in the Old Teſtament, doth bind Chriſtians, is better and more ſafe. The Moral Law of the Old Teſtament is pronounced ſpiritual, holy, good, juſt and eternal, *Pſal.* 19. 8, 9. *Rom.* 9. 10. *Vide* Apollonium *de Lege Dei*, c. 6. Theſ. 1.

1. You

1. You muſt diſtinguiſh betwixt the Law given to *Adam* in Paradiſe, as a Covenant of life and death, and as it is given in the hand of a Mediator, the Lord Jeſus Chriſt.

2. You muſt diſtinguiſh betwixt the things that are contained in the Law, and the binding power of the Law.

3. You muſt diſtinguiſh betwixt the principal Law giver, and the miniſterial Law-giver.

4. You muſt diſtinguiſh betwixt the Law given by God, even by the hand of *Moſes* in the true intent and meaning of it, and between the interpretation that the Jewiſh Doctors could make of it.

5. You muſt diſtinguiſh betwixt the Law it ſelf, and the ſanction of it.

The only Queſtion is about the binding power of the Law, that is, Whether the things contained in the ten Commandments are by the Lord (the great Law-giver) commanded now to Chriſtians?

The Antinomians hold the contrary, *quid nobis cum Moſe?* the only rule (ſay they) they are under, is the free Spirit of God, enclining them by a holy renewed nature to do that which is good in his ſight, they are acted by the Law of love, and they do the things of the Law, but not becauſe commanded in the Law, they urge *Rom.* 6. 14. 1 *Tim.* 1. 9. But on the other ſide, the Orthodox Divines ſay, That it is true, our light is only from Chriſt, and the Spirit of God dwelling in us is the fountain of all the good we do; but yet, ſay they, the Lord hath commanded his holy Law to be our Rule, which we muſt look to, which if we tranſgreſſe we ſinne, and are to account every tranſgreſſion of it a ſinne, and ſo are to be humbled for it, and to walk as thoſe which have offended a gracious God.

Vide Brochm. *Syſtem. Theol. Tom.* 2. *de Lege* c. 6. Quæſt. 7. *Qui ſit Antinomiorum circa Legis Moralis uſum & obſervationem error.* Et Melancth. *de Lege. Cum Scholijs* Pezelij *pag.* 47, *&c.* Et Apollonium *de Lege Dei*, cap. 10. Theſ. 1. Et *Doctoris* Sanderſoni *Prælectionem Quartam de obligatione Conſcientiæ*, Sect. 31. Et *Doctoris* Holdſworth *Prælect. Theol. à Lectione viceſima prima partis primæ ad Lectionem Triceſimam Quintam.*

Reaſons to prove the Moral Law ſtill in force to believers:

Firſt, Some places of Scripture prove it, as *Mal.* 4. 12. *Eccleſ.* 13. 4. *Matth.* 5. 17. *Think not* (ſaith Chriſt) *that I am come to deſtroy the Law, I am not come to deſtroy* [d] *but to fulfill it.* So *Matth.* 22. 37. *Rom.* 3. 31. *Rom.* 7. 22. *Rom.* 13. 9. *James* 2. 8, 10, 11. *Epheſ.* 6. 2. *Rev.* 22. 14. which Scriptures make it clear that believers are under the Moral Law.

Secondly, If believers be not under the Law, then they do not ſin if they do contrary to the Law, or neglect the things commanded in the Law, *For where there is no Law there is no tranſgreſſion.*

Thirdly, Becauſe the Lord when he doth promiſe in the Old Teſtament the new Covenant, he doth in that Covenant promiſe *to write his Law in their hearts*; there ſhould be ſuch a ſutableneſſe between their ſpirits and the Law of God that they ſhould carry the counterpane of it in their hearts.

It is a preſumptuous ſpeech to ſay, Be in Chriſt and ſinne if thou canſt, for *Davids* murder after he was in Chriſt was a ſinne, 2 *Sam.* 12. 13. *In many things we offend all*, James 3. 2. 1 John 1. 8.

[d] The Antinomiſts interpret thoſe words of Chriſt in this ſenſe, *He came not to deſtroy the Law but to fulfill it*: that is, he came not to deſtroy it without fulfilling it in his own perſon, he hath deſtroyed it unto the perſon of every believer, *Rom.* 10. 4. One diſtinction well heeded and rightly applied, will clear the whole point concerning the abrogation and obligation of the Moral Law under the New Teſtament. The Law may be conſidered either as a rule, or as a Covenant. Chriſt hath freed all believers from the *curſe* and *rigour* of the Law, conſidered as a Covenant, *Rom.* 10. 4. but he hath not freed them from obedience to the Law, conſidered as a Rule. Doctor *Sanderſ.* on 1 *Pet.* 2. 16.

Some object and ſay, that this is an argument we are freed from it, Becauſe their heart is ſo willing to conform to Gods will, that they ſhall need no other rule to walk by but their own Spirit.

Anſw. If there be that conformity in them, yet the readineſſe of the child to obey his Fathers will doth not take off the command of the Father.

Fourthly, The Moral Law is in effect nothing but the Law of nature, we owe it to God as our Creator.

Believers

Believers are freed from the Law:

Believers are freed from whatsoever in the Law is hurtfull, unprofitable, burdensome; from those convictions which drive a poore sinner to despaire, not from such which cause self abhorring. See Dr *Gouge* on *Heb.*12. 26. Sect 129. of the severall uses of the Law. And Mr *Hinde* of the use of the Moral Law in the dayes of the Gospel, *p.*71,72,73,79.

1. As a Covenant of life, *Do this and live*, they have no need to look for life that way, they have it at a better hand and a cheaper rate, for eternal life to them is the gift of God, and the purchase of Jesus Christ.
2. From the rigour of the Law.
3. The irritation and coaction of it, it doth not exasperate and inrage us by its opposition.
4. From the condemning power, and the curses of it.

Vide Apollonium *De Lege Dei, cap.*8.*Thes.*1.

The Law is:

1. A glasse to reveal and make known unto us the holinesse of God, and the will of God; and secondly, to make our selves known to our selves, by the Law comes the knowledg of sin, *Rom.*3.20.
2. It is a foil to set off Christ, it drives them out of their own righteousnesse, and makes them highly prize Christ and the benefits by him, *Rom.*7.24,25.
3. It is a perfect Rule [c] of all our obedience.
4. The meditation of the terrours of the Law, and the threatnings and curses which the Lord hath denounced against them that break it, are one of the sanctified means of grace for the subduing and beating down of corruption, *Luke* 12.5. 1 *Cor.*9.29.

[c] Christ as Mediatour was subject to the Moral Law. Rom. 8.13. Gal. 2. 11. and 4. 4.

The Law requires as perfect obedience of us as of *Adam* in innocency under the danger of contracting guilt, though not of incurring death.

One saith, that in the Church of Christ since his death, the whole Law of *Moses* is wholly abrogated.

This opinion carries Libertinism and Familism in the womb of it, if the Law have nothing to do with me, whatever I do, I do not sinne, *James* 1. 23, 24.

The Antinomians cry Away with the Law, and what hath the Law to do with a Christian? and they say, that such a one who preacheth things out of the Moral Law is a legal Preacher; they say, the love of God shed abroad in our hearts, and the free Spirit is our rule.

None ought to be legal Preachers, that is, to Preach salvation by keeping of the Law; only the Papists are such. See *Rom.*6.14.*Col.*2.24. But the Law must be preached as a rule of obedience, and as a means to discover sin, and convince men of their misery out of Christ, *Gal.*3.23.

Our Lord Jesus in the Gospel, though he cals on men to be perfect; yet he still directs them to the Moral Law, *Acts* 26. 22. nothing in respect of duty is to be added to it, he that doth these things shall live: it is most perfect, *Psal.*19.7.*Rom.*7.12. *Psal.* 119. 96. therefore nothing can be added to it, otherwise Christs obedience had not been perfect, he did what he did in conformity thereto, *Gal.*4.4.

Vera explicatio doctrinæ de peccato, de libero arbitrio, de pœnis peccatorum, pendet ex genuino sensu doctrinæ legis. Articulus de justificatione, nec intelligi, nec recte usurpari, nec in puritate sua retineri potest, nisi diligenter & explicate retineatur doctrina legis Apollonius *de Lege Dei, cap.* 8. *Thes.*1.

Master *Hinde* in the Preface of the Office and Use of the Moral Law in the days of the Gospel, saith, The Moral Law as it was given by God to *Moses*, and by *Moses* to the Church of the *Jews*, is now in some circumstances, of time, place, persons, Tables, Testament, manner, measure, terror, rigor, and the like, altered in the Church of Christ since his death.

The Law *habet rationem speculi, freni, regulæ.* The Moral Law is a glasse to reveal sinne, and the danger of it, a glasse to discover it, and a Judge to condemn it.

1. A Glasse to reveal sin, *Psal.*19.*Rom.*5.20. See *James* 1.23.
2. A Bridle to restrain it.
3. A Rule both within and without.

First,

First, A Glasse to reveal sin.

It discovers,

1. Original sin, *I had not known lust but by the Law*, Rom. 7.7.

1. It sets before us the Primitive righteousnesse wherein we were created.

2. That there is something in us perfectly contrary to all this, *Colos.* 1. 21. *Acts* 13. 10.

3. It discovers to us the dominion that this sin hath over us, *Rom.* 6. 12, 14. & 7. begin.

4. Shews a man the filthinesse of this sin, 2 *Cor.* 5. 1. *James* 1. 21. *Titus* 1. 15. in regard of its extent, *Psalm* 119. 96. stain and pollution, 2 *Cor.* 7. 1. guilt and power.

5. Shews that this sin hath seminally all sins in it, *James* 1. 14. 1 *John* 2. 15.

6. It discovers the deceitfulnesse of this sin, *Jer.* 17. 19. *James* 3. 15. *Acts* 13. 10. *Jude v.* 11.

7. Shews a man the demerit and miserable effect of this sin, *Rom.* 8. 12.

2. Actual sinne.

It shews,

1. Every sin dishonours God, his glory is denied, abased.

2. The perfection of the Rule, *Rom.* 7. 12.

3. The harmony of the Rule, *James* 2. 10.

4. Its spirituality, it discovers the thoughts and intents of the heart.

5. The infection of sin to a mans selfe if it be inward, to others if outward, it is called rottennesse, plague, leprosie.

6. That one act of sin will destroy the whole world, as in the Angels, *Adam*, all sin is virtually in every sin.

It discovers,

I. Sinne in us, shews us that we are by nature and in the course of our lives sinful.

II. To us, and gives us a further conviction thereof.

The Law serves,

1. To make a more full discovery of sin.

2. To shew us our sin, 1 *Kings* 8. 68.

3. The curse due to us for it.

4. Our impotency to remove the curse.

It is also a Judge condemning sin, *John* 5. 41. *Ezek* 22 2. it passeth sentence on mens estates and actions, 1 *Cor.* 14. 24, 25. *Heb.* 4. 12, 13. & 10. 27. mortifies their corruptions, *Titus* 2. 13. 2 *Cor.* 7. 1. The Spirit mortifies sin, not only by infusing a new principle of grace, but by restraining the old principle of sin, *Rom.* 6. 12. *Psalm* 19. 13. It is compared in this respect to fire, a hammer, is called a killing letter, a Schoole-master.

The Law is a Judge by 1. Condemning the sinner, passeth the sentence of death upon a man, *Rom.* 7. 9. 2 *Cor.* 3. 8, 9. *Hos.* 6. 5. 2. By holding a man under this conviction and self-condemnation, *Gal.* 5. 22, 23. *Lex est carcer spiritualis & verè infernus.* See *Rom.* 8. 15. & 2 *Tim.* 1. 2. *Job* 13. 26.

It was,

1. Of use to have justified *Adam* in the state of innocency.

2. It is of use to provoke and condemn in the state of corruption.

3. Of use to correct in the state of grace. Dr *Arrowsmith* on *John*.

One must forsake sin not only in the practice, but purpose. The greatest work of a holy man is about his heart.

Secondly, The Law *Habet rationem freni*, hath the nature of a bridle to check and restrain sin.

There is a two-fold use of a bridle:

1. Of keeping a Horse in, that he may not run out.

2. Checking and curbing him, if he do run out.

So the Law is profitable,

1. To prevent us that we do not sin, *Psalm* 119. 11.

2. To draw us back if we do sin, *Psalm* 19. 8.

It

It doth this,

1. By ſetting before men its perfection, *Pſalm* 19.7,13. *James* 1.25.
2. By exalting in a mans heart its authority, *James* 2.8.
3. By ſhewing the danger of the curſes in it, *Job* 31.23.
4. By ſetting before men its preciouſneſſe, *Pſalm* 119.103,104.
5. By ſhewing us that God obſerves what reſpect we bear to his Law, *Iſaiah* 66.2,3.

Thirdly, The Law is a Rule.

There is a twofold uſe of a Rule, one to direct, the other to prove; before things are done the rule directs, after they are done, they are tryed by the Rule. The Law is uſefull both wayes, *Pſalm* 119.9. *Rom.* 12.2. *Epheſ.* 5.10. 1 *Cor.* 11.28.

It is, 1. A Rule within, ordering a mans inward diſpoſition. The Spirit of God in the work of Regeneration ſtamps the Law of God in the heart, and makes uſe of it to change the inward diſpoſition, *Rom.* 7.9. *Pſalm* 19.7. See *Jer.* 31.32. *Acts* 17.38. Grace is given by the Goſpel, but it makes uſe of the Law, *Fides impetrat quod lex imperat.* Aug.

2. It is a rule without to guide a mans way, a rule of all Goſpel-obedience,

1. Becauſe the Goſpel ſends us to it for a rule, *Luke* 16.29. *James* 1.25. and 2.8.

2. Chriſt hath left us an example of all obedience, *Matth.* 11.29. *John* 13.15.

3. So far as the beſt men come ſhort of the Law they ſin, 1 *John* 4.3.

Lex Moralis aterna eſt juſtitiæ regula in ſtatu innocentiæ; miſeriæ, gratiæ & gloriæ. Apollonius *de Lege Dei*, cap. 8. Theſ. 1.

4. It hath all the properties of a rule, it is: 1. *Recta*, Pſalm 19.7. 2. *Promulgata*, publiſhed, *Hoſ.* 8.12. 3. *Adæquata*, Pſalm 119.9. ſhall be our Judg hereafter, *Rom.* 2.14,15.

God requires not only abſtinence from evil, but the doing of the contrary good, *Iſaiah* 1.16,17. *Pſalm* 34.14. *Rom.* 12.9.

Reaſons.

1. In regard of God.
   1. He hates evil and delights in good.
   2. The divine mercies are privative and poſitive, *Pſalm* 84.11.
2. In regard of the principles of ſpiritual life, we muſt have communion with Chriſt both in his death and reſurrection, *Rom.* 6.11.

The Law as a Covenant of works is in all theſe reſpects a ſervant to the Goſpel and Goſpel-ends.

I. As a Glaſſe and a Judg:

Firſt, By exalting free grace: *Paul* and *Luther* being caſt down with their ſins exalted free grace, 1 *Tim.* 1.13,14.

Secondly, By exalting the bloud of Chriſt: the more one apprehends his ſin the more orient will the bloud of Chriſt be to the ſoul, *Philip.* 3.8,9. *Rom.* 7.24,25.

Thirdly, By qualifying the ſoul and preparing it for Chriſt, *Luke* 3.5. *Matth.* 11.28.

Fourthly, By making a man pliable to God ever after the diſcovery of our ſinne and miſery by the Law, and of free grace, works a childe-like obedience, *Iſaiah* 11.6.

Fiftly, By making a man fear ſin, ever after he hath been under the hammering of the Law, *Pſalm* 85.8. *Hoſea* 3.5.

Sixthly, By making one ſet a high price on the Spirit of Adoption, *Res delicata Spiritus Chriſti.* Tertul.

II. As a bridle, the Law is the Goſpels ſervant in reſtraining ſin, the Goſpel can uſe the Law above its nature, and contrary to the uſe that ſin makes of it. The Law cannot give grace to aſſiſt in duty, and to reſtrain in ſin.

Reſtraining grace ſerves the ends of the Goſpel:

1. In reſpect of wicked men, though the Law reſtraining kils not ſin in the ungodly, yet the very reſtraint of the action is a great mercy.
   1. It makes a man leſſe wicked.
   2. Keeps men from corrupting others.

3. Leſſeps

3. Leſſens their torments, the common graces of the Goſpel making uſe of the reſtraints of the Law, keep ſome wicked men from thoſe groſſe enormities that others run into.

2. In reſpect of the godly.

1. Preſerves them from ſin before their converſion.

2. It reſtrains their luſts, *Acts* 23. 1. and after their converſion keeps them from ſin, *Pſalm* 19. 13. by the reſtraints of the Law and the Goſpel.

I ſhall in the next place lay down certain general Rules, which may direct us in the right interpretation of the ten Commandments.

First, Becauſe the Law doth comprehend all our duties to be performed both to God and man, *Luke* 10. 26. therefore the interpretation of it muſt be ſought and fetcht out of the Sermons of the Prophets and Apoſtles, and the Doctrine of our Saviour.

Hæc Lex omni populo data eſt, quia qui eam promulgat, omnium gentium Deus eſt. Danæi *Ethic. Chriſt.* lib. 2. cap. 5. *Prohibitio peccati alicujus includit præceptionem contrariæ virtutis, & contra: præceptio alicujus virtutis includit prohibitionem contrarij peccati.* Wendel. *Chriſt. Theol. Syſtema Maius*, l. 2. c. 4. *Vide* Alſted. *Theol. Catechet.* Sect. 3. c. 1.

All that is ſaid by the Prophets, Chriſt, or the Apoſtles, is reducible to the ten Commandments, either *antecedenter* or *conſequenter*.

Inſignis illa Chriſti Concio in Monte, quæ Matth. 5, 6, *&* 7. *Capp. deſcribitur, quoad partem præcipuam conſiſtit in explicatione Legis Moralis, & præceptione officiorum in Lege Morali demandatorum ſic & variæ Apoſtolorum Scripta conſiſtunt in explicatione, preceptorum Legis Moralis paſſim in Epiſtolis: varia etiam Scripta & loca Prophetarum de Lege agunt Morali, in quibus etiam hortantur ad converſionem & reſipiſcentiam.* Apollonius *De Lege Dei, cap.* 8. *Theſ.* 1.

Secondly. Whereas ſome Laws are laid down in the form of a command, and moſt of them (*viz.* eight) in the form of a prohibition, we muſt conceive that under every command there is implied a prohibition of whatſoever is contrary to what is commanded, and in every prohibition a command of all duties oppoſite to that which is forbidden. See *Lev.* 19. 18. For example; in the ſecond Commandment, which under the name of Images, forbids the inventing or uſing of any form of worſhip of mans deviſing, there is withal commanded the worſhip of God according to his own will, in the uſe of the Ordinances preſcribed, and warranted by his Word, as Prayer and hearing of the Word, receiving the Sacraments. And in the third Commandment, under the prohibition of taking Gods name in vain, is commanded the taking up of it with all holy reverence and fear: when God forbids to ſteal, he commands to do well. *Thou ſhalt have no other Gods*, that is, thou ſhalt have me for thy God. *Keep holy the Sabbath*, that is, do not break it. That we may know that we are taught not onely to abſtain from evil, but alſo to do good.

Thirdly, Every Commandment of God is ſpiritual [f], and doth bind the inward man as well as the outward, *Rom.* 7. 14. requires rectitude of thoughts, ſincerity of affections. *Humana lex ligat manum & linguam, divina verò ligat animam.* Original ſin is condemned in the whole Law, but it ſeemeth to be directly [g] condemned in the firſt and laſt Commandment; for theſe two concern properly the heart of man, the firſt reſpecting it ſo far as it concerneth God, the laſt ſo far as it concerns man, whether himſelf or others. It reacheth *ad intima*, to the inmoſt parts of the ſoul, *Heb.* 4. 12. and *ad minima*, forbids the leaſt ſinne, herein it differs from the Laws of men, *Cogitationis pœnam nemo luat. De minimis non curat lex.*

Eo pertingit hæc lex, ut abdita cordis humani ſcrutetur, & pravas illius cogitiones & concupiſcentias damnet. Id quod certè alia nulla lex præter hanc unam facit aut ſancit. Danæi *Ethic. Chriſt. l.* 2. *c.* 17.

[f] The Lord for brevity and our infirmity ſake nameth only in every Commandment, either the moſt horrible ſin, forbidding it, or elſe the moſt ſingular virtue commanding it. *Rom.* 6. 17. & 7. 14. *Pſal.* 119. 167. 1 *Chron.* 29. 14. [g] Mr *Perkins* on *Jude v.* 1. He that keeps one Commandment becauſe God enjoyns it, will keep all the reſt, becauſe the ſame authority enjoyns all, *Pſal.* 119. 6. Integrity and ſincerity is the ſcope of the Law, *Deut.* 5. 27. The ſubſtantial duties of the firſt Table are greater than the ſubſtantial duties of the ſecond Table, as love of God than love of my neighbour and my father, but the ſubſtantial duties of the ſecond Table are greater than the ceremonial duties of the firſt, it is better to ſave the life of a beaſt than hear a Sermon.

Fourthly, In reſpect of the authority that commands, all the precepts are equal, *James* 2. 11.

In reſpect of the objects of the duties commanded, the Commandments of the firſt Table are of greateſt importance, *Mat.* 22.38. if equal proportion be obſerved and compariſon made, becauſe the ſervices therein required are more immediately directed unto God, and conſequently he is more immediately concerned in them than in the duties of the ſecond Table, 1 *Sam.*2.25. *Iſaiah* 7. 13.

Certe præcepta ſecundæ tabulæ ſemper cedere debent præceptis primæ tabulæ, ſi ſimul ſervari nequeant. Heydanus *De Sabbato. Gravitas peccatorum ex objecto eſtimatur.*

But there are greater helps for works of righteouſneſs than piety.

Firſt, The light of nature.

Secondly, The ſuperadded light of Scripture, 1 *John* 4 *ult.*

Thirdly, The preſence and familiar converſe we have here with men, 1 *John* 4. 20.

We ſhould perform all duties of the ſecond Table.

1. From an inward principle.
2. From a renewed principle.
3. So as to approve our ſelves in the ſight of God, *Lev.* 19.14.
4. By Gods help and aſſiſtance, and ſo as he may be exalted, *Coloſ.*4. 17. *Titus* 2. 9, 10.

[h] *Præcepta affirmativa obligant ſemper ſed non ad ſemper, negativa ſemper & ad ſemper,* ſay the Schoolmen. *Ratio eſt, quia in præceptis affirmativis actus virtutum explicantur, qui non quolibet modo fieri debent, ſed obſervatis circumſtantiis rerum, locorum, temporum. In negativis actus peccatorum, & vitiorum continentur, qui ſemper ſunt cum malo conjuncti, & ideo fugiendi.* Danæi *Ethic. Chriſt. lib.* 2. c.3.

The negative Commandments [h] bind us more ſtrongly than the affirmative, for they oblige us alwayes and to all times; the affirmative although they bind us alwayes, yet they bind us not to all times. A man is not bound alwayes to worſhip God, but he is bound never to exhibit divine worſhip to a creature. He is not bound at all times, and in all places to profeſs his faith, but he is alwayes bound not to deny his faith and religion either by word or deed. A man is not bound alwayes to ſpeak the truth, but he is bound never to lye, feign or play the hypocrite. All the Commandments are delivered negatively, ſave the fourth and the fifth. Dr *Taylor* in his *Ductor Dubitantium* lib. 2. cap. 3. gives ſeveral reaſons why negative Commandments bind more ſtrongly.

In Negative precepts are included.

In negative precepts the Affirmatives are commanded, and in the Affirmative Commandments the Negatives

Joſh.6.4. Gen.22.1,2. 1 King. 20.27, 35. 1 King. 11.30. Iudg.3.20,21. & 11.1,2. Iſa.20.2.

Fifthly, The Lord that gave us his Law made none for himſelf, and being the Law-giver, he is above his own Law, and may diſpenſe with it upon his own will and pleaſure; as he did to *Abraham*, commanding him to offer up his onely Sonne in Sacrifice, which being commanded was to him juſt and honeſt by ſpecial prerogative, which in another had been diſhoneſt and unjuſt.

Fines mandatorum ſunt diligenter obſervandi, ex cauſis dicendi habenda eſt intelligentia dictorum. Hilarie. Matth. 5.33, 34,35,36.

Sixthly, The meaning of every precept muſt be taken from the main ſcope and end for which it was given, and all thoſe things to be included without which the precept cannot be performed, therefore one and the ſame work may be referred to divers precepts, as it pertaineth to divers ends. The glory of God is the end of all the duties which are expreſly or virtually contained in any precept of the Decalogue, and of all the actions pertaining thereto. God is to be worſhipped, parents to be honoured, neighbours to be loved, faith to be kept, juſtice, truth, chaſtity to be practiſed, and other duties of piety and charity to be performed for the honour and glory of God.

The end of every Commandment, ſaith the Apoſtle, is love out of a pure heart, the immediate end of the Commandments of the firſt Table, love to God, of the ſecond, love to my neighbour, 1 *Cor.* 13. *per tot.* The end of the fifth Commandment is preſervation of politick order. Therefore it comprehends the duties of Superiours toward Inferiours, and of Inferiours toward Superiours: becauſe without theſe politick order cannot be preſerved.

The Law by ſome one particular or part,

Seventhly, Under one vice expreſly forbidden all of the ſame kinde, and that neceſſarily depend thereon; as alſo the leaſt cauſe, occaſion or incitement thereunto

unto, are likewiſe forbidden, *Matth.* 5. 21,22,27,28,29. 1 *Theſſ.* 5.22. Generally in the Commandments the greateſt ſinne of the kinde is forbidden, as not anger but murder, not defrauding but theft, not fornication but adultery; yet in ſome Commandments the loweſt degree of the ſinne is forbidden, as in the ſecond Commandment, and the third.

Under one duty expreſſed all of like nature are comprehended, as all means, effects, and whatſoever is neceſſarily required for the performance of that duty. The cauſe is commanded or forbidden in the effect, and the effect in the cauſe.

Eighthly, Where the more honourable perſon is expreſſed as the man, let the woman underſtand, that the precept concerns her; where the duty of one man ſtanding in relation to another is taught, there are taught the duties of all that ſtand in like relation one to another; as when the duty of one Inferiour toward his Superiour is taught, there is taught the general duty which all Superiours owe to thoſe that be under them, which Inferiours owe to thoſe that are over them, and which Equals owe one to another.

Ninthly, The Law forbids the doing of evil in our own perſons, and the helping or furtherance of others in evil, though but by ſilence, connivence, or ſlight reproof, and it commands not onely that we obſerve it our ſelves, but that we preſerve it, and what lieth in us, cauſe others to keep it. *Thou, thy Sonne, and thy Daughter*, muſt goe over all the reſt of the Commandments as well as the fourth.

Tenthly, The Law is ſet forth as a rule of life to them that be in Covenant with God in Jeſus Chriſt: God in Chriſt is the object of Chriſtian Religion, and of that obedience which is preſcribed in that Covenant.

The two Tables of the Commandments are ſaid to contain Laws teaching our duties toward God and toward our neighbour: which is not ſo to be underſtood, as if the four firſt Commandments adequately contained our duty to God, and the ſix laſt our duties toward man. For without doubt the ſix laſt contain our duty toward God alſo, and forbid the breach of it. Our heavenly Father is to be honoured, according to the fifth Commandment. Spiritual murder is forbidden, in the ſixth, and ſpiritual whoredom againſt God in the ſeventh Commandment. The Tables were written on both their ſides, *Exodus* 32. 15. Dr *Gell* on *Numb.* 5. 6, 7.

That immediate worſhip and ſervice which we owe to God, and muſt performe according to his preſcription, which is uſually called Piety or Godlineſſe, is taught in the Commandments of the firſt Table. Our Saviour reduceth the ſumme of theſe Commandments to this one Head, *Thou ſhalt love the Lord thy God with all thy heart, ſoul, ſtrength and thought*, that is, whatſoever is within thee, or without thee, even to the loſſe of thy life, goods and good name, all muſt yeeld to the Lords calling, whenſoever he will make trial of thy love towards him. This particular duty may well comprehend all the reſt: for, as is our love, ſo is our faith and obedience. God is loved above all things when in all that he promiſeth he is believed, and in all that he commandeth he is obeyed.

The generall ſins againſt the Commandments of the firſt Table, are

1. Impiety, which is a neglect or contempt of Gods true worſhip and ſervice, inward and outward, *Eſay* 43.22,23.

2. Idolatry, which is the worſhip of falſe gods, or of the true God after a deviſed manner of our own, *Amos* 5.26.

In Godlineſſe there are,

1. Graces, faith, fear, love.

2. Duties, to hold communion with God in all duties. Ungodlineſſe is not to think on God, not to love and fear him, not to call on his name.

That duty which we owe unto men by the Lords Commandment, and for his glory, which is uſually called honeſty or righteouſneſſe, is taught in the Commandments of the ſecond Table. Our Saviour bringeth them to one head, *Mat.* 19.19. *Thou ſhalt love thy Neighbour as thy ſelf*; that is, without fainting, coldneſſe, delay,

meaneth the general and whole, as an *Idol* is put for any means of falſe worſhip, *Parents* for all betters, *Killing*, for any hindering of life; *Thou*, for every one or none. *Eſtey* upon the Command. Joſh.6.18 & 7. 1.& 22.13,14, 17,18. Pſal.34.3. Levit.19.17. 1 Sam. 15.28. 1 Sam. 3.13. 2 Sam. 13.28. 1 King. 21.19. Exod. 19.6,7, 8. & 20.1. Matth. 19. 17, 18,19. 1 Tim.4.7,8. & 2. 2. 2 Pet.3.11. Matth.22.37. *Janſen. Harm. Evang. c.81. Chemnit. Har. Evang.c.105.*

1 Cor.8.11.

lay, or feigning, from the heart, fervently, when and so long as occasion is given. By *Neighbour* is meant not only our Friend or Kinsman, but whosoever, and of what Countrey soever that wanteth our help, especially he that is of the household of faith.

Luk. 10.29. Gal.6.10.

We must love him as our selves:

1. In regard of the object, we must love his soul, as we should our own soules.

2. In regard of the ground, must love him in God and for God.

3. In regard of the properties: It must be

1. A sincere unfeigned love, *Rom.*12.9.
2. A tender love, accompanied with kindnesse.
3. A sympathizing love.
4. A fervent love.
5. A real and active love.

1. In duties of the second Table we have more light and help in nature, than we can have in the first, *Love thy Neighbour as thy self.*

2. That Rule *Matth.* 7. 12. is spiritual, and concernes the inward man as well as the outward, *Matth.* 22. 39. as spiritual as that *Matth.* 5. 28. It forbids not onely evil speaking and acting, but evil thoughts and surmises, 1 *Cor.* 13. 5.

3. We must doe all that we doe to our neighbour out of a principle of obedience, *Galat.* 5. 14. A Christian doth all to man out of love and fear to God.

The general sins against the Commandments of the second Table, are

Mic.2.10. Rom. 1.29. 2 Pet.2.9. 1 Thess. 4.6.

1. Inhumanity and injustice, when we disregard our neighbour, or deal injuriously with him. Want of charity to him, *James* 5.4.

2. Partiality in affection, when we love our friends but hate our enemies; favour some for carnal respects, contemn others that are to be respected.

Ex decem praeceptis duo tantum sunt Affirmativa, octo sunt Negativa.

There is not any judgement threatned in any of the Commandments, save only the second and the third; Idolatry and the abuse of Gods name shall not escape unpunished.

Six Commandments are set down in many words, and four nakedly in bare words, as the sixth, seventh, eighth and ninth, because men will easily be brought to yeeld to them.

Greenham.

The Scripture shews to man two wayes of attaining happinesse one by his own works called the Law; the other by faith in Christ called the Gospel. The Law driveth us to Christ, and faith doth establish the Law, *Rom.*3.31.

The Sum of the Law is abridged in the ten Commandments which God delivered on Mount *Sinai*, and after wrote in two Tables.

This declareth our whole Duty,

1. To God immediately, which is in the first Table,
   1. Principal, to make him our God, *Command.* 1.
   2. Lesse principal, in regard of
      1. Sorts of worship to be performed unto him, which are two { 1. Solemn, *Command.*2. 2. Common, *Command.*3.
      2. The giving of a set time to him, *Command.*4.
2. To God mediately and immediately to man for Gods sake, in the second Table; here his duty is shew'd,
   1. Severally, to
      1. Some kind of persons specially, *Command.*5.
      2. To all generally, in regard of
         1. Their Persons, for { 1. Life, *Command.* 6. 2. Chastity, *Command.*7.
         2. The things of their Persons, both { Goods, *Command.*8. Good Name, *Command.*9.

2. Joynt-

2. Joyntly to all these in regard of the first motions of the mind and will, in *Comvand.* 10.

For the order of the Commandments, if we account from the first to the last, they are of greatest perfection which are last described, and he who is arrived to that severity and dominion of himself, as not to desire his neighbours goods, is free from actual injury; but vices are to take their estimate in the contrary order; he that prevaricates the first Commandment is the greatest sinner in the world, and the least is he that only covets without any actual injustice. Dr *Taylor* of the life and death of Christ, *part* 2. *Disc.* 9.

There needs a great deal of understanding to keep Gods Law, *Psalm* 119.34.

1. That we may know our way, *Prov.* 10.10. *Col.* 1.9,10.
2. To avoid the snares laid for us, 2 *Cor.* 2.11.
3. That we may respect things in their order and place, and give them precedency as they deserve. God is to be preferred before man, he hath the more antecedent right, *Luke* 14.26. *Acts* 5.29.
4. That we may judge aright of circumstances. *Eccles.* 7.16,17. *Ezra* 8.21.
5. Because according to our understanding are our affections; knowledge makes way for perswasion, perswasion for affections, and they for practice.

Omnes aliæ gentes approbaverunt quædam scelera contraria decalogo, ut cultus idolorum & vagas ac tetras libidines. Romani etiam approbaverunt homicidia gladiatorum. Melanct. *De Lege. Ethnici apertè contraria legi divinæ docuerunt in primo & sexto præcepto. Finxerunt turbam Deorum, & concesserunt teterrimas confusiones libidinum, sicut & hodie* Mahometistæ *faciunt, nunc quoque Papistæ docent contraria primo & sexto præcepto: Quia defendunt invocationem hominum mortuorum, & prohibent conjugium.* Perzelius *in* Melanct. *De Lege. p.* 3.

CHAP. II.

Of the first Commandment.

THou shalt have no other Gods before me. Exod. 20.3.

SOme Divines * judge, that those words, *I am the Lord thy God which brought thee out of the Land of Egypt*, do contain the affirmative part of the first Precept, and the later, *Thou shalt have no other Gods before my face*, the negative. For these two sentences are elsewhere often joyned together as they be here; and our Saviour citing the first Commandment, rehearseth it thus, *Hear, O Israel, the Lord our God is one Lord.* Besides (say they) if the words be not conceived as a form of Commandment, yet it must necessarily be understood to command the Worship of the true God, and it so pertains to the understanding of the Precept, that it cannot be separated from it.

Other Divines hold the first words to be a Preface to all the Commandments, *Primo Decalogi præcepto præmittitur præfatio, seu exordium totius Decalogi.* Wendel.

* *Musc. loc. commun.* *Ford* on the Covenant. Mr *Ball.* Deut. 4.35. & 6.4. Isa. 43.11. *Vide* Baronem *de præstantia & dignitate divinæ legis, l.* 1. *cap.* 30. & Cartw. *in* Exod. 20. Matth. 12. 29. *Peter Martyr* handling the division of the ten Commandments, how the number should be made up, makes that which is commonly called the Preface, (*I am the Lord thy God*, which are words of a Covenant) to be the first Commandment; and if so, then must justifying faith be enjoyned there. And thus did some of the Fathers, though those words are only enunciative, and not preceptive. Mr *Burgesses* vindication of the Moral Law, *Lect.* 1. *Verba ista* Ego sum Dominus Deus tuus, *sunt generalia præfatio, alias tamen item non movemur qui statuunt hæc verba esse partem primi præcepti, quod* Briarium *proponatur, primum quidem affirmativè, quis sit pro vero Deo à nobis agnoscendus ac colendus, deinde negativè, quod nulli alij extra & præter hunc verum Deum divinus honor & cultus sit tribuendus.* Gerh. *loc. commun. tom. tertio. Vide* Bodeni *Conciones in Decalog. &* Calvinum *in* Exod. 20 12. The matter of the Commandment is delivered in negative terms, by way of forbidding, under which the precept enjoyning the contrary is commanded.

Christ.

Christ. Theol. Systema Maius lib. 2. *cap.* 4. *Vide* Stephan. Fabrrit. *Conciones in Decal. conc.* 2. *Et* Bonfrerium *in cap.* 20. *Exod.* Hotting. *Thes. Philol. lib.* 2. *c* 3. *Sect.* 2. *Et* Gallasium *in cap.* 20. *Exod.* See *Ursin. De Lege Divina in primum Praeceptum. p.* 282.

Buxtorf de Decalogo saith, These words contain an Enunciative, not an Imperative speech, therefore they are not a Precept, but rather a general Preface to the whole Decalogue, in which reasons are brought why we are bound to obey him that commands. Wherefore (saith he) they may be added to the first Precept, yet so as they are not to be excluded from the other Precepts, but by an *Ellipsis* to be understood in every one of them. Other Divines say, These words are a perswasion to the keeping of the first Commandment, and that three-fold; the first taken from the Name and Sovereignty of God, He is *Jehovah*, an eternal Being in and of himself, who giveth being and continuance to all things, and mightily performeth whatsoever he hath promised. The second, From the right of Federation and Covenant, *Thy God*, He is in special manner the God of his Church, which he hath chosen to be his peculiar Treasure in regard of the Covenant of Grace made with them, *Esay* 43. 10,11. *Jer.* 12. 31,33. *Esay* 43.13. The third from a notable particular benefit lately conferred; *Which brought thee out of the Land of Egypt*, which he mentions (saith *Zanchy*) 1. For the freshness of the mercy. 2. For the greatness of it. 3. Because that *Egyptian* bondage was a type and figure of our spiritual bondage. The like hath *Alsted. Theol. Catechet. Sect.* 3. *cap.* 2.

This that is here spoken (saith *Grotius* on the Decalogue) is not the Law, but the Preface of the Law. *Seneca* approves not of a Law with a Preface, because it should command, not perswade; the Philosophers (*Plato, Philo*) thought otherwise. *Media via optima est* (saith *Grotius*) *ut breve sit quod praemittitur, auctoritatem non disputationem praferens.*

Prafari Dominus quadam ad suam legem voluit, tum ut authoritatem Legi sua, tum etiam ut amorem & reverentiam conciliaret. Danæi *Ethic. Christ. lib.* 2. *cap.*4. *Vide* Alstedii *Theol. Catech. Sect.* 3. *c.* 1.

God by this his Preface maketh his auditors Attent, Docile and Benevolous.

Attent, in those words, *I am the Lord.*

Docile, in the brevity of his speech, and the order and distinction of the Precepts.

Benevolous, by his benefits,

1. Of Adoption, *Thy God.*
2. Of late deliverance, *Which brought thee out of the Land of Egypt, out of the house of bondage.*

The two first grounds of obedience are common to us with them, God is now as much the Lord as ever, and hath pleased to accept us into the same (or a better) Covenant with himself, than once he admitted them; and for the last, although in the thing it self it touch us not, yet in the spiritual meaning of it it concerns us as well as them. *Egypt* is Idolatry, *Pharaoh* Satan, bondage our servitude to sin, our deliverance is that redemption which Christ hath purchased for us. *Magna beneficia auctoritatem conciliare debent pracipienti.* Grotius *in cap.* 20. *Exod.* See *Deut.*6.20,24.

This Commandment is laid down in the first place,

Partly to meet with their sins; God is now giving a Law to an idolatrous Nation, *Josh.*24.14.

Partly, because this is the first Article of the Covenant; the first duty that we owe to God, is to take him for our God.

Partly, because this is the ground of all the rest; we must do all to God, out of love and fear of him. *Primum praceptum est mensura reliquorum.* Luther. *Vide* Bodium *in cap.* 5. *ad* Ephes. *v.*21. *pag.* 734. *Primum praceptum docet quis sit verus Deus, & quis colendus.* Danæi *Ethic. Christ. l.*2. *c.* 7.

לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל פָּנָי

panai gual acharim Elohim leka Jihieh Lo

There

There ſhall not be to thee other gods, or *ſtrange gods before my face.*

1. The ſtatute, or Law it ſelf, *Thou ſhalt have no other gods.*

2. The Argument by which it is enforced, *before me.* God takes notice of what you do, 1 *Chron.* 28. 9. *Gen.* 17. 1. Or it may be an aggravation of the hainouſneſſe of the offence, it is before God.

1. The perſon ſpoken to, *Thou*; every particular perſon for himſelf, be he of what ſtate or condition ſoever.

The word אַחֵר *acher* ſignifieth another God, rather than a ſtrange god, or the god of a ſtrange people, which are thought and called gods, when they are not. In truth there is but one true God; but in the opinion of men that erre and be deceiyed, there be many gods. 1 *Cor.* 8. 6. *Pſalm* 81. 9, 10. *Exod.* 34. 14. 1 *Cor.* 10. 20. *Deut.* 32. 17. *Lev.* 17. 7. Men may in conceit and imagination account ſomething a god which is not, and carry themſelves in ſuch ſort toward that which is not God, as if it were ſo.

Non erit tibi dij alij ſuper facies meas. Arias Montan. *Ad verb.* non erit; *q. d. ne unus quidem Deus alius*, &c. *Cartw. in loc.* Shall not be, for, it ought not to be, or may not be. *Joſh.* 24. 20. *Dan.* 11. 39. See 1 *Sam.* 8. 8. *Exod.* 34. 14. *Iſa.* 42. 8.

1 *King.* 4. 9. *Vox* Acherim *ſignificat & alios & alienos. Et aliquis poteſt eſſe alius, ſed non alienus: omnis autem alienus, alius etiam eſt.* Zanchius *de primo præcepto. Vide* Rivetum *in* Pſal. 16. v. 3. p. 80. *Homo verus, alius eſt ab alio homine vero, ſed non alienus, hoc eſt, aliena & diverſa natura. Alienus autem, qui non ejuſdem eſt naturæ aut patriæ: ut homo depictus, aut mente conceptus, & alienus eſt à vero homine, & etiam alius. Alienos Deos habere coram Deo à Theologis dupliciter explicatur, ut nimirum vel ſignificet alienos Deos quaſi in Dei conſpectum producere, inq; illius oculis, ut illi ægrè à nobis fiat, colere: vel ita ut intelligatur* præter me; *ſenſuſque ſit, extra unum illum ſummum Deum, nulli alij divinitatem, quam ipſe Deus ei non conceſſerit, tribuendam, divinumque honorem deferendum eſſe; ſtatuaturque, hoc Deum voluiſſe dicere: Ita me colas ut omnes alios Deos valere jubeas.* Wolkelius *de vera religione l.* 4. *c.* 8. *Vide* Cartw. *in* Exod. 20. 3. Habere Deos alienos *nihil aliud* ſignificat, *quam non* habere verum Deum, *hoc eſt, aut nullum, aut plures, aut alium præter unum patefactum, Deum habere, agnoſcere, ei fidere, ab eoque auxilium & opem abſque vero, veri Dei timore petere ac ſperare.* Fabrit. *Conc. Sac. in Decal. Conc* 7. *Interpres Chaldæus*, Non erit tibi Deus alius præter me. By having of gods here he means, Thou ſhalt worſhip no other gods but me, [Other gods] that is, beſides, or with the true Jehovah. [Gods] *viz.* Idols, to whom the opinion of Idolaters doth falſly attribute ſome Divinity, 1 *Chron.* 41. 5. *Deodate* on *Exod.* 20. 3. *Hoc præcepto jubet Deus ſe unum duntaxat coli: & purum ab omni ſuperſtitione cultum requirit. Genuinum eſſe ergo ſenſum exiſtimo, nequos ſibi fingant Deos* Iſraelitæ, *quos vero & unico Deo opponant.* Calvinus.

[a] To have *another God*, is to have any thing in opinion or affection for God that is not God, and to worſhip it as God, either alone or with the true God. For this is a work of the mind, to have or eſteem any for God, *ſenſus eſt: non modo non pro vero Deo ſubſtituendos alios ſed nec aſſumendos ad eum alios, quod multi faciebant, ut* 2 Reg 17. 33. *Grotius.*

Before my face] ſo the Hebrew. It is as much as againſt, before, or beſides me, *coram me, id eſt, præter me*, Grotius; as *Moſes* ſaith after, *with me.* The *LXX* render it πλὴν ἐμοῦ, *præter me*, *ita Chald. Syr. Arab.* Cyprian, *abſque me.* See *Deut.* 4. 35. It implieth all time and place: As, *before the Sunne*, Pſalm 72. 17. is ſo long as the Sunne endureth: ſo here, *before me*, is ſo long as I am, for ever and ever. So that firſt the Lord ſignifieth, that he would have no companion to be thruſt upon him, or to be placed in his ſight, who ſhould be worſhipped with him, *Deut.* 6. 4. Again, that in thought or ſecret affection we muſt not admit any ſtrange god, *Pſalm* 44. 20, 21. Laſtly, a thing is ſaid to be done in the ſight of God, which is done openly with contempt of God, and ſo here it ſeems to import the indignity [a] of the thing, and the peril adjoyned. We cannot have another God, but we provoke the true God to his face; as if a woman ſhould joyn her ſelf to another man in love, her husband looking on, which ſhould be moſt impudent and dangerous.

Pſal. 81. 8, 9. John 2. 9. 1 John 2. 23. *Habere eſt intus eum agnoſcere in mente, eique corde adhærere amando, timendo*, &c. *& externè colere & venerari, ſenſus igitur eſt, cave ne quicquam vel mente agnoſcas vel corde amplectaris, vel corpore colas ut Deum, præter me Jehovam Deum tuum*, &c. Calvin. *Inſtit. Habebis, coles, credes, adorabis.* Danæi *Ethic. Chriſt. l.* 2. *c.* 7. Gen. 6. 11. & 13. 13. 1 Sam. 2. 17. Nehem. 9. 28. [a] *Particula coram facie mea, indignitatem auget: quod Deus ad Zelotypiam provocatur quoties figmenta noſtra ſubſtituimus in ejus locum: quemadmodum ſi impudica mulier, produſto palam ante oculos mariti adultero, ejus animum magis ureret.* Calvin. *Inſtit. lib.* 2. *cap.* 8. *Alij vertunt, ante me*, i. *ſuperiorem potentioremque me alium neminem ſtatues, & exiſtimabis. Alij explicant quaſi parem & æqualem veteri, quum ipſe colitur admiſceri.* Danæi *Ethic. Chriſt. lib.* 2. *cap.* 6.

Our principal duty to God is enjoyned in the firſt Commandment, in which all the reſt of the Commandments are virtually contained, inſomuch that no man can tranſgreſſe

transgresse any one of them, but withall he transgresseth that, neither can any of them be broken, if that bt observed.

The meaning then of this Commandment is:

That whereas other people and Nations frame and take to themselves innumerable [b] gods, as the *Ammonites* chose *Molek*, or *Melcom*, to be their god; the *Zidonians*, *Ashteroth*; the *Philistims*, *Dagon*; the *Moabites*, *Chemosh*; the *Syrians*, *Rimmon*; the *Assyrians*, *Nisroch*; the *Ekronites*, *Baalzebub*; the *Babylonians*, *Bell*; the *Persians*, the *Fire*; the barbarous *Massagete*, the *Sunne*; the *Egyptians*, almost all kinde of *Beasts* and *Birds*; the *Grecians*, *dead men*; the *Romans*, *whom it pleased the Senate to consecrate of ancient times, and of late whom it pleased the Pope to canonize*. Wherefore though other Nations had other [c] gods, the true *Israelites* chosen out of the world to be the Lords people, should acknowledge no Idol of any Nation to be their God, nor frame to themselves any Idol of their own devising, or any other thing to be their Helper and Redeemer, their Stay and Buckler, which they professe to be no god; but that they cleave to the Lord their God, who is the onely Lord that hath created all things, and adopted them to be his Sonnes, *Deut.* 6. 4. Our carriage to God-ward is in one word expressed, when we are commanded to give our selves unto God, *Rom.* 6. 13. & 12. 1. It standeth in a total and perfect subjecting of our whole souls and bodies to him.

[b] *Ford* of the Covenant. And *Lakes* Theological Probe.
Levit. 18.21.
1 King. 11.5.
2 King. 23.15.
Iudg. 2.13. & 16.23.
1 Sam. 5.2.
Numb. 21.29.
2 King. 5.18. & 19. 37.
2 King. 1.2.
Isa. 37.38. & 46.

[c] The summe of the first Commandment is, That we have God to be our God. *Down.* Summe of Divinity, 2 *King.* 17. 30, 31. 2 *Chron.* 25. 14. *Deut.* 7. 16. & 32. 17. 1 *Sam.* 26. 19. 1 *King.* 11. 4, 5. *Cultus naturalis est qui ex ipsa natura Dei pendet, ita ut quamvis nullam legem haberemus divinitus revelatam & præscriptam, si tamen Dei naturam rectè haberemus perspectam ac notam, ex illius idonea contemplatione, omnia illa percipere possemus, Dei gratia auxiliante, quæ hac in parte ad officium nostrum spectant. Hic cultus hoc mandato præcipitur.* Ames.

The general duty of this Commandment is, That in mind, will, affections, and the effects of all or any of them, we take the true God in Christ to be our God, Soveraign, Helper, Portion and Redeemer, Almighty, most Wise, Righteous, Just, True, Holy, Good, Gracious, Mercifull, Long-suffering and Patient. For God must be known, acknowledged and worshipped, according as he hath revealed himself in the Covenant of Grace, but he is our God in Jesus Christ. Also the formal consideration of the Object, to wit, Why such acts of Worship are and ought to be performed unto God; are the Wisdom, Goodnesse, Justice, Grace, Mercy and Power of God, specially in the face of Jesus Christ, and acts performed of him by them, and according to them.

2 Chron. 28.9.
Deut. 4.4. & 10. 12, 21. & 30.20.
Deut. 11.22.
Josh. 22.5.
Iob 19.25.
Exod. 15.11.
Psal. 86.10.
Job 9. 4, 5.
Psal. 77.13.
Isa. 57.15.
Job 37. 23.
Joel 2.17. & 3.16, 17.
Zech. 8.8. & 10.6.
Isa. 41.10, 13, 14. & 43.37.
Psal. 48.14.

To have him for our God, is rightly to know him, and both duly and truly to worship him. *Lakes* Theol. Probe.

The Promise implied in this Precept is, That God will be our God, King, Protector and Father; That he will use his Power, Wisdome, Goodnesse and Mercy, for the effecting of our salvation, the supply of our wants, the pardon of our sinnes, the defeating of our enemies, the perfecting of his graces in us, and the full accomplishment of happinesse in the Kingdome of Heaven.

One Reverend Divine (now with God) saith, The duties required more particularly, may be referred to two Heads: Some respect the Essence and Nature of God, some the Authority and Dominion of God, even as Subjects owe some things to their Prince in regard of his Person, some things in regard of his Power of Government; so do we the Creatures to our King and Creator.

The former may fitly be termed duties of dependance, because they do naturally flow from that total dependance upon God the first being, which must needs be found in all secondary beings, and because they be certain necessary acknowledgments of our such dependance. The later may be termed Duties of Conformity, because in and by them we do conform our selves unto the Will and Authority of God, and by both become perfectly subject unto him. Duties of dependance in general, are those by which we exercise all the powers of our souls upon God, principally and above all other things (so far as his excellent nature is fit to be their object) for seeing He is the most excellent of all things, and doth please to make known unto us his excellencies, we should labour to be wholly united to him that

is

is ſo excellent. Duties of Conformity in general, are all thoſe by which we order the powers of our ſouls toward other things, according to his good will and pleaſure made manifeſt unto us. Our duty concerning God, is to know him and his will, to believe in him according to his Promiſes, to remember him alwayes, and to eſteem him above all things, to truſt wholly upon him, to love, deſire, fear and delight in him above all other things, and with all our hearts. Our duty in reſpect of good things Spiritual and Temporal, is to exerciſe our wils, affections, thoughts, ſpeeches, much more on Spiritual good things than Temporal, and to keep them very moderate towards earthly benefits. Our duty concerning ſin, is to hate it, flie from it, grieve for it, be aſhamed of it, and angry with it more than any natural evil thing.

The particular duties here required are:

1. Perfect knowledge of God in Chriſt, which is a conceiving and apprehending of him to be ſuch a one as he hath revealed himſelf in his Word and Works, ſpecially in the Covenant of Grace, and that for meaſure and degree fully. We cannot comprehend God as he is in himſelf, but as he hath manifeſted himſelf we ought to know him; for knowledge is the guide of the affections, the beginning of grace, the ground of Worſhip. When we know God as he hath manifeſted himſelf, than do we come to believe, deſire, fear and love him, and truſt in him, as he requireth. We cannot have God our God, till we come to know him in Chriſt, therefore it is promiſed to all the godly in the new Covenant, they ſhall all know me.

Iſa.19.21. Job 22. 21. John 17.3. 1 Tim. 2.4. Hoſ.6.6. 1 Chron.28.9. Ier.9.23. Hoſ.4.1,2,3. Rom.10.14. Deut.6.1. Pſal.9.10,11. Iam.3.17. Ier. 31.33. *Deum colit qui novit*, Seneca.

2. Acknowledgment, which is an effectual and affectionate perſwaſion of the heart, not only that God is, but that he is the only Lord, Eternal and Almighty, moſt Wiſe, moſt Holy, moſt Righteous, moſt Gracious and Mercifull, moſt Faithfull and True; the Creator, Governour and Preſerver of all things, the Supream Sovereign Judge of all the world, and peculiarly the God and Saviour of his people that he hath choſen unto himſelf, and with whom he hath entred Covenant of his free mercy in Jeſus Chriſt.

Deut. 32. 31. Pſal.87.4. & 89.6,7. Col.1.9,10. 1 Tim. 2. 4. 2 Tim.4. 25.

Deut. 4. 35,39. Iſa. 43. 10. Hoſeah 6. 3. Titus 1. 1. 2 Peter 3. 8. Epheſians 4. 13. 1 John 5. 20.

3. Eſtimation, which is a moſt high prizing of God according to his Worth and Dignity, as the chief Good, and our onely All-ſufficient portion: The eſtimation we have of any thing muſt be correſpondent to the goodneſſe of it. But God is good above meaſure, and our eſtimation of him ſhould know no meaſure.

Pſal.73.25. Pſal.4.6. Mat. 13.43. Phil 3.6. Cant. 1.2. & 8.7.

4. Faith, which is a lively motion of the heart, whereby the ſoul doth invincibly cleave and ſtick unto God in Chriſt, and unto the word of his Covenant, as containing the chief good of man. To believe is not barely to aſſent to the thing which is propounded, to be believed for the Authority of the Speakers, who cannot lie, as the aſſenter is perſwaded: but to adhere to the Word of Truth as certain, good, and ſweet, both ſimply and in compariſon. Two things are required in Faith: Something true and good to be believed; and a firm certain aſſent and adherence to it. Thus we are commanded to believe in God through Jeſus Chriſt; neither doth Faith reſpect the Promiſes, Narrations and Prophecies of the Word only, but the Commandments and Threatnings alſo, *Pſalm* 119.66. 2 *Chron.*34.19,21,27. *John* 3.5. By Faith we poſſeſſe the Lord as our own, and hold faſt unto him in whom all help and comfort is to be found.

Iob 28. 15,16. Pſalm 63.3. 1 Iohn 5. 10. Deut. 13.4. Acts 11.23. 1 Cor.7.35. Joſh. 23.8. Numb. 14 11. Iohn 14.1 1 Pet. 1.21. 1 Iohn 5. 10,11. Acts 16.31. Iſa.28.16. Rom.9.33. 1 Pet.2.6.

5. Confidence, or Affiance, whereby we truſt, lean, relie, or ſtay upon the Grace of God in Chriſt Jeſus, with aſſured ſecurity in the way of his Commandments for pardon of ſinne, deliverance from all evil, and the ſupply of all good Temporal and Spiritual, according to his faithfull and never-failing promiſe. This is ever joyned with the true knowledge of God, and in nature

Pſalm 4. 5. & 22.4.& 25.2. Pſalm 16.1. & 118.9. 1 Pet.3.5.

Epheſ 3.12. 1 Tim.6.17. *Zanch.de redempt.*l.1 c.13. Jer.17.5. Confidence is the vertue of reſting upon God wholly for the attaining of all good things according to his Word. Pſal. 9.10. 2 Chron.20.20. Pſal.4.5. 1 Pet. 4.19. & 5.7. Pſal.37.5. & 81.4. & 62.8. & 31.5. Pſal.11.1. & 135. Job 13.15. Pſal.56.3. & 57.1. Pſal.16.1.& 25. 1,2. Iſa.26.3.& 50.10. Pſal.20.7. 1 Sam.30.6.

is of great affinity, or rather all one with juſtifying Faith. Who ſo repoſeth all his confidence in God, he taketh him in ſo doing for his God. We are to truſt in God for the giving and maintaining of all our good both temporal and eternal, leaning on him for all defence and deliverance from evils ſpiritual, yea and corporal; caſting all our care on him, having no confidence in the fleſh; no duty is more frequently preſſed in Scripture, than this of confidence in God.

Hope in God is an inſeparable companion of Truſt, which is an aſſured quiet expectation of what good promiſed is not yet accompliſhed, grounded upon the free and undeſerved kindneſſe and grace of the Lord in Chriſt Jeſus, *Pſalm* 119. 166. *Heb.* 11. 1. *Lament.* 3. 24. *Rom.* 15. 4. Hope is commanded in many paſſages of Scripture, commended by many promiſes, *Pſ.* 27. 14. & 31. 14. & 34. 8. *Lam.* 3. 26. *Pſalm* 37. 7. & 131. 3. & 130. 5. *Micah* 7. 7. *Eſay* 8. 17. *Pſalm* 119. 43. *Eſay* 30. 18. *Pſalm* 146. 5. & 40. 4. & 84. 12. *Eſay* 6. 8. *Pſalm* 147. 11. *Pſalm* 33. 18, 19. *Pſalm* 31. 24. & 33. 20. *Pſalm* 25. 21. & 37. 9, 34. *Pſ.* 9. 18. *Eſay* 49. 23. & 40. 31.

Faith draws off the mind from men to God, from the providence to the Covenant, *Heb.* 11. 27. *Pſalm* 73. 17. from temporal things to eternal, 2 *Cor.* 4. 18. *Pſalm* 52. 8. *Rom.* 8. 18.

We ſhould truſt in God at all times, *Pſalm* 91. 9.

1. In proſperity, 2 *Cor.* 1.
2. In adverſity, *Pſalm* 112. 1.

We muſt truſt God with our bodies, ſouls, eſtates, children.

John 15. 9. 1 Tim. 1. 5. Gal. 5. 6. Deut. 4. 4. John 5. 42. John 2. 15. & 3. 17. *Amor eſt unio amantis cum re amata.* [d] *Amor meus pondus meum.* Aug. Pſal. 31. 23. Deut. 10. 12. & 11. 1. & 30. 16. Joſh. 23. 11. & 22. 5. *Cauſa diligendi Deum, Deus eſt. Modus, ſine modo diligere.* Bern. *de diligendo Deo.* *Multum quippe meruit de nobis qui ſe immeritis dedit ſeipſum nobis.* Ibid. 42. & 15. 9. & 16. 27. 1 Cor. 16. 22. Deut. 6. 5.

6. Love of God in Chriſt, which is a ſpiritual motion in the reaſonable part, preſuppoſing Knowledge and Affiance, whereby the ſoul goeth forth to imbrace and poſſeſſe God as the chief Good, and with moſt pure, earneſt, and conſtant affection to maintain communion with him. Love is an affection of union, it knits to the thing beloved, and would not want the poſſeſſion of it. Love (we ſee) makes man and woman one, and ſo doth couple us to God. The body is carried by weight into his proper place; ſo is the ſoul by love, which is the weight of the ſoul, [d] unto its proper object. Many promiſes are made to them that love the Lord, *Pſalm* 91. 14. & 145. 20. *Pſalm* 63. 8. 1 *John* 4. 7. *John* 16. 27. 1 *John* 4. 16. *John* 14. 23. & 16. 27. *Rom.* 8. 28. *Pſalm* 145. 20. *Deut.* 30. 19, 20. 1 *Cor.* 2. 9. 2 *Tim.* 4. 8. *James* 1. 12. & 2. 5. God is the proper object of Love, He is the chief good, abſolute, all-ſufficient, the reſt and ſtay of the mind, beyond which nothing can be deſired, in whom incredible joy and comfort is to be found and poſſeſſed for evermore. God by Covenant is our God, our Father, our Husband; He hath loved us, and we ought to love him again. His love to us is free and of meer grace; our love to him is debt, many wayes due from us, and deſerved by him. *Adam* was to love God his Creator and happineſſe: but Chriſtians muſt love God as he is become their God in Chriſt, in whom they are knit unto him. The object of Charity is God in Chriſt; God is to be loved in Chriſt, in whom he is well-pleaſed, and greatly delighted in us. Love of God muſt be moſt fervent and abundant, more for degree and meaſure than to our ſelves or all creatures; yea it muſt be with the whole power of our ſouls, it is the ſumme of the Law, *Matth.* 10. 37. *Luke* 14. 26.

Nimis durus eſt animus qui dilectionem eiſi non vult impendere, nolit rependere. John 14. 21. & 8.

We ought to love God above all in four reſpects:

1. *Reſpectu objecti,* becauſe his excellency is a diſtinct and peculiar excellency, therefore I ought to love him with a diſtinct and peculiar love; love him as God, love him for himſelf, for his own ſake.

2. *Reſpectu graduum,* I muſt love him in the higheſt degree, with a tranſcendent, ſuperlative love.

3. *Secundum amoris appretiationem.*

4. In reſpect of relinquiſhing, I muſt be ready to forſake my ſelf and all

all other things to teſtifie my love to him.

7. Fear, which is a retiring or flying back from a thing, if good, becauſe it is too high and excellent, above the reach and without the extent of our power and condition; if evil, becauſe it is hard to be eſcaped. The fear of God is an affection of heart, ariſing from the apprehenſion of Gods infinite Majeſty and abſolute Sovereignty, both by Creation and Covenant, whereby we are drawne to behave our ſelves more reverently, dutifully, uprightly, reſpectively, before him, than before the greateſt Monarch in the world, and ſtand prepared to walk before him in holy manner, ſhunning his diſpleaſure, and avoiding whatſoever might procure it. God is to be feared in reſpect of his incomprehenſible greatneſſe, abſolute Sovereignty, as Lord and Father; and exact righteouſneſſe, whereby he judgeth every man without reſpect of perſons; great Power and tender Mercies, whereby he is ready to pardon them that humble themſelves, and intreat his favour. God is abſolutely called Fear, *Eſay* 8. 12, 13. as unto whom all fear and dread is due. Thus *Jacob* ſware by the fear of his Father *Iſaac*, *Gen.* 32. 42, 53.

Reverence differs from ſimple fear, which reſpecteth a thing as evil, and ſo we are not bound to have it working, but when we have occaſion to conceive of God as angry, and doth look to things as excellent, and therefore muſt move ſo often as we have occaſion to conceive of his Excellency, *Heb.* 12. 28.

Deut. 10. 12, 20. 1 Pet. 2. 17. Levit. 19. 14. Hag 1. 2. Ion. 1. 9. Mal. 2. 5. Deut. 28. 58. Prov. 1. 7. *Timor cultus & timor culpæ.* It is the grace of not daring to offend God. Mal. 1. 6. Deut. 10. 17. Pſal. 76. 7, 8. & 66. 4, 5. 2 Chron. 19. 7. Ioſh. 4. 24. Dan. 6. 25, 27. Deut. 13. 4. Prov. 3. 7. Pſalm 5. 7. Pſalm 130. 4.

& 2. 11. & 33. 8. & 76. 11. Eccleſ. 12. 13. Habak. 3. 16. Matth. 10. 28. Ier. 10. 7. & 5. 22. Pſalm 119. 120. Iob 31. 23.

8. Humility, when rightly diſcerning the infinite diſtance and difference that is betwixt God and us, acknowledging his unſpeakable excellency, and our moſt vile baſeneſſe in compariſon of him; his riches of Grace, and our poverty; his Power and our weakneſſe; his free undeſerved Mercy, and our miſery; we ſubmit our ſelves to the good pleaſure of his will, wholly depend upon his Grace, and aſcribe every bleſſing we receive to his meer favour, every good thing in us, or that is done by us, to his free goodneſſe.

Iſa. 40. 15, 16, 17. *Humilitas propriè reſpicit ſubjectionem hominis ad Deum.* Tho. Aquin. 2a, 2æ *Quæſt.* 162. See Gen. 18. 27.

Art. 5. *&* 161. *Art.* 1. *ad Arg.* 5. 2 Sam. 7. 18. 1 Chron. 29. 14, 15, 16. Geneſis 22. 10. 1 Cor. 12. 11.

9. Patience, which is a full purpoſe of heart, ariſing from the acknowledgment of Gods Wiſdom, Majeſty, Power, Goodneſſe, Providence and Mercy, with all quietnes, and without any pining, reluctation or fainting, revolting or tempting of God, though the ſenſes and appetite cannot but feel a repugnancy, to ſuſtain any evil that He will inflict upon us.

Rom. 12. 12. 1 Theſſ. 1. 3. Heb. 12. 1. Iam. 1. 2. & 5. 8. Rom. 5. 4.

Pſalm 38. 13, 14. & 39. 9. Ier. 14. 22. Matth. 11. 29.

10. Joy, whereby the ſoul doth receive comfort and content in a good thing, and is moved to imbrace and poſſeſſe the ſame. And becauſe God is the chief good, therefore ought the ſoul to be moved with more vehement and fervent motions of gladneſſe, for his Love, Favour, Good Will, and excellent Glory, than for any or all other things whatſoever. What we make our chiefeſt Joy, that is our God: for the heart reſteth principally in that with which it is moſt delighted, *Iob* 31. 25. It appears evidently by Gods word, that as a father would have his children to live cheerfully, ſo would God, and therefore doth he ſo much call upon them to rejoyce, *Pſalm* 60. 19. & 68. 3. *Pſalm* 33. 1. & 149. 1, 2.

Joy is put for Hope, *Iſa* 8. 6. *Spes enim boni gaudium parit.* Deut. 12. 12. & 16. 14. Pſal. 32. 11, John 3. 1. Phil. 4. 4. 1 Theſſ. 5. 16. Pſal. 97. 12. Jer. 9. 23.

1 Cor. 1. 31. 2 Cor. 10. 17. Pſal. 48. 11. Joy in God is that Grace whereby the ſoul doth reſt it ſelf contented and ſatisfied in God, as in its ſole and perfect happineſſe, *Pſal.* 4. 6, 7.

11. Zeal, or fervour of will, whereby the ſoul is moved and carried towards God with the ſtrongeſt, hotteſt, and moſt fiery inclinations, willing his Grace, Favour

Pſal. 69. 9. & 119. 139.

Gal. 4.18. Exod. 32.19. Numb. 15.9. 2 Pet.2.8. 1 King. 19.10. Pſal. 119.136. Matth.4.14. John 2. 14, 15,16. Jer. 23.9,10, 11. Act.17.16,17.

and Glory, infinitely above all things, becauſe it is the higheſt of all things that are to be loved, willed, deſired, or cared for; and deteſting, loathing, abhorring whatſoever tendeth to his diſhonour. Examples of this zeal we have in *Moſes*, *Phineas*, *Lot*, *Elias*, *David*, *John* the Baptiſt, and Chriſt himſelf. In *Jeremy*, *Paul*, *Peter*, and many others.

12. An earneſt and conſtant deſire of Gods preſence in Heaven, *Cant.* 8. 14. *Philip.* 1. 23. *Revel.* 22. 20. Each thing by nature doth covet perfection in its kinde; and what nature hath taught every thing in its proper kinde, that Grace hath taught Chriſtians in the beſt kinde, *viz.* to deſire perfect Communion with God, in whoſe preſence is fullneſſe of joy for evermore. It cannot be that God ſhould be known to be good, clearly, diſtinctly, certainly, and not be deſired. And if we know God to be the chiefeſt of all good things, we cannot but ſet our affections upon him, and covet above all things in the world to dwell in his preſence.

Hitherto of thoſe particular duties whereby we take God to be our God in mind, will and affections: now let us hear what be the effects of theſe.

Mans imagination or thinking power is to be ſet upon God with moſt life, earneſtneſſe, and conſtancy, he is to frame in his ſoul thoughts of his excellency continually. Pſal.139. 17, 18. Pſal. 63. 6. Pſal. 119.44, & 139. 17.97. Mat.6.21. Mal.3.16. Pſalm 104.34. Pſalm 143.5. 105.2. Pſalm 63.6.

1. Meditation, which is a ſtaying of the minde in the ſerious thought and conſideration of Gods Power, Goodneſſe, Grace, Mercy, Love and Wiſdome, ſhining in the Word and Works of God, ſpecially in Jeſus Chriſt the brightneſſe of his glory, with an holy delight and admiration at that moſt perfect and Divine Excellency which caſteth forth the comfortable beams thereof, upon the ſoul of him that ſo thinketh upon them. Each particular duty before mentioned calleth for meditation; knowledge is not gotten without meditation, meditation kindleth love, and love carrieth the thoughts after it. Reverence is not raiſed without meditation, and being raiſed keepeth the heart within compaſſe, that it doth not ſtraggle up and down. The glory of God as it ſhineth in Jeſus Chriſt is moſt amiable and delightſome, that if once it be truly diſcerned, we ſhall take great pleaſure to behold and view it. What actual ſight is to the eye, that thought is to the mind: Glorious pleaſant objects draw the eye after them, and what is apprehended to be Divine, Excellent, Pleaſant, Beautifull and Comfortable, that will take up the mind. If all thoughts affect and profit according to the nature of the object about which they are exerciſed, then ſeeing God is the beſt, moſt excellent, moſt glorious object, the mind that is moſt ſerious in the meditation of his Grace, Power and Love in Jeſus Chriſt, is beſt refreſhed and moſt perfected. We ſhould think upon God in moſt ſerious manner, conſtantly upon all occaſions and opportunities with livelihood and power, being moſt affected and taken up with the thought of God in Jeſus Chriſt.

When I awake (ſaith *David*) *I am ſtill with thee*, that is, in my thoughts and meditations. None deſerve our thoughts more than God: He thought on us before the world was, and took care of us in our infancy; he made our hearts.

The thoughts are,

1. Real things, as the ſoul it ſelf is real, ſo its operations.
2. Nimble and active, can paſſe to Heaven ſpeedily.
3. They communicate to us the excellencies that are in God.

We muſt remember nothing ſo firmly nor ſo often as God. Pſalm 22.27. Eccleſ. 12. 1. Proverbs 2. 1.

2. Perpetual and continual remembrance of God, whereby we call back to mind what we know and have learned of God, his Power, Mercy, Love, Long-ſuffering, and repreſent him as preſent to the ſoul. The Name of the Lord is moſt ſweet, the remembrance of his Holineſſe, the prop of confidence, the ſolace of the heart in time of diſtreſſe. See 1 *Sam.*30.6.

Pſalm 77. 3. Pſalm 42. 6. & 78. 34, 35. Pſalm 63. 6. & 119. 55. Eſay 63. 7. & 64. 5. Pſalm 20. 7. Numbers 15. 39, 40.

1 Theſſ.5.13. Pſalm 147.2. Pſalm 33.1. Pſalm 145.5. Pſalm 147.13. & 97. 9. 1 Chron. 29. 12, 13. Pſalm 148. 1.

3. Reverent and faithfull Invocation, wherein we requeſt of God in the Name of Chriſt all good things whereof we ſtand in need, and that both in proſperity and adverſity, 1 *Theſſ.* 5. 17. *Epheſ.* 6. 16. *James* 5. 16. *Pſalm* 50. 15. & 38. 10. *Matth.* 7. 7.

4. Thankſ-

4. Thankſgiving or celebration of Gods Name, whereby we magnifie his Power, Goodneſſe, Wiſdome, Grace and Mercy, freely acknowledging every good and perfect gift to come from above. God is the higheſt Majeſty, who oweth nothing to any man, from whom we receive body, ſoul, life, and whatſoever we enjoy, unto whom we are unable to requite the leaſt kindneſſe vouchſafed. Our tongues ſhould be more plentifully buſied in ſpeaking of Gods Excellencies to his honour, than of any or of all other things. Mans ſpeech ſhould more readily, conſtantly, largely be ſet on work in talking of God to his glory, than of the whole world beſides.

He cals upon all creatures to praiſe God; meaning, men ſhould take occaſion from all theſe to praiſe him. Deut.6.13. & 10. 20.

5. Holy and religious ſwearing, which is a calling of God to witneſſe that we ſpeak as our mind conceiveth.

Eſay 19. 18. Eſay 65. 16. & 45. 23. Jeremy 12. 16. Pſalm 63. 11. Geneſis 14. 22. Revelat. 10. 5, 6.

6. Religious and Divine Adoration, *Pſalm* 95.6. The Greek word notes as much as to fall upon the knees, or to worſhip by falling down at the knees of another, *Mat.*2.11. Adoration is implied in this. One Evangeliſt ſaith, *That the Leper worſhipped Chriſt*; another reciting the ſame Hiſtory, *That he kneeled down unto him*; and a third, *That he fell upon his face.* In Hebrew there be divers words to expreſſe it, which ſignifie to bow the whole body, to kiſſe the mouth, to bend the knee, to fall proſtrate on the face. But in all three * Languages it noteth an outward reverence, ſhadowing the internal affection of the heart; Adoration implieth in it three Acts: Firſt, An apprehenſion of the excellency of that which is adored. Secondly, An act of the Will, deſiring to do ſomething to teſtifie our acknowledgement of this greatneſſe, and our ſubjection and inferiority. Thirdly, An outward expreſſing of the ſame.

Matth.8.2. Mark 1. 40. Luke 5. 12. Exodus 34. 8. 2 Chron. 20. 18. Exod.4.31. 1 Kings 19.18. * Προσκυνεῖν *ſignificat ſeſe inſtar humilis catelli ad pedes alicujus ſui Domini provolvere ab* ad & oro. *Vide plura ibid.*

atque proſternere, honoris ac reverentiæ cauſa, quaſi illius pedes deoſculaturum. Valla deducit Adoro *Orare autem eſt ore precari: ſicut ſupplico eſt plicando caput aut genu aliquid petere. Zanch. de relig. Vide* Jun. *Theſ. Theol. de Adoratione.*

7. Seeking the Lord and his favour, ſpecially if we have turned away from him. To ſeek the Lord, is to bend all our ſenſes and ſtrength to know God aright, have communion with him, enjoy his favour, and worſhip him purely according to his Ordinance, 2 *Chron.*31.21. *Job* 8.5. *Ezra* 6.21.

2 Chron.17.3 Acts 15.17. Iſa.55.6. Iſa.31.1. Pſalm 27.8. Zeph.2.3. Pſalm 83.16. & 78.34. Pſalm 10.4. & 14.2.& 69.6.

8. Offering and making Vows unto the Lord alone, *Eſay* 19.21. *Pſalm* 116.14. & 76.11. *Gen.*28.20. *Deut.*23.21.

9. Profeſſion of Gods Name, *Deut.* 26. 17. *Eſay* 44 5. & 43.7. *Pſalm* 22.23. & 119.46.

1 Pet.3.15. Mat.10.32,33. 2 Chron.25.3. James 4.12. Mat.23.9.

10. Free and voluntrry ſubmiſſion of mind and conſcience to the Lord alone, as the only Law-giver, King and Saviour of his people.

This Commandment is broken two wayes:

1. By failing to give God that honour which is due unto him, and that either for ſubſtance or degree, matter or meaſure, in whole or in part.

2. By giving his Divine Honour unto any other in whole or part, abſolutely or in degree, in profeſſion or truth.

The ſpecial ſins condemned are:

1. Atheiſm, when the heart denieth God in his Deity or Divine Attributes, as Wiſdom, Juſtice, Mercy, Omnipreſence. And this is ſecret or open: Open, when a man maintaineth that conceit expreſly in his mind: Secret and in the bud, when he is over-ruled with this vice, though he form not ſuch a propoſition in his mind. Atheiſm is an high tranſgreſſion of this Commandment; for he that denieth the Godhead cannot glorifie God in ſpirit and truth. Beſides, every Atheiſt maketh himſelf God, in that he thinketh he is of and by himſelf, and not of and for the Lord that made Heaven and Earth. All the commands are wrapt up in the firſt; all ſinne is a contempt of God, and ſo we cannot break any other commands, but we break the firſt. We muſt perform all the other Commandments from the true faith and love which we have to God.

Omnia præcepta ſunt in primo tanquam capite ſuo. Luther. Pſalm 10.4,11. & 14.1. Mal,3 14. Pſalm 94.7, Epheſ.2.12.

2. Ignorance

Esay 27.11. Psal.142.3. 1 Thess. 4.13.

2. Ignorance of God in Christ, under which dulnesse to conceive of him, and carelesnesse to seek after the knowledge of him, are comprehended. Ignorance of God, so far as He hath obscured himself from us, is no sin, *Prov.*30.1,2. *Rom.*11.34. Ignorance of the secrets of God is a holy ignorance, *Deut.*29.29. We must know all that we need, and all that we may, but must not presume above that which is meet to understand. That ignorance of God, so farre as he hath most clearly and carefully revealed himself in his Works and Word, is that which is here condemned. This ignorance is privative or corruptive: both sinfull in nature, though not equal in guilt or danger. Privative ignorance is the simple want of that knowledg of God and Christ that should be had: Corruptive is joyned with a perverse disposition, whereby the minde is not onely blinded, but become grossely careless of the knowledge of God and godlinesse, if not perverted with false and sinfull opinions.

Rom.12.3. 2 Cor. 12.4.

Ignorance of God himself, his being, *Heb.*11.6.

1. When we do not believe that there is a God, or know him not to be such a God as he is, *John* 17. 3.

2. Of his Omniscience, *Ezekiel* 8. 12.

3. Of his Majesty and Greatnesse, *Job* 9. from 4, to 11.

4. Of the infinite Purity of God, 1 *John* 1.5. 1 *John* 3 6. *Psalm* 50. 21.

Ignorance is ungodlinesse,

1. Because we cannot believe in God, unlesse we know him, *Rom.*10.14.

2. It hinders the love of God and goodnesse, *John* 4. 10. *Ignoti nulla cupido.*

3. It estrangeth a man from God, *Ephes.*4.18.

4. It is the way to all ungodlinesse, *Hoseah* 4.1. *Esay* 1.3. *Psalm* 14.4. *Ephesians* 4. 19.

5. It makes men liable to great punishments, *Hos.*4. 6. *Prov.*29.18. *Jer.*5.13. & 10.25. 2 Thess.1.8.

Deut.29.29. Acts 1.7. Luke 13.24.

3. Curiosity, when men busie themselves in prying into the secrets of Gods nature and works, or turn their search after him into meer disputes and idle speculations. This perverse desire of knowing the truth is a disease that hath endangered many. Our first Parents were bewitched with a desire of more knowledg than the Lord knew to be good for them, and so attempting to do what was forbidden, they fell from that good estate in which they were created. The Lord hath fully manifested himself in the face of Jesus Christ, so far as it is needfull or profitable for us to know him: and it is our duty to contain our selves within the bounds and limits prescribed of the Lord.

Iohn 21.22.

1 Iohn 2.22. & 5.10 Gal.5.20. Col. 2.18. 1 Tim.6.4,5. 2 Tim.3.8.

4. Errour or heresie concerning God and Christ, as when we conceive amisse of the Properties of God, his Covenant, the unity of Essence and Trinity of Persons, the Person and Office of Christ. Heresie is Idolatry, for it transformeth the Majesty of God, the Person or Office of Christ: Every lie of God is a kinde of Idolatry, but heresie ascribeth unto God devised Properties, turneth his glorious Essence into a lie.

Isa.1.3. Ier.2.8.&8.7. 1 Sam.2.12. 2 Peter 3.5. Psalm 28.5. Psalm 106.7. Deut. 29.4. Isa. 5.13. Psalm 92.6. Isa.53.3.& 5. 12. Mat.22.5. Heb.2.3. Luke 14. 18. Heb.12.25. Iam 1.8. Iohn 20.27. Luke 24.25. Mark 9. 24.

5. Want of acknowledgment, when God is known in a sort, but not with affection and effect, as he ought to be, and that either for substance or degree. The sons of *Eli* were *sons of Belial, they knew not the Lord*; we cannot think them to be utterly destitute of all knowledge of God: but they did not acknowledge his Power, Love and Sovereignty as they professed. It is noted as the sin of *Israel*, that they understood not the wonders of the Lord, that is, they did not wisely consider or acknowledge them.

6. Disesteem or contempt of God in Christ, when his favour is not esteemed, or not according to the worth and excellency. Contempt of God is discovered by contempt of his Word, *Luke* 16.16. & 10.16. *Job* 21.24. & 22.17. *Psalm* 50.17. *Prov.* 1.25. *If we regard not instruction, cast behinde our backs, despise his threatnings, neglect his promises.*

7. Incredulity, when the heart is dis-joyned from God by unbelief; Of this there be divers degrees. The first is, doubting through weaknesse, a disease which the weak Christian laments, and would fain have amended in himself.

ſelf. The ſecond, when explicitely and in act thoſe things be not firmly, diſtinctly manifeſted. The third is flat infidelity with misbelief, when the corrupt minde of man denying to yeeld aſſent to the truth of God, doth foſter falſe or preſumptuous conceits of Gods Majeſty contrary to that he hath revealed.

8. Diſtruſt, wavering or ſhaking out of fear of not obtaining what the Lord hath promiſed, whether it concern this life, or the life to come, and that either for want of the things themſelves, or of the cauſes which we judge neceſſary for the obtaining of what is promiſed. Zeph. 3.2.

9. Deſperation of Gods Power, Mercy, or both.

10. Preſumption and carnal ſecurity, when men raſhly hope that they ſhall obtain their deſire of God, but not according to his promiſe. Gen. 4.13. 1 Theſſ 4.13.

11. Defect or want of love, whether in reſpect of quantity, quality, act, or continuance, 1 *Cor.* 16. 22. Iſa. 28.15,17. Mat. 24 37.

12. Want of fear or reverence, when men live without reverence, care or fear of God and his judgments againſt ſinne, whether for ſubſtance or degree. Pſalm 30.6. Numb. 30.31. Iſa 32.9,11. Deut. 17.13.

& 13.11. Jeremy 5. 22. Zechary 1. 11. Deut. 28. 58, 59. Eccleſiaſtes 8.13.

13. Pride, being a lifting up of our ſelves above and againſt God, overvaluing our ſelves, and undervaluing him, 1 *Timothy* 3. 2. *Pſalm* 101.5. *Eſay* 16.6. *Superbia eſt perverſæ celſitudinis appetitus.*

14. Impatience, when we will not reſt in the will of God, nor expect his aid, and the accompliſhment of his promiſes, but miſlike the Lords doings, grudge under his croſſes, blame his government, and faint under the burden. Iſa. 2.11,12 & 9. 8,9. Ezek. 2.10. Exod. 5.21. & 14.11. & 17. 2, 3.

15. Carnal Joy, when men take more pleaſure in ſinne, wealth, friends, Lands, Wife, Children, Wit, and ſuch like, than in the favour of God; or at leaſt joy ſo in theſe things, as that their joy is in whole or part with-drawne from God. Iob 33. 13. 1 Cor. 3.2. Amos 6.3,4,5.

16. Lukewarmneſſe, when men receive and profeſſe the truth, but want the heat of love and zeal, *Revel.* 3.15. Hoſ. 9.1. Iſa. 22.13. Iohn 16.20.

17. Senſuality, when men eagerly purſue their contentment in earthly things, but regard not the love or favour of God, or at leaſt are willing to be ſtrangers from him for ever, ſo they may enjoy the deſires of their ſoules here below.

18. Looſneſſe, when the mind is carried from God, and doth range abroad in idle thoughts, or abundantly purſue, and follow thoughts of earthly and tranſitory things.

19. Forgetfulneſſe, when men put God out of minde, and careleſſy caſt away all remembrance of him, when it ſhould do us good. or we ſhould give him glory. Deut. 6.12. & 8.11. & 32. 18.

20. Neglect of prayer; he robs God of his glory that runs not unto him in all neceſſities by hearty ſupplication. 2 Kings 17.38. Pſalm 144.53.

21. Invocation of falſe gods, Wood, Stone, or Saints departed. Herein the Papiſts teach the breach of this Commandment, in that they perſwade and commend the Invocation of Saints departed, as Interceſſours to God by their prayers and merits. And not only ſo, but they pray to them that are no Saints, but rather hypocrites, to them that never were, and to the croſſe, ſaying to the dumb ſtock, Ariſe, it ſhall teach me. Iſa. 62.7. Pſal 42.20,21. Ezek. 18,12, 13. They call the Virgin *Mary*, the mother of mercy and compaſſion, the hope of our ſalvation. They pray unto the Croſſe, *O Crux, ave ſpes unica, hoc paſſionis tempore, Auge piis juſtitiam Reiſque dona veniam.*

22. Dulneſſe or hardneſſe of heart, when the ſoul is ſo ſtupid and ſenſleſſe, faſt locked up, that the mercies of God, and his ſweet promiſes do little or nothing effect. It is a ſpiritual ſottiſhneſſe or diſtemper, that neither the word nor works of God can kindly work upon us. Mark 16.14. & 10. 5. Mat. 19.8. Iob 17. 7. Mark 3. 5.

23. Unthank-

Rom. 1. 21. 23. Unthankfulneſſe, when men devour the bleſſings of God, and return no praiſe unto him for them.

Exod. 23. 13. Jerem. 5. 7. Zeph. 1. 5. Deut. 6. 13. 24. Idolatrous ſwearing by Idols or falſe gods, by the Saints departed, or any meer creature.

25. Divine Adoration of that which is no god. The Papiſts adore, 1. The Pope, to whom they attribute divine honour. 2. Images, with the ſame adoration with the ſamplar, appointing only a reſpective difference, *viz.* that the principal is worſhipped ſimply and for it ſelf; but the Image in regard of the ſimilitude and reference to the principal. 3. The Bread and Cup of the Euchariſt. 4. The Saints departed.

Zeph. 1. 6. Amos 4. 10. Jerem. 4. 1. Dan. 9. 13. 2 Chr. 16. 12. Deut. 12. 30. and 11. 16. 26. Neglect to ſeek God, or return unto him when we have gone aſtray, or be warned by his Prophets or corrections. And enquiring after, or ſeeking unto ſtrange gods.

Chap. III.

The ſecond Commandment.

Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſſe of any thing that is in Heaven above, or in the Earth beneath, or in the waters under the Earth, thou ſhalt not bow down to them nor ſerve them. For I the LORD thy God am a jealous God, viſiting the ſins of the Fathers upon the Children to the third and fourth generation, of them that hate me, and ſhewing mercy to thouſands of them that love me and keep my Commandments.

Herein it differeth from the firſt Commandment, that commanded the worſhip of God which is natural, this the worſhip which is by divine inſtitution. *Downams* Sum of Divin. *Cultus naturalis* is that which

Moſes himſelf explains this precept, *Deut.* 4. 15, 16, 17, 18, 19.

This Commandment hath two parts, a Prohibition and a Confirmation. The Prohibition hath two parts, forbidding two things. The firſt is propounded, *Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſſe of any thing.*

Where is,

1. The perſon prohibited, *Thou*] any man whatſoever.

2. The thing forbidden, *Making a graven Image*] that is, an *Image* artificially carved with any tool. An *Image* is the picture or repreſentation of ſome other thing artificially made of any matter in any form.

The Papiſts ſay it ſhould be a graven Idol. There is a great deal of difference ſay they, between an Image and an Idol. They are all one originally, *Imago* is the

nature directeth all people to, or which ariſeth from the nature of God. This belongs to all reaſonable creatures. He that acknowledgeth there is a God, will acknowledg that he is to be believed, feared, truſted, loved and prayed to: this was performed by *Adam* in Paradiſe, and by the Angels in Heaven, *Iſa.* 6. 3. *Heb.* 1. 6. This is required in the Firſt Commandment. *Cultus inſtitutus*, inſtituted worſhip depends on the revelation of the will of God, this is commanded in the Second Commandment. Natural worſhip is the chief, inſtituted worſhip may be interrupted. A time of worſhip is *Juris naturalis*, the ſeventh day *Juris poſitivi*. Some in theſe dayes ſay all inſtitutions are meer forms, and men may uſe or not uſe them at their pleaſure according to their light, *Qui non eſt religioſus non eſt Chriſtianus. Cultus inſtitutus eſt medium ex Dei voluntate ordinatum, ad cultum naturalem exercendum & promovendum. Indicantur hujuſmodi media omnia à Deo inſtituta, in ſecundo præcepto per prohibitionem oppoſitorum mediorum omnium cultus ab hominibus excogitatorum, ſub titulo* ſculptilis & imaginis, *quæ cum precipua fuerunt olim hominum inventa, cultum Dei depravantia, aptiſſimè proponuntur (per Synecdochen in Decalogo præcipuam) loco omnium humani ingenij commentorum ad cultum ſpectantium.* Ames. *Medul. Theol.* lib. 2. cap. 13.

Latine

Latine word, and *Idolon* the Greek; every repreſentation of any creature *in Heaven above, or in the Earth beneath, or in the waters under the Earth*, that is an Image, but if this be to the uſe of Religion, that is an Idol. Dr *Weſtfield* on *Pſal.* 106. 19, 20. *Turretin* and *Bochart* have written much about this Subject.

They leave out the 2d Commandment. *Vide* Aquin. *Sum.* 1a, 2æ *Quæſt.* 100. *Art.* 5. leaſt the very words ſhould deter the people from Image-worſhip. Maſter *Stoughton* in his Treatiſe againſt Popery, 2d *Argument*, ſaith, This is manifeſt by their Common Primmers. *Veron* ſaith, That the forbidding to make Images is not a diſtinct Commandment, but part of the firſt. To which *Samuel Bochart* (*Premiere Partie de La Conference*, p. 157.) Anſwers, That the Jewiſh Church hath alwayes diſtinguiſhed it from that Commandment which forbiddeth to have other Gods. This diſtinction (ſaith he) is expreſſe in the Chaldee Paraphraſe of *Jonathan*, which was before Chriſt. *Philo* and *Joſephus* make that the ſecond Commandment which forbids making of Images; The Greek Fathers, *Origen*, *Athanaſius*, *Gregory Nazianzene*, *Heſychius*, *Procopius*, and moſt of the Latin Fathers (*Auſten* excepted) go this way.

Likeneſſe of any thing] is more general, for though every *Image* be a *likeneſſe*, yet not contrarily, and the Lord doth deliver this Commandment ſo generally to prevent all miſtaking. No Image or picture nor any manner of likeneſſe muſt be made. Whether it be an Idol or Image, if it be a likeneſſe, it is forbidden here.

3. Here is the end, *For thy ſelf*, or *to thy ſelf*, that is, to the uſe of any man, it muſt be underſtood of religious uſe for the ſervice of a God, either true or immaginary. See *Levit.* 26. 1. or *to thy ſelf*] that is, of thine own head [a].

[a] Non facias tibi, *intellige, ex tuo capite ſine meo expreſſo verbo ac juſſu.*

Ergò non præſcribit ſibi legem Deus, quin poſſit jubere fieri imagines prout ipſi viſum fuerit, ſicut poſtea juſſit fieri Cherubinos & alias imagines in Templo: ſed nobis præſcribit legem generalem quam nunquam licet tranſgredi, niſi peculiare accedat verbum Dei: ex Levit. 26. *interpretatio colligitur hujus præcepti, ubi non ſimpliciter ait* non facias tibi ſculptile, *ſed addit* ad adorandum ea. *Ergo non ſimpliciter damnantur ſculptura aut imagines quævis, ſed tantum quæ ad cultum ſolitæ ſunt proponi.* Zanch. *de Decalogo*, cap. 14. Non facies tibi, *id eſt, ex tuo proprio cerebro vel judicio: quamvis enim particula illa* tibi *aliàs nonnunquam vel redundat, vel aliam vim habet: hic tamen & redundantiam excludit accuratiſſimum horum præceptorum breviloquium, & vanitatem humanarum cogitationum excludi manifeſtum eſt ex aliis Scripturæ locis eodem ſpectantibus, ut* Amos 5. 26. Num. 15. 39. Ameſ. *ubi ſupra.* Non facies, *nec fieri curabis, aut ab alio factum habebis, ſcilicet ad repræſentandum Deum.* Fabrit. *Conc. Sac. in Decal. Certè Deus leges ſuas promulgans, nullius violatori tam gravem decrevit pœnam, atque ſecundæ; nullius obſervatori tam ampla propoſuit præmia, atque ſecundæ: ſiquidem præcepti de fugiendis Idolis tranſgreſſorum pœnam, in tertiam & quartam generationem, ejuſdem verò obſervatorum præmium, in multa poſterorum millia derivavit. Nulla etiam Lex eſt, quam toties Deus repetiverit, atque hæc ipſa de Idolis: de quibus cum* Exod. 20. *commate quinto mentem ſuam explicuiſſet, mox verſu* 22. *ſenſum præcepti iterans,* vos, *inquit,* vidiſtis, quòd de cœlo loquutus ſum vobis. Non facietis Deos argenteos, nec Deos aureos facietis vobis. *Nec aliud præceptum* Moſes *moriturus tam altè populi animo impreſſit, ac hoc de execrandis Idolis* Deut. 4. 15, 16, *&* 23 *v.* Sculpet. *Serm. de Idol. Vide plura ibid. Vide* Picherel. *Diſſert. de Imag. habita ad ſanum Germani, coram Regina matre. Et* Gallaſium *in c.* 20. Exodi.

Thus this part is propounded, it is inlarged by a diſtribution of things whereof Images or likeneſſes are to be made.

Theſe viſible things are enumerated more particularly, *man, beaſts, fowl, creeping things, fiſh, Sun, Moon, Stars*, and the *Hoſt of Heaven*, *Deut.* 4. 16. 17, 18, 19. Among theſe there is no mention of God, Angels, the Spirits of men: for theſe are not viſible.

Of things in Heaven above] meaning the higheſt heavens, called the heaven of the bleſſed, and ſo the Images of God the Father, or God the Son, or God the holy Ghoſt, and of our Lord Jeſus God and Man are excluded, as alſo of holy Angels and Saints, for all theſe are in heaven.

2. The heavens of the Stars, and ſo the Image of the Sunne, Moon, Planets, or any Conſtellation or Starre is condemned. *Vide* Voſſ. *de Orig. & Progreſſ. Idol. l.* 2. *c.* 4.

3. The inferiour heavens called the Air or place where the Fowls of the heaven flie, ſo as pictures of feathered Fowls are condemned.

Again he ſaith, *Of things on Earth*] here are all men and four-footed beaſts living and walking, and all kind of creeping things together, with Herbs,

Plants, Trees, and ſo all Images of them are blamed.

3. The *Waters under the Earth* are named, and thereby are ſignified all manner of Fiſhes. The waters are ſaid to be under the earth, becauſe God made the earth hollow, that there the waters might be contained, *Pſal.* 104 6.

And God particularly nameth all theſe places, beſides which there is no other place, that we might fully conceive, that his meaning is, to forbid all manner of Images of all things whatſoever, whether of God, of creatures, of what ſort and kinde ſoever. The Gentiles abuſed the Images of moſt of all theſe, *Rom.* 1. 23.

Coles *referunt ad ipſum animi affectum & mentem colentis:* Adorabis *aut* inclinabis *ad honorem, qui aliquo corporis geſtu fit & exhibetur*, Gen. 24. 27. *Quorum utrunque prohibetur.* Danæi *Ethic. Chriſt.* l. 2. c. 8. *Neque coles*] *victimis, libamine, incenſo.* Grot. *in* Exod. 20.

This is the firſt part of the Prohibition, the ſecond is, *Thou ſhalt not bow down nor ſerve them*, that is, to any ſuch Image. *Quibus verbis omnem omnino cultum, quocunque modo Idolis tribuatur prohibet.* Scultet.

To bow down notes the outward geſture of the body uſed of men to ſhew reverence, and is uſed to denote all manner of reverent behaviours, which either nature hath ordained, or cuſtome of Countries authorized to expreſſe reſpect and regard of things, as worthy of honour and account. *Vox Hebræa geſtum honoris indicem ſignificat.* Grot *in* Exod. 20.

To do ſervice noteth all manner of actions to be accompanied with ſuch reverent geſtures, the former is a circumſtance of ſervice, the latter the ſubſtance of it. So no manner of account is to be ſhewed to pictures, neither by any outward geſture of body, nor by any kind of ſervice at all. *Zanchy de Decalogo* c. 14. doth otherwiſe diſtinguiſh between theſe two words. *Gallaſius* on 20. of *Exodus* comparing theſe words with the former, *Thou ſhalt not make*, ſaith, they are added by way of expoſition; Idols are therefore forbidden, becauſe the worſhip of God is corrupted by them, *q. d.* thou ſhalt not make unto thy ſelf an Idol, that thou maiſt fall down before it, or thereby give honour to God.

Hitherto the Prohibition, the confirmation is taken from the Lords intereſt, *I am the Lord thy God.* God deſerved to be worſhipt by this people, and by us which have ſucceeded them, becauſe he was their God, and made a Covenant with them, *Jer.* 2. 10, 11. and a ſtrong God, therefore the *Jews* which were Idolaters and hated him ought to fear.

Jealous ſignifieth as much as zealous, or to be moved with a very ardent affection and fervent deſire, proceeding either out of love to ſave the thing untouched which is loved, *Zech.* 1. 14. & 8. 2. or elſe of indignation againſt that thing which deſerveth puniſhment, *Exod.* 34. 14. *Nahum.* 1. 2. *Ezek.* 38. 19. and here it is uſed in both thoſe two ſenſes or ſignifications. *Ford* on the Covenant. See *Eſtey* on the Commandments. See *Lev.* 10. 2. 1 *Chron.* 15. 13. *Ezek.* 43. 8.

2. From one Attribute of his jealouſie. See *Exod.* 34. 14. Jealouſie is that property of a husband or wife, whereby they cannot endure that the yoke-fellow ſhould give either their affections or body to others beſide themſelves. It noteth the holineſſe of Gods nature, that cannot away to have that ſervice which is due to him communicated to Images, or to any other thing with or beſides himſelf; it is love joyned with anger, ſith God cannot away with this, we ſhould not practiſe it.

[b] *Verbum viſitandi alias eſt mediæ ſignificationis, hic in malum ponitur, pro eo effectu qui conſequitur irati Judicis viſitationem, id eſt, pro punitione, LXX.* ἀποδιδὸς, reddens iniquitatem, *hoc eſt pœnam iniquitatis Patrum in filios, &c.* Rivet. *in* Exod. 20. See *Eſtey.*

3. There is an argument from Gods effects of *viſiting the ſins of the fathers on the children to the third and fourth generation, of them that hate him.* See *Exod.* 34. 7. *Deut.* 5. 9. Viſiting is two-fold, 1. In love and favour, *Luk.* 1. 58. 2. In diſpleaſure to puniſh, as here. Puniſhing [b] is the laying of miſery upon any one that hath done a fault, proportionable unto his fault. The object of this puniſhment are the children of them that hate God even to the third and fourth generation, as in the Babyloniſh tranſportation.

Et nati natorum, & qui naſcentur ab illis.

For a man may live to ſee his poſterity to the fourth generation, *Job* 42. 16. and ſo ſee himſelf puniſhed in them.

So *Aquinas* 1*a*, 2*æ Quæſt.* 87. *Artic.* 8. Kellet. *Miſcel. lib.* 1. *cap.* 7. and others.

Some

Some ſay the wrath of God deſcends from fathers to children onely in caſe the children imitate, and write after their fathers copy; ſuppoſing thoſe words [*In them that hate me*] to relate to the children. But this is expreſly againſt the words of the Text, and the examples of the thing: God afflicts good children of evil parents for their fathers ſinnes, and the words are plain and determinate: God viſits the ſinnes of the fathers, *In tertiam & quartam generationem eorum qui oderunt me*, of them, of thoſe fathers that hate me. Doctor *Taylor* on *Exod.* 20.5. part 1.

Some urge, that if it be righteous with God to leave the world liable to death for *Adams* ſin, then children may ſuffer temporal afflictions for their

Parents ſins. Parents may convey an eſtate to them with a curſe. But *Pet. du Moulin* and *Knewſtub* are of another judgement, alledging *Ezek.* 28. 20. and ſo are divers others. *Deus punit peccatum Patrum in filiis non ſemper, ſed tunc ſolùm, cùm filij imitantur peccata patrum, ut docent S. Patres* (Hieron. Chryſoſt. Auguſt.) *&* Thom. 1, 2. *Queſt.* 87. *Quos ſequuntur ferè omnes recentiores, & hoc ipſum indicat Scriptura, cùm ait:* His qui oderunt me: *Non enim ſimpliciter Deus dicit, ſe puniturum peccata patrum in filiis, ſed in iis qui eum oderunt.* Bellarm. *de Amiſſ. grat. & ſtatu peccat. lib.* 4. *cap.* 7. The Chaldee Paraphraſe therefore adds theſe words, *Quando filij ſequentur peccata patrum. Vide* Bonfrerium *in loc.*

The cauſe moving to puniſh is *the ſins of the Fathers*. Now God puniſheth the ſins of the Fathers on the children, by giving up the children to follow or exceed their Parents in ſinning, that ſo he may bring upon them a more full vengeance, to ſhew his deteſtation of his Fathers ſins. Seeing no man would have his poſterity to be plagued, himſelf muſt not ſin in breaking the former prohibition.

They hate the Lord which do not worſhip him as he hath commanded them, but after their own fantaſies, and after the traditions of men. *Ford* of the Covenant.

God in no other Commandment but the ſecond threatens to puniſh the ſins of fathers upon the children, becauſe ſuperſtitious worſhippers of all men are ſtrengthned by the tradition of their Fathers, O our Fathers did thus and thus, Shall we be wiſer than our fore-fathers? Mr *Burrh.* on *Hoſ.*

A ſecond effect of God is *ſhewing mercy*, that is, doing good and helping out of evil, and the object of this *to thouſands*; the promiſe is oppoſed to the commination, but is of larger extent. *Longè benignior eſt Deus, quàm acerbior.* Danæus. *Rabbi Salomon* hence obſerves, That the goodneſſe of God doth as much exceed his ſeverity, as fifty exceed one, *viz.* becauſe his ſeverity is reſtrained to four generations, but his goodneſſe is extended to thouſands, two thouſands at the leaſt. *Non mille, ſed multa millia: ita oſtenditur, quanto largior ſit Deus in benefaciendo, quam in puniendo.* Grot. *in* Exod. 20. *Altera pars ſanctionis promiſſionem continet, & eam quidem luculentiſſimam & locupletiſſimam.* Danæi *Ethic. Chriſt. l.* 2. *c.* 8.

Of them that love him and keep his Commandments] Not that pretend to love him indeed and ſhew their love by obedience to his revealed will. Joh. 14. 15, 21. 1 John 5. 3.

There is a great difference between keeping Gods Commandments and fulfilling his Commandment. Keeping noteth a truth, fulfilling a perfection: This Chriſt only had; but the truth every Chriſtian muſt have Mr *Dod.*

The ſcope, end and ſumme of this Commandment is to order us in the ſolemn worſhip of God, called *Heb.* 9. 1. *Ordinances of divine ſervice*, and uſually termed religious exerciſes. For the conſtitu ing of a ſolemn worſhip of God three things are required: It commands us to worſhip God by ſuch means, and after ſuch a manner as he

hath preſcribed in his Word, and is agreeable to his nature, *Deut.* 12. 30, 31, 32. Bp *Down.* Abſtract. Dr *Wilkins* of the gift of Prayer, *chap.* 19. To be godly is to worſhip God aright, εὐσέβεια is derived from εὖ *bene* and σέβομαι *Colo.*

1. That it be done with immediate reference to God, and that himſelf or ſomething in his ſtead be made the object thereof, and ſo therein we draw near to him, and he to us. *This people draw near to me*, ſaith *Jeremy* ſpeaking of ſuch exerciſes.

2. That it tend in the doers intention directly and of it ſelf to the honouring of God and pleaſing him, and getting of grace from him, by exerciſing of ſome or all the virtues required in the firſt Commandment. *Cultum generaliter appellare conſuetudo eſt: omnem honorem*

3. That there be a ſeparating of our ſelves from all other buſineſſes to be wholly

ab inferiori perſona debitum, præſtitumve ſuperiori. Chamierus *Tomo ſecundo, lib.* 18. *cap.* 1.

and altogether imployed about ſuch acts in which the difference between common and ſolemn worſhip doth ſeem to ſtand.

The ſubject of worſhip is the reaſonable creature, the foundation of all worſhip is the moſt ſupreame excellency, this muſt be known and apprehended.

The formal nature of it conſiſts in two things:

First, It muſt be ſuch an act of the creature, as is immediately carried out to God and fixed on him, *Pſal.* 95. 6.

Secondly, An intention of honouring and glorifying him, *Joh.* 4. 23, 24. *Honor debetur alicui propter ſuperiorem excellentiam.*

Worſhip conſiſts in three things:

1. There muſt be a right knowledg and high apprehenſion of God, the perſon to be worſhipt.

2. A reflexion of this knowledg.

3. An abaſement of the creature under the reflection of this knowledg. *Rev.* 5. Chriſt is repreſented as ſitting on a Throne. The people of God are there brought in as compaſſing him about, they have high apprehenſions of the perſon of Chriſt, his glory and holineſſe. 2. They reflect theſe excellencies. 3. They abaſe themſelves, fall on their faces, *verſ.* ult.

Every religious exerciſe or ordinance of divine ſervice hath uſually divers particular acts, that be as parts of the whole, and in the orderly uniting of which the whole is accompliſhed. And whatſoever is done in any ſuch exerciſe of Religion, for the end and purpoſe of pleaſing God, and getting grace from him with reſpect of conſcience to him (as eſteeming that he muſt and will have it ſo, or elſe the ſervice ſhall not be well-pleaſing and acceptable to him) this is a part of worſhip, or of divine Service. For example, a man brought an Oxe or a Ramme, a Lamb or ſuch like thing, and preſented it to the Prieſt, he did offer it unto God, and that directly with intention of exerciſing obedience and faith to God. Likewiſe this Offering was to be made by a certain perſon in a certain place, at a certain time, with certain Garments and Rites: So all thoſe obſervations became parts of this worſhip; for in theſe alſo the intention of the doer was directly carried to God, hoping and purpoſing by them to pleaſe God, and exerciſe faith and obedience, and other graces, as well and as much, as by the very offering it ſelf, and accounting the ſervice not to be acceptable to God without them.

The things commanded here are of two ſorts:

1. For the performance of divine ſervice.

2. For the preſervation and continuance thereof.

For the right performance of divine worſhip, ſome things are to be looked unto for the ſubſtance and circumſtances of it.

For the ſubſtance of worſhip alſo, ſome things are required for the { Matter / Manner } of it.

The grounds of worſhip are theſe,
1. God will be honoured by all the creatures, he expects honour from them ſutable to their nature.

For the Matter, ſome things are required, for

1. The Object of the ſervice.

2. The Subject of it, that is, the kinds and parts of it.

For the Object, two things are required,

I. That it be the true God alone.

II. For the parts that they be ſuch as are preſcribed and appointed by the true God.

2. The creature in all its worſhip muſt have a rule, their ſervice muſt be reaſonable, *Rom.* 12. 2. *Gal.* 6. 16. therefore the Lord hath manifeſted his will to them, *Dan.* 9. 23. 3. The conſcience of the creature muſt receive this rule, and ſubmit to it. To worſhip God purely and uncorrupty, is to worſhip him agreeably to his own will and nature, *John* 4. 23. *Luke* of the Command. *Finis præcepti eſt, ut verus ille Deus, qui ſolus Cœli jubetur in primo præcepto, rectè colatur, hoc eſt, eo cultu, quo juſtum eſt ipſum cœli à creaturis intelligentibus, quique ipſi placet.* Urſinus *in primum præceptum.*

Adoration or worſhip is either civil or religious. The Scripture comprehends both in one word, 1 *Chron.* 29. 20. they worſhipped God with a religious, and *David*

David their King with a civil adoration, the external geſture was the like, but the diſcriminating difference is eaſily gathered from the objects.

Adoration, according to the common acceptation of the Schoole-men, is compounded of three Acts; Firſt, *Of the Act of the underſtanding*, which is the knowledg of the Supreame and Divine excellency; Then, *Of the Act of the Will*, which is a free ſubmiſſion of our ſelves, and all things in our power, to this Divine excellency; which is the formal reaſon of worſhip. Laſtly, *Of the external Act of the Body*, which is the effect of the former actions. Of this the Schoole-men mention four kinds or manners, and with thoſe the Writers of Caſes of Conſcience, *viz. To uncover the head, bow the body, bend the knees, and proſtrate the body on the ground.* Dr *Duncon De Adoratione Dei verſus Altare.*

For the Oject, it muſt be onely the true God the Father of our Lord Jeſus Chriſt, which is the maker of Heaven and Earth, the Sonne of God our bleſſed Saviour and Mediator, the bleſſed Spirit our Sanctifier, which God hath manifeſted himſelf to us in the Scriptures, to him and him only muſt we render our worſhip, which is ſo eſſential to worſhip, that it cannot be true unleſſe it be appropriated unto him, according to the words of the Law repeated by our Saviour, ſaying, *Matth.*4.10. *Thou ſhalt bow down to the Lord thy God, and him (alone)* that excluſive and confining particle our Saviour addeth by way of interpretation, *Shalt thou ſerve* or *worſhip*, for ſo that word which in the original is, *Thou ſhalt ſerve*, Chriſt rendereth, *Thou ſhalt worſhip.* And great cauſe that he alone ſhould be worſhipped who alone is worthy of worſhip. Seeing this worſhip is a ſolemn acknowledgment of his Deity, we teſtifie that we eſteem him the only true God upon whom we depend, and to whom we give our ſelves as ſervants.

Secondly, This true God muſt be the object of our worſhip, purely, and by a clear work of the underſtanding conceived of in his Attributes and Properties, not repreſented to the eye, or any way pictured forth or imagined under any viſible or ſenſible form or repreſentation, becauſe there is no poſſibility of reſembling him to the life by any ſimilitude that any man or creature can invent or frame, yea all reſemblances fall ſo farre ſhort of his perfection, that it will prove an imbaſing of our conceits concerning him, to attempt any ſuch reſemblance, and therefore *Deut.* 4.2. is expreſſe, telling *Iſrael*, that they heard a voice alone in the time that God came amongſt them to deliver the Law, and ſaw no manner of Image or likeneſſe, and therefore they ought not to corrupt themſelves by making any Image or Repreſentation. God is not a body but a Spirit and Eſſence, a Spirit whoſe being is every way above all that all creatures can attain and reach to proportionable to the excellency thereof by the moſt deep contemplation of their mind. And therefore alſo the Prophets do cry out againſt the picturing of God or worſhipping him under any ſuch form or picture, ſaying, *Whereunto will ye liken me? What ſimilitude will ye make of me?* Iſa.48.18.

It is one of the hardeſt things in religion to conceive aright of God. Every Nation ſuited the picture of their gods according to their own genius. The *Spartans* being a warlike people, painted god in armour. The *Ethiopians* painted him black. The Heathens miſrepreſented God, *Rom.* 1. 23. The *Jews* likewiſe miſfigure the Divine Eſſence. Idolatry is not onely in Images, but in falſe imaginations of God, mental Idolatry, unſeemly conceits of God are as bad as Atheiſm, *Rom.*1.25.

The way to cure this evil:

1. Purge your hearts more and more from carnal affections, *Pſalm* 17. 15. *Matth.*5.8.

2. Beg the aſſiſtance of the holy Ghoſt to raiſe your apprehenſions of the Divine Eſſence, 2 *Cor.*3.14,15,16. The Spirit gives us light, and makes it powerful to change the heart.

3. Be much in the ſtudy of the Scriptures, they are the Image of Chriſt, and he is the image of God, 2 *Cor.*3.18.& 4.4.

4. Be obedient to divine inſtitutions; God knows what worſhip is beſt for himſelf, *Col.* 2. 23. Obedience to Gods will keeps up the repute of his Eſſence. See 2 Sam. 6. 6. *Nihil adeo offendit hominum mentes ac ſimplicitas Divinorum operum.* Tertul.

5. Conſider your experiences of grace, *Exod.*15.11. *Mic.*7.17. *Luk.*1.46.

6. Often

6. Often view God in his ſtupendious works, *Pſal.* 104. obſerve the bounding of the Sea, the hanging of the earth upon nothing, *Job* 26. 7. the beauty and motion of the heavens, the order of all the creatures, *Hoſea* 2. latter end. See *Pſal.*40.18.

7. When you make uſe of ſenſitive things to increaſe your knowledg of God, you muſt proceed by way of negation and argument, and not by repreſentation. See *Iſa.*45.15.

8. Labour to get a more perfect and clear notion of God, follow on to know the Lord, *Hoſ.*6.3. Heaven conſiſts much in the viſion of God.

For the parts of worſhip, it is required that they be all preſcribed unto us by the written Word of God, that he may not have cauſe to except againſt us, ſaying, *Who required theſe things at your hands?* For ſeeing we do them to him, we muſt from him know whether they will be acceptable unto him, yea or no. His own will is the right rule of his own worſhip, what is not conformable to the rule cannot be true worſhip. Wherefore the Lord chargeth *Iſrael* that they ſhould not adde any thing to the thing by him preſcribed, but keep themſelves ſtrictly to his appointment, doing alone that very thing which he required, without ſwerving to the right hand or to the left, *Deut.*4.2. *Joſh.*1.7. *Prov.*30.2.

Rom. 6. 17. *Dum obtemperant non obſequuntur: Deo ſerviendum eſt non ex arbitrio ſed ex imperio.* Tertul. *Id eſt, non determinabis tu pro tuo arbitrio quomodo ſim colendus, ſed quo modo ego determino vero, eo modo coles.*

If God had left us without a patern in the wayes of his worſhip, we ſhould have wandered in incertainties, the Heathens by the light of nature knew that there was a God, and that he was to be worſhipped, yet they did but grope after him, becauſe they wanted a rule of worſhip.

Altare Damaſcenum *c. 9, de rebus Adiaphoris & Ceremoniis.* The ſecond Commandement forbiddeth to make unto our ſelves the *likeneſſe* of any thing whatſoever for religious uſe: as *Bucer, Juel, Fulke, Andrews* and *Bilſon* do interpret it. Therefore to make, appoint, or uſe ſignificant Ceremonies, of mans deviſing, is unlawfull. Saith Dr *Ames* in his freſh ſuite againſt Ceremonies, *Sect.* 7. See more there.

Humane inventions in matters of worſhip have been brought in.

Firſt, By Satan, he knows

1. That they take away the glory of worſhip, that onely is excellent which is *plenum ſui.*

2. That they take away the Majeſty and Authority of it; God ſhews no ſuch Majeſty any where as in his Ordinances but in heaven, *Rev.*4.2.

3. That they take away the power of Ordinances, *Matth.* 15. 6. all the power of Ordinances conſiſts in Gods preſence in them.

4. That it hinders their acceptation, *Rev.*9.20.

See Dr *Sanderſons* 6. Lecture *de obligatione Conſcientiæ*, Sect.26,27,28 of Eccleſiaſtical Laws, and *Sect.*29. of the nature of worſhip.

Secondly, By the Miniſter.

1. A ſpirit of uncleanneſſe works in the Prophets, *Zech.*13.2.

2. A great deal of pride, *Col.*2.18.

3. A vehement deſire of drawing proſelytes after them, *Gal.*6.13.

4. Horrible hypocriſie, *Matth.*23.13,14.

5. Worldly wiſdom and fleſhly ends, 2 *King.*16.11.

6. A conſtant ignorance and idleneſſe in them, *While they ſlept, the envious man ſowed tares.*

7. Cowardiſe, *Gal.*6.12.

Thirdly, By the people, 2 *Theſſ.*2.10,11. *Hoſ.*5.11. *Amos* 4.5.

Three things about the worſhip of God are to be conſidered:

1. The kinds of it, that is (as was before ſaid) certain orders of actions to be performed.

2 The parts of it, that is, each action of each kind, ſo receiving the Lords Supper is a kind of worſhip, the action of giving, taking, eating, drinking, with the things hereby repreſented, are parts.

3. There are certain * circumſtances and ſolemnities for the manner of celebrating

* Helps and ſurtherances in Gods worſhip are, 1. Neceſſary and in nature and uſe the ſame with the true worſhip of God inſtituted by himſelf particularly, theſe are unlawful if deviſed by men, becauſe deviſed, for the ſubſtantial things of Gods worſhip are to be determined and inſtituted by him. 2. Meer circumſtances and matters of order concerning the method, phraſe, externall celebration which are not determined by God, therefore no particular is unlawful which is according to the general rules in Scripture. *Bulls* Trial of grounds of Separat. *chap.*3.

thoſe

those parts and kinds. Now the two former must be expressly commanded. The latter must not be forbidden nor condemned, onely a thing of solemnity is changed into a part when a religious necessity is imposed upon it, and a spiritual efficacy conceived to be annexed unto it, as appears in the Priests garments in the Law. Thus for example: Prayer is a kind of Gods worship, the confession of sins, Petition and Thanksgiving for benefits be parts of this kind of worship, and so are the person to whom, and the person in whose name necessary things for the matter of the worship. But now, whether I pray in such or such a place, whether with eyes lift up or cast down, whether kneeling or standing, whether with mine head covered or uncovered, these are certain points of solemnity, as it were adjuncts of the exercise. And here it is sufficient, that I use no such circumstance as is condemned, nor neglect any that is commanded, but if I do esteem it a matter of religious necessity to God-ward, to pray in such a place rather than such, and conceive that my prayers shall be more effectual for my good there rather than elsewhere, not having any such warrant from God, I do now turn the circumstance into a part of worship, and seeing it is not from God, of false worship.

We should be

1. Frequent in the acts of worship, *Gen.* 12.8. & 13.4, 18.
2. We should desire to make the worship of God as solemn and publick as may be, *Gen.* 12.7.
3. We should be carefull to attain the great end of worship, that God may be glorified thereby, *Judg.* 5.12.
4. We should performe all religious duties diligently, *Jer.* 48.10. *Mal.* 1.14. The heart should be drawn out in them, *Rom.* 1.7. the understanding. We should labour to have high thoughts of God, we should attend, *Psal.* 57.7. the will and affections; we should will the things we pray for.
5. We should perform acts of worship as acts of worship, that is, when we directly intend the honour of God in those acts. We may come to the Ordinances to meet with comfort and quickening. But the proper nature of worship lies, 1. In acknowledgment of what is in God, and what we have received from him. 2. In retribution, in giving to the Lord, the glory due to his name.

The several kindes and parts of Gods worship, are either Ordinary or Extraordinary.

I. Ordinary.

1. Publick. 2. Private. 3. Indifferent.

First, Publick, such as ought to be usually and only performed in publick assemblies of whole Congregations in one known appointed place, as being open and publick professions of our allegiance to God. Such are two alone,

1. Preaching of the Word, which hath two main parts:
   1. The Explication and Declaration of any part of holy Writ, or any point of Doctrine contained in holy Writ.
   2. The Application of that part of holy Writ or point of Doctrine so contained in Scripture, to teach, admonish, exhort, correct, comfort, for which things it is most fit and convenient.

The second publick worship is administration of the Sacraments, that is, of the seals of the new Covenant of Grace, which are two alone,

1. The seal of ingrafting into Christs body, called Baptism, where the parts are outward, washing with water, inward, bestowing the bloud of Christ to wash and purge the soul.
2. The seal of our nourishment in Christ, whereof the parts are; outward, on the Ministers part, taking, blessing, breaking, distributing Bread and Wine: on the receivers, taking, eating the Bread, taking and drinking the Wine: inward, certain works of God in giving his Sonne, and of the receiver in receiving him. This is publick worship.

Some distinguish worship into,

1. Natural, that worship which ariseth from the consideration of the Nature of God, and which a reasonable creature indued with knowledge, holds fit to give

unto

unto him. *Adam* in the ſtate of innoceney by the light of nature, might ſee that worſhip was due to Chriſt.

2. Inſtituted worſhip, which depends on the will of God.

1. This is appointed for exerciſe of natural worſhip.

2. It depends on the will of God, he might (if he had pleaſed) have appointed other Ordinances.

3. Whatever one doth in inſtituted worſhip, he muſt do it with an eye to the Will of God.

Or into,

1. Internal, which is ſeated in the heart, *Cultus internus eſt anima cultus exterioris*, Iſai. 29. 13. John 4. 23, 24. God principally looks after the heart.

This conſiſts,

1. In high thoughts of God.

2. In abaſement of our ſelves, *Dan.* 9. 7. there are both, *Matth.* 15. 25, 27. ſhe cals Chriſt Lord, and her ſelf a Dog.

2. Extarnal, when one teſtifies his inward reſpect by a ſuitable deportment in the outward man.

Secondly, Private, two;

1. Meditation by ones ſelf alone of the Word of God, or the parts of it in any particular matter; the parts of which are conſideration of the truth thereof, and application of the ſame to ones ſelf. *Iſaac* went out into the field to meditate. Theſe things meditate and be in them, ſaid *Paul* to *Timothy*.

2. Conference with a few others, which is a mutual propounding of mens judgments of any part of Scripture or point of Religion for their mutual edifying, as *Paul* went up to conferre with *Peter* and with the chief Apoſtles.

Thirdly, Indifferent, which may be done both publickly and privately, yea which muſt be done both in private by each perſon and family, and alſo may be done, and moſt of them muſt be done by the whole Aſſemblies of men profeſſing true Religion.

The ordinary ſervices which muſt be of conſtant and continual practice day by day as occaſion ſerveth; are four,

1. Reading the Scriptures and good Books, or hearing them read, which is an intentive obſerving of the things contained in the Word, or ſuch godly Books as tend to make the points of doctrine in the Scripture contained, more plain and uſefull unto us.

2. Catechizing, which is a particular teaching the principles of Religion by Queſtion and Anſwer, neceſſarily required of all Houſholders and Miniſters to the young or ignorant people of the Pariſh. For the Houſholders it is apparent in that Commandment, that they ſhould whet theſe things upon their children; for Miniſters, *Let him that is catechized in the Word, make him that catechizeth him partaker of all good things*: Where catechizing is made a part of the miniſterial function of a Paſtor, in regard of which maintenance is due unto him.

Deut. 6. 7.
Gal. 6. 6.
1 Theſſ. 5. 17.

3. Prayer, *Pray continually*, ſaith the Apoſtle; for private prayer, *Enter into thy cloſet and pray*, ſaith our Saviour Chriſt; and *Mine houſe ſhall be called a houſe of prayer*, ſaith the Lord himſelf for publick worſhip.

Matth. 6.

4. Singing of Pſalms, whether Scriptures, or other conformable unto Scripture made by godly men, ones ſelf or others, it is not material, as ſome think, for ſo ſaith *David*, *Sing unto the Lord a new ſong*; and ſo ſaith the Apoſtle, *Edifie your ſelves with Pſalms and Hymns and ſpiritual Songs*; the word tranſlated *Hymns* ſignifieth ſuch a Song as is uttered with voice alone, but *ſpiritual Songs* and *Pſalms* are ſuch as are ſung to the tune of any well tuned Inſtrument of muſick, but muſt be ſo perſormed as may be for edification.

Col. 3. 16.

The extraordinary ſervices are ſuch as are to be performed upon particular and ſpecial occaſions, either publick or private; ſuch are

1. Faſting, which is the ſetting of an artificial day at leaſt apart to the work of humiliation and reconciliation.

2. Feaſting

2. Feasting, which is the setting of so much time apart to the work of rejoycing.

3. Vowing, which is a tying of ones soul by Gods name unto Gods self to do, or not to do a thing lawful for his furtherance in godlinesse.

These be all the kinds of worship which God in his Word requireth, and the performance of them each in their place and order is required at the hands of all Gods people by virtue of this Commandment, so that each man and woman stands bound in conscience constantly to perform the publick and private, as God gives ability, and the extraordinary upon such extraordinary occasions as fall out to require the performance of them.

And so much for the Matter of true Worship. The Manner followeth.

The Manner of true and divine Worwip, is when the true God is so worshipt, as he hath commanded to be worshipt in his Word.

And he is worshipt in this manner:

1. When the worship is immediately directed to God, not to any bare creature.

2. When the true means of divine worship prescribed by God himself are duely used. See Mr *Poolts* Sermon on *John* 4. 23, 24. Evangelical Worship is spiritual Worship.

The Manner was carefully to be looked unto as the Matter; neither shall any service we perform be acceptable unto God, further than the manner of performing the same is agreeable to his will. Know, four things are required to the right performing of Gods Services in this kind: 1. Sincerity. 2. Diligence. 3. Faith. 4. Reverence. And when we do worship truely, diligently, faithfully, reverently, then we also worship him acceptably and fruitfully.

For sincere worshipping of God we may learn it by the Apostles denying it of some that preached Christ of contention: what we do for a right end, attaining of grace, and for the right motives, Gods Commandment and Honour, that is done truly; for truth in this case is the agreement betwixt the shews we make and meaning we have.

In moralibus plus valet circumstantia quam substantia modus cadit sub præcepto, say the Schoole-men. 1. Not only the matter but manner of obedience, falls under Gods command, *1 Cor.* 9. 24 *Rom.* 12. 11 *Luke* 8. 18. *Acts* 26. 7. *James* 5. 16. *So run that you may obtain.* 2. The manner is the great thing which God requires, *Prov.* 16. 2. God is a jealous God, *Josh.* 24. 19. We owe our best to God, *Deut.* 6. 5. 3. We have no other plea to evidence our sincerity, than when we aim at the highest exactnesse. True grace aims at the highest manner of serving God, *Prov.* 16. 2. *Take heed how you hear.* The more one fetcheth duties from God immediately, and the more he draws the motives from God immediately, and the more he placeth his comforts in God immediately, the more spiritual and happy he is.

To the sincere performing of the acts of Worship, three things are requisite:

1. That we do it upon a right motive, which must be Gods Commandment, because he requireth us so to serve him, not pray to be seen of men.

2. For a right end, which must be the shewing of our obedience to God, and winning of grace from him acording to his promise.

3. With the joyning together of the inward and outward man, the Soul and Body.

The Scripture requireth this in prayer by special name, saying, that *God is near to all those that call upon him in truth*; that is, with a true intention to please him, and a true desire to get grace from him. The thing which ought to make a Preacher preach, is, that he may be Gods instrument in converting and edifying souls, seeing God hath appointed to do this work by the Ministry of men. The thing which should make the people come to Church, is, that by hearing their souls may live, seeing God hath appointed preaching to save men.

When we do in our soulsaim at the right end of the several kinds of Worship we perform, seeking to approve our selves to God so in them, that by them we may profit according to his institution, this is Truth.

I must not only perform service to God, but for God, *Hosea* 7. 14. 1. That which sets you a-work is your end, *Finis movet efficientem ad agendum.* 2. The end sweetens the service, *finis dat amabilitatem mediis.* 3. One rests satisfied when he hath attained his end, *in fine terminatur appetitus efficientis*, do you perform duties that you may honour God, *John* 17. 4. please him, *Col.* 1. 5. injoy him, *Heb.* 10. 22. and adde to your own everlasting account. If God be not your utmost end, he will not be your chiefest good. *Hoc desiderio colendus est Deus ut sui cultus ipsi sit meuses.* Augustine.

The ſecond thing is Diligence, which will follow upon Truth, and is joyned with it, for alwayes they go together as the contrary vices, and therefore in the Hebrew one word ſignifies both negligently and guilefully, in that ſpeech, *Curſed be he that doth Gods work negligently*, Jer. 48.10.

See 2 *Kings* 10.31. A conſtant heedleſneſſe in duties is a great ſigne of an hypocrite, *Deut.* 33. 2. *Ezek.* 10.1, 2. *Rev.* 4. 5.

He that would ſerve God acceptably, muſt ſerve him heedfully, *Eccleſ.* 5. 1, 2. *Mark* 4.23,24. *Heb.* 2,1,2.

Reaſons.

1. Becauſe of Gods peculiar preſence in his Ordinances, *Ezek. ult. ult. Rev.* 21.3. he is there preſent, 1. In Majeſty, *Exod.* 40.34. *Lev.* 10.3. 2 *Chron.* 5.14. *Iſa.* 6.7. the Ordinances of the Goſpel are compared to a wedding Feaſt, *Matth.* 22. where the King comes in, therefore we are ſaid to come to a throne of grace. 2. In holineſs, *Iſa.* 6.3. *Pſal.* 48.1. *Ezek.* 45. latter end, *Rev.* 4 8. 3. As a Judg, *Ezek.* 22.2. *Rom.* 2.14. *Job* 9. 15, 4. In jealouſie, as in the ſecond Commandment, which is quickſighted, *Joſh.* 24.19.

It is not enough to worſhip God, but we muſt ſeek him in worſhip, *Pſalm* 22. 26. which notes an exact care in ſerving

2. Look to the rule of all your converſes with God, *Rom.* 12.1. word-ſervice it may be rendred, as 1 *Pet.* 2.2. It is 1. A ſtraight rule, *Pſal.* 19.7. one may quickly go awry. 2. A ſpiritual rule, *Rom.* 7.12. 3. An harmonious rule, *Jam.* 2.10.

3. Conſider the evil frame of your ſpirits that are to walk with God in this rule, 1. There is much enmity in them to every duty. 2. Much inadvertency in the things of God. 3. Looſeneſs and vanity in the thoughts, *Jer.* 4.14.

him. *Accedebant ad aras ſacra facturi, aqua viva purificati, qui venere abſtinuiſſe debebant, qua polluti ſacris arcebantur, illos ſequebatur ſacris veſtibus amictus Pontifex, qui ad aras Sacrificij, littore praeunte ducebatur, qui virga turbam ſubmovebat. Tum Solennia Sacrificij aggreſſuro Pontifici, exclamabat Praeo* Hoc Age. *Pontificem magiſtratumque ſimul admonens, ut ſedulo rei divinae vacarent, neve illorum animus cogitationibus aliis diſtraheretur.* Gutherius *de Vet. Jure Pontificio* l. 4. c. 2.

4. God is more honoured or diſhonoured in your religious duties, than in all the actions of your lives, there you ſhould actively, intentionally, and ſolely intend his glory, therefore more of your ſpirits ſhould be laid out in theſe duties than in all your other actions, *Pſal.* 103.5.

5. The Devil is there preſent, *Matth.* 13.19. 1. As an accuſer, as of *Job.* 2. As an Oppoſer, *Zach.* 3.1. 3. As an Executioner, *Iſa.* 29.13,14.

This diligence is a ſetting ones ſelf to procure to ones ſelf the benefit of the exerciſe, an indeavour and ſtriving in good earneſt to have the graces wrought in us which theſe exerciſes are to work.

This diligence conſiſts in three things:

1. A taking pains to fit and prepare our ſelves for theſe Exerciſes before hand.
2. A due carriage of our ſelves in them.
3. A due uſe-making afterwards.

See Dr *Manton* on Jam. 1. 21. Doct. 1, & 2.

For the firſt, we muſt all know that there is a very great natural unfitneſs in our hearts to perform any religious work, any good work at all; that which is of it ſelf unfit to effect any thing, muſt be fitted for the work before it be imployed in the ſame. The heart of the beſt man is very apt to be out of tune, as it were, for Prayer, Meditation, hearing; when it is exerciſed about worldly matters, it is made very unapt to matters of godlineſs, becauſe it cannot converſe in the world in that holy and diſcreet manner it ought, wherefore it muſt be new tuned, and that is to be the firſt pains of a good man, without which his following labour is loſt.

This preparation is double:

1. Common to all exerciſes of Religion.
2. Proper to ſome ſpecial Exerciſes.

The common Preparation ſtands in four things:

Examination of our eſtate is as neceſſary as our purging from ſin, and the excitation

1. In knowledg of the Exerciſe to be performed, both that it is by God required, and what good he intends by, and how he would have us perform it. For it is impoſſible that any man ſhould well worſhip God in any thing, who hath not received convenient information of the nature and uſe of that thing. No man can pray except he know what it is, to whom to be made, in whoſe Name, and what good he ſhall

shall attain by it: Nor read, nor hear, unless he know the needfulness and nature of these Ordinances. For it is the Word of God by which all things are sanctified, in that our minds are thence instructed of the lawfulness and manner of performing them. This is the foundation which must be first laid to all that follows, to be made acquainted what the exercise is, what good it will bring, how necessarily required, that so a man may do what he does out of this knowledg, and not serve God he knows not with what.

of our affections, 2 *Corinth.* 13. 5. In the Priesthood under the Law there was to be a consecration as well as an offering,

Mal. 3. 3, 4. *Heb.* 9. 14. The main care must be to get the person reconciled to God. Those that discern not their interest in Christ if they had it, and have lost it by returning to folly, 1 *Pet.* 3. 7. are not to come reeking from their sinnes, and so rush into Gods presence, *Isa.* 1. 15. Neither are they wholly to decline Worship, and restrain Prayer. 1. There must be a serious acknowledgement of their sinnes with shame and sorrow, *Psal.* 51. 3. *Numb.* 12. 14 *John* 1. 2. 2. They must earnestly sue out the former grace and pardon, *Psal.* 25. 6. & 51. 12. Those who never had assurance must know, 1. That it is comfortable in our approaches to God, the Apostle hath taught us to begin our supplications with *Our Father*, *Heb.* 10. 21, 22. 1 *Tim.* 2. 10. 2. Some believers have less peace, that they may have more grace. 3. When we cannot reflect upon our actual interest, the direct and dutifull acts of Faith must be more solemnly put forth. 1. Disclaim more earnestly your own personal righteousnesse, *Dan.* 9. 18. 2. You must adhere to God in Christ, more closely cast your selves upon God with hope, *Psalm* 22. 18. 3. It is safe to say, *I am my beloveds*, though we cannot apply Christ to our selves, *Psalm* 119. 94.

Some say we must come to all the Ordinances with hunger, with an afflicting sense of our want, exciting up in us earnest desires, and using constant indeavours to be satisfied with the graces and comforts of the Spirit, *Luk.* 1. 53. See the promises made to such a frame of heart, *Psal.* 107. 5, 6, 7, 9, 36.

2. A man before he comes into Gods presence about such works must repent of his sins, yea renew his repentance, bethinking himself of the several things which he last committed, to work a fresh measure of grief in his soul, with a full determination of heart to strive more against them; for God cannot endure to be served with a foul hand. The sprinkling water must be sprinkled upon us, and we must purge our selves from all uncleanness if we draw near to him. So in the old Law they were to wash their cloathes after some pollution, and when God came to them to put off their shooes. And that is it which *David* saith, *I will wash mine hands in innocency and compass thine Altar.* A man must bring an undefiled spirit; if he will pray, he must work his heart to sorrow, and resolution to amend his late sins, for he cannot be welcome into Gods presence, that is not cleansed from his wickedness, or hateth to be reformed; we must be pure if we will come into Gods presence.

3. Prayer to God for his blessing must be prefixed to all religious services, for our better inabling thereto, for of our selves we can do nothing, all our sufficiency comes from him who hath promised to hear us when we pray, and to grant our petitions, so that without seeking a blessing we cannot expect to find it; and therefore the Apostle saith, that all things are sanctified unto us by prayer, even exercises of Religion, the Word, the Sacraments and the like, yea and Prayer too, by praying God first for his Spirit of prayer. Therefore he that will serve God aright, must first crave his help and grace to serve him.

The fourth and last part of common preparation is by a preconsideration of the exceeding greatnesse of the Lord before whom we come, and of our vilenesse, baseness, unworthinesse to come before him, that so we may be rightly affected with the regard of him, *Lev.* 26. 2. So *Cornelius* saith, that he and the rest were all there before God to hear what *Peter* should say unto them, they had considered with themselves that God came to speak unto them, and that they came to hear

Have high thoughts of the work 2. forehand, 1 *Chron.* 29. 2. take the fittest opportunity of doing duties, Christ is

present in the Ordinances, *Rev.* 1. 18. 1. As a Speaker, *Heb.* 12. 25. 2. That he may delight himself in the graces of his people, *Cant.* 8. 1. 3. To execute judgment as well as shew mercy. 2. The Angels are there present, 1 *Cor.* 11. 10. as your Guardians, *Dan* 4. 13. and to delight in your graces, *Cant.* 5. 2. 3. The Devil is present, *Matth.* 13. 1. To draw you to evil, 1 *Sam.* 2. 22. 2. To hinder you in whatever is good, *Zach.* 3. 1. 3. Comes to steal away the Word out of your hearts, *Matth.* 13. 19. 4. To accuse you, *Rev.* 12. 12. *Zach.* 3. 1, 2. 5. As an Executioner, expecting a commission from Christ to lay hold on thee, *John* 13. 27.

him; for in what ſervice we do not make account that we have to deal with the Lord our God and Maker, and do not put our ſelves in mind what a one he is, we ſhall not carry our ſelves aright towards him. *Abraham* ſaid he was duſt and aſhes when he prayed to God, therefore the Lord hath ſet down a Preface before the Lords Prayer, acquainting us what a one God is, becauſe by the thinking of him, and ſtriving to bring our hearts to conceive of him as ſuch a one, we ſhould be better fitted to make the requeſts and ſupplications following; the heart then muſt put it ſelf in mind what it goes about, and to whom it tenders a ſervice. I come before the Lord Almighty that hath my ſoul in his hand, to hear him ſpeak to me, or to ſpeak to him. I draw near to the King of Heaven and earth, I preſent my ſelf before his face, let me frame my ſelf ſo as befits his holy and all-ſearching eyes. And this is the common preparation for our religious duties. Now ſpecial preparation for ſpecial ſervices follows to be ſpoken of; that is, to the Word, to Prayer, to the Sacraments, and to a Vow.

For the Word. The heart is to be framed to a reſolution of obeying it in all things, this is the honeſt and good heart whereof our Saviour makes mention in deſcribing the good ground, concerning this it is that our Lord ſaith again, *If you will do my will, you ſhall know it.* This will give a man a good memory and a good judgement, and the Lord to recompence this obedient reſolution will become as he hath promiſed, a Teacher to the humble; ſo ſhall he be taught of God that comes with a firm purpoſe to be guided by God, and that in all things. Before you come to Church you ſhould ſpend ſome time with your hearts, to encline them and bow them to the teſtimonies of God, and to ſay unto your ſelves, I am going to hear what the Lord will ſay unto me, ſeeing he is my Maker I will not harden my heart againſt him, but I will be ready to know what he teacheth, and not gainſay any thing that ſhall to my conſcience appear truth, and I will undoubtedly yield to that I know in practice, for it is the word of him that is Lord of the ſpirits of all fleſh; then will the Word be powerful to make us able, when we reſolve before whatever it be, to be willing.

2. Before Prayer a threefold conſideration is neceſſary, of our ſpecial wants, and ſins, and benefits, that we may accordingly mention them in our prayers, The Lord hath promiſed he will grant us whatſoever we ſhall ask, we muſt bethink our ſelves therefore what be thoſe things that for our preſent eſtate we do ſtand in need of. What ſins had need to be pardoned and healed, what benefits continued, or new given, and what we have already to give thanks for, that we may with more earneſtneſſe pray when we know for what we will pray. In the next place we muſt conſider of Gods gracious promiſes that he hath made unto us to help, and of his exceeding mercy, goodneſſe, and power, by which we are ſure he is able and willing to help, even of thoſe Excellencies of God which the title, *Our Father which art in Heaven* doth offer unto our conſideration, but principally Gods promiſe to hear and accept, is to fill our minds when we come before him as ſuppliants.

Thirdly, For the Sacraments: the ſpecial preparation is, 1. By examining and judging our ſelves, as the Apoſtle ſpeaks, that is, a more narrow and diligent ſearch for our eſtate, and for our particular offences if we have forgotten any, if through careleſneſſe or guile we have let paſſe the ſight and acknowledgement of any, that now the old leaven may be caſt out. So ſaith the Apoſtle, *Examine your ſelves,* and again, *If we would judge our ſelves, God would not judge us.*

2. We muſt labour to get a good appetite to this ſpiritual food, to ſtir up in our ſelves an earneſt hungring and thirſting after Chriſt and his benefits there. God cals all that thirſt to come and eat. As a good ſtomack is a neceſſary preparation to our natural meals, ſo to theſe ſpiritual meals is a good deſire and longing for the grace there offered, remiſſion of ſins paſt, and power to live more blameleſly and holily hereafter. Then when a man hath by ſpecial examination and judging himſelf found out his faults, and humbled himſelf for them, and alſo hath brought his heart to long for Chriſt Jeſus to be his Saviour, and to ſave him from the puniſhment and power of them by his body and bloud, he is now fit to come to the Lords Table.

3. He

3. He muſt meditate on Chriſts ſufferings.

Laſtly, For a vow, becauſe this is a very ſolemn bond betwixt God and us (I ſpeak it not of impoſed vows, but aſſumed) wherein we enter, it behoves us very carefully to weigh the nature of the thing, and our ſufficiency for the ſame, that we may not *be raſh with our lips to ſpeak before our Maker*, which is principally ſpoken of vowing by *Salomon*; for better not vow than not perform, for want of which care many men have ſo entangled themſelves, as their vows have been occaſion of exceeding much miſery unto them; as we have one fearfull example for all in *Jephta*, who though he did not ſo bad as is vulgarly thought (for can any man imagine that the newly reformed Church of *Iſrael* at that time after ſo ſpecial a bleſſing could have endured to ſee Gods holy Altar by any of his Prieſts polluted with ſo fearfull an abomination, and ſo expreſly forbidden) yet he procured himſelf and his daughter great reproach, in that he was fain to conſecrate his onely daughter to God as a perpetual Nazariteſſe. Whence followed at leaſt in the opinion of thoſe times a neceſſity of remaining a Virgin and childleſſe; ſo that his example muſt warne us before vowing to conſider diſtinctly and ſeriouſly what we vow.

Jephta muſt not offer her himſelf, but ſome Prieſt to whom he muſt bring her, and he not in any place, but upon the Altar of God. *In vovendo fuit ſtultus, in reddendo impius.* Hieron.

Thus we have ſhewed you what diligence is required before the worſhip. In the worſhip is* required as great diligence, *Rom.* 12.11.

* Take a great deal of heed to your own hearts in the duty, leſt your thoughts vaniſh, *Eccleſ.* 5.3. *Salomon* compares the vanity of mens thoughts in ſervices to dreams, where the thoughts are incoherent. 2. Obſerve in duties the approaches or withdrawings of God from your ſouls.

First, With our underſtanding and thoughts to make them attentive, that we may heed what we do, and apply our thoughts and conceits alone that way, that ſo there may be an agreement betwixt body and minde. Thus in praying we muſt mark what it is that we ask, confeſſe or give thanks for, ſo that we underſtand our ſelves, and be able to approve that we have asked nothing but what we might. In hearing we muſt liſten and attend that we may carry away the Word, and let it not leak; we muſt binde our mindes to give heedfull attention, according to that, *Let him that hath an ear hear what the Spirit ſaith. Hear, O Iſrael*, ſaith *Moſes* often. *Hear, O children*, ſaith *David*. So in the Sacraments we muſt mark each action, and buſie our minds in obſerving the thing ſignified as well as our eyes in the thing that is outward. When we ſee the Bread, conſider of Chriſts preſence and power to nouriſh; when we ſee the Wine, of his preſence and power to comfort; ſo in the other actions; when we ſee the breaking of the Bread, think of his death; when we ſee the giving, conſider of Gods offering him, and ſo in every action we muſt ſerve the Lord with our whole heart, whereof one part is this, obſerving, attending, marking the action.

See Matth. 15. 10. & 24.15. 2, & 3. chap. of Revel.

Secondly, We muſt bring our affections to be ſo moved as the nature of the exerciſes requireth, which is that which is commended in the good *Joſiah*, his heart melted in hearing threatnings; and the *Theſſalonians* received the Goſpel with joy; in prayer we muſt be fervent, and in the Sacrament we muſt bring our hearts to a feeling ſorrow for Chriſts death and our ſins, and to a joyfull remembrance of the great work of our Redemption; ſo it muſt be a ſweet mixture of joy and ſorrow, ſo muſt we worſhip God with our whole heart; for then we worſhip him with our whole heart, when our mind and affections are taken up with the matter of his worſhip, as hath been ſaid; ſo in prayer, *David* cried unto God, was earneſt about his requeſts. This earneſtneſſe of affection is a very neceſſary thing to make the worſhip of God we perform acceptable, and this is diligence in the worſhip. There muſt alſo be diligence after the worſhip in a care to make good uſe of it, and to obſerve

We muſt, 1. Practice the good reſolutions taken up in the ſervice, keep it evermore in the hearts of thy ſervants. 2. After every duty we muſt be humbled for our raſhneſſe before God, as *Jacob*, Gen. 28.16.

our

our growth by it, and to perceive what proceedings we make in godlineſſe by all the ſervices we perform, ſeeing all that we do tends to this end, the Sacrament, Word, Prayer ſhould nouriſh grace, all to confirm and ſtrengthen the grace of the inward man.

1. All duties to God muſt be done with all the faculties of the inward man.

2. With the intention of all the faculties.

The demeanour of the body lies in this, that it is a fit inſtrument to ſerve the ſoul. The *Turkes* worſhip *Mahomet* more reverently than Chriſtians the true God, a vain carriage of the body is an evident argument of a vaine minde.

2. The ſoul ſhould be active, the whole inward man, the underſtanding ſhould be ready to apprehend truth, the will to chooſe it, the memory to retain it, the conſcience to ſubmit unto it, *Eſay* 58.5. 1 *Cor.* 14.15.

Reaſons why the inward man muſt be active in worſhip:

1. God will be worſhipt according to his nature, *John* 4. 24.

2. The ſoul is the man; the main of ſin lies in the ſoul, *Mic.* 6.7.

3. The ſoul only is the ſeat of grace, *Epheſ.* 3. 17.

4. The end of all Chriſtian duty is communion with God; he can have no communion with the body.

5. In this doth the glory of all a Chriſtians duties conſiſt, *Mark* 13. 33. *Revel.* 5. 8.

6. This onely makes the duty fruitfull, the fruit of the duty lies in the activity of it.

After the duties done there ſhould be,

1. An impreſſion of Gods holineſſe upon us, *Exod.* 34. 29. *Acts* 4. 13. a ſavour of the duties we have done.

2. When we have found out God in a duty, we ſhould ingage our hearts to that duty ever after, *Pſalm* 116.2. and it ſhould encourage us in all the ſervices God requires, *Gen.* 29. 1.

3. We ſhould be very thankfull to God for every good motion, thought, new diſcovery, 1 *Chron.* 29.13.

The ſpecial duties after the Word, Prayer, and a Vow, are theſe.

After the Word to call our ſelves to account what we remember, and ſo to ſearch if it be true, and ponder upon it our ſelves, chewing of the cud, the life of hearing depends on it. This is digeſting the Word; this is cauſing it to take root; this is ingraffing it in the heart; and if we have convenient means of company we ought to confer of it, and adviſe together about it, that one may help another, ſo did the *Bereans* ſearching the Scriptures after *Pauls* ſpeaking the Goſpel to them. The next for prayer is as *David* ſaith, to wait on God, to look for and continue, though we be defer'd, to look for what we have begged, and to obſerve how it is granted, that accordingly we may be thankfull or humbled, and increaſe our earneſtneſſe. When a man prefers a Petition to the King, he gives his attendance to ſee what ſucceſſe, ſo muſt we to God. Our eyes muſt behold him as the eyes of the hand-maids the Miſtreſſe, ſo that we may be able to ſee, whether he be angry againſt our prayers, or condeſcend to them; and if he do ſeem angry, yet we may not faint but follow him ſtill: if we have praid againſt a temptation, we muſt look for power againſt it; and if we feel power, rejoyce in God that gave it, if not, pray again, and ſtill wait, renewing our ſupplication: ſo if we have deſired any grace or benefit either temporal or ſpiritual according to Gods Word, we muſt not make haſte or be heedleſſe, but even wait and attend his leiſure, as one that is infinitely better and wiſer than our ſelves.

Next for Vows, the uſes muſt be a ſpecial care of our Vow to fullfill it; for the word is expreſſe, *Thou ſhalt pay thy vows*, and thou ſhalt not goe back if the Vow be of things lawfull, elſe we muſt not ſtand to it; but with great repentance for the Vow, performe Gods Commandment rather than our Vow.

Thus you have heard of truth and diligence: there are required two things more,

more, Faith, * which is a believing of Gods truth shew'd in the exercise we performe according to the nature of it, *Heb.* 11. 4. In praying we must believe, that God can and will grant our requests, asking with boldnesse and assurance; *When you pray, believe,* saith our Saviour. When we read the Word and hear it, we must believe that each thing is true, and shall accordingly be performed, both predictions, promises, threats; in the like manner we must believe that God will blesse those his Ordinances to our spiritual good; and in general we must assure our selves, that God will accept us in his Ordinances, and blesse them to us for our good. Truth aims at the right end; diligence labours so to do them that we may not misse that end; Faith assures us that our diligence shall be prosperous, and so these three things hang together, and fitly, one for the help of another. If the Word be not mixed with Faith; if Prayer, Sacraments, every worship be not so mixed, then it will not be profitable unto us, for the wavering minded shall receive no good.

* There must be a faith,
1. That his duties shall be accepted, Gen. 4. 7.
2. In the general rewards of religion, Gen. 4. 8.
3. In the Messiah to come.

Reasons.
1. Because faith discerns by a clear light and apprehension, keeps God in the eye. Faith is conversant about God the object of worship, *Heb.* 11. 6, 27. and discernes the worth of his service, and represents more of priviledge than burden, *Psal.* 19. 10. & 73. 28. 2. It receives a mighty aid and supply from the Spirit of God, *Rom.* 8. 26. 3. It works by a mighty principle, love, *Gal.* 5. 4. It fils the soul with a sweet apprehension of Gods love; love will carry one to a duty that is against the bent of Nature, *Genesis* 34. 19. 2 *Corin.* 5. 14. 5. Faith discourseth and pleads in the soul with strong reasonings, First, From the mercies of God, 1. Special, *Galat.* 2. 20. 2. Common, 1 *Timothy* 1. 16, 17. Secondly, From the Promises, 1. Of assistance, 2 *Cor.* 12. 10. *Philip.* 4. 10. 2. Acceptance, 2 *Cor.* 8. 11. Faith shews the Mediatour, *Ephes.* 3. 1,2. *Revel.* 8. 3,4. 3. Of reward, 2 *Cor.* 7. 1. & 2 *Cor.* 1. 4. It sees assistance in the power of God, acceptance in the grace of God, reward in the bounty of God.

The last point is Reverence, *Leviticus* 26. 2. & 10. 3. which will follow doubtlesse upon the former; indeed this should have been named first. *We must worship the Lord with reverence,* saith *David* in *Psalme* 2. and he cals even upon Kings and Princes to have this affection, saying, *Serve the Lord with fear.* A true apprehension of Gods greatnesse and our own baseneſse will work fear.

Deut. 28. 58. Psal. 2. 11. Psal. 68. 35.

Malachy 1. 14. God urgeth there two arguments for reverence in his worship:

1. He is a *great King*; careless addresses to him are a dethroning of him.
2. *My Name is terrible among the Heathen*; the *Heathens* which know him only by common providence, yet know enough of him to fear him, See Dr *Gouge* on *Heb.* 12. 28. *Sect.* 135, 136.

This Reverence is double:

First, Inward of the heart, which is a framing our selves to a special apprehension of Gods goodnesse and greatnesse over us, *Hoseah* 3 5 *Deut.* 7. 21. *Esay* 40. 17. a mixt working of love and fear; love to God and desire to please him; fear lest we should displease. For so reverence seemes to be a compound affection of these three. We are still in Gods presence, and therefore should walk in fear of him continually, but we come near unto him, even before him; if we addresse our selves to religious services, *Psalm* 100. 2. wherefore there ought to be a fresh renewing and augmenting of our reverence in such cases.

Worship is therefore called fear, as we may see by comparing Deut. 6. 13. Isa. 29. 13. with Matth 4. 11. & 15 9. God hath his name in Greek Δέος from *fear*, and the same word εὐλάβεια signifies both *fear* and *religion*, Heb. 5. 7. See *Chap.* 12. 28,29. *Abraham*, Gen. 18. 27. *Elijah*, 1 King. 18. 42. the four and twenty Elders, *Revel.* 4. 16. Christ himself, *Matth.* 26. 33. were reverent in their acts of worship. For publick prayer, kneeling and standing are mentioned, 1 King. 8. 54. The Publican stood, *Luke* 18. 13. In preaching the eyes of the hearers should be fastened on the Preacher, *Luke* 4. 20. See *Nehem.* 8. 3. At the Sacrament our eyes should observe the Elements as visible Sermons, *Exod.* 23. 8. Christ read the Scripture standing, *Luke* 4. 16. by that he taught how he honoured the Word of God; the same thing is affirmed of the people, *Nehem.* 8. 5. For that cause that we may shew our respect to the Word of God, we are bare (saith Mr *Cartwright* in his Harmony) when the Scripture Text is read. Mr *Hildersam* hath the like on *John* 4. *Constantine* the Great used to shew much reverence and attention to the Word of God preached, so that many times he would stand up all the Sermon while; and when some of his Courtiers told him, that it would tend to his disparagement: he answered, That it was in the service of the great God, who is no respecter of persons. See *Crakan.* Epist. Dedicat. to his Defence of *Constantine.*

Secondly,

Secondly, The body must also be reverent before God, and therefore *Psal.* 95. 6,7. *Come and worship before the Lord, and bow down and kneel*; all worship is termed bowing. In all services the outward man must be composed in a more stayed, quiet and still manner than in any other exercise; if we kneel it must be reverent; if we stand that must be reverent; if we sit that must be reverent; and what usual outward testifications of submission we would practise before our betters in worldly respects, we must much more practise before God when we draw near to worship him.

M^r *John Bois* Batchellour in Divinity, and a famous Grecian was a very reverent esteemer of the holy Scriptures, using as well in hearing as in reading them, to uncover his head.

During the time of prayer, the *Jews* must neither gape, nor belch, nor spit. View of the *Jewish* Religion, *ch.* 5.

1. A negligent careless carriage of the body is to be avoided, *Revel.* 2. 7. The attention of the mind and outward senses is required in attending on the Ordinances.

2. Drowsinesse and sleepinesse, *Acts* 20. 9, 10.

3. The wearisomnesse of the body, God loves cheerfulnesse in his worship.

4. All irreverence in the body, lightnesse of behaviour, of habit. There is a mean, could we hit on it, between a scrupulous ceremoniousnesse, and an irreverent rudenesse in the performance of Gospel-duties, between a phantastick gaudinesse, and a supine carelesnesse, between an anxious precisenesse, and a slovenly sordidnesse; and that is S^t *Pauls* εὐσχημόνως, 1 *Cor.* 14. *ult.* a handsome and comely deportment, *That all things be done decen. and in order.* D^r *Duports* Evangelical Politie.

Thus much for the performing of true worship for matter in regard of object, parts, for manner also in practising diligence, sincerity, faith and reverence.

Concerning performance of Gods solemn worship we have spoken. Now God would that his worship should also be preserved and upheld for continuance of time, generation after generation, and that in purity and credit. To this purpose two things are necessary, Church-maintenance and Church-government. For without these two things, allowance of means for their livelihood that attend any work, and a due observation of good order by them that are imployed any way in that work, no work or service can have an honourable and respective continuance in the world.

For the first, *viz.* Maintenance, the Apostle saith, *Let him that is taught make him that teacheth him partaker of all his goods*; and it is Gods will that those should live of the Gospel which preach the Gospel. The Ministers maintenance should be competent, honourable, certain.

For the second, Discipline or Government, it concerns

1. The Ministers.
2. The People.

For the Ministers,

1. The Government is to provide fit men for fit Offices.
2. To censure those which be disordered in the Ministry.
3. To depose those which be of scandalous life and erroneous Doctrine.

For the People, the Discipline is either Private or Publick.

The Private consists in

1. Admonition.
2. Complaint.
3. Withdrawing themselves.
4. Acknowledging their offences.

Publick, it is,

1. Admonition.
2. Excommunication.
3. Receiving in again the penitent.

Those of the Congregational way say, The Body of Church-members hath power

power to chooſe their Officers, to admit Members, and to cenſure Offenders, and that the Officers onely have power to preach the Word with Office and Authority, and to adminiſter the Sacraments. They diſtinguiſh *Poteſtatem* into *Officiariam & honorariam.* Excommunication by the Brethren (ſay they) is the higheſt act of *Honoraria Poteſtas.* To preach the Word with Authority, and to adminiſter the Seals of it, are acts of the higheſt Office and Power in the Church. Mr *Cottons* Defence, *pag.* 11, & 20.

So much for thoſe Duties which are commanded in this ſecond Commandment.

Now we will ſpeak of the things forbidden therein, which are of two ſorts, Sins of Omiſſion, and ſins of Commiſſion.

The ſins of Omiſſion are in regard of the performance of Gods worſhip, and in regard of preſerving and continuing it, for performing either in regard of the matter or manner; and for both either total or partial. The total omiſſion for matter is, when we do even altogether neglect the ſervices commanded of God in his Word, or at leaſt the moſt of them, and that with a kinde of contemning them as fruitleſſe and unneceſſary; as when men abſent themſelves from the Congregation, and care not at all, or not uſually come to the hearing of the Word, or receiving of the Sacraments; or when they never reade, pray, meditate or uſe any good conference, thinking theſe things needleſſe, which is the ſinne of prophaneneſſe condemned by the Apoſtle, when he ſaith, *Heb.* 12. 6. *Let there be no prophane perſon amongſt you as Eſau.* Partial omiſſion for the matter, is when one doth theſe ſometimes, and ſometimes omits them, by ſtarts and fits performing Gods worſhip, and then leaving them again, either all of them or ſome of them, which is a degree and diſpoſition toward prophaneneſſe, as thoſe who would faſt for a day, and then after cared no more for Gods ſervice. Total omiſſion for the manner is, when men do wholly neglect that ſincerity, faith, reverence and diligence which is required, making no preparation at all, giving no attention, nor caring at all to have their affections moved, nor at all obſerving the fruit and benefit they reap by Gods Ordinances, ſo that they performe the thing it ſelf, they little or nothing regard in what faſhion, and ſo become hypocritical or formal ſervants of God, either wholly moved by cuſtome and example, or at leaſt by a kinde of ſuperſtitious inclination, and ſo either aiming at credit, and pleaſing of men onely, or elſe miſaiming at better things, hoping by the thing done in ſome form, though without all power and zeal, to pleaſe God; this formal, hypocritical and irreverent worſhip is to be taxed, when men do the things but alone in outward faſhion and careleſly, and for cuſtome and mans ſake, not aiming at the true ends which God hath appointed. Theſe are omiſſions for the performance of Gods worſhip; there is a fault alſo in omitting the preſervation thereof.

Profaneneſſe is the ſinne of deſpiſing and contemning the true worſhip of God, ſetting light by it, accounting it as a thing not at all profitable, and therefore not at all doing it. *They call not on the Name of God,* ſaith the *Pſalmiſt.* This was the ſinne of the Prieſts themſelves, Mal. 1.7,12.

There is, 1. A virtual or habitual intention, when one keeps a purpoſe to intend. 2. Actual. The cauſes of actual roving, and the diſtractions of the thoughts in ſervice, are, 1. Want of love to God, and holy things; affection and attention go together, *Pſalm* 1. 2. & 119. 97. 2. A natural weakneſſe incident to all Gods children. 3. Want of Meditation; their knowledge lies idle and unactive. 4. The curioſities of the ſenſes, *Prov.* 17. 21. 5. Multiplicity of worldly buſineſſe, *Ezek.* 33. 1. 6. The Devil is moſt buſie then when we are beſt imployed. 7. Gods withdrawing of his grace, *Pſal.* 86. 11. We ſhould therefore pray to God to unite our hearts to him, and ſet the heart to ſeek the Lord, *Pſal.* 57. 7. and watch againſt the firſt diviſion, and labour for quick ſpiritual affections. Conſider with whom we have to do, *Heb.* 4. 13. the weightineſſe of the duty, *Deut.* 32. 46. and the ſtrict account that we muſt give for all religious ſervices, *Mal.* 3. 16. We ſhould keep our ſelves from wandering in every duty: 1. In Hearing, *Jer.* 15. 19. *Acts* 16. 14. 2. In Prayer, *Matth.* 15. 7,8. *Epheſ.* 6. 18. 3. In the Supper; here the work is onely diſpatched by the thoughts. 4. Upon the Lords day, *Eſay* 58. 13. The ſinne forbidden in this Commandment, is the corrupting or omitting Gods true worſhip. *Lakes* Theologi Probe.

Firſt, By niggardize, in not cheerfully allowing of things neceſſary to uphold the worſhip of God and his Miniſters, tendring ſuch allowance pinchingly and grudgingly, if at all.

Secondly, By careleſneſs in Church-Diſcipline, when there is not due care for the chooſing of good Miniſters, or rejecting of evil, *viz.* when offenders are winked at, not admoniſhed, not excommunicated; or in private, when men do not admoniſh,

complain of, or withdraw themſelves from ſcandalous offenders. In a word, when many of theſe things are either in whole or in part omitted that are appointed, then is this Commandment broken. So that according to the number of duties commanded, ſo muſt the breaches of this Commandment be numbred, in caſe any of them be wholly or in part neglected.

Now I come to ſhew the ſins of Commiſſion, that is, the doing of things contrary to the duties commanded, even things that are forbidden.

Sins of Commiſſion are here of two ſorts, 1. Direct. 2. Indirect. The former being ſimply and of themſelves ſins, the other ſins by a conſequent, and in ſome reſpect annexed to them.

Direct breaches of this Commandment are in regard of performing theſe Ordinances, and in regard of preſerving and continuing them.

For performance here are two things forbidden. The tendering of a falſe worſhip, or abaſing of the true. Falſe worſhip is a worſhip not enjoyned by God; for the meaſure of Gods worſhip is the manifeſtation of his will, wherefore what agrees not with that, as being inconformable to the right rule of worſhip, is worſhip alone in ſhew and appearance, that is feigned and counterfeit, like bad coyn not true and right.

The Lord here forbiddeth them to make any graven or molten image to repreſent him, and ſo thereby to worſhip him. *Ford* on the Covenant. Therefore thoſe are but poor ſhifts that *Aquinas* hath *part.1. Queſt. 25. Art.3. Quòd non prohibetur illo præcepto facere quamcunque ſculpturam vel ſimilitudinem, ſed facere ad adorandum; unde ſubdit, non adorabis ea, neque coles. Ibi intelligitur prohiberi adoratio Imaginum, quas* Gentiles *faciebant in veneratione Deorum ſuorum, id eſt, dæmonum. Et ideo præmittitur, non habebis Deos alienos coram me.*

Now worſhip is falſe in regard of the Object and Parts of it. For the Object it is falſe,

First, When the true God himſelf is intended to be worſhipped but under ſome viſible or ſenſible repreſentation; when I ſay God ſet forth by any Picture or Image is worſhipped, or when any ſuch Image is uſed as a means to derive and convey honour unto him by. This was the ſinne of the *Iſraelites* in the wilderneſſe *, for they purpoſed in their intention to ſerve that God which brought them out of *Ægypt*; but for the better helping of them in this worſhip, and to ſtir up their devotion, they would ſet up the Image of an Ox (a moſt beneficial creature, whoſe labour did yeeld them through Gods bleſſing the beſt means of maintenance and living) ſomewhat to repreſent God unto them, and to bring his benefits unto their minds. So *Aaron* profeſſeth, when he ſaith, *To morrow ſhall be an holy day to the Lord. Bos in Ægypto etiam numinis vice colitur, Apim vocant.* Plin. *Secund. Natural. Hiſt. lib.* 8. *cap.* 46. *Vide* Athanaſ. Kirch. Oedipi Ægyptiaci *Tomum primum. Syntag.*4. *cap.* 9. *Et* Obeliſcum Pamphilii, *lib.*4. *Ideam Hieroglyph.* 1. This was likewiſe the ſinne of *Micah* the *Ephraimite*, he made a *Teraphim*, and had an houſe of Images. *Teraphim* was the Image of a man, he

Quæ prohibentur, Imagines ſunt, quæ ſimilitudinem habent rei, quam repræſentant. Imago enim ad ſimilitudinem fit. Imago autem ſimilitudinem habet, ſed non eſt ipſa res. Imago ergo ſimilitudo eſt. Images or ſimilitudes are forbidden in the ſecond Commandment, not as objects of worſhip, wherein the objects of worſhip are terminated; for all falſe objects of worſhip are forbidden in the firſt Commandment, but as falſe means of worſhipping the true God deviſed by man, and a falſe manner of worſhip alſo, 2 *Kings* 17. 26, 28, 41. The Image of the Croſſe and Chriſt crucified ought to be aboliſhed out of Churches, as the braſen Serpent was, 2 *Kings* 18. Mr *Perkins* of Salvat. and Damnat. The Homilies condemn pictures in Churches, as Popiſh and perillous. See Dr *Taylors Ductor Dubitantium* l.2. c.2. Mr *Thorndikes* 3d Book of the Laws of the Church, chap.25. & 30. and Mr *Lawſons* Body of Divinity, *l.* 2. *c.* 8. *Whitaker* againſt *Duræus* in the Margent of his Anſwer to *Campians* fifth Reaſon tranſlated by Mr *Stock*. Mr *Tombes* his Romaniſm diſcuſſed, *Art.*5. *Sect.*8. *Origenes ad Decalogum diſtinguit inter Imaginem & Idolum. Illud ait eſſe effigiem rei veræ, hoc fictæ. Sed magis placet diſtinctio Hebræorum, qui Idolum ab Imagine ſolo fine diſtinguunt: ut cultus Idolum faciat. Itaque merito Idola nuncupant tam ea, quibus res vera, quam quibus falſa repræſentantur. Alioqui quis non videat ſimulachra avium, ſerpentium, quadrupedum, quæ* Gentiles *colebant, nequire Idola vocari? Quod abſurdiſſimum eſt, Sapientes pro Deorum ſymbolis habuerint, at anima plebea & pro ipſis numinibus coluere.* Voſſ. *in* Maimon. *de Idol.* * Exod.32.4,5. *Theſe be thy gods, O Iſrael*, that is, pictures of that God which brought thee out of the Land of *Ægypt*. *Chamier* ſent to *Cotton* the Jeſuite theſe *Theſes de Idololatria Epiſt. Jeſuit.* 1. *Religio eſt cultus debitus uni Deo.* 2. *Qui eum cultum creaturis tribuunt, eos Eccleſia ſolet vocare Idololatras.* 3. *Proinde Papiſtæ ſunt Idololatræ qui religioſè colunt Virginem Θεοτόκον, Angelos, Sanctos, reliquias Sanctorum, item Imagines Dei, Chriſti, Sanctorum: & crucis lignum & ſignum. Idola fuiſſe prius in uſu, quàm iſta in conſecrandis mortuorum imaginibus ambitio invaluiſſet, conſtat ex* Moſe, *qui* Rachelis *furta narrans* (Gen.31.19.) *non ſecus ac de communi vitio loquitur. Vera Idololatriæ origo ea eſt, quòd homines Deum ſibi adeſſe non credunt, niſi carnaliter exhibeat ſe præſentem. Paulò poſt diluvium certè nefarium illud Satana commentum invaluit, poſteris* Noachi *paulatim à vero Dei cultu ad tetram Idolomaniam converſis.* Goulart. *in* Cypr. *de Idol. vanit. Tres ſunt cauſæ evidentes, cur aboleri debeant Imagines quibus Deus repræſentatur,* 1. *Mandatum Dei, qui aboleri vult Idola & omnes veri cultus Dei & veræ Doctrinæ corruptelas, ut iram ſuam adverſus Idololatriam teſtetur.*

made

made this to worship God in and by; for he saith, *Now I know Jehovah will blesse me*; it must needs be that he purposed to worship that God, of whom he did expect a blessing for his worship, and his mother had vowed the silver to *Jehovah*, to make a graven and molten Image, wherefore this Image vowed to *Jehovah* must needs be intended to serve *Jehovah* by. This was the sinne of *Jeroboam*, who said of the Calves, *These are thy gods that did bring thee out of the Land*[a]; as if he had proclaimed that he intended to do service to the God of their Fathers; but he

2. *Confessio sinceri cultus Dei & odij adversus Idololatriam, qua confessio non tantum in verbis, sed etiam in actionibus, spectatur.*

cie & signis externis consistit. 3. *Vitatio scandali, ne hostes Ecclesiæ hoc spectaculo magnam Idololatriæ speciem habente ab Ecclesia magis alienentur, & veritatem divinam afficiant contumelia.* Ursin. *de Lege divina Expos. 2di præcepti. Cultus divini prophanatio extabat olim multiplex apud* Judæos, *& in pietatem patriam prævaricatio. Ante illam* Babylonicam μετοικεσιαν, *ab ipso* Exodo *& egressu ab* Ægypto, *quemadmodum testantur Historiæ sacræ, propensi ad* Gentilismum, *& mores vicinarum nationum imitandos, ferebantur. Idola ad insaniam usque, sectabantur: vitulos,* Baalim, Astaroth, *catera numinum portenta colebant & purgamenta.* Montac. *Anal. Exerc.*3. *Sect* 1. *Vide plura ibid. Cultus nil aliud est, quam obsequium alicui præstitum juxta ejus excellentiam. Cultus religiosus est obsequium supremum, illi soli debitum, qui est principium & Autor tam creationis quam beatificationis nostræ. Passim in templis* Romanis *Deus Pater senis cani portat effigiem, Filius Agni, Spiritus Columbæ: & hoc non solum pinguntur ad historiæ alicujus significationem, sed ad cultum atque adorationem.* Episc. Daven. *Determ. Quæst.*18. *Religiosores* Judæi *ne characteres quidem Planetarum tolerant in suis Calendarijs, aut Astronomorum libris, neque ceras quovis annulo signant.* Skickardi Tarich, p.34. *Idololatriam à Chami posteris Ortam dubitandum non est; unde omnes uno ore Scriptores tradunt, primos Deorum cultum* Ægyptios *esse adeptos.* Voss. *in* Maimon. *de Idolol. cap.* 1. *Illuminatissimus doctor dubitantium* R. Moses, *dictus* Rambam, *cum hanc gentis suæ ad* Gentilium *ritus propensionem considerasset, legem non alia de causa* Moysi *datam luculenter demonstrat, nisi ad impias* Ægyptiorum *consuetudines ab Hebræis imbibitos, salutari lege abolendos.* Athan. Kirch. Oedip. Ægypt. *Vol.* 1. *Syntag.*4. *cap.*1. *Plutarch* a Heathen writer relates that *Numa* forbad the *Romans* to make any Image, whereby to represent God; and that for an hundred and seventy years the *Romans* had no Images of a religious nature. *Plutar.* in *Numa.* The wiser sort both of Pagans and Papists worshipped God under the Image, so only faulty in *symbolical Idolatry*, and breach of the second Commandment, serving the true Deity in a false and forbidden manner, yet the ignorant people amongst them both, were directly guilty of dull downright Idolatry, breaking both first and second Commandment, adoring a false god with a false service. Mr *Fullers* Descript. of *Palest. l.* 4. What a number of distinctions have the Papists devised for the worshipping of Images. *Propriè & impropriè; principaliter & reductivè; primariò & secundariò; largè & strictè; per se, per accidens; simpliciter & secundum quid; absolutè & quodam modo; merè & non merè; mediatè & immediatè, per se & propter se.* So *Bellarmine. Quo sanctior & spiritualior est in specie Idololatria, hoc nocentior est.* Luth. *in cap.*4. *ad* Gal. *Ut Pontificij nunquam satis solidè contra Socinianos Divinitatem Christi adstruent ab ipsius cultu religioso, quamdiu ejus tam prodigi erunt in meros creatoros & suos sanctos in* Divos *&* Deos *transformabunt, quibus etiam vota nuncupare liceat, quod* Dii *sint per participationem, ut loquitur* Bellarminus, *l.*3. *de Sanct.c* 9. *Ita nunquam* Socciniani *solidè convincent Pontificios Idolotatriæ & illiciti cultus, in religioso cultu, adoratione & invocatione* B. Mariæ *& Sanctorum demortuorum, quamdiu statuent possibilem esse communicationem illius cultus & potestatis verè Divinæ, alicui meræ creaturæ, cujusmodi ipsis Christus est.* Maresii *Hydra Socinianismi expugnata l.*1. *c.*17. *Vide* Lactant. *Div. Instit. l.*2 *de orig. erroris. Estis Idololatræ, quotquot estis Papistæ: Novo quodam monstrosæ superstitionis genere, qui nec Ethnici sitis, quia Christum profitemini: nec Christiani quia Idola colitis. Crede mihi non excusabunt vos in ultimo illo & tremendo examine, vestrarum distinctionum strophæ, judicabit Deus non explacitis Scholasticorum Sophistarum, sed secundum illud illius cujus hoc est præceptum,* Filioli cavete ab Idolis. Chamier. *Epist. Jes.* Per. Cotton. [a] 1 King.12.28. See *Ainsw.* Arrow against Idol.c.3,& 4. *Vide* Voss. *de Orig. & Progres. Idol. l.*1. *c.*3. Psal.106.20. See Act.7.41. Rom.1.23. This very thing the Lord hath condemned, Exod.20.23. *With me*, that is, beside me, *God*, &c that is, golden and silver Images or pictures of God. *Quod si quæras, cur illud facietis, repetatur, dicam, voluisse Deum ineulcare maximè, ut sibi ab eo delicto caverent, ad quod maximè proni erant.* Voss. in Maim. *de Idol. c.*3. *Pontificij totum secundum præceptum de Imaginibus non colendis omittunt in recitatione Decalogi, ut patet, tum ex officio B.* Mariæ *autoritate* Pij 5. *reformato, tum ex Catechismo* Ledesmæ, *quasi de ea re nullum omnino præceptum dedisset Deus.* Rivet. *Tract. de Pat. Autorit. c.*5. *Vide Pontificiorum crassa & prodigiosa dogmata contra singula Decalogi præcepta.* Mort. *Apol. Cath. l.*2. *c.*13,14,15. *Idolatry* is a Greek word compounded of an *Idol*, which signifieth any similitude, Image, likenesse, form, shape, or representation, exhibited either to the body or minde, and *Latry*, which signifieth *service. Ainsw.* Arrow against Idol.c.1. The first Commandment bindeth us to have *Jehovah* the living and true God for our God, and none other, and forbiddeth generally these four things, 1. The having of strange gods, and not the true, as had the Heathens, *Act.*14.11,12,15. 2. The having of strange gods with the true, as had the Samaritans, 2 *King.* 17.32. 3. The having of no God at all, as foolish Atheists, *Psal.*14.1. 4. The not having of the true God aright, but in hypocrisie only, *Isa.*29 13. *Tit.*1.16. The second Commandment bindeth to the true worship of the true God, which is only as himself commandeth, and by the means, rites and services that he ordaineth, *John* 4.20,to 24. *Deut.*12 32.& 4.11.1,2,5,6. *Ainsw. ibid.* See more there, and *Chap.*2. how fast the sin of Idolatry cleaveth to all, and *Chap.*5. of the Idolatry of these times far exceeding *Jeroboams*, and *Chap.*6. a dehortation from this sinne. 1 Peter 4 5. aggravates all kinds of Idolatry with the Epithete of abominable. Sir *Henry Spelman De conciliis* shews, *Ecclesiam Anglicanam non suscepisse Imaginum cultum ante secundum* Nicænum *Concilium*, p.218. *Concile de Trente, Concile d'hommes si brutaux que s'assemblans exprez pour faire des restrictions à la Loy de Dieu, neantmoins il n'y auoit vn seul d' eux qui entendist l' original de la Loy. Autrement s'il falloit distinguer entre* dulie *&* latrie, *ils eussent sceu que le mot qu'ils traduisent* latrie, *signifie proprement* dulie. *Instruction Chrestienne par* Jacques Cappel *l.*1. *c.*19. *Petavius* in the second part of his 4th Tome of *Theologica Dogmata de Incarnat. l.*15, from *c.* 11. to the end of that Book, pleads for the use and worship of Images in the Church. *Voetius* in his third part of his Select Theological Disputations, *De Adoratione Imaginum in Papatu* writes against the use and adoration of Images in Churches. He saith there, *Unum* Bellarminum *si quis legat, videbit manifestè contradictionem, simulationem, fallam inter viri interiorem sensum, & inter exterius susceptum Imaginum patrocinium.*

thought it convenient to have him repreſented to them by theſe figures, and under theſe Images to have ſervice tendred unto him. And therefore *David* chargeth the *Iſraelites* to have *changed their glory*, meaning God (who was indeed their glory) *into a ſimilitude of a Calf*, that is, to have ſet up an Image of a Calf to repreſent him by; and *Paul* ſaith the ſame of the wiſer Heathen, that they did worſhip God, but not as God, but *changed the glory of that incorruptible God into the ſimilitude of a corruptible man*, that is, they went about to ſet out and repreſent to themſelves the glorious maker of all things by ſuch baſe and inglorious Pictures; as if there could be any proportion betwixt God and a dead Image, the workmanſhip of mans hands, which is indeed a great embaſing of their apprehenſion of his Majeſty, cauſing them at laſt to think as meanly of God as of a thing that could be ſo ſet forth; yea this is the ſin the Prophet ſo finds fault with in Gods Name, ſaying, *What ſimilitude will you ſet up to me? and whereunto will you liken me*[b]? And this is the ſinne of the Popiſh Church which they continually commit and maintain, and by which they have ſo corrupted themſelves that they even ceaſe to be the true Church of God, and are turned into a company of ſpiritual adulterers; for that Church with the wine of her fornications hath made almoſt all Nations drunken; to whom hath ſhe not conveyed the infection of this foul Idolatry? God muſt be worſhipped under the picture of an aged man, the holy Ghoſt under the ſimilitude of a Dove, the Sonne of God under the ſimilitude of a man hanging on the Croſſe, all foul Idolatries: for ſeeing that Chriſt is God as well as man, he is no more to have an Image ſet up to him than the Father or holy Ghoſt, ſeeing the Divinity is not repreſentable, and the humanity without the Deity is not Chriſt; ſo that it is nothing but a ſtrong fancy makes men take any Picture for Chriſts Picture; for ſeeing his natural Phyſiognomy is wholly concealed in Scripture, and no approved ſtory hath acquainted us with it, and ſeeing his Deity is wholly irrepreſentible, why ſhould any Picture drawn by man be called a Picture of Chriſt rather than of the thief that hanged by him? It muſt needs be a very dead devotion that a dead Picture can provoke.

Catholici Patres nullam aliam agnoverunt religioſam adorationem, niſi eam quæ ſoli Deo debetur, atqs adeò quæ eſt adoratio latria, ſeu ſervitutis religioſæ, ſeu pars ſervitij ſoli Deo debiti. Altera autem pars diſtinctionis, quæ poſterioribus ſeculis excogitata eſt, de adoratione honorariâ, vel adoratione dulia, vel hyperdulia, non invenitur apud Catholicos Patres, qui primis ſex ſeculis floruerunt. Forbeſ. *Inſtruct. Hiſtorico-Theol. l.7.c.1.*

[b] Iſa.40.18. & verſ.25. *Pontificij doctores hodierni communiter illam ſententiam*, quòd propriè & verè non Imagines, ſed earum prototypa in eis & per eas adorentur, *quam* Durandus Holcot, Picus Mirandula, Petrus Cluniacenſis, Jonas Aurelianenſis, Alphonſus à Caſtro, Payva *amplectuntur*) *tanquam* periculoſam, temerariam & hæreſi proximam *improbant*. Imagines per ſe & propriè adorandas eſſe *dicunt*. Gerh. *Confeſſ. Catholi. contra Pontif. l.2. Spec. part.2. Art.10. c.4.*

I have heard that when the late King was in *Spain*, reaſoning againſt worſhipping of Images with a Prieſt, who denying the Charge, it was agreed betwixt them, to take the next perſon they found at Devotions in their Churches, for an experiment: The Prieſt beſpake the Perſon, a woman, to this purpoſe, *Good Woman, you do not pray to this Image or Saint, but to God in it: I but I do*, ſaith the woman, *and will do, till you ſhew me a better*. Mr *Hodges* his Preface to his Scripture-Catechiſm towards the Confutation of ſundry Errours.

This is the firſt falſhood of worſhip for the Object, when the true God is intended as the Object, but under ſome Picture or Repreſentation; for God repreſented by an Image is now become an Idol, ſeeing the true God hath diſavowed all ſuch repreſenting. This is the firſt kinde of Idolatry, which is a great ſinne, becauſe it is a giving of that honour to another, which is due unto God alone.

Gal.4.8. Idolatry (ſaith *Tertullian*) is *Principale crimen & ſummus hujus ſæculi reatus.*

Another is, When a creature hath theſe kindes of Worſhip performed to him (or any like them) which God hath appointed to himſelf, and ſo becomes the object of worſhip; ſo *Paul* to the *Galatians* defines Idolatry to be a *ſerving of the creature, or of thoſe things which by nature are not Gods.* He uſeth the word ſer-

It is called abomination, *Deut.*27.15. 1 *Pet.*4.3. Aquin.2a,2æ. *Queſt.* 94. *Art.*3. ſhews, That Idolatry is *graviſſimum peccatum.* S[t] *Hierom* affirmeth, That when Jeſus being a childe was carried into *Ægypt* for fear of *Herod*, all the Idols of *Ægypt* fell down, and all their miracles became mute, which the Prophet *Iſaiah* fore ſaw, *Chap.*19.1. The general ſilence of the Devil in his Oracles throughout the world preſently upon Chriſts Incarnation, is a thing known and confeſſed by all men.

ving

ving, which utterly overturns that fond diſtinction of worſhip and ſervice mentioned by Papiſts to ſhift off the blame of this ſin; to ſerve that which by nature is not God, is flat Idolatry.

He performed the part of a good Biſhop, that finding a vail ſpread in the entrance of a Church-door, wherein the Image of Chriſt or of ſome other Saint was pictured, rent it in pieces with theſe words, *That it was againſt the Authority of the ſacred Scriptures, to have any Image of Chriſt ſet up in the Church.* The Theatre of Gods judgements, chap. 25. Idols in Churches are a ſcandal to Jewes, Turks: Idolatry either makes that to be God which is not; or God to be that which he is not. *Robinſ.* Eſſayes obſerv. 11. Rabbi *Moſes Ben Nachman*, whom they call *Raſbam*, or *Moſes Gerundenſis*, ſaith, *Non eſt tibi, Iſrael, ultio, in qua non ſit uncia de iniquitate vituli*, There is no vengeance taken on thee, *Iſrael*, wherein there is not an ounce of the iniquity of the Calf. God neither will, nor can, nor ought to be expreſt by any Image. He will not, *Exod.* 20 4. neither can he be repreſented by any Image, *Deut* 4.15. *Iſa.* 40.12. Neither ought any Image to be made of him. His Majeſty and glory cannot be repreſented by any viſible form, *Rom.* 1. 22,23. *Quin audeam dicere, eos, qui olim cum cultu Dei Idololatriam miſcebant, ut diſertè extat in poſteriorum Regum capite* 17. 29,30,31,32. *eos, inquam, hodie adeo ab omni Idololatria abhorrere, ut in hac parte Judæos ipſos ſuperare videantur.* Scaliger. *de Samaritis, l.* 7. *De emendat. Temp.*

The *Mahometans* reproach the Chriſtians with their Idols, and the *Jewes* deteſt Chriſtianity for this. See Dr *Weſtfield* on *Pſalm* 106. 19, 20. againſt Images.

Templa Papiſtarum propter Imagines, earumque cultum, Judæi *appellare ſolent*, domum turpitudinis. *Elias in Thiſbi.*

The Papiſts conſecrate their Images, they hope in them, they expect gifts and graces from them, they clothe and crown them, they erect Altars and Temples to them, they kiſſe them, and bowe their head and knee before them, they light up Tapers and Lamps to them. Doctor *Taylors Ductor Dubitantium, lib.* 2. *cap.* 2.

Mr *Crofton* (in his Book againſt Altar-worſhip, or bowing to the Communion-Table) ſaith, that Archbiſhop *Laud* was the firſt that ever framed a Canon for bowing to, towards, or before the Communion-Table. See more there, *pag.* 115, 116. and in the *Quench-coal*, and in Mr *Gurnay Redivivus* againſt Images in Churches, and Mr *Cawdrey* againſt Dr *Duncons* Determination.

Dr *Warmſtry* in his Convocation-Speech againſt Images, Altars, Croſſes, ſpeaks fully, Though the Primitive Church uſed the name of Altar for the holy Table, yet that makes it neither neceſſary nor warrantable for us to do the like; unleſſe together with the language we could call back the purity, the ſimplicity of the primitive times. He ſaith, It is the obſervation of *Hemmingius*, and *Peter Martyr*, That when the Miniſters of the Church began to give themſelves to idleneſſe, and ſilence in the Church, then began the frequent uſe of Images in Gods houſe. As I deſire (ſaith he) there may be nothing ſcandalous in the Church; ſo that there may be nothing frivolous or irrational, that our ſervice may be a reaſonable ſervice. I know not why (ſaith he ſtill) we ſhould have Candles in the day: I wiſh there may not be ſo much as an Embleme of a fruitleſſe Prelacy or Clergy in the Church, that only fill the Candleſticks, but give no light. So he. See the Obſervator Obſerved, *pag.* 17, 18.

Now there are divers creatures which have been and are worſhipped with the worſhip due to God or ſomething like it, and coined in imitation of it.

Firſt, Angels, which thing began in the time of the Apoſtles, and is by *Paul* writing to the *Coloſſians* condemned as a baſe will-worſhip. Col. 2. 18.

Secondly, Saints departed, which grew into the Church long after by degrees, and was rife ſince four hundred years after Chriſt amongſt many (though not allowed by the authority of the Church-Governours, as after it was) by building Churches, dedicating Altars and dayes, and offering Incenſe and the like to theſe, all which are ſtill in uſe and practice among the Popiſh Churches, yea are by them maintained as very devout and profitable exerciſes; for what more common than Invocation of Saints with them, pretending that they may ſo honour them as Gods friends? whereas Gods worſhip is to be given alone to God, if Chriſt might be heard above the Pope. See *Ainſw.* Arrow againſt Idol. c. 5. p. 27, 30, 31.

Thirdly, The Sunne, Moon and Stars have been worſhipped by Heathen men, under a conceit that there were certain ſpirits rulers of the world under God aſſiſtant Deut. 4.

ſtant to them, whereas they are created by God for the uſe of mankind, and do move by their own natural inclination as other things, not by any ſuch external mover.

Fourthly. The pictures of God, Chriſt, Saints (ſo ſuppoſed to be I meane) have been, and are ſtill worſhipped, which is the very particular made choice of in this Commandment, to include all other ſpiritual uncleanneſſe, as the ſinne of adultery in the ſeventh, to include all other bodily filthineſſe: for indeed this is the very groſſeſt of all to worſhip a dead ſtock, whatſoever ſhifts men have, as if they did purpoſe not to worſhip the thing for its own ſake, but for the thing repreſented by it. Such things *Jews* and *Gentiles* did alledge for their excuſe; but God rejects their counſels, and ſaith, in ſpight of all their denials, that their Idols were gold, meaning nothing elſe but gold, and that they worſhipped the work of their own fingers, he counted alone the wood or ſtone ſerved, what ever they dreamed of a further Deity repreſented. And this Idolatry alſo the Church of *Rome* maintaineth, and hath by her tyranny thruſt upon all theſe quarters of the world at ſuch times as ſhe had ſomewhat eſtabliſhed her uſurped Supremacy. You ſhall find in the Papiſts Service-books the Trinity with three faces. In ſome of them you ſhall finde God the Father as an old man, and Chriſt his Sonne between his legs, and the Dove between them both. Dr *Weſtfield* on *Pſalm* 106. 19, 20.

Laſtly, The Devil perſonally hath been and is worſhipped by ſervices invented by himſelf of Witches and Sorcerers, to whom he did appear in bodily ſhapes, which is of all Idolatries the moſt fearfull and hainous, becauſe here Gods profeſſed enemy is openly ſet in his place and room.

Two things may juſtly cauſe us to abhor Popery:

1. Their Idolatry, Image-worſhip, Angel-worſhip, Saint-worſhip, *Mary*-worſhip, Croſſe-worſhip, Relique-worſhip, Pope-worſhip. See *Durham* on *Revel.* 9.12, to 21. *Lect.* 2. *p.*454, to 463.

2. Their Cruelty, *Revel.* 17.5,6.

There is cloſe and groſſe Idolatry, External and Internal Idolatry:

1. Idols are meer vanities, and cannot help us.

2. Idolatry is numbred among the luſts of the fleſh, *Gal.* 5.20.

3. It is a complicated ſin, *Jer.* 2.12,13.

4. Will lead you to all other ungodlineſſe, *Exod.* 32.6.

5. Takes away the uſe of reaſon, *Eſay* 44. 16,17,18,19. and provokes God to give us up judicially to other ſins, *Rom.* 1.24.

And thus much for the falſneſſe of Worſhip in regard of the Object.

Now it may be alſo for the kindes and parts, that is, when any action or actions are performed to the pleaſing of God and working of ſpiritual grace in our ſelves, that God hath not aſſigned in his Word for that end, which is to worſhip God after the commandments of men, which the Apoſtle forbids, *Titus* 1. ſaying, *That men muſt not give heed to the commandments of men which doe ſubvert the truth.* The ſame thing is by him condemned under the name of *Will-worſhip* *;

* Col. 2.18. Voluntary Religion.

Superſtitio à ſuperſtando, *non quaſi Deus verus vero cultu ſtantium coli poſſit: ſed quia ad materiem cultus accedat, quod eum corrumpat.* Voſſ *de Orig. & Progreſ. Idol. l.* 1. *c.* 3. *Superſtitio eſt cultus indebitus præter verbum Dei.* Zanch. *Superſtitioſi vocantur non qui ſibi ſuos ſuperſtites optant (omnes enim optamus) ſed aut ij qui ſuperſtitem memoriam defunctorum colant, aut qui parentibus ſuis ſuperſtites, colebant Imagines eorum domi tanquam Deos penates.* Lactant. *Div. Inſtit. l.* 4. *de vera ſapientia. Vide plura ibid.* See how great a ſinne ſuperſtition is in Mr *Cawdreys* Preface to his *Superſtitio ſuperſtes*, and in the Book it ſelf. And Dr *Ames* his freſh ſuit againſt Ceremonies, *ch.* 9. *Deut.* 12.32. See *Matth.* 15 9. Ignorant zeal is the mother of ſuperſtition, formality and hypocriſie is the daughter of it. *Superſtitio dicta à ſuper ſtatuo vel ſuper inſtituo eo quod ſit ſuperflua aut ſuper ſtatuta obſervatio. Iſid. l.* 8. *Etymol. cap* 3 Super inſtituere non eſt ſolùm contra inſtituere, ſed etiam præter inſtituere. *Altare Damaſcenum cap.* 9. *De ritus Adiaphoris & Ceremoniis.* The Phariſees in Chriſts dayes were great prerenders to holineſſe, but they corrupted the worſhip of God. Corruption in worſhip provokes God, 1. To depart from a people, *Ezek.* 8 3. 2. To deſtroy them, 2 *Chron.* 7.20. The divine worſhip of the Heathens and Papiſts in the Temples is of ſo near affinity, that *Ludovicus Vives* confeſſeth there cannot any difference be ſhewn, unleſſe the Papiſts have changed the names and titles. The Popiſh Purgatory agreeth with the Heathen Purgatory mentioned in *Plato* and *Virgil.* The papiſtical manner of conſecrating Churches and Church-yards fully imitateth the Ceremonies of the Pagans when they conſecrated their Temples and Temple-courts or yards, deſcribed by *Alexander ab Alexandro.* Their ſprinkling of holy water is mentioned in the fixth Satyre of *Juvenal*; and *Sozomen* calleth it a Heatheniſh Ceremony. The whole ſwarm of Friers or Monks firſt began among the Heathen, as at large appeareth by learned *Hoſpinian.*

for

for what I do out of a religious conſcience to God, with an intention I mean to pleaſe and honour him thereby, and hoping to winne grace to my ſoul, by that I in my minde intend to worſhip him; and if there be no other warrant for this but my own will, this is now to ſerve God after the precepts of men, which he cannot endure. And with ſuch will-worſhip the Church of *Rome* abounds; they have their vows of canonical Obedience, Chaſtity, Poverty, and a number more; it is our great happineſſe that we are delivered from the bondage and ſlavery of them.

Thus you ſee the falſe worſhip forbidden; now follows the ſecond branch of things forbidden in regard of the performance of Gods ſolemn worſhip, which is the abuſe of the true worſhip, and that worſhip of God is abuſed both in the matter and manner of it.

Firſt, For the matter, by taking away any of thoſe parts from any kind of worſhip which God hath commanded to be performed; as for example, the Church of *Rome* hath taken away the Cup from the Sacrament, and ſo maimed the Seal of Gods Covenant; yea they have taken away the reading of the Scripture in private altogether, and will not ſuffer men to exerciſe themſelves therein; and they have taken away the whole power of the Scripture, in ſubjecting it to the Church, and not the Church to it, and in cauſing it to be read in an unknowne tongue.

Secondly, By adding any part of worſhip unto thoſe which God hath appointed; as for example, to the Sacrament of Baptiſme they adde Oyl and Spittle, and the ſigne of the Croſſe *, I ſay, added theſe things, becauſe they have not appointed them as matters of meer Solemnity or Order, but as matters of Religion, profitable to the Soule, and needfull in conſcience to God.

The Papiſts calumniate us, as enemies to the Croſſe of Chriſt, whereas we honour it. His death is our life; his ignominy our glory. But we abhor the divine adoration of the Images of the Croſſe.

* Papiſts give a ſtone or wooden croſs the right hand as they go or ride by; ſome alſo put off their hats, the Croſſe is not *medium cultus*. The Papiſts Invocate this ſign,

Per crucis ſignum fugiat hinc omne malignum;
Per idem ſignum ſalvetur quodq; benignum.

Bellarm. *de Imag. cap.* 19, & 20. calleth it, *Signum ſacrum & venerabile, & ſignum crucis adoramus. Vide* Aquin. *part.* 3. *Quæſt.* 25. *Art.* 4. See *Parker* of the Croſſe, chap. 1. Sect. 10. and elſwhere. They account it among the moſt precious reliques, and not only the whole, but every piece thereof, they adore it, ſalute it, pray unto it, and truſt therein for ſalvation, crying, Hail, O Croſſe our only hope in this time of paſſion, increaſe thou to the godly righteouſneſſe, and unto ſinners give pardon. And leſt ſome ſhould think, that this prayer is to him that died on the Croſſe, and not to the Croſſe, the Papiſts have handled the Caſe, and reſolved it, that *Ipſam Crucem alloquimur, ipſam crucem deprecamur, quaſi ipſum crucifixum.* Craſhaws *Fiſcus Papalis*, *c.* 8. Who knows not that ſtale Hymn, and unreaſonable rime of

Ara Crucis, lampas lucis, ſola ſalus hominum.
Nobis prouum fac patronum quem tuliſti Dominum. D. *Hall* in his Remain. works on *Phil.* 3. 18.

Yea the very ſign of this Idol made in the air, upon the fore-head, or over any other thing, is ſacred and venerable, hath force to drive away Devils, and do many like feats. *Ainſw.* Arrow againſt Idol ch. 5. *Certum eſt ſignum crucis peperiſſe primùm cruces materiales; deinde Imaginem crucifixi.* Didoclav. Alt. Damaſc. *cap.* 11. *Nous nous ſeruons ſans ſcrupule de la Monnoye qui eſt marquee d' vne Croix: Les banderolles de nos nauires portent vne Croix pour eſtre diſcernees d' auec les Nauires des* Mahumetans *qui portent vn croiſſant. Et voudrois volontiers eſtre condamné à faire mille ſignes de Croix & avoir ma maiſon toute peinte de Croix, pourueu qu'en* Egliſe Romaine *le benefice de* Jeſus Chriſt, *& l' efficace de ſa mort fut gardee en ſon entier.* Anatomie De La Meſſe *par* Pierre Du Moulin. *l.* 5. *c.* 48. *Voetius* ſpeaking (in his third part of ſelect Theological Diſputat. *De cultu & abuſu crucis*) of our uſing of the Croſſe in *England* at Baptiſm, ſaith, *Hæſit ibidem Crux illa verè Crux piiſſimis Eccleſiarum tum Paſtoribus tum membris. Vide plura ibid.*

So much for the abuſe of Gods worſhip in the matter thereof: It is abuſed for the manner:

Firſt, When it is performed hypocritically, meerly out of faſhion, and out of a deſire of winning credit and good eſtimation from men; yea, or out of a conceit of meriting or deſerving at Gods hand; for this laſt conceit is as falſe an end of worſhip as the former, and the aiming at it no leſſe hypocritical, becauſe I neither intend to ſhew ſubjection unto God, nor to gain grace, but in the one to win credit, in the other to bind God to men, and make him as it were in my debt. So the Phariſees were hypocritical both wayes, for they did all their things to be ſeen of men,

and

and yet withall they hoped to get ſalvation as by deſert for the work ſake done, as it appeareth in thy proud Phariſees prayer: and *Paul* confeſſeth as much of himſelf, when he ſaith, that the things which before were gain to him, meaning in his conceit ſuch as would bring him to Heaven, now he renounceth, to relie wholly upon Chriſt, and to be found in him.

Secondly, When it is performed in formality, the outward thing done without any care of preparation, attention or affection, only with ſome outward geſtures and behaviours, carrying a ſhew of theſe things, ſuch as was the ſervice of the *Jews* in their ſacrificing, I mean the hypocrites among them, and ſuch is all the religion of the Popiſh Church in publick, where all is done in an unknown tongue; and ſuch is the worſhip of our diſſembling time-ſerving Proteſtants, which care for nothing but the very outward act, look to nothing elſe, and have an hope that that ſhall ſerve their turn to bring them to Heaven.

Laſtly, When it is performed rudely, irreverently, careleſly, with an open manifeſtation of contempt and neglect, which is one of the worſt abuſes for the manner of all other.

Theſe be ſins in regard of performing Gods worſhip, when it is ill performed for matter and manner.

Now thoſe things follow which are forbidden in regard of the preſerving of it, which are,

Rom. 2.

Firſt, Sacriledge, that is the turning of holy ſubſtance and wealth to common and prophane uſes. There muſt be ſome things holy, elſe there can be no ſacriledge.

Next follows the abuſe of Church-Diſcipline, and that is in regard of the Miniſters and people.

In regard of the Miniſters four-fold:

1. When a falſe Miniſtry is erected and ſet up in the Church of God. A Miniſtry is nothing elſe but a relation to certain ſpiritual actions tending to the ſouls good directly (for we ſpeak of Eccleſiaſtical Miniſtry) binding ſome man upon whom that relation is put, to the conſtant attendance upon thoſe actions. Now when men are appointed to ſuch actions, which have no warrant out of Gods word, neither are indeed profitable for the ſoul, this is a falſe Miniſtry. Such is the Miniſtry of the Church of *Rome*, where men are appointed to ſay and ſing the Word, Pſalms and Prayers in an unknown tongue, a ſervice unhallowed not ordained of God; ſo when men are appointed and aſſigned to offer a propitiatory Sacrifice for quick and dead, that is, as they call it, to celebrate Maſſe; for Chriſt never appointed a ſacrificing Miniſtry in the New Teſtament, nor any other Sacrifice but the Sacrifice of prayers, thankſgivings, alms, and of our ſelves. And this is the firſt abuſe of Church-Diſcipline.

The ſecond is, When thoſe that are not Miniſters are allowed to intermeddle in miniſterial functions, and actions proper to the Miniſters, that is, to men ſet apart by a known and publick order to give attendance unto ſome Eccleſiaſtical function. As if women be admitted to baptize; and ſo if any doe take upon him to preach or adminiſter the Sacrament that is not admitted to the order of the Miniſtry. This is a great abuſe of Church-Diſcipline, and to joyn with ſuch, knowing them to be ſuch, is a ſinne.

A third fault in the Church-Diſcipline for the Miniſtry is, when wicked, erroneous, ſcandalous men are let it, and ſuffered to abide in, yea or any without due care of trying them; for *Timothy* was to lay hands upon none raſhly.

A fourth fault is, when good and able men are either kept out or thruſt out for things of no moment.

And theſe be the abuſes of Church-Diſcipline in regard of the Miniſtry.

The abuſes of it in regard of the people follow, as

Firſt, In the Governours publickly, when either Excommunication is abuſed, or when too much rigour is uſed toward the penitent. Now Excommunication is abuſed three wayes:

1. When it is put into the hands of too few, especially such as have nothing to do with it. This being a chief part of governing the Church, belongs to the Pastours of the Church. *Paul* did not himself excommunicate, but appointed that the *Corinthians* should excommunicate the incestuous person. Indeed he did deliver *Hymenem* and *Alexander* to Satan, as it seemeth himself, but this was becaufe they themselves were Pastours, and so would not excommunicate themselves, or taking upon them to be teachers of the Church at large, were not to be medled with by any particular Governours of any particular Church. But if the Apostles did alone doe this in regard of their supereminent Authority, it follows not that others may doe it now; for in this unlimited and supereminent power the Apostles were not to finde any Successours, becaufe they had no Successours in the eminency of Gifts, without which such Authority must needs prove mischievous in any one mans hands.

Secondly, Excommunication is abused when it is pronounced against men for small and trivial offences, to pronounce a man a child of the Devil, and out of the state of grace, becaufe he will not pay a small summe of money for a fee, or becaufe he forgets to appear at the Court-day; but most of all it is abused, when it is pronounced against men for well-doing, as it was against the blind man; John 9. and as *Diotrephes* abused it against those that would receive *John* the Apostle and his Epistles; as when men are punished for hearing the Word preached abroad, when they have it not at home, and the like.

The last abuse of Excommunication is, when it is done privately before one or two, before the Judge and his man, or his mans Deputy: so the most solemn Censure of the Church is denounced against a man, no man knowing of it.

So much for the abuse of Church-Discipline in regard of Excommunication.

Now it is also abused in regard of too much rigour to the offendor, when upon his repentance he is denied to be received in again to the Church; when too much bodily exercise of humiliation was cast upon them, as a penance to last seven years, and the like; this was to turn sound repentance into an outward form, for so soon as ever the penitent did shew sound humiliation, and sound purpose of amendment, after some convenient time of his trial, lest he should be swallowed up of grief, he was to be taken into the Church again, as a member of it.

Now the private Discipline pertaining to every man is abused,

1. By contemning and setting light by the Censures and Admonitions of the Church, which if they be rightly passed they are terrible, and should not be despised.

2. A free conversing with offendors and sinners that are scandalous, and having familiarity with them. Indeed the natural bonds betwixt father and mother, master and servant, Prince and Subject, cannot be dissolved by any wickedness, no nor by Excommunication; but intimate familiarity is to be declined so far as may be without neglect of duty in regard of these places A father must keep his child though excommunicated, and not suffer him to perish; a child his Father, and so in the rest; but familiarity, loving and kind society, even in such cases is to be denied, and where these bonds are not, so much as may be, all society but to converse with them, be merry with them, play, eat and drink with them that are notorious offendors, chiefly excommunicate, is a great offence against God, and endangering of ones self to infection by them.

Lastly, Obstinacy against Church-Discipline and publick or private admonition, *viz.* a refusing to confesse ones fault, and to shew publick repentance for publick sins, private for private, is a great disorder, which was the offence of the incestuous person at the first, for he stood in his sin, and cared for no reproof. And *Paul* blames those of the *Corinthians*, that being admonished by his betters, had not 2 Cor. 12. 21. repented of their fornication, drunkennesse, he must needs mean of publick repentance for their known offences in this kind, becaufe if they had been private,

he could not have told of them; and whether they had in private repented or no, how could he tell; but yet it is ſure there is no true private repentance when men are not willing to ſhew it publickly in ſuch caſe. On the other ſide he greatly praiſed them, becauſe they had received *Titus* ſent by him for this purpoſe, with much fear and trembling, and ſo conſequently with all obedience had ſubmitted themſelves to his admonition, to do any thing he required for the giving of the Church ſatisfaction in regard of their offences, 2 *Cor.* 7. 15. Theſe be the ſins condemned in this ſecond Commandment directly: now indirectly ſome things are forbidden alſo not for their own ſakes, but for ſome evil conſequent that may follow upon them. As all occaſions of Idolatry and Superſtition to our ſelves and others, for what is of that nature will in likelihood draw both our ſelves or others to great ſinne, though it be not ſimply a ſinne, yet it is in that reſpect ſinfull, and therefore cannot be done without ſinne, unleſſe ſome other greater reſpect countervaling that evil conſequent, come betwixt to take away the ſinfulneſſe of it.

Now ſuch occaſions of Idolatry are theſe principally:

Imagines primò inter privatos parietes uſurpata gratitudinis ergo, teſte Euſebio, poſtea in templa etiam introducta memoriæ cauſa, tandem degenerarunt in adorationis objectum, Chamier. See Dr *Hill* on *Prov.* 23. 23. *Vetus concilium Elibertinum decrevit, ne quid, quod colitur à populo, pingeretur in templis.*

1. Keeping of Idols, that is to ſay, of Images and Pictures which have formerly been worſhipped, or at leaſt have been by ſuperſtitious perſons made for that end and purpoſe, this is bad if it be in private places, becauſe a man doth not know who may come thither hereafter, and ſo what miſchief may be done; but worſt of all when theſe are ſuffered to ſtand in publick or religious places, though the purpoſe of thoſe which ſuffer them to ſtand there, be not, that they ſhould ſerve for worſhip, but only for hiſtorical and memorative uſe. For the nature chiefly of the common ſort of people being ſtrongly inclined to Idolatry, and we ſo much deſiring to have our ſenſes pleaſed in the Worſhip of God, it ſhall be very hard and almoſt impoſſible that ſuch things ſhould ſtand long without being worſhipped of ſome at leaſt, without being made inſtruments of worſhipping God or Chriſt in or by them. Wherefore S^t *John* wiſheth, babes to *beware of Idols*, not alone of Idolatry, but of Idols; becauſe from having Idols, to worſhip them, or God by them, it is a very eaſie ſtep; wherefore the godly *Jews* did demoliſh Idols, and were commanded to do ſo, and ſo I ſuppoſe ought all Magiſtrates and Governours to do in the place where they have power.

Vetus pater Epiphanius *ait eſſe horrendum nefas, & non ferendum flagitium, ſi quis vel picturam, quam vir Chriſti ipſius imaginem, excitat in Templis Chriſtianorum: iſti imaginibus & ſtatuis, quaſi ſine illis religio nulla ſit, omnia templa ſua, atque omnes angulos compleverunt.* Mocket *Apol. Eccleſ.* 4. The *Auguſtane* Confeſſion, p. 94. ſaith Images are by no means to be tolerated in Temples. *Vide etiam controv. de cæremon. tertiam. Judæi hodie à Chriſtiana religione alienores ſunt quod vident in Templis Papiſticis ad cultum proſtrare ſculptilia.* Humf. *Jeſuit. pars ſecunda de natura Eccleſ. rat. tertia. Imagines Pontificiorum, quibus exprimere voluit S. Trinitatem, cum pingunt vel unum virum cum tribus vultibus, vel virum bicipitem, aut bifrontem, additâ columbâ, vel Patrem depingunt effigie viri ſenis, Filium juvenis, vel agni, & Spiritum Sanctum columba, non tantum inepta & monſtroſa ſed etiam Deo ignominioſa ſunt & contra expreſſum Dei mandatum efformantur, atque habentur.* Hommij *Diſputat.* 37. *De imaginibus.* Deut. 4. 15. As if he ſhould have told them, that he on purpoſe did not appear to them under any viſible form or ſimilitude, leaſt they ſhould repreſent him by that form, and ander it worſhip him, which he ſo much warneth them of in that place. Mr *Shermans* Greek in the Temple. *Vide* Grotium *in loc.*

A ſecond means of occaſioning Idolatry, is familiar ſociety, leagues of amity and friendſhip, and mutual help, (for leagues of peace with ſuch are lawful) eſpecially joyning with them in Matrimony, which was the fault of the *Jews* in the time of *Nehemiah*, and which was the beginning of *Solomons* great * fall; for though the commandment of not marrying with the people round about, were in that reſpect Jewiſh, as it did make a nullity of the marriage, yet now alſo to be unequally yoked with Idolaters as well as any other Infidels, cannot be warrantable neither for man nor woman.

* Aaron erroni populo ad Idolum fabricandum non conſenſit inductum, ſed ceſſit abſtrictus: nec Solomonem eruditum eſt errore putaſſe idolis eſſe ſerviendum, ſed blanditiis fœmineis ad illa ſacrilegia fuiſſe compulſum. Aug. de civit. Dei, l. 14. c. 11.

A third

A third occaſion of Idolatry, is furniſhing Idolaters with means of their falſe worſhip, as making Idols for them, printing their idolatrous books, or any thing like to this, by which they are furthered in their abominations. Theſe are occaſions of Idolatry.

Now appearances are chiefly two:

1. To be ſilent and hold ones peace, and not manifeſt a diſlike of their deeds when occaſion ſerves, for hereby he ſtrengthens the hands of the offenders, as if he did not diſlike his ill practice.

2. To joyn with them outwardly for fear or the like reſpects, though inwardly a man diſlike of their wickedneſſe and folly, as it ſeems *Solomon* did alone go with his wives for faſhion ſake to their Idol-Temples, though after he might in likelihood have been drawn further. And ſuch was the offence of thoſe that would in *Corinth* go to the Idols Temples and ſit among their old acquaintance at their idolatrous Feaſt, eating and drinking with them, truſting that this was no fault becauſe they knew an Idol was nothing in the world, which yet *Paul* doth blame in them, as having communion with Devils in ſo doing. And ſuch is the caſe of thoſe that will needs go ſee Maſs, and there carry themſelves in all reverent ſort as if they liked all, when inwardly they condemn them.

Chap. IV.

Of the third Commandment.

Thou ſhalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltleſſe that taketh his Name in vain.

The Lord having injoyned to mankind that principal ſervice which He moſt delighteth in, and which for it ſelf he doth approve and require, commands alſo the leſs principal both for the kinds and ſorts of it, and a ſpecial time to be dedicated thereunto.

The ſorts of this Worſhip are twofold.

1. Solemn.
2. Common.

The Solemn Worſhip is that whereto men do wholly give themſelves, ſetting themſelves apart from all other things to attend it wholly.

The Common is that which is to be performed to God joyntly in and with our other affairs, ſo far forth as in them we have any thing to do with him or any thing of his. It ſufficeth not to honour God in the orderly performance of all religious

Non jurabis fruſtra *Chald. ne jures falſo Syr. & Arab.* Non aſſumes] *nempe in os tuum. Id autem fit non tantum proprio Dei nomine expreſſo, ſed etiam quovis vocabulo quo Deus intelligitur.* Grotius *in* Exod. 20. In vanum] *id eſt, non pejerabis,* Grotius *in loc.* alſo, *ſic* Wolkelius, *& alij. Sed latiùs patet hoc præceptum quàm ut ad juramentum reſtringi debeat.* Cartw. *in loc. Vide plura ibid.* Lo tiſſa ad *verbum, non feres, verbum* Naſa *valde latè patet, & varias habet ſignificationes, quæ tamen omnes videntur deducta à ſignificatione levandi, tollendi, ſeu elevandi. Quia non ea quæ tollimus aut levamus in altum, prius ſunt aſſumenda aut capienda, hinc etiam in ſignificatione* aſſumendi, *aut* uſurpandi *accipitur, qua ſignificatione in ſermone, prophetia & jure jurando accipi ſolet, imo aliquando ſine ulla adjectione ſumitur hoc verbum pro jurare, ut* Iſa. 3. 7. jiſſa bajom habu, *ad verbum, aſſumet in die illo, id eſt, jurabit, ubi ſupplent manum, attollet manum, quod in juramento fiebat.* Gen. 14. 12. *Hic* aſſumere nomen, *eſt uſurpare nomen Dei jurando. Deus enim vult ut in juramento in nomen ipſius, invocetur, unde illud tam ſæpè repetitum, jurabis per nomen meum,* Deut. 6. 13. *&* 10. 20. Iſa. 48. 1. Rivetus *in Deca logum.* Schem Jehovæ, *nomen Domini, accipitur in Scriptura pro Deo ipſo, & pro notitia ejus, qua inter homines celebratur, ac pro omni eo quod de Deo dici poteſt. Æquivalent autem iſta, invocare nomen Dei, & Deum invocare, jurare per nomen Dei, & per Deum jurare; quod tamen fieri non poteſt, niſi uſurpato aliquo nomine quo Deum ſignificamus, aut ſigno aliquo, quod vicem nominis gerit. Id. ibid. Summa & ſcopus eſt: ut nominis Dei Majeſtas nobis ſit ſacroſancta; ideoque de nomine divino non leviter, contemptim, irreverenter aut contumelioſè vel ſentiamus vel loquamur,* &c. Fabrit. Conc. *in Decal.*

ſervices commanded by him, but even then alſo when we are buſied in our common affairs, it is our duty to carry our ſelves ſo reſpectively to him-ward, that we may make it appear that we do indeed make him our God; and that due carriage is preſcribed in this Commandment, by forbidding one thing contrary thereto. For the explication of the words, we are to know, that by the [*Name of God*] is meant himſelf, ſo far forth as he hath made himſelf known to us, and all thoſe things by which (as men are known by their names) he hath pleaſed to manifeſt himſelf unto us. Theſe are all referable to two heads, his Word, and his Works; his Works are of two ſorts, common to all his Creatures, as Creation, Providence; and ſpecial to his Church, as Election, Calling, Juſtification, Sanctification, Adoption, Glorification, and in a word, the whole work of our Redemption. Under the title of his Word are comprehended the holy Scriptures themſelves, the true Religion therein contained, and his holy Titles and Attributes; ſee 1 *Tim.* 6. 1. All of theſe are meant by the Name of God. To take up this Name of God, is to meddle with them, or have any thing any way to do with any of them. In the ſolemn Worſhip of God we are as it were taken up of God and of his Name, but in common life we have occaſion in divers reſpects to make uſe of the Name of God, either in word, deed, or thought, and ſo to make uſe of them, is to take them up. To take this Name in vain, or for vanity, is ſo to uſe them, as the uſe of them ſerveth not for any ſpiritual good to our ſouls, or any ſpecial honour to him. For all things are idle and fruitleſſe which ſerve not for theſe purpoſes. That is, (ſaith *Deodate* on *Exod.* 20. 7.) thou ſhalt not make uſe of it in Oaths, and other kind of frivolous, unprofitable, raſh, falſe and impious ſpeeches. So then as the ſubſtance of the firſt Commandment was to require piety, and of the ſecond true religiouſneſſe, ſo the ſcope of this is to require a godly or holy converſation; that is, behaving of our ſelves holily and godly in the courſe of our lives, even then when we are not buſied in performing any duty of Religion. That in our common and uſual ſpeech and actions, we declare what a worthy and reverent eſtimation we have of the Lord; as by ſpeaking all good of his Name, Word, and Works; and in our lawful callings, by ordering and behaving our ſelves wiſely and graciouſly. *Rogers* ſeventh Treatiſe of the Commandments, c. 15.

Thus Bp *Downame* and *Wollebius* alſo interprets this Commandment. The gracious heart ſees God in every thing, *Exod.* 15. 1, 2, 3. *Deut.* 33. ult. *Judg.* 5. 3, 4. 1 *Sam.* 2. 2, 3. *In afflictions, I held my peace becauſe it was thy doing*, ſaith *David, in mercies*, Gen. 33. 10. See *ver.* 4. & *Pſal.* 44. 3.

Reaſons.

The Lord will not hold him guiltleſſe, that is, will certainly puniſh him, 1 *King.* 2. 9. See *Prov.* 12. 3. & 28. 20. Laſcavi, *in vanum, vel fruſtra, ſic vulgata ut LXX.* Schave, *apud Ebraos ſumitur pro re vana aut nihili, pro eo quod eſt gratis, aut fruſtra ſæpe, non pro* mendacio. *Hic retinemus ſignificationem generalem; non jurandum, aut uſurpandum nomen Domini, ubi neceſſe non eſt; minus includit majus, ſi fruſtra non ſit uſurpandum nomen Domini, multo minus falſó. Eadem enim eſt vis vocis quæ apud Latinos vocabuli vani, quod tam pro* mendacio, *quam pro re levicula accipi ſolet. Sequitur comminatio prohibitioni addita*, lo jenakeh, *non* abſolvet, *non* innocentem judicabit, *ad verbum, non* mundificabit, *eum qui nomen ejus in vanum uſurpaverit, non ſinet impunitum, quo verbo, plus ſignificatur quam prima facie videtur, eſt enim μείωσις Ebræis familiaris qua plus intelligitur quam dicitur. LXX. vocem Ebraicam expreſſerunt ὐ μὴ καθαρίσῃ, id eſt, non mundabit, ſeu non habebit pro mundo, neque impunem dimittet, ſic* Deut. 5. 11. *hoc eſt, graviſſime puniet*, 2 Reg. 2. 21. Rivet. *ubi ſupra. Vide illum in* Pſal. 24. *v.* 4. *Eſt verbum judiciale, & oſtendit tranſgreſſores hujus præcepti reos fieri iræ Dei & pœnarum. Huic commination*i *inclusa eſt promiſſio præmij contrarij obſervatoribus hujus præcepti exſpectandi*, &c. Fabrit. *Conc. in Decal. Quæſitum eſt, cur addita ſit pœna, quum ſuperius præceptum commination*em *habeat in omnes Dei oſores, & contemptores.* Reſpondeo, *duplici de cauſa.* 1. *Ut ſui nominis majeſtatem nobis hac ratione Deus magis magiſque commendet & vindicet à contemptu. Ergo non eſt contentus generali pœna, ut eam ſanciret, ſed hanc etiam ſpecialem addit.* 2. *Perè apud homines vileſcit hoc genus ſceleris, & pro nihilo ducitur, itaq; neq; legibus ferè puniunt, neq; pro vitio habent homines.* Danæi *Ethic. Chriſt. l.* 2. *c.* 9.

1. The Lord promiſeth this as a great mercy, *Matth.* 5. 8. See God in all his diſpenſations here, and beatifically in Heaven.

2. This will ſet one in Heaven, *Matth.* 18. 20. the Saints in Heaven injoy God in all.

3. The Lord requireth this of us, he alone ſhould be exalted, *Iſaiah* 2. 17. *Rev.* 21. 22, 23.

Now we will proceed to ſhew what things are { 1. Required, 2. Forbidden } in this Commandment.

The

The things required may be fitly drawn to these two heads.

1. A due and right use of such holy actions as fall out to be performed in and with our common affairs, by which we do call God himself as it were to intermeddle with our businesses and affairs.

2. A right and due behaviour in our common affairs, so far as they may any way touch God, or concern him.

For the first, there are (say some, though this be controverted) two holy actions, whereof we have many occasions to make use of in our ordinary dealings; these are { An Oath, A Lot.

An holy action is that which hath God for the next and immediate object, and which is done for the exercising of holiness either in whole or in part, as for the next immediate end thereof; which description doth sufficiently distinguish the thing described from all other things, and agrees to all such things which are of that kind; and this description doth equally agree to these two forenamed things, *viz.* a Lot and an Oath, both of which are holy.

1. For an Oath, I will declare, 1. The nature. 2. The use of it.

For the Nature of an Oath, there are the essential or proper parts of it, and the next and proper end whereto those parts are to be applied in the taking of an Oath.

Divers Schoolmen, Casuists, Civilians, and Theological Writers, both Papists and Protestants, agree in the definition of an Oath, *That it is a calling of God to witnesse, for the confirmation of a matter that is doubtful.* Mr *Lawsons* Body of Divinity, *l.* 2. *c.* 19. See Mr *Cartwright* on *Psal.* 15. *v.* 4.

The parts of an Oath I tearm those several and distinct acts which are included in it, and each of which must be conceived to be done at least implicitely when we take an Oath.

There are four in all.

1. An Affirmation or Negation either narrative or obligatory; that is, either barely declaring what is or is not, or else binding one to or from some thing, and this it hath common with common speech.

2. A confession of Gods Omniscience, Omnipotence, Justice, Authority, and other like holy Attributes, all included in the mention of his holy life in that usual form of swearing, *The Lord liveth.*

3. Invocation of Gods Name, or a calling upon him to shew these holy Attributes of his in bearing witnesse to the truth of that which we do swear. *Assumere Deum in testem dicitur jurare, quia quasi pro jure introductum est, ut quod sub invocatione divini testimonij dicitur, pro vero habeatur.* Aquin. *secunda secundæ, q.* 8. *art.* 1.

4. Imprecation against our selves, or a putting over our selves into his hands, to be by him punished according to his power and justice, if the thing we affirm be not true, or if we do any way falsifie our Oath. Wherefore these two parts are frequently expressed in an Oath, though they be most times omitted, and the bare Name of God mentioned, saying, *The Lord liveth.* The Apostle saith, *God is my witnes, whom I serve with my spirit in the Gospel of his Son.* And, *I call God to record against my soul.* And *Ruth* takes her Oath in these terms, *The Lord do so to me, and more also, if any thing but death shall separate betwixt thee and me.* So *Solomon*, *God do so to me and more also, if Adonijah have not spoken this word against his own life.* These are the parts of an Oath.

Rom. 1. 9. 2 Cor. 1. 23. *Juramentum est Dei attestatio ad veritatem sermonis nostri confirmandam.* Calv. *Instit. l.* 2. *c.* 8. 1 Kings 2. 23. *Juramentum est asseveratio religiosa de re possibili & licita, cum veri Dei invocatione facta, quâ petimus, ut sit testis dictorum; & fallentes puniat.* D. Prid. *Conc.* 5. *de Religione juramenti.*

The end or purpose to which these all must be applied, is the ending of some doubt or controversie, and so setling of peace and quietnesse, for so saith the Apostle, *Heb.* 6. 6. *An Oath for confirmation is to them an end of all controversies.* For God is so great a lover of peace and concord amongst men, that he is well pleased that they

they make uſe of his Name for the preventing of diſſention and eſtabliſhing of peace. To theſe two things muſt be added, a third, that we may fully know the nature of an Oath, and that is the object of it, or the perſon to be ſworn by, which ſhould have been named in the firſt place, and that is God himſelf, as witneſſeth the Prophet, *Jer.* 4.2. *Thou ſhalt ſwear the Lord liveth.* So Deut. 6.11. *Thou ſhalt fear the Lord and ſerve him, and ſwear by his Name,* & 10. 10. *Thou ſhalt cleave to the Lord, and ſwear by his Name.* Theſe things now laid all together, give us to underſtand the true nature of an Oath, *viz.* That it is an holy action, wherein we refer our ſelves unto God as a competent witneſſe and Judg, for the confirmation of the truth of our ſpeeches, to make all doubts and controverſies ceaſe. See *Robinſons* Eſſayes, *Obſervat.* 49.

Juramentum eſt duplex, 1. Aſſertorium, *quod præcipuè fidem facit de re præterita aut præſenti, ut aliquid credatur,* 2 Cor. 1. 23. 2. Promiſſorium, *quod prospicit futura, ubi ad faciendum vel omittendum aliquid noſmetipſos aſtringimus,* 1 Sam. 14. 44. *Id ib. Uſitatiſſima ceremonia eſt, ut quis jurando manum in cœlum tollat. Dubium non eſt, quin hoc ritu proteſtetur, ſe jurare per eum qui in cœlis regnat, quiq; è cœlis poteſt ſe, ſi mentiatur, graviter punire.* Zanch. *de Decalogo. Ritus à Judæis obſervatus ille eſt, ut juraturi ſuper librum legis, aut tale aliquid quod ſacrum erat, manum ponere tenerentur: at hunc librum non niſi dignum, idoneum, hoc eſt, ſumma religione ſcriptum & paratum, non vitiatum proponunt, & quo in ſuis Synagogis utantur omne aliud juramentum qualecunque ſit & quavis forma expreſſum, rident, ac pro nihilo ducunt; unicum hoc legitimum agnoſcunt & venerantur.* Filelac. *Seleft. l. 2. c. 4.*

There are many Diviſions of Oaths, Publick, Private, Voluntary, Impoſed, ſome are judicial, ſome extrajudicial; ſome explicite, ſome implicite. The principal and moſt uſual, is that of Aſſertory, and Promiſſory. Aſſertory is of that which is paſt or preſent: Promiſſory, of ſome thing to come: This latter is often uſed to confirm *Leagues* or *Contracts*, publick or private. The Confirmation, in both theſe kinds of Oaths is the ſame, and that is, by calling God to witneſſe. The Schoolemen have a Rule, received both by all *Caſuiſts* and *Civilians*, *That a promiſſory Oath cannot be diſcharged for any other reaſon, but for the unlawfullneſſe of the matter.*

Hitherto we have ſeen the nature of an Oath; let us ſearch into the uſe of an Oath,

and ſhew { 1. Upon what occaſions } it is to be uſed.
{ 2. In what manner }

Summa apud veteres cautela atque religio circa juramentum; ita ut quidam ab eo prorſus abſtinendum putarent. Et certè jusjurandum aut omittendum penitus, aut parcè & rarò uſurpandum: nec ut cibus, ſed ut condimentum, vel potius ut medicina, & juramentum reverà remedium eſt, maximum remedium expediendarum litium, ut paſſim appellant; Juriſconſulti; ad remedia autem non recurrimus, niſi quando urget neceſſitas; Nec Deus interſit, niſi dignus vindice nodus. Duporti *Gnomologia Homerica.*

The occaſions of uſing an Oath are for the ſatisfying of one that requireth or will accept it in a thing of ſome weight, either for it ſelf or for the conſequence, whether it be before a Magiſtrate judicially, or in private ſpeech, as alſo for the tying and binding one ſelf to do or not to do a thing of ſome moment, which I might elſe by ſome occaſion be altered in. In all theſe caſes we have examples of good men that have uſed ſwearing, and therefore we may alſo lawfully ſwear. To ſatisfie another that requires it, *Abrahams* ſervant took an Oath about the taking of a wife for *Iſaac*, and *Joſeph* about burying his Father in *Canaan*, and the *Iſraelites* about burying *Joſephs* bones. To ſatisfie another that would accept the ſame, *Paul* ſwore to the *Romans* and *Corinthians* of his good affection to the one, and the cauſe of his not coming to the other. To bind himſelf, *Solomon* ſware to put *Adoniſah* to death; and *Ruth*, to go with her mother; and the Prophet *Eliſha*, not to leave *Eliah*. So when it falleth out, that in a matter of ſome moment there is cauſe of ſatisfying another, in giving him aſſurance that I ſpeak truth, or of binding my ſelf to ſpeak truth, and accompliſh the truth of my words, then it is an honour to God that we interpoſe his Name to aſſure others and tye our ſelves to ſpeak the truth.

Gods people have been tender in caſe of an Oath, *Joſh.* 9.9,10. Gods great quarrel with Chriſtendome is for breaking their Oathes, *Lev.* 26.25. *Heb.* 10.29. all Chriſtendome is in viſible Covenant with God.

Theſe are the occaſions of ſwearing, the rules of ſwearing upon theſe occaſions are three

three, as the Prophet *Jeremiah* hath ſet them down, *chap.* 4. 2.

1. *Truth.*
2. *Judgement.*
3. *Righteouſneſſe.*

Truth is oppoſed to falſhood or perjury: *Judgment* to raſh and common ſwearing; *Righteouſneſſe* to unjuſt and unlawful Oaths.

Vide Rivetum in Pſal. 24. v. 4. In judgment *diſcreetly*, when the cauſe is found weighty, the doubt difficult and an Oath neceſſary, that belongs to the *Perſon*. In

1. *Truth*, that is, when the words of the mouth agree with the meaning of the heart, and both with the thing it ſelf whereof the ſpeech is, and that without all doubting, halting, equivocating, ſhifting, according to the meaneth that we would ſeem to have to him, which giveth or requireth the Oath of us. He that indeed intendeth what he pretendeth in the words of his Oath, ſwearing truely in a promiſſive Oath; and in an aſſertive Oath, he that ſweareth what he knoweth to be or not to be.

truth *ſincerely*, when the matter is well known to be ſo, that belongs to the *Matter*. In righteouſneſs *honeſtly*, that juſtice may be fulfilled, that belongs to the *End*.

2. *Judgment* is a ſerious conſideration of the nature of an Oath, and of the thing which we do ſwear about, and it is oppoſed to raſhneſſe, headineſſe, and unadviſedneſſe, that we may ſwear with due reſpect to the great Name of God, which we do take into our mouths when we ſwear.

Ad bonum uſum juramenti duo requiruntur. Primò quidem, quod aliquis non leviter, ſed ex neceſſaria cauſa, & diſcretè juret. Et quantum ad hoc requiritur judicium ſcilicet diſcretionis, ex parte juranti. Secundò, quantum ad id quod per juramentum confirmatur, ut ſcilicet neque ſit falſum, neq; ſit aliquid illicitum, & quantum ad hoc requiritur veritas, per quam aliquis juramento confirmat quod verum eſt, & juſtitia per quam confirmat quod licitum eſt. Aquinas, *ſecunda ſecundæ, Quæſt.* 89. *Art.* 3.

3. *Righteouſneſſe* is when we do ſwear ſo as to give God and man his due in our Oath, having due reverence to God, and ſwearing about things good, honeſt, and lawful, that we may ſettle peace betwixt our ſelves and others, and ſo may declare our honourable account of Gods Name; but the principal point of righteouſneſſe in ſwearing, is, when we ſwear only to good and honeſt things, for good and honeſt purpoſes, and accordingly ſtand to our Oaths; and the Prophet puts judgement in the mideſt betwixt theſe two, becauſe it is an help to both, ſeeing he that ſweareth raſhly cannot tell but he may ſoon ſtumble upon falſhood and unrighteouſneſſe, ſo that judgement reſpecteth the manner of ſwearing chiefly, and truth and righteouſneſſe the matter.

Thus you ſee the nature and uſe of an Oath, and to ſwear thus is a moſt worthy ſervice of God.

Vix copioſiores unquam homines & magis luxuriantes, quàm in juramentorum formulis. Creguti *Revelator Arcanorum*, c. 8. *Vide plura ibid.*

Rivet on *Pſal.* 24. well determines that queſtion, What is to be thought of that cuſtome which is uſed in ſome Reformed Churches, of touching the Bible or Goſpel when one ſwears. The Angel lifted up his hand towards Heaven in ſwearing, *Dan.* 12. 7. See Dr *Gouge* on *Heb.* 6. 16. divers Sections.

Mr *Baxter* (in his *Diſputation of Church Government*, Diſputat. 5. chap. 2.) ſaith, the taking of an Oath is not primarily an act of worſhip, but reductively and conſequentially: It being the principal uſe of an Oath to confirm the truth, and end ſtrife, by appealing to God; which appellation is indeed an acknowledgment of his Government and Juſtice. See more there.

Mr *Tombs* in his *Conſideration of the Oath of Supremacy*, ſhews

1. That ſome ſwearing is lawful.
2. That ſome promiſſory Oaths are lawful.
3. That a promiſſory Oath of Allegiance and due Obedience to a King is lawful.

See alſo his *Supplement*. See alſo Bp *Ushers Speech* of the *Oath of Supremacy*.

Mr *Galliard* in his *Right of the Church Aſſerted*, oppoſeth the preſſing of the Canonical Oath; He ſaith the Apoſtles impoſed no ſuch Oaths upon their fellow-Miniſters.

We

We muſt ſpeak now of a Lot, and ſhew alſo the nature and uſe thereof.

To the conſtituting of a Lot three things muſt concur:

1. Some controverſie or matter in doubt not agreed upon.

2. A caſual act, that is, ſuch an act as in regard of the event, dependeth not upon the will, or wit, or activity of any man or creature, but upon the ſecret diſpoſing of Gods providence, which men do fondly thruſt out of ſight by the name of luck or chance.

Sors eſt petitio divini teſtimonij per determinationem eventus in mera contingentia manifeſtandi, ad controverſiam aliquam dirimendam. Amef. *Medul. Theol.* l. 2. c. 11. *Sors eſt actio humana in hunc finem inſtituta, ut ex ejus eventu rem nobis incognitam divinitus agnoſcere poſſimus.* Zanchius *in* Miſcel. *Sors eſt res in dubitatione humana divinam indicans voluntatem.* Auguſt. *in* Pſal. 30. A Lot is nothing elſe but a caſualty, or caſual event purpoſely applied to the determination of ſome doubtfull thing. Of Lots, ſome are meer, ſome mixt. Meer Lots are thoſe wherein there is nothing elſe but a Lot, or wherein there is nothing applied to determine the doubt but onely meer caſualty. Mixt Lots are thoſe wherein ſomething elſe beſides caſualty is applied to determine the doubt; as namely, wit, skill, induſtry, and the like. Lots are, 1. Extraordinary, thoſe wherein God and his immediate and ſpecial Providence inevitably conducteth the Lot to that end whereunto it was intended. 2. Ordinary, thoſe wherein God by his general Providence ſupporting the natural abilities of the Creatures, ſuffereth it to work according to that power wherewith it is enabled. Mr *Downe* in his Defence of the lawfulneſſe of Lots in gaming.

3. A referring of the determination of that controverſie to the event of that caſual act, whether by the mutual conſent of parties, or appointment of ſome ſuperiour.

Quod Latini ſortem id Graci κλῆρον *vocant. Neque magni facio, quod ad meam inſtitutum, qua alij de originatione utriuſq; aſſerunt, eſſe nempe ſortem, à ſerie* κατ' ἀντιφρασιν *diſtam, quod minime ſeriem, id eſt, ordinem ſervet.* Κλῆρον *verò à* κλᾶν *factum quòd frangit, hoc eſt. dirimit lites & controverſias.* Medi *problema, An alea ſit ſortitio. Sortes Deus regit ſpeciali manu, & virtute extraordinaria, alioquin quid novi aut proprij dixerat* Salomon, Prov. 16. *ult. cum nihil in toto mundo ſit quod non à Dei providentia gubernetur, ſed communi & ordinaria, non vero ſpeciali iſta. Idem ibid?*

And in this reference there are contained and implied the ſame things that before were contained in an Oath, *viz.*

1. A ſecret acknowledgment of Gods infinite Wiſdome and Authority over us, *viz.* that he knoweth how to diſpoſe of all things in the beſt manner, and that all men ought to be content without any more ado to ſtand to his determination.

2. An Invocation, or calling upon him to exerciſe his Authority and Wiſdome in the diſpoſing of the caſual event ſo as ſhall ſeem beſt to him for the determining of the preſent controverſie according to his mind.

3. A binding or tying of the parties to ſtand to his determination, a profeſſion that he will be ſatisfied with ſuch determination as he ſhall pleaſe to make by diſpoſing of the Lot. So the caſting of a Lot is none other thing in effect, but an actual expreſſing of ſuch a form of words as theſe: Lord, thou knoweſt in all caſes what is beſt and fitteſt to be done, and we here are all equally ſubject unto thee, wherefore there being a thing in controverſie betwixt us, which we cannot ſo well agree upon our ſelves, but that there will be ſome diſcontent betwixt us, we are willing to ſtand to thy determination, and as thou ſhalt ſhew thy own pleaſure to be by ordering this caſual event (which nothing but thy ſecret providence can order) ſo ſhall we reſt ſatisfied; and we beſeech thee now to declare thy mind herein accordingly.

The caſting of a Lot is but a compendium, or abridgment, or actual expreſſing of ſuch a prayer, wherefore alſo the Apoſtles to the caſting of a Lot for the choice of an Apoſtle, did adde ſuch a prayer, *Acts* 1. *Shew whether of theſe two thou haſt choſen.*

By this which hath been ſaid it is evident, that a Lot and an Oath are both of the ſame nature, and that the due uſe of them is a ſpecial honour to God in the exerciſing of humble ſubmiſſion to him, and faith in his Providence, Truth and Goodneſſe.

This is the nature of a Lot: it follows to declare the uſe both in regard of

1. The occaſions of uſing.
2. The manner of uſing.

1. The

1. The occaſions of uſing a Lot can be none other than to determine ſomething in controverſie.

All controverſies muſt needs be about matters { Paſt / Preſent / To come

As who is to do, or have ſuch or ſuch a thing, who hath done, or who doth it.

Now for the determining of things paſt and preſent, a Lot doth not ſerve at all, once or twice it was uſed for that extraordinarily, but it is not ordinary for that purpoſe.

But doubts about things to come are of two ſorts:

1. Contingent, doubtful, and uncertain events and accidents, as *Haman* by Lot would foreknow how his device againſt the *Jews* ſhould ſpeed; and for theſe a Lot is not ordained.

2. Diſpoſitions or diſtributions of labours, offices, rewards, puniſhments, poſſeſſions, or the like, and for theſe purpoſes was a Lot appointed, as *Solomon* noteth, ſaying, *Prov.* 18. 18. *The Lot parteth,* or *maketh diviſion among the mighty.* But we muſt put our ſelves in mind, that doubts and controverſies about ſuch things are of two ſorts: ſome made by men of their own will, and not exiſtent in nature of themſelves; ſome exiſtent in nature, and not onely made by men.

Now if men will needs make a doubt for ſatisfying of their own fancies, where none is or need to be, the thing being already by other means put out of doubt, it is a preſumptuous boldneſſe to put ſuch a doubt to God to umpire, ſeeing no wiſe Superiour would take it well to be ſo imployed by his inferiour, but would utterly refuſe to intermeddle in ſuch deciſions. For example, A man gave unto his four ſervants 10lb a piece, or ſo many pence, and they will needs make ſuch a bargain among themſelves, of this 40lb, one of us ſhall have twenty marks, the other 12lb, and the other 12lb, and the other juſt nothing, and the remainder ſhall be to relieve the poore, wherefore they come to their Maſter to tell who of the four ſhall have the forenamed ſummes, and who juſt nothing, would he not be diſcontented with them and reprove them, and not have any hand in ſuch a diviſion, as being fooliſh and unequal? and ſo ſtands the caſe in all Lotteries, and yet they are bold to uſe a Lot to determine the matter; that is, to refer themſelves to Gods providence in this caſe, and to make him their umpire; is not this an abuſe of him? Wherefore in ſuch coined doubts God muſt not be made a determiner, unleſſe we will be bold to draw him into the participation of our folly.

But of true and real doubts exiſtent in nature there are alſo two kinds; for

1. Some are trivial and of no weight.
2. Some are of weight and moment.

I ſhall propound the opinion of a Reverend Divine ſeeing the thing is much controverted, and leave it to the wiſe to judg.

There is a great controverſie between Mr *Gataker*, Dr *Ames*, and *Voetius* about this point.

To put trifling and toyiſh differences, ſportful and ludicrous controverſies unto Gods determination (ſaith he) is ſurely to abaſe and abuſe him, ſeeing a Lot is an implicite invocation, as I ſaid; where a man would abhor to make ſuch a prayer in word there it were alſo profaneſſe to make it an act, or by ſignes to ſignifie it, as it is done in a Lot. But in differences that either of themſelves, or in regard of the conſequents of them, be of moment and weight, there a Lot may and muſt be uſed, that peace may be ſetled amongſt men, none having to find fault with the diviſion, unleſſe he will be ſo bold and wicked as to find fault with God. So in the diviſion of the Land of *Canaan*, of the Prieſts Offices, of the work of fighting and victualing the Camp a Lot was uſed, as alſo in the choice of an Apoſtle in *Judas* room, and of the tythe Lamb in the fold. For becauſe infinite heart-burnings and quarrels might have grown betwixt the Prieſt and people for Tythe-Lambs, if either the one ſhould have taken, or the other have given which he would, and that the order of their yeaning could not certainly be known, therefore that alſo was a matter of great weight, in regard of the conſequence thereof for the conſtant and univerſal order and courſe of tything, though for the particular difference betwixt ſome one or other Lamb, the matter

This is a ſpecial Ordinance of God to decide a controverſie from Heaven by God himſelf, when al means on earth fail, therefore Lots muſt not be uſed without great reverence and prayer, becauſe the diſpoſition of them comes

immediately from the Lord, *Prov.* 16. 33. and not but in great matters, not for recreation: for it is ſaid to cauſe contentions to ceaſe among the mighty, *Prov.* 18. 18. Neither do we read it was ever uſed, but in very great things, as the dividing of the Land of *Canaan*, the election of high-Prieſts and Kings, and the ſurrogation of *Matthias* into the place of *Judas*. Dr *Taylor* on Chriſts temptation. Dr *Jeremy Taylor* in his *Ductor Dubitantium*, lib. 4. cap. 1. ſaith, Cards and Dice are of themſelves lawful, and gives Rules there for conducting our Sports and Recreations; and alſo holds the Trade of Card-makers and Dice-makers to be lawful. His 2d *Rule* is, He that means to make his Games lawful, muſt not play for money, but for refreſhment. The gaining of money (ſaith he) can have no influence into the Game, to make it the more recreative, unleſſe covetouſneſſe hold the Box. Mr *Gouge* in his Chriſtian Directions for walking with God, *chap.* 12. ſaith, in *Dice-play, and ſome Games at Cards*, there is nothing but an expectation of an uncertain event, wherein neither *wit of mind, nor exerciſe of body* is uſed, which are the main ends of Sports and Recreations. Mr *Trevethick* in his Epiſtle Dedicatory to his Sermon Preached at the Funeral of Mr *Rolle* of *Heanton*, ſaith, Gaming at Cards and Dice was not tolerated in his Anceſtors Families for a full century of years. The gain that comes that way is worſe than Uſury, yea it is flat Theft; for by the Law we may recover things ſtolne, but there is no Law to recover things wonne. And yet if play be but for a ſmall matter, the loſſe whereof is no hurt to him that loſeth it, and it be applied to a common good, it is lawful, otherwiſe not. Mr *Perkins* Caſe of Conſc. 390. Things ſanctified to ſome eſpecial and holy uſe, muſt not be made a recreation; therefore I think with divers godly and learned men, that the uſe of a Lot for recreation is unlawfull, becauſe a Lot is an eſpecial means, whereby God hath ordained by himſelf from Heaven, to end ſuch controverſies, as otherwiſe cannot conveniently be ended. 2. The Scripture maketh a Lot, ſo the ſentence of God, as in the moſt weighty matters of God and man, of life and death, it is the very Oracle and Declaration of Gods will, wherein man muſt reſt without any contradiction or motion to the contrary. So *Acts* 1. 24, 26. *Numb.* 26. 55. *Levit.* 16. 8. for matters of God; and *Joſh.* 14. for matters of life; yea the Gentiles themſelves knew it to be the very Oracle of God, *Jon.* 1. 7. Such Oracles of God muſt not be uſed for recreation, ſeeing they are his Name, and muſt not be vainly uſed. Therefore Dice, dealing of Cards, where the matter is laid on hazard (as they call it) or rather Gods providence, without uſing any cunning of ours to diſpoſe it, is upon the ſame reaſon of a Lot unlawfull. A Lot is abuſed in thoſe Games of Dice and Cards, *&c.* which wholly conſiſt in chance: for in Toys and Sports we are not to appeal to the immediate judgement of God, *Prov.* 6. 33. Br *Down.* Abſtract on the third Precept. To make a gain of Play is a Theft, and againſt the eighth Commandment and Precept of the Law, *Epheſ.* 4. 28. Their courſe is an unjuſt taking into their poſſeſſion that which no Law of Chriſt or man doth warrant them by any manner of lawfull contract; the Civil Law and *Auguſtine* condemn that gain which is gotten by play. Dr *Taylor.* Prov. 16. 3. & 18. 18. *Vide* Fabritium *in octavum præceptum Decalogi*, pag. 450, 451. *Dudley Fenners* Treatiſe of Recreation. Mr *Dod* on the eighth Commandment, *pag.* 275, 276. And Mr *Elton* on the eighth Commandment, *pag.* 311. the Theatre of Gods Judgem. *part* 1. *chap.* 43. Mr *Hinds* Remonſtrance of Mr *Bruens* Life and Death, *chap.* 37, 38, 39. A Lot muſt be in weighty matters; if in vain things, it is a breach of this Commandment; therefore Dice, Cards, and Tables are unlawfull, for we may not uſe a Lot in ſo light a matter, as we may not ſwear lightly, theſe things muſt not be uſed at our pleaſure. Mr *Richardſon* in his Manuſcript. *Merito propter irreverentiam, & neceſſitatis defectum damnantur aleæ, aut teſſerarum, calculorum, & chartarum ludi.* Rivetus *in* Pſal. 22. v. 19. pag. 225. *Commercij gratia non eſt inter homines inſtitutus Ludus, ut aliquid ex eo quod eſt alienum nobis acquiramus, & comparemus, ſed tantùm ut animi relaxandi, corporiſve reficiendi vel exercendi ratio quædam eſſet.* Danæus *De Ludo Aleæ.* cap. 2. *Vide plura ibid.*

matter was not great. So the due occaſion of uſing a Lot, is a real difference of ſome moment about the diviſions of ſomething to be divided betwixt ſuch or ſuch that may ſeem to have reaſon to challenge each what would beſt content and ſatisfie himſelf.

The manner of uſing a Lot upon ſuch occaſions follows, and that muſt be thus:

1. With a reverent careful obſervation of Gods providence in the event of the thing, and diſpoſing of the controverſie ſo, as a mans heart may ſay within it ſelf, Thou Lord haſt done this or that, not by the wit and skill, or will of any man, but the hidden work of thine own providence without any ſuch thing coming betwixt, and thou haſt manifeſted to me thy good pleaſure, that things ſhould be diſtributed thus or thus.

2. It muſt be uſed with a quiet ſubmiſſion of our will to Gods will ſo manifeſted, giving up our ſelves to be ruled by that hand and providence without murmuring. For ſeeing the diſpoſition of a Lot is of God, therefore we cannot grudge at the falling of it out ſo or ſo, but that we ſhall ſeem to pick a quarrel with God.

Hitherto of the right uſe of ſuch holy acts as come to be uſed in and with our common affairs.

It follows to ſhew how we muſt order our ſelves in our common affairs, ſo far forth as in them we have to do with God, or any of thoſe things by which he makes himſelf known to us.

This is double.

1. Inward.

2. Outward.

2. Outward.

The inward alſo is double in regard of

1. Gods Actions.
2. Our Actions.

That which reſpecteth Gods actions is alſo double,

1. To ſee him in them.
2. To make a good uſe of them.

The firſt thing we are bound unto for the ſanctifying of Gods Name, is to ſee him in all his actions, that is, to take notice of him as the Author of them, informing our ſelves that he hath wrought them, as *David* doth *Pſal.*8.3. & 118. 23. & *Pſal.* 44. 1, 2, 3. *Pſal.* 18. 47, 48. *Job* 1. 21. *Joſeph, Gen.*45.7,8. *Pſal.*46.8. All things that are done in all the world, natural, ſupernatural, common, ſpecial, of mercy, of juſtice, good, bad, of what kind ſoever, muſt in ſome ſenſe (even the bad ſo far as they be actions and means of good) be aſcribed to God, and man muſt ſpeedily take notice of Gods providence and working in them, and ſay, The Lord hath done this or that, be it never ſo ſmall or trifling, for his providence extendeth to every motion of every creature, ſeeing *in him we live, and move, and have our being.*

A gracious heart ſees God in every thing. God would have his people find all in him, *Gen.*15.1. *Zach.* 2. 5. and the Saints have alwayes reſolved all into God, *Pſal.* 18. 1. & 27. 1. & 84. 11. & 90.1. & 16. 5. & 43. 11. See 1 *Job.* 4. 16. He that expects not all from God as the chiefeſt good, and reſolves not all into him as the utmoſt end, is an Atheiſt, *Epheſ.*2.12. To ſee God in every thing, is 1. Continually to ſee all good things to be eminently in God, *Rev.* 21. 7. *Pſal.*73.25. 2. To ſee all things come from God, *cauſative* or *permiſſive*, as the efficient cauſe, if good; as the permitting cauſe, if evil. 3. To obſerve in all things what of God is to be ſeen, 1 *Pet.* 1. 12. 4. To hope onely in him, and to fear none but him; He is called the fear of *Iſaac*, and the hope of *Iſrael.* See Jer.17.17. *Qui nil ſperent niſi à Domino, nil metuunt præter Dominum.* Bern. 5. To love God for himſelf, and all things elſe for him, *Zach.*8.*ult.* 6. To obſerve Gods departings, and to be afflicted with nothing ſo much. *Numb.* 14. 9. *Deut.* 22. 30. The main of godlineſſe is in making God your All, therefore the luſts of our hearts are called ungodly luſts. The more one can ſee and taſte God in every thing, the more he thrives in grace. See *Pſal.* 104. 34. Hereby the ſoul ſees the Allſufficiency of God to ſatisfie him, *Prov.* 14. 14. This is the only ground of the triumph of Faith, I will make my boaſt in God. See *Hab.* 3. 17, 18. and is the beginning of eternal life, *Matth.* 18. 14.

2. The ſecond thing we are bound to in regard of Gods Actions, is to make a good uſe of them, by building up our ſelves thereby in the knowledge of God, and in all holy affections of love, fear, confidence toward him, and of hatred of ſin, love of righteouſneſſe, and the like; as when the people ſaw that great miracle wrought by the Lord by the hand of *Eliah*, they cried out, *The Lord is God, the Lord is God*, 1 King.18.39. So *David* ſaith, *Pſal.*116.1. *I love the Lord, becauſe he hath heard the voyce of my ſupplication.* So *David* having ſaid, *Pſal.*33.6,7. that God hath made all things, addeth, *Let all the earth fear the Lord, let all the inhabitants of the world ſtand in awe of him, for he ſpake and they were created.* So the Lord himſelf ſaith, *Jer.* 5. 22. *Fear ye not me, ſaith the Lord, will ye not tremble at my preſence, which have placed the ſand for the bound of the ſea?* When we ſee Gods Works, we muſt ſee in them the clear demonſtration of his Wiſdome, Power, Juſtice, Mercy, and other holy Attributes, that we may grow in knowledg of him, and love, and fear, and other virtues.

Now this is a general uſe to be made of all, but there are two ſpecial works which he uſeth to do to mankind, works of Mercy and Juſtice, which require two ſpecial uſes,

1. A thankful receiving of the works of mercy.
2. A patient and penitent bearing of corrections.

Thankful receiving of mercies is, ſo to taſte and feel the goodneſſe of God in them, that we provoke our ſelves by them to ſerve and obey him with more cheerfulneſs, willingneſſe, and readineſſe. Each benefit and bleſſing we enjoy, muſt cauſe us to be more careful of pleaſing him that gave us all thoſe benefits, and ſhould make us renew in our minds ſuch thoughts as theſe; It is God which feedeth me, preſerveth me, O why ſhould not I reſpect, honour, love, ſerve him; Lord, I will give my ſelf to thee, I will obey thee, thou deſerveſt it. The duty of thankfulneſſe is required in the firſt Commandment, the improving of all good things to the increaſe of this thankfulneſſe is a ſpecial ſanctifying of Gods Name required in this Hoſ. 2. 8.

Commandment, *Pſal.*116.12. & *Pſal.*118.19. He meaneth there that he will apply himſelf to the practice of all righteouſneſſe becauſe of Gods graciouſneſſe in delivering him out of affliction. The want of this God blameth, *Deut.*28.47. and ſo are good things to be uſed.

Job 1. 23. 2. The patient and penitent bearing of afflictions, is a framing of our ſelves willingly and without grudging to undergo the ſame becauſe God hath done them, yea to humble our ſelves before him, and turn unto him with repentance. So *David* did, *Pſal.*39.9. & 38.13,17. So *James* wiſheth, *ch.*4.*v.*10. and *Peter*, 1 *Pet.*5.6. So doth *Eliphaz* adviſe, *Job* 5.8.

When we meet with any evil from God, if we conſider, God hath ſent this upon me, and therefore frame to be well pleaſed with it, and to humble our ſelves and renew our repentance before him, confeſſing our ſins, and ſupplicating to him for favour, and reſolving to caſt away our ſins and amend our lives, this is an excellent uſe of his chaſtiſements, and happy is he whom God ſo chaſtiſeth and teacheth his way.

So much for our right carriage in regard of Gods works, whereby we ſanctifie his Name. Now

We muſt alſo ſanctifie him in regard of our works, by referring them all to his glory, as the main end of them, intending in the doing of them to ſhew our obedience to him, and faith in him; for this end, and in this conſideration doing them, becauſe he either commands or allows them; and with this purpoſe and intention of heart, that we may witneſſe our due regard of him. This is to live to God, and not to our ſelves, which that we may do, Chriſt died for us, 2 *Cor.* 5. 15. and this the Apoſtle plainly requireth, 1 *Cor.*10.31. So our Saviour ſaith of himſelf, *Joh.*17.4. *I have glorified thee, I have done the work thou haſt given me to do.* When in each action of ours we conſider God would have us do it, therefore we will do it that we may pleaſe him, and declare our duty to him, this is to glorifie him, elſe we do not honour him by our actions, as by eating, drinking, labouring in our callings, and the like.

So much for the right carriage of our ſelves to God inwardly. We muſt behave our ſelves aright alſo outwardly, and that both in

1. Words.
2. Deeds.

The right ordering of our ſpeech ſtandeth principally in four things:

1. By uttering good wiſhes ſincerely and heartily.
2. By a reverent mention of his Titles and Attributes.
3. By good communication of his Word and Works.
4. By bold confeſſion of his Truth.

Firſt then we muſt utter, as occaſion ſerves, good wiſhes and deſires, whereby we may ſhew the moving of our will to God-ward, to do ſome good or remove ſome evil that is to be done or removed.

Theſe good wiſhes are of two ſorts, for they reſpect either

1. Our ſelves.
2. Others.

Whether { 1. Our Brethren. / 2. Other Creatures.

For our ſelves, if any ſudden peril threatens us, and we do ſuddenly dart out, as it were, the deſires of our ſouls fervently and faithfully, ſaying, Lord help me, or the like, this is a due honouring of Gods name, it is not a ſolemn prayer, but a ſanctified uſe of Gods name. So *Jehoſaphat* being in great danger by the *Aramites* who furiouſly aſſailed him, miſtaking him for the King of *Iſrael*, could not in that caſe frame to any ſet form of ſolemn prayer, yet he cried unto the Lord, that is, ſent up theſe fervent deſires in words to this purpoſe, *Lord help me, Lord deliver me*, 1 *King.*22.32. 2 *Chron.*18.31. So our Saviour being in extremity of torment on the Croſſe, could not make a ſet ſolemn prayer, but he uttered ſuch a ſhort complaint as contained a ſubmiſſive requeſt to his Father, *My God, my God, why haſt thou forſaken me?* This is an allowable taking of Gods name into our mouths, ſo it be done heartily and reſpectively.

Secondly,

Secondly, Now for others alſo, even our brethren, if upon occaſion of meeting them we open our mouths with good ſalutations, wiſhing a good day, or the like proſperity to them, ſo that it be done ſincerely and with the motions of our minds, looking to God-ward, it is a good ſervice of God, as *Boaz* ſaluted his reapers, ſaying, *The Lord be with thee*, Ruth 2. 4. and they returned him alike good wiſhes, ſaying, *The Lord bleſſe you*: If ſuch ſalutations be heartily uttered it is a right exerciſe of our faith in Gods providence and goodneſſe. And not onely ſo, but if we bleſſe other things, as corn, graſſe, cattle or the like, with the like bleſſing, ſo that we have our hearts only carried to God, it is good and acceptable uſing of his Name, as appeareth in *Pſal.* 129. 8. where he ſaith of the corn growing on the houſe-tops, that thoſe which paſſe by do not ſay, *We bleſſe you in the name of the Lord*, ſhewing evidently, that it was a good and commendable cuſtome of the people of God then, to crave Gods bleſſing on the corn, graſſe or other fruites which they ſaw upon the earth in theſe or the like words, *God bleſſe it*, or *God ſave it*. Theſe wiſhes if they proceed from the heart duly apprehending the nature of God, whom they mention, are evident declarations of our faith in God, and of our depending upon him for all good things. So much for good wiſhes.

Secondly, We muſt mention the Titles and Attributes of God with all due reſpect and reverence, when we have any occaſion at all to mention them. If it fall out that we uſe this word, *God, Lord, Chriſt, Jeſus*, or the like, we are to have our hearts affected with ſome reverend regard of thoſe divine perſons that are ſo termed, our hearts muſt entertain honourable conceits of them, and muſt ſubmiſſively be carried towards them; this is that which *Moſes* meaneth in part, ſaying, *Deut.* 28. 58. *Fear this glorious and fearful Name, the Lord thy God.* The Name of God muſt be with fear and reverence taken into our mouths, and we ſhould not once ſpeak of him, but with due apprehenſion of his glorioufneſſe. This is an excellent exerciſing of that worthy virtue of the fear of God, when we do ſo regard him, that at any occaſional mentioning of him our hearts do homage unto him.

Thirdly, We muſt uſe good communication as we go about our other affairs, imploying our tongues as occaſion may offer it ſelf to talk of his Word or Works, *Deut.* 6. 7. & 11. 19 *Judg.* 5. 11. therefore we are commanded *that our communication be alwayes gracious*, Col. 4. 6. & *Epheſ.* 4. 29. *Such communication muſt paſſe out of our mouths as is good to the uſe of edifying, that it may miniſter grace to the hearers.* See *Prov.* 10. 22. *Pſal.* 37. 30. A good man is to be ready upon all occaſions to ſpeak of good things, the works of God, the Commandments of God, his promiſes, his threats, and all ſuch things as may help to increaſe grace in himſelf or others. When his hand is on earth, as his heart ſo if he have a companion, his tongue muſt be in Heaven.

Fourthly, We ought boldly to make confeſſion of the truth of God in whole or in part, as any occaſion ſhall be offered; So ſaith S^t *Peter*, 1 Pet. 3. 15. *Be ready alwayes to give an anſwer to every one that aſketh you a reaſon of the hope that is in you with meekneſſe and with fear.* And this is a thing of ſo great neceſſity that no appearance

See *Heb.* 4. 14. and 10. 23. 2 *Cor.* 9. 13. The Centuriſts obſerve four kinds of confeſſion in the New Teſtament. 1. A confeſſion of ſinne to God alone, 1 *Joh.* 1. 9. 2. A confeſſion *coram Eccleſia*, before the Church, when men acknowledge publickly their wicked and ſcandalous deeds, and do profeſſe their repenting and loathing of the ſame, *Act.* 19. 18. 3. Confeſſion one to another of particular private injuries and offences, *Jam.* 5. 16. 4. The confeſſion or profeſſion of the true faith, 1 *Joh.* 4. 2. M^r *Gilleſp. Aar.* Rod bloſſ. *l.* 2. *c.* 2. Of profeſſion ſee M^r *Baxters* 3^d Diſputat. *p.* 274, 275, 276, 277. Truths to be confeſſed, are 1. Truths of faith, 1 *Pet.* 3. 15. 2. Truths of fact, *Joſhua* 7. 14. The juſt occaſions of confeſſing, 1. Our faith, are, 1. When the true faith is oppoſed, *Acts* 24. 14. 2. When we are queſtioned about it by Magiſtrates, *Dan* 3. 3. When others go aſide from the true faith, *Acts* 17. 23. 4. When it tends to the edification of the Church and State where we live, 1 *Cor.* 14. 4, 5, 12, 19. 2. Matters of fact, 1. When there are evidences that ſuch a fact is committed, as in *Achans* caſe. 2. When others are in danger in reſpect of ſuch a fact I have committed, *Judg.* 17. 2, 3. 3. When prejudice elſe may come to the Church or State where I live. 4. When by due courſe of the Law one is found guilty, and ſentence pronounced againſt him, in ſuch a caſe he is bound to make confeſſion (ſo the penitent Thief) elſe he ſhall end his dayes in ſinne. 5. For the eaſe of a mans conſcience, when his ſinnes are ſecret he may diſcloſe them; confeſſion muſt be, 1. Voluntary, not forced. 2. Prudently ordered.

pearance of danger, no terrour, no threatning muſt affright us from it, if we have a due calling thereunto; wherefore our Saviour requireth, that we ſhould confeſſe him before an adulterous and crooked generation, ſaying, *Matth.* 10 32. *Whoſoever ſhall confeſſe me before men, him will I confeſſe before my Father which is in Heaven*; And S^t *Paul* commendeth *Timothy*, 1 Tim. 6. 12. becauſe *he had profeſſed a good profeſſion before many witneſſes*, and ſetteth before us in the next Verſe, the example of Chriſt *who before Pontius Pilate witneſſed a good confeſſion*, boldly averring that he was the Sonne of God, and ſaying, *That he was ſent to bear witneſſe to the truth*, John 18. 37. and the Lord ſaith of S^t *Paul*, *That he had called him to bear his Name before the Gentiles and Kings, and before the people of Iſrael.*

And ſo muſt we order our ſelves in regard of our words. It follows to ſhew what our carriage muſt be in regard of our deeds, and that both

1. Generally.
2. Particularly.

In General there are alſo required two things:

1. To walk worthy the Goſpel.
2. To ſuffer for righteouſneſſe ſake, and for the name of Chriſt.

Firſt then every one which is called by the name of Chriſt muſt walk as becometh the Goſpel of Chriſt, urging himſelf to ſuch behaviour of life in all things that Religion may be well ſpoken of by means of his good carriage. This is *to have our life ſhine forth ſo before men, that they may ſee our good works, and glorifie our Father which is in Heaven*, Mat. 5. 16. See 1 *Pet.* 2. 15. & 3. 1. *Phil.* 1. 27. *Epheſ.* 5. 8. 1 *Theſſ.* 2. 11, 12. A man profeſſing to be of the Chriſtian Religion, is to honour that name by a ſpecial care of all his wayes, that he may ſhew forth ſuch goodneſſe as all men may be allured to love and like Religion for his ſake, and is to deny himſelf ſome lawful things, that he may not open the mouths of thoſe which are willing to ſpeak evil; and when out of a deſire to make Religion well thought and ſpoken of, we do thus look to our ſelves, we honour the Name of God exceeding much.

Secondly, Every man is bound reſolutely and cheerfully to ſuffer for well-doing and for defence of the truth, as Chriſt ſaith, *Matth.* 5. 10. *Bleſſed are they that ſuffer perſecution for righteouſneſſe ſake*; and after, *Rejoyce and be glad when all men ſpeak all manner of evil of you, for great is your reward.* See *Phil.* 1. 29. 2 *Tim.* 2. 3. & 1. 12. *Heb.* 10. 32. *Mat.* 10. 38. Our Saviour ſaith, that his Diſciples muſt *take up their croſſe and follow him*, that is, muſt reſolutely make account with themſelves to bear tribulation for his ſake, and *all that will live godly in Chriſt Jeſus muſt ſuffer perſecution*, 2 Tim. 3. 12. and *Paul* ſaith of himſelf, to them which by weeping ſought to withdraw him from going up to *Jeruſalem* (where it was fore-told that bonds and impriſonment did abide him) that he *was ready not alone to be bound at Jeruſalem, but alſo to die for the name of the Lord Jeſus*, Act. 21. 13. according as in the former Chapter, *Acts* 20. 24. *That he counted not his life dear ſo that he might finiſh his courſe with joy.* Now this ſuffering if it be to bloud, is called Martyrdome, which is one of the moſt glorious ſervices that a man can do for God, and ſhall be moſt plentifully rewarded, in which cup *Stephen* had the honour to be the firſt that ever pledged our Lord Jeſus Chriſt, as it is recorded *Act.* 7. 60.

Stephen the Protomartyr.

And thus muſt we order our lives in general, by being carefull to excell in doing good, and yet chearfully to ſuffer * as if we did evil.

* *Regium eſt malè audire, cum bene facere.*

Now more particularly we muſt uſe ſanctifiedly all the creatures of God, and do in a ſanctified manner all that ever we do, and this ſanctified uſe of the creatures ſtands in four things;

First, In doing all things out of a well informed conſcience, having knowledge out of Gods Word concerning the lawfulneſſe of our doing or enjoying this or that. This is to have things ſanctified to us by the Word of God, as the Apoſtle ſpeaketh, 1 *Tim.* 4. 5. *viz.* to have our hearts grounded upon the Word concerning the lawfulneſſe of them, and this well-grounded perſwaſion of the warrantableneſſe of our actions, is the faith, without which he that doth any deed ſinneth,

as

as we learn *Rom.* 14. *ult.* and therefore the Apoſtle ſaith in the caſe of meats, and the like *Rom.* 14. 5. *Let every man be thorowly perſwaded in his own mind.* For a childe or ſervant doth greatly diſhonour his Parent or Maſter, if he will adventure to do any thing that pleaſeth himſelf, never regarding whether his Governour like or diſlike it: but it is a ſign of good reſpect if he dare not adventure upon a thing unleſſe he have ſome good reaſon to make him conceive, that his Maſter or Parent will approve thereof; ſo ſtandeth the matter betwixt God and us; wherefore it is an honouring of God thus to take his warrant with us in all things.

Secondly, We muſt crave Gods leave for, and bleſſing upon the uſe of good things in particular, when we know in general that we may lawfully uſe them. So *Paul* tels us, that meat, drink, marriage and all things elſe are ſanctified by prayer, 1 *Tim.* 4. 5. that is, by calling upon God for his licenſe to uſe ſuch benefits or to do ſuch things and to have his bleſſing upon them. Thus we do ſanctifiedly uſe them when we thus ask leave of God and help from him to do them. Men look that he which would uſe any of their goods ſhould crave their good will, and that thoſe which would enjoy their help in any thing ſhould requeſt it; for it is a poor thing that is not worth asking, and leave is light; ſo doth God look that we ſhould carry our ſelves toward him, and by uſing all things in ſuch ſort we do acknowledg our dependance upon him, confeſſe his Providence, Soveraignty and Power over our ſelves and all things, and ſo worthily exerciſe the principal graces of God in our ſouls, for he that will not dare to meddle with any thing in the houſe till he have requeſted the good will of ſuch a one, doth by this deed confeſſe him to be the Lord of the houſe, and of all things in it.

Thirdly, We are to return thanks to God for his goodneſſe, when we have enjoyed any good thing from him, for ſo alſo the Apoſtle tels, that things are ſanctified to us by thankſgiving, 1 *Tim.* 4. 6. when we have ſent one any of our goods, we look that he ſhould bring them home again with thanks, ſo muſt we give back to God thanks for the uſe of his creatures, though the things themſelves are allowed us ſtill to retain them. And this alſo is a notable acknowledgement of his Soveraign Lordſhip over all creatures, and our abſolute dependance upon him. So when the Diſciples returned reporting what great things they had wrought, our Saviour gave thanks to his Father, ſaying, *Luke* 10. 21. *I thank thee, O Father, Lord of heaven and earth.* So when *Abrahams* ſervant had found great ſucceſſe in his journey, he bows himſelf, worſhipping the Lord and ſaying, *Bleſſed be the Lord God of my maſter*, Gen. 24. 27. and after alſo *v.* 52.

Laſtly, It is required that we uſe all the creatures of God moderately, proportioning the meaſure of our uſe of them to the true ends for which God in nature hath ordained them. If a man give his Servant leave to take his key and fetch ſo much money out of his coffer as will ſerve to buy ſuch and ſuch things which his Maſter would have bought, he is bound to take juſt ſo much and no more to a farthing if he know the Summe, if he do not particularly know the Summe, as near as he can gueſſe thereabout, and in keeping himſelf to his Maſters direction here, he ſhews that he accounts not himſelf but his Maſter the owner of theſe goods. So when the Lord hath appointed meat and drink to ſtrengthen and refreſh nature, attire to keep the body warm, and to adorn men, according to the diſtinction of their places, and other like things for like purpoſes, he that is carefull as near as he can to keep himſelf ſo within compaſſe, as to uſe no more of theſe things than are requiſite for theſe ends, ſo near I ſay as he can gueſſe, doth behave himſelf like a ſervant in the uſe of theſe things, and by ſo uſing them doth give to God the honour of being the Lord and Maſter of them: ſo temperance in meat and drink, and all ſuch things, is a needful duty for the ſanctifying of Gods Name in the uſe of his creatures.

And ſo much of the things commanded in this third Commandment; Now of the things forbidden herein which all come to two heads:

1. The abuſe of thoſe holy actions which are ſometimes mingled with our common affairs, *viz.* { An Oath. / A Lot.

2. Diſordered

2. Disordered carriage of our selves in our common affairs.

Of the abuse of an Oath we must speak first.

It is abused two wayes, in regard of the

1. Taking, for the
   1. Matter of it, in the
      1. Object or thing sworn by.
      2. Subject or thing sworn to.
   2. Manner, contrary to
      1. Truth by a false Oath.
      2. Judgment by swearing.
         1. Ignorantly.
         2. Rashly or causlesly.
         3. Irreverently.
         4. Ragingly.

2. Keeping { By not performing a lawfull Oath. / By performing an unlawfull.

The first abuse of an Oath is in regard of the thing sworn by, and that is double, swearing.

1. By an Idol.
2. By a meer creature.

They transgresse this Commandment, 1. Who swear commonly. 3. Who swear to do things unlawful, as 1 *Sam.* 28. 10. & 14. 39, 44. 3. Who swear falsly or fraudulently, or what they mind not to perform, *Matth.* 26. 72. 1 *Sam.* 19. 6. *Ezek.* 17. 16, 18, 19. 4. Who use to swear indirectly, as meaning to swear by God, name the creatures. 5. Who swear by God and by Idols, *Gen* 31. 53. *Ford.* Those that swear by the name of God, and likewise by the name of Saints, offend this Commandment. As when the form of their Oath is thus, *As help me God and all Saints*, for the Oath must be onely in the name of God. B^p *Hooper* of the Command.

To swear by an Idol is a great abuse of an Oath, wherein Gods honour is given to his utter enemy, which the Prophet condemns in the Jews, *Jer.* 5. 7. *Thy children have sworn by them that are no gods*, that is, by false and feigned gods, and *Jer.* 12. 16. he condemneth the Jews for having learned of the Gentiles to swear by *Baal*, and the Prophet *Zeph.* 1. 5. saith, *That God will visit*, that is (punish) *them which swear by the Lord, and by Malcham.* For seeing an Oath is a due and true worship of God, how should he endure to have it translated to a false god? Surely those which swear by them do bear some respect to them in their hearts, and make honourable mention of them with their lips, which is condemned, *Exod.* 23. 13.

Aquin. 2a, 2æ *Quæst.* 89. *Art.* 6. *docet, licere per ipsas quoque creaturas jurare, ut per Sanctos, per Angelos, per sacra Dei Evangelia. Quod alicubi etiam in Eccles. is reformatis illa adhuc consuetudo retineatur, ut cum quis jurat manu tangat Evangelia sacra, atque etiam addat hæc verba; Ad hæc sacra Dei Evangelia juro, &c. illud excusari utcunque potest. Non enim propriè juratur per Evangelium: sed est obtestatio, qualis est illa,* Vivit Deus: *ut sit sensus, Sicut verba Evangelij, & sacrorum Bibliorum verissima sunt: sic etiam quod dico, verum est.* Zanch. *Tom.* 4. lib. 1. *de Decal. in Præcept.* 3. *Jurare per creaturam absolutè ultimatè & terminativè, ita ut constituatur in aliqua creatura finis & vis juramenti sine relatione ad Deum, simpliciter illicitum est. Secundò, jurare per creaturas relativè & quasi transitivè, ita ut per B. Virginem & alios sanctos sanctorumve reliquias pertranseat, & per ipsos deferatur finaliter ad Deum, hoc est superstitiosum.* Sanders. *de Juram. Prom. Oblig. Præl.* 5. *Vide* Rivetum in Psal. 24. v. 4. See Doctor *Gouge* on *Heb.* 6. v. 16. Sect. 120, and 123. And M^r *Cartw.* on *Psal.* 15. 4.

Also to swear by a creature, is to do more honour unto it than ought to be done to it, for seeing an Oath is to be taken by the greater, as the Apostle saith, that is, one which hath authority over men to punish them if they swear amisse, and that no creature is so much greater than man, that he can discern to punish the disorders of his heart in swearing, it is a wrong to God to set them in his room when we swear, yea when God doth plainly say, *The Lord liveth*, Jer. 4. 2. and saith, *Thou shalt swear by his name*, Deut. 10. 20 & 6. 13. it seemeth to me that this bidding to swear by him, forbiddeth to swear by any thing besides him.

Here two things may be objected, First, That usual form of swearing which was accustomed by the people of God when they sware, to say, *The Lord liveth*, and *Thy soul liveth*, 1 Sam. 20. 3.

To

To which we anſwer, That in mentioning this living of the ſoul they do not ſwear by it, but alone wiſh well unto it, ſwearing by God, and yet mentioning the ſoul of that party ſworn unto, for proof of their love and good deſires of its welfare, is as much as if they had ſaid, I ſwear by God, whom I deſire alſo to preſerve thy ſoul.

Further the Apoſtle 1 *Cor.* 15. 31. may ſeem to ſwear by his rejoycing in Chriſt, when he ſaith, *By our rejoycing which we have in Chriſt Jeſus our Lord, we dye daily.*

To this I anſwer, That this is as much as if he had ſaid, By Jeſus Chriſt in whom I rejoyce, ſo that Chriſt is here the ſole object of the Oath, and his rejoycing is mentioned as an effect of Chriſts power, the more honourably to convey the Oath unto him. See Dr *Manton* on *Jam.* 5. 12. and Mr *Lyfords* Princip. of Faith and good Conſc. *p.* 148.

So this is the firſt abuſe of an Oath to ſwear by a creature, or an Idol, or falſe god. An earneſt proteſtation may, it ſeems, be made by a creature, as to ſay, as ſure as I live, or the like; but this muſt not be conceived as a ſwearing by them, or calling them to bear witneſſe to the truth of our ſpeeches.

There is one main difference between a Proteſtation and an Oath, that we may lawfully proteſt by a creature, but without ſin we cannot ſwear by a creature, *Gen.* 42. 15. compared with *ch.* 43. 3. ſeems to ſhew, that thoſe words *By the life of Pharaoh*, were but a Proteſtation. *Capel* of Tent. *part* 3. *c.* 5.

The ſecond abuſe of an Oath is in regard of the thing ſworn to, and that is double.

1. In an aſſertive Oath.
2. In a promiſſive Oath.

It is in an aſſertive Oath when it is trivial, of a ſmall light matter of no worth and value, neither in it ſelf nor in the conſequents of it. For ſeeing an Oath is a calling God to be witneſſe and judge of our ſpeech, he muſt not be called to witneſſe for meer trifles and toyes, and he that ſo ſweareth doth not ſwear in judgement, but raſhly and inconſiderately, for what is, if this be not to take the Name of God in vain, when the matter is light and vain which occaſioneth us to take it up.

Alſo in a promiſſive Oath there is an abuſe if one ſwear to do that which is ſinful and wicked, or not to do that which is commanded and required at his hand by God, for this is not to ſwear in righteouſneſſe, but unjuſtly. Therefore *David* in ſwearing to kill *Nabal* did greatly offend, and ſo did *Herod* in ſwearing to do for *Herodias* whatſoever ſhe ſhould ask, not excepting unleſſe it were ſinful and wicked that ſhe ſhould ask. And ſuch alſo it may ſeem was the Oath of the other Tribes, when they ſware not to give any of their daughters to wife to *Benjamin*, forthis was to cut off one Tribe from *Iſrael*, which they ought not to have done, and therefore afterwards they were compelled to uſe tricks to break that Oath, giving the *Benjamites* authority to ſteal wives, that ſo they might have them, and yet the Parents not ſeem guilty of this Oath, becauſe they did not give them with their conſent and good liking. Judg. 21. 1.

And thus much for the abuſe of an Oath in regard of the matter. Now the abuſes in regard of the manner of ſwearing follow.

The firſt abuſe in the manner of ſwearing is againſt truth, when men do ſwear falſly and deceitfully. This is condemned *Pſal* 24. and by *Zechary chap.* 8. 17. *Love no falſe Oath, for theſe are things which I hate, ſaith the Lord.* So a falſe Oath we ſee is abominable to God. This is to defile the Name of God, and to draw him into fellowſhip with our lying ſo farre as may be. Now falſhood is when a mans words do not agree with the conceits of his mind, or his conceits with the things which he ſpeaketh of. So there is a double falſhood, one witting, the other unwitting.

Nor ſworn deceitfully. *Nihil aliud eſt perjurium, quam mendacium juramento firmatum. Ita ut omnino idem ſit accedente juramento Perjurium, quod eſt id nuda pollicitatione mendacium.* D. Sanderſon. *de Juramenti promiſſorij obligatione, prælect.* 2. *Sect.* 6.

The witting falſhood is, when a man utters things contrary to his own thought and meaning. And this is alſo double,

1. Plain, and palpable, and flat falſhood.
2. Cloaked, coloured and painted falſhood.

Palpable falſhood is when a man doth not ſo much as labour to caſt any colour of truth upon his Oath, but ſwears that which is evidently falſe, and this is in an aſſertive Oath, when a man ſwears a thing to be or not to be, which he either knows or thinks to be otherwiſe. This was the fault of *Peter* when he denied his Maſter with an Oath. This was done by him in a paſſion of fear, yet did it not wholly excuſe his ſin, but it is worſe when it is done premeditately and upon deliberation, as the falſe witneſſes did which *Jezabel* appointed to ſwear againſt *Naboth*, and this is ſo grievous a ſin, that it doth plainly prove a man to be an Atheiſt in heart, for who that acknowledgeth God would call him to witneſſe a lie? and it is all one in this caſe, whether a man think the thing only to be falſe, or it be o indeed, for if his words diſagree with his thoughts, though his thoughts agree with the thing accidentally and by chance, there is the moſt blame-worthy and condemnable falſhood.

Alſo there is palpable falſhood in an aſſertive Oath, when a man ſweareth to do that which he hath no mind, purpoſe nor meaning to do, nay nor perhaps doth not know what it is that he ſwears to, but takes the Oath for example or cuſtome, for no man can have a true meaning to do he knows not what. And if any man ſhould know anothers meaning not to be ſuch as his words pretend, he would ſurely condemn him of perjury, therefore in the like caſe he muſt needs alſo condemn himſelf.

This is open and palpable falſhood; coloured falſhood is when a man makes a ſhew of truth, but hides his meaning with craft, as in equivocations, reſervations, and the like: for example, when a man intends his Oath in another meaning than that which is expreſſed to him by the perſons which cauſe him to take the Oath, and which he knows they do take him to mean, and which he would have them to take his meaning in. For a good man muſt ſpeak the truth in his heart, and therefore alſo muſt ſwear it. Now he doth not ſo when he ſweareth thus deceitfully, ſo deceit is not a remedy againſt falſhood, but alone a cloak for falſhood, which maketh it leſſe ſeen, but not leſſe ſinnefull. And the groſſeſt kind of deceit this way I think is that of equivocations and reſervations, when a man of purpoſe takes the words of his Oath in another ſenſe than they are intended, as, Are you a Prieſt? I ſwear No, meaning a Prieſt of *Venus*, though I be a Popiſh Prieſt: or when he reſerves ſomething in his mind, which being added to the words of his mouth make up a truth, but being taken by themſelves contain a falſhood, as, Are you a Prieſt? No, meaning not to tell you. Surely the words of *Ananias* and *Saphirah* were no lie, if this kind of jugling were good, yea *Peter* was unjuſtly charged to have ſworne falſly, if this were a juſt defence, for he might eaſily mean, *I know not the man*, meaning to tell you of it at this time. But onely Popiſh * perſons which are willing to ſtrive for their ſafety will maintain this falſhood, wherefore we take it for granted to be naught and wicked, what is if this be not to ſwear deceitfully which is blamed *Pſalm* 24?

* *Barneſius* and ſome others of them, perhaps may not allow of equivocation.

Now there is alſo an unwitting falſhood more pardonable of the twain, and yet bad enough, when a man ſwears that which he thinks is true, but indeed is not true, he being deceived in his opinion. And this kind of falſhood is often brought into an Oath by reaſon of raſhneſſe, when men take not their Oath in judgement they often offend againſt truth. The conceits of things going alone are not the meaſure of words, but the things themſelves alſo, and if the words agree not to both, there is not perfect truth in them but ſome admixture of falſhood.

This is the firſt abuſe of an Oath, for the manner againſt the Truth.

Other abuſes there are contrary to judgment.

And firſt, When a man ſwears ignorantly, not knowing the nature of an Oath, and muſt of neceſſity abuſe it, in that he cannot have the regard of it which he ſhould, if he know not the nature of it.

It was the ordinary Oath of the *Romans*, *Medius fidius*,

Secondly, When he ſwears raſhly and cauſeleſly in his common ſpeech and talk,

the

the things being ſuch as require no Oath; which is plainly condemned by our Saviour, *Zach.* 5.2. *Matth.* 5.34. and by his Apoſtles, *Jam.* 5.12. counterfeit oaths and vehement affirmations, as being more than yea and nay, are naught and blameworthy.

One ſaith, there is a Family in *England* which hath its name *Bigod* from their great ſwearing. *Camden* in his *Remains* Surnames, *p.* 105. ſaith, The French-men called the *Normans Bigod*, that is, ſuperſtitious, becauſe at every other word they would ſwear *By God*.

Thirdly, When a man ſwears ragingly in his choler and paſſion, which is to pierce through the Name of God, as the wicked wretch did in the Camp of *Iſrael*, for which he was ſtoned, *Lev.* 24.10.

Fourthly, When he ſwears irreverently, without any due regard of God when he hath juſt cauſe of ſwearing, for this is contrary to fearing of an Oath, commended, *Eccl.* 9.2.

So much for the abuſe by taking an Oath. It is alſo abuſed in regard of keeping.

Firſt, When men break lawful Oaths, as *Zedekiah* did, for which he was puniſhed, *Ezek.* 17.16. and ſo did the Princes and people, *Jer.* 34.18. and *Saul* ſinned in breaking the Oath of *Joſhua* made long before, ſeeking to ſlay the *Gibeonites*, 2 *Sam.* 21.1, 2. for the Oath of a man in ſuch caſe is not performed, but binds him and all that do ſucceed him in that place.

as with us was, *By the Maſſe*, or *by our Lady*: and ſo much uſed, That *Tertullian* complaineth, that the Chriſtians through cuſtome had made it ſo familiar, that in ordinary ſpeech they uſed *Medius fidius*, and *Mebercules*, not remembring, nor yet underſtanding what they ſaid, *Conſuetudinis vitium eſt dicere mehercules, dicere & Medius fidius, accedente ignorantiâ quorundam, qui ignorant jurandum eſſe per Herculem.* Tertul. *de Idololat.* Students will not ſwear in Engliſh, yet in Latine they make no bones of it, ſaying, *Mehercule*; *medius fidius*, *adipol. per Deos immortales.* Mr *Perkins* in his Government of the tongue. *Mebercule*, ſo *Hercules* bleſſe me, as *God help me*. *Gods me* is ſwearing by a figure; *s'lid* is an Oath by way of abbreviation; and *as I am a Gentleman*, is little better. *Gapel* of Tentat. *part* 3. *cap.* 5. There are, 1. Ridiculous Oaths, as *by Lakin*. 2. Phariſaical, by Creatures, as *Light*, *Fire*. 3. Popiſh, by Saints, as *Mary*, *John*; Idols, as *Maſſe*, *Rood*, Amos 8.14. 4. Heatheniſh, by the *gods* of the Gentiles, 1 King. 19.2. *Mebercule*, *Medius fidius*, &c. 5. Blaſphemous, as by all the *parts* and *members* of Chriſt. B. *Down*. Abſtract 3. prec. See Mr *Powels* Summons for ſwearers, the ſtrange judgments upon Swearers, For ſwearers, Curſers. *Barclay* in his *Vindicia pro regibus* againſt *Bellarmine* being reproved by him for ſaying *Mebercle*, anſwers he uſed not that word, *ut jurandi particula*, but *ornatus & affirmationis ſimplicis*. See more there. *Tempus fuit, & illud memoria repeto, quum ſi Genevæ quis, vel peregrinus dejeraſſet, omnes commoverentur, terramque ille deoſculari cogeretur: Noſtin, inquam, probè, etiam ex vicinis nobilibus quoſdam in carcerem propterea conjectos.* Beza *Homil.* xiv. *in Hiſt. Paſſionis Jeſu Chriſti.*

Secondly, In regard of keeping it is abuſed, when men doe keep a wicked Oath, as *Herod* did in beheading *John* Baptiſt, whereas ſuch an Oath is a nullity; and therefore *David* kept not his Oath to kill *Nabal*; yea, if one under Government have ſworne to do a thing without the conſent and privity of his Governour, and after the Governour knowing it, refuſe to give way unto it, he or ſhe under Government is not to keep the Oath, as appears *Numb.* 30. and therefore alſo in ſuch caſe to ſtand upon termes of an Oath to diſobey a Governour, is a ſinne.

An Oath muſt not be *vinculum iniquitatis*. Act. 23.12.

And ſo much for the abuſe of an Oath. Now follows the abuſe of a Lot, and that is two wayes, either for the Matter about which it is uſed, or the Manner of uſing.

For the Matter:

Firſt, When it is uſed in meer ſport and paſtime, in matrers trivial and idle,

Nec Deus interſit niſi dignus vindice nodus.

Where we have examples of uſing any thing to ſerious & weighty purpoſes, and never to ludicrous and ſportfull; there it is far ſafer for us ſo to uſe the ſame, that we may be aſſured we follow Gods warrant; for God by leaving divers ſuch examples to us, may ſeem to intend our direction in the uſe of that thing; we have divers examples for uſing Lots in weighty matters, none in ſports. 2. A Lot is a ſacred thing, the caſting of a Lot a ſacred action, becauſe in uſing it we do eſpecially and immediately referre our ſelves unto Gods providence, for the whole diſpoſing of it is from him. Here the old ſaying is true, *Non eſt bonum ludere cum ſanctis.* Dr *Taylor* cals Cards and Dice the Devils books and bones. See him on Temptat. Dr *Ames* caſes of conſc. *l.* 5. *c.* 45. *Cartwright* on *Prov.* 16. *ult.* and Dr *Willet* on *Lev.* 16.12. p. 375, 376. of unlawfulneſſe of games going wholly by Lot. *Voetius* in his third part of Theological ſelect Diſputations, *De ſortis abuſibus* alledgeth ſeveral reaſons, and quotes divers Authors againſt ludicrous Lots.

Gods holy Providence must not be called to determine toyes; his Providence rules the least things; but we must not put a trifle to the determining of his Providence, for then Gods Name is taken up idly and to no purpose, because no use can be made of the falling out of such trifles. So when men cast Lots who shall be together in play, who shall begin first; yea when they use games consisting of Lottery, as are Cards and Dice; Games, if we consider of them aright, as unlawfull (say some) as it is unlawfull to swear in jest, or in common talk, for there is a manifest Lot in every game of these: In the Cards, the shuffling and dealing is an apparent Lot, for here are all the three things which are named in the affirmative part; first, A controversie or doubt who shall begin, this man or that. 2. A casual act, shuffling and dealing, which, unlesse there be foul play, is so ordered, that no wit, skill, nor activity of men, but meer chance; that is, Gods secret Providence can dispose of it. 3. The appointing and using of this casual act to end that controversie, or the putting of it to God to determine. So likewise in Tables, the cast of the Dye is a meer casual act, and this casual act is appointed to determine a controversie, *viz.* either what kinde of remove, or what particular remove each man shall make; for they will not let each other choose their removes; so that there being all the things that constitute a Lot, to deny it the name is fond and absurd. Indeed the main controversie is determined in part also by skill; but as the mixing of Gold and Lead together, cannot cause but that Gold is Gold: so the mixing of a Lot and skill together, cannot cause but that a Lot is a Lot; and therefore here a Lot is abused to a matter of pastime; that is to say, men play with holy things, which cannot be denied to be a sin. This is the first abuse of a Lot.

Alearum ludus, & id genus alij, ob fortem aut fortunam in eis omnino dominantem, ob turpe lucrum, ob infamiam, nec non propter blasphemiarum & periuriorum pericula, honestæ ac sanctæ vitæ adversantia, atq; ob horrendissimas eventus, & ob certa denique damna quæ inde proveniunt, tam civilibus quam canonicis legibus non solum apud Christicolas Anglic. verum etiam apud Ethnicos veriti undequaque inveniuntur. Commentarius contra ludum Alearum A Fr. Angelo Roccha Episcopo.

Cohilonem (*aiunt*) *quendam Lacedæm. cum fœderis feriendi causa missus esset legatus ad Regem* Persarum, *& Aulicos fortè invenisset ludentes aleâ, statim re infecta rediisse domum: rogatum cur neglexisset ea facere quæ publicè acceperat in mandatis, respondisse, Quod ignominiosum existimasset id fore Reipublicæ, si fœdus percussisset cum aleatoribus.* Mocket *Apol. Orat.*

2. A Lot is abused when it is used to end a counterfeit controversie which is made by mens pleasure for sinister respects, and is not at all in nature; as in all gaming by Lot, where two men lay the money in common that before was proper, and then will needs cast a Dye (that is, a Lot) who shall have both: So in Lotteries of all sorts, where many men put that money which of right appertained to each of them severally, in one purse as it were, and then a Lot must be cast, who shall have of that summe a little, who much, who nothing, when God had before by the disposition of his Providence given each his portion. Now for men unnecessarily to make a controversie, that some may get by the losse of others, surely this is a dallying with God, and an abusing of his Name. No wise father would suffer himself to be made Umpire so betwixt his children, therefore will not God take it well, that himself should be made a Determiner of such lust-coined doubts. If it be said, that the end is good, *viz.* the bestowing of the overplus of the money to some good use, as relief of the poor, or the like. I answer, the Lot is abused for all that, because it is used to a wrong end; for the end to which God appointed a Lot, was not to get money out of mens purses, for the doing of some charitable action, but for the keeping of unity and concord among them in doubts not so well otherwise determinable. For why? It is an high honour to him in such case to be made as it were the chief Judge of all matters; so that these Lotteries be flat sins (as some conceive) and the using of them as bad as common swearing, because they are the abusing of a thing which is holy, as an Oath is holy.

And thus a Lot is abused for the Matter about which it is used. Now

For Manner likewise it it abused.

Mocket *Apol. Orat.* A game or play may thus fitly be described, *viz.* A concession betwixt two or more, who shall do best in an exercise of wit or activity, or both, about some indifferent and trifling subject. Every lawfull means of getting is sanctifiable by prayer, as being that which God alloweth and blesseth. Playing for price is not sanctifiable by prayer, so that we may pray to God to blesse us in that means of getting. Therefore playing for price is no lawfull means of getting. The Scripture saith plainly, *Thou shalt not covet any thing that is thy neighbours.* When conscience doubteth on the one part, and is resolved on the other, we must refuse the doubting part, and take that wherein we are certain and sure. As for example, When one doubteth of the lawfullnesse of playing at Cards and Dice, he is sure it is no sinne not to play; but whether he may lawfully play he doubteth, in this case he is bound not to play. Mr *Fenner* of conscience.

First,

First, By colluſion and deceit, when men ſeem to uſe a Lot, yet by ſome cloſe and underhand-dealing diſpoſe of the act themſelves, as in cogging a Dye in falſe Dice; in all thoſe tricks of oiled Cards, and over-long, and over-broad Cards, and the like, where there is a manifeſt mocking of God, by diſſembling to make him determine of what we purpoſe not to intruſt him withall; where a Lot is alſo abuſed doubly, becauſe here is both colluſion and trifling. But if in a matter of weight a man will ſeem to caſt Lots, and yet have ſome ſecret trick to turn the Lot as he liſt, not committing the diſpoſition thereof to God, he doth grievouſly offend God.

Secondly, A careleſſe uſing of a Lot, imputing to I know not what chance and luck, without any heeding of God in it, is an abuſing of it; ſo when men do make an excuſe of their ſin in ſporting with Lots, it becomes an aggravation of it; for they ſay, that they never intend to put Gods Providence to trouble; but mark the falling of the Dye, and there is an end. Whereto is anſwered, That they ought not to let ſlip Gods Providence ſo negligently, but ſeeing he takes the whole diſpoſing to himſelf, they ſhould ſee his care in it; and if the matter be ſo trifling, that they fear to mark Gods Providence in it, then it is too baſe to have a Lot imployed about it.

Thirdly, A chafing and fretting at the falling out of a Lot, is a groſſe abuſe of it, asif one ſhould charge God with want of wiſdome, or tell him that he had done wrong; for God is ſo abſolute a Sovereign, that when he hath manifeſted his good pleaſure all ſhould be huſht and ended; and therefore after that he which will fume and take on, doth offer indignity to God, and neglect his due ſubjection to that Sovereign Prince of his life, whom he ought above all things to regard.

And ſo much for the abuſe of thoſe holy things which are intermingled with our common affairs.

Now it follows to ſpeak of the diſhonour done to God in diſordering of our common actions ſo far as they touch himſelf, and the things by which he hath manifeſted himſelf to us.

Now theſe are,

1. Inward.
2. Outward.

Inward, in regard of Gods Works or our own.

In regard of Gods Works firſt, by aſcribing them wholly and principally to other cauſes, without taking any notice of him, at leaſt any diligent notice. As for example:

Firſt, To Fortune or Chance, good or bad; if a man go and finde a thing of price to his enriching, or ſo have any other ſudden and unexpected benefit coming unto him, this he doth in his minde aſcribe to good luck, and ſaith, that he had great good fortune. Contrarily, if he go on the way, and there loſe ſomething of value and price, he ſtorms and ſaith, he had bad luck; or if any occurrent fals out that diſappoints his preſent hopes, he in his mind looks no higher, but thinks it ill luck; as the Prieſts of the Philiſtines told the Princes, that if the Kine did not carry the Ark directly towards the way of *Bethſhemeſh*, then all the miſery which had befallen them by Mice and Emerods, was but ſome chance that had befallen them.

Again, Men impute Gods works ſometimes to the courſe of Nature, ſo as to thruſt out him the Authour of Nature, or elſe to tie him to any inferiour cauſe in nature. Thus the Atheiſt ſayes it comes by nature, that ſome years are unſeaſonable, and ſome again ſeaſonable. Nature is Gods inſtrument, being nothing elſe but that common courſe which he hath eſtabliſhed in things; if men therefore would from nature aſcend higher to the Author, Maker, Ordainer of nature, which hath by his great wiſdome eſtabliſhed that courſe herein, they would not ſinne, for God doth work things according to his own determination by uſual and natural means moſt commonly; but to be ſo intentive to nature, as to have no thought, or but weak, few and ſlender thoughts of God; this is a grievous profaning of his Name.

There is *natura naturans*, and *natura naturata*.

A third

A third thing which men do impute Gods works to, to his diſhonour, is their friends and foes, their benefactours out of good will, and their malicious adverſaries out of their uncharitableneſſe; as the *Iſraelites* looked to *Aſſur*, not to God, in whoſe hand *Aſſur* was as a rod, and contrarily being ſuccoured by their well-willers, they aſcribed all to their policy, wiſdome, and friendſhip.

Laſtly, Men aſcribe things to their own wiſdome, care, induſtry, pains, courage, thinking within themſelves, that their hand hath gotten much, that their ſword hath ſaved them; as the King of *Aſſur* boaſted what great matters he had done; and *Nebuchadnezzar* boaſted, that it was great *Babel* which he had built.

Now when any of theſe things, fortune, nature, our friends, our foes, our ſelves, are ſo thruſt betwixt God and us, that we ſee not God becauſe of our fond doating on theſe either feigned or ſubordinate cauſes, here God is exceedingly diſhonoured.

Another way of diſhonouring God in his works, is by perverting them to evil and vile purpoſes and ends.

Firſt, By hardening our ſelves in our ſins from his long-ſuffering, patience and forbearance; as *Salomon* ſaith moſt men do, *Becauſe ſentence againſt ſinners is not ſpeedily executed, therefore are they fully bent upon miſchief*; and as the Apoſtle chargeth them, *Rom.* 2. to *heap up wrath to themſelves againſt the day of wrath, by turning Gods grace* thus *into wantonneſſe.*

Secondly, When men charge Gods actions with injuſtice, and ſo either deny or blemiſh his Providence, eſpecially in caſe of croſſes befalling them; ſo taking occaſion to murmure and be impatient, as *Job* was by fits, and as it is often ſeen in good men, but moſt of all in bad, as they ſaid, *Where is the God of judgement?* When men take occaſion from any of Gods works to repine againſt, or entertain hard conceits of him, this is a grievous ſinne, and a diſhonouring of him in his works.

Mal. 2. ult.

Thirdly, When men grow proud of his benefits, thinking highly of themſelves, becauſe of thoſe good things he hath undeſervedly beſtowed upon them, and are lifted up, as if they had not received them, for God gives his merties to better purpoſes than to ſwell the heart: as ſome man becauſe he hath wealth, thinks himſelf better than all that have leſſe, thinks that he may be diſpenſed with in ſins, that he ſhould not be called upon to ſuch and ſuch duties, and contemns others in compariſon of himſelf. So did *Nebuchadnezzar* abuſe Gods advancement of him to be lifted up; yea *Davids* heart was ſomewhat lifted up, and he grew ſecure, and therefore proud, and *Uzziah* alſo; for this is a diſeaſe marvellous hard to eſcape, which is the true cauſe why the Lord is fain to be narrow-handed toward his ſervants in regard of theſe things, becauſe he would not have this pernicious diſeaſe to grow upon them, and ſees that out of abundance it would come forth, ſuch is their weakneſſe.

The laſt abuſe of Gods workes is by hardening our hearts againſt them, and a wilfull refuſing to be brought unto that amendment, which we might, if we would ſee plainly that he intends, as *Pharaoh* hardened his heart againſt the wonderfull workes done by *Moſes*; and the wicked Phariſees hardened their hearts againſt all Chriſts miracles, then which what greater deſpight can we offer to God, to reſolve we will not go though he leade, and though he drive us, or that we will go on, though he hold us back with a kinde of violence? And theſe be the principal wayes of diſhonouring God in his works.

Secondly, We diſhonour him in our works by miſ-intending them, either to ends lawfull in exceſſiveneſſe, or to unlawfull ends: as for example, when men labour in their calling onely, or chiefly, to be rich; when men do eat onely to fill the belly; moſt of all if men do theſe for wrong ends, as to do a work in ones calling to anger another, or the like; for herein we do ſinfully pervert the order that ſhould be obſerved, and caſt our eyes from him upon whom they ſhould alwayes be fixed, as *Jehu* in exalting of juſtice in *Ahabs* family, aimed at nothing

nothing but the lifting up of himself, and establishing the Kingdome to his own house. This is a living to ones self, and a serving of ones self, whereas we ought no longer to live to our selves, but to him which hath redeemed us. The common sin of mankind, and that which doth stain and defile all the Moralities of unsanctified men, causing that those things of theirs are abominable before God, which to men carry the most glorious appearances that may be. And thus God is dishonoured in heart. Now he is dishonoured outwardly, and that, 1. In tongue. 2. In action. In word, by all such kinde of speeches as are contrary to those four kinds (wherein our words touch God any way) that were named in the affirmative part.

As first, contrary to good and charitable wishes, there are

1. Formal wishes, as when men in a form say, *God blesse you, God save all*; much more when it is in falshood, the tongue speaking peace when the heart wisheth mischief; as *David* complains of his enemies that came to visit him, and then wished him all welfare in tongue, but were so contrary-minded, that after they wished he might never recover, and so were bold to utter their malicious conceits when they came forth.

2. Contrary to these good wishes are curses, imprecations, and execrations against ones self or others, especially such as wherein the Devil hath his name honoured, as *the Devil take thee, the Devil goe with thee:* or though God be wished to be the authour of the evil, as *God confound thee,* or the like. It is a token of an evil heart to be apt to curse, *They which love cursing shall have enough of it*; these bad wishes will flie back to the nest where they were hatched. The Apostle delivers it as a token of an unregenerate man, *That the gall of Aspes is under his lips, and that his mouth is full of cursing and bitternesse*; it is a proof of a soul very much void of the fear of God, when a man dareth to speak to God to become his hangman or executioner, and a most horrible boldnesse when a man dare invocate the Devil for revenge. S^t *James* speaks of it as a wofull and grievous crime, that a man should *with the same mouth blesse God and curse man, who was made after the Image of God*; yea not alone to curse men, but to curse any creature, wishing pox or plague upon it, or murrain, or the like, is a fearfull abusing of God from whom he dare ask such things, unlesse we curse in Gods Name, being armed by his Authority and Warrant; for if God bid his servants curse they must curse, I mean by pronouncing a curse; yea by praying God according to his truth to fulfill his curses. But of wicked and unwarrantable cursing we have an example in the proud *Goliah*, who cursed *David* by his gods; and of *Shimei* who cursed *David* with a horrible and bitter curse. And these be against good wishes.

Secondly, Against respective mentioning of Gods Titles and Attributes there are two faults, The one is a light and foolish speaking of them by way of wonderment or otherwise, as *O Lord God, Good God*; when a man thinks no more of God nor his goodnesse, than he thinks of the Devil or Pope; so in other like occasions.

2. There is a mentioning of Gods Titles by way of vilifying and abusing him, as *Who is God, that I should let Israel go?* and, *What God can deliver out of my hands?* and a mentioning of him by way of blaspheming, speaking evil of him in such fearfull accusations as are not to be named, as raging against his justice, truth and wisdom, and charging him with the contrary imperfections, as some in their distemper have done, a most hideous and fearfull sin!

Contrary unto good conference of Gods Word and Works, there are four faults:

First, Vain jangling, a discoursing of Gods Word or Works, onely to shew wit, and winne applause, or to dispute of them onely to try masteries and get victory, especially if a man choose out nice points, or genealogies and idle needlesse questions. If a man do jangle and wrangle about the most usefull points, it is a great fault; but if he fill the world with controversies about trifles, this is a greater abuse, and more dangerous, because these matters will most easily breed doubt upon doubt.

Secondly,

Secondly, When men make jeſts of Gods Word, alleadging any place of Scripture in merriment to procure laughter, or make a mock of any of Gods ſpecial Workes, as the people did of the Apoſtles ſpeaking in ſtrange tongues, as if it had been nothing but the vent of new wine over-abundantly ſwallowed.

Thirdly, When men miſapply Gods Word and Works, as by miſ-alleadging them to countenance ſinne and maintain wickedneſſe; or contrarily, putting off Gods teſtimonies, and miſ-interpreting Scripture; as that wicked *Syricius* would have no Miniſters marry, becauſe *thoſe that were in the fleſh could not pleaſe God*; and as the Popiſh Cardinal would have the Pope take upon him to puniſh, becauſe it was ſaid to *Peter, Slay and eat*, and ſuch like. But eſpecially the making ſpels of verſes of Scripture by the words written, ſpoken or hanged upon ones neck, to cure agues or the like; and ſo by miſapplying Gods works to any wicked concluſion, as if he did not hate ſinne, becauſe he is patient in not puniſhing of it. Any wrongfull wreſting of the Scriptures or any of Gods works, is a ſhamefull abuſing it to Gods diſhonour. Cavilling and deſpightfull objecting againſt Gods Word, as if it were falſe and repugnant to it ſelf, or a meer invention of men; and againſt his works, as if they were not righteous and juſt; picking a quarrel with God in either of theſe two, is an high diſhonouring of him, and very diſpleaſing to his Majeſty. And all theſe are directly contrary to the holy and good conference which we ought to have together of Gods Word and Works.

Now ſome other things are contrary to the confeſſing of the true Religion, and theſe are:

Firſt, Denying and diſavoing the ſame, principally if it be againſt the light of a mans own conſcience, and after ſome profeſſing and maintaining of it before; for Chriſt ſaith, that *if any man deny him before men, him will he alſo deny before his heavenly Father.* So *Peter* denied that he knew Chriſt, but we know how dear it coſt him afterwards.

Secondly, There is oppoſing the truth of God, ſetting ones ſelf by ſhifts and devices to impure falſhood unto it, and to pull down the pillars of it, as the wicked *Jewes* oppoſed themſelves to the faithfull and ſincere preaching of *Paul*, and did diſpute againſt thoſe things which he ſpake, labouring to make it appear that all he ſpake was but a meer lie and falſhood, which is therefore a very wicked thing, becauſe it tends to make others alſo hang back from beleeving the truth, and moſt wicked, when it is done contrary to a mans own knowledge or conſcience, and ſo that he himſelf knows it is truth which he oppoſeth; but moſt of all abominable, when it is as it was in the fore-named *Jewes*, joyned with actual perſecuting of them which do ſtand for the truth, and labour to uphold the ſame.

Laſtly, When men ſtrive to maintain falſhood, or falſe Religion and falſe Faith, endeavouring by coloured and cloaked reaſons to get unto it the colour of truth, which is hereſie when it is joyned with obſtinacy; and then a moſt damnable thing, when a man is condemned of his own conſcience, and yet will perſiſt in the maintaining of his lying imaginations, not ſuffering his mouth to be ſtopped, though his own heart ſees and knows that he is anſwered, and that it is but a lie which he ſtands for with ſo much earneſtneſſe.

And theſe be the moſt hainous diſorders of the ſpeech whereby God is diſhonoured.

Now follows to ſpeak of actual diſhonours, and theſe are two-fold,

1. General. Then Special.

Generally to live a ſcandalous and offenſive life, in the profeſſion of true Religion to make a ſhew of fearing; yea to fear God in truth, and yet ſo little to regard the Name and Honour of God, as to give occaſion to thoſe which deſire matter of obloquy and reproach, which is charged upon the wicked *Jews*, that by their *means the Name of God was evil ſpoken of among the Gentiles.* Their lewd and ungodly, and unrighteous life, made that truth and ſound Religion which they did profeſſe, to become a by-word, and to be contumeliouſly ſpoken of by all

thoſe

thoſe which knew them; and ſo the wickedneſſe of *David* in that foul ſinne of his, opened the mouths of the enemies, and gave them matter to ſpeak evil of. He that being of Gods Houſe, cauſeth it by his ungodly demeanour to have an ill name brought up upon it, as if his Religion would no more ſanctifie men than if they had it not, he doth exceedingly diſhonour God; as a bad ſervant diſcrediteth his Maſters houſe; for it gives ſuſpition of ill government, when the people are of a diſordered converſation. Yea, and thoſe which do hinder others alſo from imbracing the true Religion, and cauſe them which are godly to receive ſome blemiſh and aſperſion, as if they were equally wicked, though they be more wary and crafty to keep it in.

And that is in general. Now in ſpecial it is done two wayes:

1. By perſecuting any for righteouſneſs ſake, ſeeking to hurt them in body, goods, or name, becauſe of their good life, becauſe of their refuſing to joyn in ſinfull actions, or the like; as the Phariſees did perſecute the Apoſtles; and as *Paul* was perſecuted by the *Jews*, himſelf having firſt been a perſecutor; and as *Herod* took and ſlew *James*, and would have ſlain *Peter* alſo; here Gods Name, his Truth, is with great violence as it were defaced and made hateſull amongſt men; and therefore this of all ſins is counted moſt grievous, and likely doth bring with it a ſevere and ſpeedy judgment. This is to fight againſt God with drawn ſword, as it were, to come into the field with weapon in hand againſt him.

2. Sin is committed to the diſhonour of God, when his natural benefits and Ordinances are abuſed; and this is done four wayes:

1. When a man enjoyes them with a doubting conſcience, or againſt his conſcience, then and in that manner doing or uſing them upon the example of others, or the like; when he in his own heart, though erring through miſ-information of judgment, doth ſuppoſe them to be unlawfull; to offend againſt the conſcience, is to ſet light by God. I mean, when the conſcience ſeems ſupported by ſome place of Scripture, that it cannot well anſwer; otherwiſe if an idle ſcruple be objected through Satans temptation without any ground from Gods word; or when a man perceives it ſufficiently anſwered and cleared, then it muſt not be taken as the voice of conſcience, but as the voice of Satan by his crafty temptations troubling and moleſting conſcience, and then a man is not to heed it, but to break through it, ſo to winne his own liberty, and daſh thoſe needleſſe fears out of countenance. But when a man grounding himſelf upon any place of Scripture, doth eſteem any thing unlawfull, becauſe he thinks ſo, and cannot ſee the matter yet in his judgement cleared from that appearance, but thinks ſtill that the Scripture condemneth it, then to do it is to ſinne againſt God; and ſo the Apoſtle *Paul* ſaith, *I am perſwaded that nothing* (meaning no indifferent thing either in regard of Levitical Ordinance, as Hoggs-fleſh and bloud, or of Idolatrous abuſe, as meat offered to Idols) *is unclean; but to him,* (ſaith he) *that eſteems any thing ſinfull, to him it is uncleun.* And it may fall out in this caſe that a man ſhall be ſo perplexed that in doing the thing he ſhall ſin, becauſe he goes againſt his conſcience, in not doing it he ſhall ſin, becauſe he may by ſome other bond be bound unto it, it being a duty commanded which he takes to be a ſin forbidden. And ſo much for offending through an ill informed conſcience.

Secondly, The creatures of God are abuſed prophanely when a man ruſheth upon them with brutiſh boldneſſe, not caring to crave licenſe from the God of Heaven, not regarding to give him thanks for them, having taken the benefit and comfort thereof. If a man eat and drink, ſport himſelf, uſe marriage or the like, and do not intreat of God a liberty to uſe theſe things, and having enjoyed them goes away, and never opens his mouth or lifts up his heart to render praiſes unto God; this is as it were a challenging of a kinde of property and intereſt in theſe things, as if they were our own; this is a denying of Gods Sovereignty and peculiar right over them, in intruding and incroaching upon them, and no better than a ſtealing of them from the Lord. Beaſts which have no manner of reaſon to diſcern of their Creator, which never conceived of a ſupream and infinite Ruler of all things, they do thus fall upon all they meet, and take it at all adventures. And thieves deal ſo with men, all is their own they lay hands on, whether they have the

good will of the owner yea or no, and he that ſo doth play the thief and the beaſt with God, not acknowledging his title, and preheminence in and over all things.

Thirdly, Theſe creatures of God are abuſed ſuperſtitiouſly, and that two wayes:

1. By placing Religion in them, doing them as things which will of themſelves ſpecially pleaſe and honour God, and profit our ſouls, or abſtaining from them as from things which will defile our ſouls and offend God, as thoſe in the *Coloſſians* which faded themſelves with obſervations, *Touch not, Taſte not*. And ſo thoſe which after the abrogating of the Ceremonial Law would not eat the meats formerly forbidden. If a man do abſtain from a thing for ſome civil reſpect or end, or do a thing for the like, knowing alſo that it pleaſeth God, it is all one which way ſoever he do it; in regard of the thing it ſelf he offends not; but if it be out of a conſcience to God-ward to eat or not to eat, placing Religion in uſing or abſtaining from any of theſe common things, meat, drink, apparel, or the like, then is he very fond, fooliſh and ſuperſtitious.

2. By applying them to certain ſupernatural effects and purpoſes to which God hath no way fitted nor aſſigned them, as to divine of things to come, to find out hidden ſecrets; and here comes in all manner of Divination, Fortune-telling, and the like, by certain odd and idle Obſervations from the Stars, from the Aſpects of the heavenly bodies. Natural effects which are grounded upon certain cauſes may be fore-told by the knowledge of theſe bodies; but contingent effects depending upon the will of men as their cauſe cannot ſo be fore-told, or thoſe which depend upon other as uncertain cauſes, as mans will. Here comes in alſo all obſerving of the flying of Birds, and of ſuch like things as are taken fondly for ominous preſages of good or evil; for God hath forbidden theſe kinds of fooliſh obſervations to his people. Alſo there are other ſupernatural effects which men may miſapply things to, as to drive away Devils by holy water, imagined to be holy by the ſigne of the Croſſe, or the like, and to cure diſeaſes in a ſupernatural way, as to cure an Ague by ſome baubling toyes which ſome have invented, of paring ones nails, and putting the parings in a dunghill, and let them rot, and ſo ſhall the diſeaſe go away. All which be but Sacraments of the Devil, either no effect can follow upon them, or if any do, it is from the operation and work of the Devil, which blinds mens eyes from ſeeing himſelf by theſe trifling obſervations. But moſt of all, if a man deem to merit remiſſion of ſins by theſe natural actions, of caſting holy water, of croſſing himſelf, of abſtaining from food, of whipping himſelf, or of going in courſe attire, or the like; this is the moſt ſuperſtitious and fond abuſing of them that can be, for then they become as it were Competitours with the bloud of Chriſt, which is the only Sacrifice for ſin, by offering of which he hath made perfect for ever them that do obey.

And this is the ſuperſtitious abuſe of theſe things.

Now follows the laſt, and that is exceſſive, prodigal and licentious abuſing of them; The chief things abuſed by intemperateneſſe, are meat by ſurfeting, drink by drunkenneſſe, ſports by voluptuouſneſſe, attire by ſumptuouſneſſe: When a man contents not himſelf to take ſuch a quantity of any of theſe as agree to the end which God hath in nature appointed them for, *viz.* meat to feed and refreſh his body, drink to quench thirſt and comfort his body, apparel to cover his nakedneſſe and adorn the body according to the difference of degrees amongſt men, and ſhelter from the cold, and ſports to fit the tired mind for the calling and exerciſe of the body, that diſeaſes may be prevented, but ſeeks to content his own inordinate appetite, or follows the fond cuſtome and example of others, or the like; then doth a man ſhamefully abuſe one of Gods works which is his name; for he ſerves the Devil and the fleſh with thoſe things which God hath made, and hinders himſelf from being able to do good by that which ſhould further him, and doth expoſe himſelf to many evils by that which ſhould not be a ſnare unto him. Here the riotous, voluptuous, prodigal liver, ſpecially the drunkard, which muſt drink healths till he have no conſideration of health, and pledge as much as any man will drink to him, till he have inflamed himſelf, and be unable with diſcretion to conſider any thing,

thing, is a groſſe abuſer of the Name of God, for he takes no notice of God in his creatures, nor doth ſerve him in uſing them as he ought, for in the end and meaſure of uſing Gods creatures, whoſe directions ſhould we follow but Gods?

CHAP. V.

The fourth Commandment.

REmember the Sabbath-day, or the day of Reſt, to keep it holy. Six dayes ſhalt thou labour and do all thy work, but the ſeventh day is the Sabbath of the LORD thy God, in it thou ſhalt do no manner of work, Thou, nor thy Sonne, nor thy Daughter, nor thy Man-ſervant, nor thy Maid-ſervant, nor thy Cattle, nor the Stranger which is within thy Gates: For in ſix dayes the LORD made Heaven and Earth, the Sea and all that in them is, and reſted the ſeventh day; wherefore the LORD bleſſed the Sabbath-day, and hallowed it.

THeſe words contain the fourth Commandment of the Decalogue, being the laſt of the firſt Table concerning our duty to God immediately. The ſumme of it is to appoint unto men a ſet and ſolemne time wherein they ſhould wholly give themſelves to the ſtudy of holineſſe, and to the performance of holy exerciſes neceſſary for that purpoſe.

Exod. 16. 29. It was but the breach of this one Commandment, and yet God chargeth them with the breach of his Laws in generall, becauſe he that is a wilfull tranſgreſſour of this makes little conſcience of any of the reſt.

The Sanctity of the whole man required in the firſt Commandment, is the chief thing which God looketh for, to the attaining and increaſing whereof the Lord ſaw good to require ſome ſpecial kindes of ſervices, *viz.* ſolemne in the ſecond Commandment, and common in the third, and the addicting and beſtowing of a ſpecial time, *viz.* every ſeventh day. The end therefore of this Commandment is the maintaining and increaſing of ſanctity in men, the Summe, that every ſeventh day muſt be ſpecially ſet apart to this purpoſe.

This Commandment concerning the keeping of the Sabbath day to ſanctifie it, is placed in the midſt between the two Tables, of purpoſe to ſhew that the keeping of the Sabbath is a ſingular help to all piety and righteouſneſſe. Mr *Biſield. Hoc præceptum de Sabbatho, aperte affirmativum eſt & negativum,* This Commandment of the Sabbath is expreſſly affirmative and negative above all the reſt. *Zanch. in prec.* 4. *Finis hujus præcepti eſt ut ſe exerceant fideles in Dei cultu.* Calvinus. *Hoc præceptum tum trium priorum progreſſorum, tum ſex reliquorum eſt incentivum atque ſuſcitabulum divinum, ut docet vox exhortatoria,* Memento. *Grocij Syntagma Theol. lib.* 4. *cap.* 7. *De Lege.*

Let us proceed to handle this Commandment, and to that end,

1. Explicate the words of the Commandment.
2. Speak ſomething of the perpetuity of the Commandment.
3. Shew the duties herein required, and the ſins forbidden.

For the firſt, the Commandment hath two parts, as the words themſelves doe plainly ſhew to each attentive Reader.

Firſt, The Precept is briefly propounded.

Secondly, It is ſomewhat enlarged.

Memento seu Recordare, *imò vero recordando recordare, ut notat modus loquendi apud* Mosen. *Id est omnino ac sollicitè recordare, nec unquam oblivisce re.* Fabritius. The Lord saith only *Remember* in this Commandment for three reasons, 1. Because though the Law was given from the beginning, yet this fourth Commandment was better kept in memory and in practice than any of the rest, and was but a little before repeated, *Exod.* 16. 22, 23, 25, 26. 2. To shew what reckoning he maketh of the Sabbath, as men giving their sonnes or servants divers things in charge, say of some principal matter, Remember this. 3. To shew how apt we are to forget it. *Ford* of the Covenant between God and man. *Quæ æquum non erat, ut res tanti momenti niteretur auctoritate, fide ac testimonio unius hominis; idcirco Deus secundo apparuit Mosi, & omni populo in Monte Sinai luculentam hujusce rei fidem facit, præcipiendo illic cultum Sabbati, ut constaret certa memoria, mundum sex diebus, à Deo creatum esse, & septimo die Deum quievisse; idem fecit,* Memor esto diei Sabbati: *Quasi diceret, Quando & quotiescunque Sabbatum observatis, memoriam creationis fideliter, ac constanter colitote.* Menasseh Ben Israel *Probl. de Creat.* 6. *Vide ibid. prob.* 8. Sabbatum *non solum* Quietem, *seu* à laboribus cessationem, *quæ pars Festi semper singularis habita, atque vocabuli ipsissima est significatio, denotat, verùm etiam diem seu annum septimum, quoniam in eo quiescendum, uti Lustrum & Olympias quinquennium,* Seld. *de jur. natural. & Gent.* lib. 3. cap. 17. *Ob varias causas inducta est à Deo observatio Sabbathi, in primis ut homo qui corpore & animo constat, aliquo destinato tempore meditationi rerum divinarum, sacrarumque rerum tractationi vacuo & libero animo studere & vacare posset. Secundo observatio Sabbathi inducta est ut esset certum signum inter Deum, & homines Deum agnoscentes. Tertio observatio Sabbathi inducta est; ut omnes illo die admonerentur illius ineffabilis operis, nempe creationis totius orbis terræ.* Bodeni Conc. 11. *De observatione Diei Dominicæ. Recordando recordare, ut notat modus loquendi apud* Mosen. *Id est, omnino ac sollicitè recordare, nec unquam oblivisce re, &c.* Fabrit. *Conc. in Decal.*

It is propounded in these words, *Remember the Sabbath-day to sanctifie it.* Remembrance is properly of things past, but here according to the usual acceptation of the word, it signifies a diligent consideration of the thing before hand, as where the young man is commanded, *Eccles.* 12. 1. *To remember his Creator in the dayes of his youth,* that is, seriously to consider of him. It is all one as if he should say, diligently observe, for so he interprets himself, *Deut.* 5. 12. See *Deut.* 8. 11. & 24. 8. 2 *Kings* 2. 3. & 11. 5. Think upon and accordingly provide for the observation of this holy rest, by dispatching all the works of thy calling, that nothing might be undone which providence and diligence might prevent, that might hinder thy rest on the seventh day. Men are apt to forget the Creation of the world, therefore the Lord appointed the fourth Commandment; and to forget Christ, therefore he appointed the standing Ordinance of the Lords Supper, *Luke* 22. 19.

The Sabbath-day] or the day of rest, and ceasing from labour, as the word properly signifieth, which is repeated again in the conclusion of the Commandment, *Exod.* 20, 8, 11. It must not be bestowed as other dayes, but then they ought conscionably to forbear those things which on other dayes they might lawfully perform, for rest is a cessation from doing things.

The Ancients do usually speak of the Lords-day in distinction from the Sabbath, because that denomination (*Dies Sabbati* in Latine) doth denote the Saturday, but our Saviour cals it the Sabbath-day, *Matth.* 24. 20. and it is called so three times in the fourth Commandment. The word was used by the Ancients, *Ruffinus, Origen, Gregory Nazianzen.*

To sanctifie it] or keep it holy, that is, to imploy the day in holy duties of Gods immediate worship, to sanctifie it, to set it apart to holy uses and purposes. So two things are required, 1. The remembrance of the time, which is a serious preconsideration to prepare for it. 2. A carefull celebration, consisting in resting and sanctifying it, for a bare rest is not enough, but such a rest as tendeth to, and endeth in the sanctifying of it.

To sanctifie a Sabbath is to call our selves, not only from our own sinfull wayes, which we must do every day, but from our honest and lawfull callings, that giving our selves to godly and Christian exercises of our faith, we may be strengthned in the wayes of God, and so in thought, word and deed, consecrate a glorious Sabbath unto the Lord. Therefore it is called the Sabbath of God, *Exod.* 20. 10. *Levit.* 23. 3. He calleth it a holy convocation, that is, dedicated to holy meetings. So *Isai.* 50. 13. Hereby is confured their opinion, that take it a Sabbath kept, if they rest from their labours, though in the mean time they labour in Playes, Dancings, vain Songs, as though the Lord had called us from our profitable labour commanded, to displease him in these vanities. *Fenners* Table of the Principles of Religion. *Lex non præcipit totum simpliciter, sed præcipit sancta opera, quæ ministerio verbi Dei conducunt, & prohibet alia externa opera corporis, quæ impediunt ministerium. Hæc simplicissima est hujus legis & principalis sententia,* Melancth. *De virtutibus primæ Tabulæ. Sabbatum Latine* quies *aut* cessatio *dicitur, à qua significatione dies septimus, in quo Deus à novarum rerum speciebus creandis requievit, Sabbati nomen accepit, & ob ejus dignitatem, ipsa etiam hebdomada eo nomine vocata est. Juxta illud Luc. :* Jejuno bis in Sabbato. *Sabbatizare ergo idem est, quod* cessare, requiescere. Bayi *Institut. Relig. Christ.* l. 3. c. 54.

Thus the duty is briefly propounded, it is further enlarged, and that two wayes:

1. By

1. By an explication of ſome things which might ſeem doubtfull.
2. By an argument of confirmation or reaſon to ratifie the precept.

The Explication ſhews two things anſwering unto two Queſtions, which upon hearing of the precept ſo briefly delivered, muſt needs ariſe in the mind of the hearer, needing therein to be ſatisfied. The one, *Which is the day of reſt?* The other, *What muſt be reſted from; and who muſt reſt?*

To the former the Lord makes a full anſwer, by ſhewing the time as diſtinctly as might be, ſaying, *Six dayes thou ſhalt* [a] (that is, thou maiſt, I warrant thee, and give thee good allowance for it) *labour and do all thy buſineſſes*, that is, all the works of thy particular calling for thy profit, *but the ſeventh day is the Sabbath of the Lord thy God*, that is, which the Lord thy God requireth thee to reſt in. So the matter is defined particularly, after ſix dayes beſtowed in labour, and the works of thy calling of all ſorts, followeth the ſeventh day, and that is the day of reſt, which I appoint thee to obſerve. Here you have the matter of the Commandment explicated, every ſeventh day ſucceeding ſix of labour in a conſtant courſe of reckoning muſt be given to God for a day of reſt. The ſeventh day [b] following ſix of labour and ſtill coming between ſix of labour, muſt in a ſetled and conſtant courſe be yielded unto God for an holy reſt, the time being particularly determined.

Mr *Warren* would have theſe words to be preceptive, becauſe the injunction of working ſix dayes is delivered in the ſame commanding terms, *verſ.* 9. with the inhibition of work on the ſeventh day, *verſ.* 10. Poſition 1.

[a] *Quod verbum non ſignificat hoc loco præceptum, ſed operandi permiſſionem & libertatem, non neceſſitatem: alioqui nunquam liceret ſex illis diebus otiari, aut ab operibus noſtris abſtinere.* Rivet. *Hac verba non ſunt præceptiva, ſed conceſſiva, niſi quatenus ad diem ſeptimam referuntur, quo operari non licet.* Danæi *Ethic. Chriſt.* lib. 2. cap. 10. *Eſt duplex Dei præceptum, unum quod vocatur Imperij, aliud Indulgentiæ, præceptum Imperij rationem habet, in iis quæ ſua natura ſunt neceſſaria, & in iis quæ ſunt ex ſe adiaphora. Præceptum indulgentiæ, cùm Deus jubendo non imperat, ſed indulget*, Gen. 1. v. 16. & 9. 3, 4. Et hic *Creguti Revelator Arcanorum*, cap. 1. *Shalt*] is as much as mayeſt, a word rather of permiſſion than command. Mr *White* on Command. 4. When the Commandment ſaith, *Six dayes thou ſhalt labour*, the meaning is, ſix dayes thou maiſt labour: thou art licenſed and not forbidden to do thy daily work on them by this Commandment. So it is tranſlated in our laſt Engliſh Tranſlation, *Exod* 31. 15. Six dayes may work be done. And in the Hebrew the ſame word ſtandeth for both ſenſes. Mr *Thorn.* Serv. of God at Rel. Aſſ. *cap.* 8. [b] Seventh here is taken indefinitely not particularly, that is, for ſeventh in proportion, one day in ſeven, not for ſeven in order, the laſt in ſeven. If the proportion of time be all that God reſpects in the ſix dayes of labour, then the proportion of time muſt needs be all which God can intend in the ſeventh day, which he ſets apart for a day of reſt. Mr *White ubi ſupra*, and Mr *Warren* of the Lords-day. This Commandment doth not directly require the ſeventh day from the Creation, but the ſeventh day in general. *Cartw.* Catech. See the contrary in Mr *Thorndikes* Principles of Chriſtian Truth, *chap.* 21. *pag* 161, 162. and Laws of the Church, *chap.* 21. *Quod Deus determinat, id indeterminatum relinquere homini non licet. At Deus determinat expreſſe ſeptimum diem. Sic argumentor, cui dixi Deus benedixit & quem ſanctificavit, illum, non alium ab illo, cuſtodiendum præcepit. At non uni ex ſeptenario, ſed ipſi ſeptimo dixi Deus benedixit. Deinde illum diem Deus ſervandum præcepit quo ipſe quievit ab operibus ſuis. At non uno ex ſeptem, ſed ipſo ſeptimo die quievit Deus.* Heydanus *De Sabbato. Omnia illa opera prohibentur quæ propriè vocantur noſtra, quamvis non ſint ſtrictè loquendo ſervilia aut mechanica. Illa autem ſunt opera noſtra quæ pertinent ad hujus vitæ uſus, id eſt, in rebus naturalibus & civilibus verſantur, & propriè ad lucrum & commodum noſtrum ſpectant.* Ameſ. *Medul. Theol.* lib. 2. cap. 15. *In omnibus linguis cardinalibus ſeptimana dicitur à numero ſeptenario. Sanctitas & dignitas Sabbathi exinde etiam comprobari poteſt quod omnes ferè mundi populi illam agnoverunt, & aliquod Sabbatum obſervare voluerunt, etſi immutato die, Judæi enim & Chriſtiani & Muhammedani ſua Sabbatha Celebrarunt, ſed Judæi die ſeptima, Chriſtiani die prima, & Muhammedani die ſexta.* Creguti *Revelator Arcanorum*, c. 18.

Another queſtion remains, *What muſt be reſted from, and who muſt reſt?* To which the Lord alſo makes anſwer, ſaying, *In it thou ſhalt do no work*; that is, none of thy works or buſineſſes, none of the labours of thy calling wherein thou doſt warrantably beſtow thy time upon the ſix dayes, and the reſt muſt be celebrated by the maſter of the Family and his Wife, comprehended both under the name [*thou*:] nay the King, Magiſtrate, Father, or any Superiour, is meant; by *ſons and daughters*,

Servile ſcilicet & Mechanicum Fabrit. Conc. in Decal. Nempe quod vel pridie confici potuit, vel in craſtinum differri poteſt.

Calvinus *in loc. Vide* Curcellæi *Diat. de Eſu ſang*, c. 6. He names ſon and daughter firſt, becauſe parents through natural affection are ready to wink at them. Mr *Dod.* Filius tuus & filia tua] *Intelligit eos qui ob ætatem legis intellectum nondum habent, quos arcere ab operis debent parentes.* Grotius. Man and maid-ſervant, becauſe commonly ſome lucre is gotten by their labour. *Quocirca diligenter attendant, qui ſervos, ancillas & mancipia domi habent, ut diem Sabbathi obſervare jubeant, atque nullum opus illo die faciant. Alioquin timeant ne hujus præcepti violatio in eorum caput recidat, Deuſque de manu illorum, ſervorum ſanguinem requirat.* Bodeni *Conciones Morales & Doctrinales in Decal. Conc.* 1. *de* 3tio *Præcepto.* Weore nyten) *Saxon. Jumentum, animal operatorium. Angli hodie, magna animalia & armentaria vocant* nete, *ſcoti* noute: *ut etiam per convicium ſtupidis ingerant,* ze ar à nour, *quod Galli,* vous eſtes vne beſte. Freheri *nota in Saxon. Verſ. Decal. Jumentorum à laboribus ceſſatio ideo præcipitur,* 1. *Ut ita aſſuefierent miſericordiæ, dum enim jubebantur ipſis jumentis quietem concedere, diſcebant erga homines mitiùs agere,* Prov. 12. 10. 2. *Et maximè ut ipſi Iſraelitæ Sabbatho quieſcere poſſint, non enim potuiſſent à laboribus ceſſare, occupati regendis jumentis,* Exod. 23. 12. *Rivet.*

by

by *men-servants and maid-servants*, yea and by the cattle too, because their labour will require the labour of men attending them; and by all *strangers within thy gates*, whose labour will induce thee to labour, and be an occasion of thy labouring also. *Turbasset ordinem civilem, & damnum attulisset Israelitis, si alij inter ipsos viventes permissi essent opus facere.* Grotius *in* Exod. 20. So have we the Commandment explicated; now it is confirmed by a reason taken from Gods institution, and of this institution we have the ground and parts, the ground from Gods behaviour in the beginning, who in *six dayes did make Heavn and Earth*, this Universe, as in *Gen.* 1. *the Seas and all things in them*, and upon the seventh day did rest from creating any more things; and out of a will to have the Creation kept in a perpetual memory to the worlds end, did institute a day of rest, which institution standeth in blessing the day of rest and sanctifying it. The Holy Ghost saith that twice of the Sabbath, *Gen.* 2. 3. & *Exod.* 20. 11. that he never said of any other day, that *the Lord blessed that day*. To blesse is to appoint and make it effectual for a means of blessing; see *Isa.* 65. 6, 7. & 58. 13, 14. and to sanctifie is to sequester or set apart for holy purposes. So the whole argument stands thus, If God having himself made all things in six dayes, and rested from making on the seventh, did hereupon appoint the day of rest * by blessing and sanctifying it, then must thou remember the day of rest to sanctifie it, as I said at first; but so hath the Lord done, therefore must thou remember the Sabbath day to keep it holy.

* This reason drawn from Gods resting upon the seventh day, must be deduced, not from Gods act in resting upon that day, but from the consequent of that rest, the honouring of that day by his resting therein. Mr *White* on the fourth Commandment. *Adam nisi Deo revelante scire non potuit mundum ab eo sex diebus fuisse conditum, & septimo die quievisse, sibique septimo quoque die cessandum esse, nisi Deo jubente. At quia sunt moraliter bona, & Adam tum scire potuit, ex insita sibi boni & honesti notitia, & homo ex recta rationis naturali luce, & interno conscientiæ sensu potest. Atque hac causa esse videtur, quod quartum præceptum, non negativè, ut tria præcedentia, sed affirmativè, & singulariter hac forma proponatur*, memento ut diem Sabbathi sanctifices: *causaque ejus subjiciatur*, Quia cessavit die septimo ab opere suo: *secus quam in cæteris, quæ menti insita & per se cognita sunt, fieri videmus.* Heydanus *de Sabbato.*

There are ten words or sentences, of which if we take away this, there will be but nine, *Exo.* 34. 18, 20.

2. *Adam* in innocency kept a Sabbath, *Gen.* 2. 3, 15.

Now having expounded the words of the Commandment, let us come briefly to handle the question, Whether this Commandment be perpetual, binding all men in all ages, or whether temporary, binding onely the men which lived before the resurrection of Christ, and no further? It is manifest that the Laws given in the Old Testament are to be distinguished in regard of their continuance into these two kinds. For the will of the Law-giver (from which the force, extent, and continuance of the Law hath its original) was that some of them should be observed but till the resurrection of Christ and no longer, and again that some should continue in force from the time of their making to the worlds end.

therefore much more should we, the Apostles, in taking this day and giving it the name of the Lords day, *Apoc.* 1. 10. as before it was called the Lords Sabbath, and ordaining publick exercises, *Acts* 10. 3. and private, 1 *Cor.* 4. 2. 3. As they did shew that in the particular seventh day, it was Ceremonial: so in the common necessity it was perpetual, according to equity. 4. As *Calvin* saith unto the Papists, of the second Commandment, who also said that was Ceremonial and abolished. As long as we feel the grosnesse of our nature to invent false Worship, framing Images of God, so long that must remain to humble us: even so, as long as we do feel our corruption, in accounting the Sabbath unpossible, and so omitting and prosaning it, so long we will hold it to be perpetual. *Fenners* Table of the Principles of Religion.

Now concerning this fourth Commandment, it is apparent that the Law giver did intend that it should bind all men for ever from the time that he gave it. For how could he declare his mind in this behalf more plainly than by equalling it in all things with those precepts which are known to be of everlasting continuance, and by separating it from, and exalting it above all those others which are known to have been but Temporary. It was promulgated in the same majestick manner with the same voice, at the same time, and in the same place that the other nine. It was delivered to the same person to be laid up together in the same Ark, and so is a part of the same Covenant, whence those Tables are called the Tables of the Covenant,

venant, and that Ark the Ark of the Covenant. What Commandment therefore is a part of the eternal Covenant, and is by God graced and commended with all those signs of commendation wherewith all the rest are graced, cannot, I think, be made of lesse continuance than the rest; for what did their writing in Tables of stone, and laying up in the Ark signifie, but their durableneſſe and eternal continuance, and full accompliſhment for us in Christ. The Lord hath ſeparated this precept from all temporary precepts, by giving it thoſe priviledges, as it were, and notes of honour, which all of them wanted, and God hath equalled it with the perpetual and everlaſting precepts, by communicating to it all thoſe teſtimonies of force and continuance which they had, therefore we are bound to believe that he would have this to continue in force as much and as long as the reſt, even to all men in all ages, ſo long as this world ſhall laſt. There is one argument that carries ſome ſhew of force for the overthrowing of this Doctrine of the perpetuity of the fourth Commandment, *viz.* That we are not now bound to do the thing it requireth, nay we are bound not to do it. For our Sabbath is not the ſeventh but the eighth from the Creation. To which I anſwer, That this fourth Commandment doth not require to reſt and ſanctifie the ſeventh from the Creation, nor from any other period or date of time, but alone the ſeventh after ſix of labour, or coming betwixt ſix of labour, in a ſetled courſe of numbring from any period that God ſhould appoint; and ſo in the meaning of the Commandment we do now and ever muſt reſt the ſeventh day, for the ſeventh is that part in order of numbring which doth ſtill come betwixt ſix, having ſix before it and ſix after continually, and ſo our day of reſt hath, and therefore we alſo reſt the ſeventh day. Indeed the period from which we take the beginning of our account, is not the ſame but another, for they did reckon from the beginning of the Creation and ſo forward, we from the Reſurrection and ſo forward; but ours is as truly and ſurely the ſeventh as theirs, though reckoned from another period; and for the period from whence the count muſt be made, we have no word at all in this precept. He ſaith not ſix dayes from the Creation thou ſhalt labour, and the ſeventh from the Creation is the Sabbath of the Lord, in it thou ſhalt do no work, but ſix dayes ſhalt thou labour; and he ſaith not after, the Lord bleſſed and ſanctified the ſeventh day from the Creation, but the Sabbath day; that is, the ſeventh after ſix of labour. Indeed the Lord by a ſpecial inſtitution given to *Adam*, *Gen.* 2. 1. had for the times before Chriſt appointed that they ſhould reckon from the Creation, which was the cauſe of that ſpecial inſtitution; but this is no part of the Commandment; and in that inſtitution God did two things:

Voetius in his 3d part of Select Theological Diſputations, *De Sabbato & Feſtis*, is for the morality and ſtrict obſervation of the Sabbath, he diſcuſſeth ſeveral queſtions there about the Sabbath. *Jus Divinum* ſometimes importeth a *Divine Precept*, (which is indeed the *primary* and moſt *proper* ſignification) when it appeareth by ſome clear, expreſſe and peremptory *command* of *God* in his Word, to be the *Will of God*, that the thing ſo commanded ſhould be perpetually and univerſally obeyed. Of which ſort, ſetting aſide the *Articles of the Creed*, and the *Moral duties of the Law*, there are few things that can properly be ſaid to be of Divine poſitive Right under the New Teſtament; the Preaching of the Goſpel and Adminiſtration of the Sacrament excepted. There is a ſecondary and more extended ſignication of that term, which is alſo of frequent uſe among Divines. In which ſenſe ſuch things, as having *no expreſſe command* in the Word, are yet found to have authority and warrant from the *inſtitution*, *example*, or approbation of Chriſt himſelf, or his *Apoſtles*, ſuch things uſually and *interpretative*, are ſaid to be of *Divine Right*. Of which ſort I take the obſervation of the *Lords day*, the ordering of *the Keys*, the diſtinction of *Presbyters* and *Deacons*. So the Government of the Church by Biſhops is of Divine Right, that is, of Apoſtolical Inſtitution and Approbation. Dr *Sanderſons* Epiſcopacy not prejudicial to Regal Power. See *Sabbatum Redivivum*, by Mr *Cawdry* and *Palmer*, part 4. chap. 1. The Sabbath includes two reſpects of time: Firſt the *quotum*, one day of ſeven, or the ſeventh day after ſix dayes labour. Secondly, The deſignation or pitching that ſeventh day upon the day we call Saturday. Whether this day was in order the ſeventh from the Creation or not, the Scripture is ſilent; for it is called in the Commandment the ſeventh day, that is, in reſpect of the ſix dayes of labour, and not otherwiſe; and therefore whenſoever it is ſo called, thoſe ſix dayes of labour are mentioned with it. The example of the Creation is brought for the *quotum* one day of ſeven, and not for the deſignation of any certain day for that ſeventh. Mr *Mede* on *Ezek.* 20. 20. Seneca *inter alias civilis Theologiæ ſuperſtitiones reprehendit etiam ſacramenta Judæorum: & maxime ſabbata, inutiliter eos facere affirmans, quod per illos ſingulos ſeptem interpoſitos dies, ſeptimam ferè partem ætatis ſuæ perdant vacando, & multa in tempore vergentia non agendo ladantur.* Auguſt. *de Civit. Dei*, lib. 6. cap. 11. The Jewes ſay, *Ponderatur Sabbatum contra omnia præcepta quæ ſunt in lege*, that is, the Sabbath is of that moment, that if any one rightly keep it, he may be thought to have kept all the Commandments.

1. He appointed the period from whence the ſeventh ſhou'd be accounted, which elſe *Adam* according to the Law infuſed into him would have taken otherwiſe, for thoſe ten were written in *Adams* heart, as is ſignified by the writing them in

in Tables of Stone, and calling them the Tables of the Covenant, for God did not make one Covenant with *Iſrael*, another with *Adam*, but one and the ſame with both. Indeed the Covenant made with *Iſrael* was put in the Ark, to ſhew Chriſt to be the end of the Law, but yet it was the ſame Covenant for matter, and ſo all the parts of it were written in *Adams* heart. But *Adam* looking to the Law of his heart, and finding it written there (as ſome hold) I muſt labour ſix dayes and reſt the ſeventh, would have begun his life with ſix dayes labour, and then in courſe have conſecrated the ſeventh, but the Lord by a ſpecial inſtitution prevented him, requiring him to begin his life with an holy reſt, and to ſanctifie that ſeventh day from the Creation, and ſo forward. This was of ſpecial inſtitution, the aſſigning of that ſpecial date or period. And in this another thing was done, *viz.* the eſtabliſhing alſo of the Law of ſanctifying the ſeventh after ſix of labour, wherefore in the reaſon confirming the Commandment God ſeemeth to have reference to this inſtitution, but ſo that he maketh it manifeſt he looked not to that period, but to the number and order of the day; and ſo ſaith, *He bleſſed and ſanctified the Sabbath day* (which he had before determined to be the ſeventh after ſix of labour) not the ſeventh day, as it is ſaid in the words of that inſtitution. And the Lords reaſon is not this, What day I reſted that thou muſt reſt, but I reſted the ſeventh from the Creation, therfore ſo muſt thou; but thus, What day I upon occaſion of my labouring ſix and reſting the ſeventh did bleſſe and ſanctifie, that day thou muſt reſt: But I upon occaſion of my ſo labouring and reſting, did bleſſe and ſanctifie the Sabbath day, that is, the ſeventh after ſix of labour indefinitely, as the words before expreſſe, not from the creation only, Therefore thou muſt remember the Sabbath day to ſanctifie it. So then this reaſon I take to be fully anſwered. And for our better ſatisfaction we muſt know, that we keep the Sabbath juſt according to this Commandment word for word, in that we labour ſix and reſt the ſeventh, and ſo muſt do to the worlds end; but that we have taken up a new reckoning from a new period, even the reſurrection, we have it from Chriſts appointment, as is plainly ſhewed us, becauſe this day is called *the Lords day*, that is, the day which he appointed to be kept conſtantly. This name of the day ſhews the Authour of the day the Lord, and the end the remembrance of him our Lord, as the Lords Supper by that name is ſignified to be alſo from him and to him. And ſo by the wiſdom of God it cometh to paſſe, that becauſe men do labour ſix and reſt the ſeventh, we do eternize the memorial of the Creation according to this fourth Commandment; and becauſe we reckon from the Reſurrection, we do alſo eternize the memorial of that work, which is greater than the Creation. We muſt not think any thing more to be commanded than what the words do ſet down expreſly or intimate. Now neither expreſly, nor by any neceſſary conſequence or intimation are we pointed to a ſet period of numbring, or to a ſeventh from this or that date, but alone to the ſeventh after ſix of labour. As for the period, it being eſtabliſhed by the inſtitution mentioned *Gen.* 2. no queſtion needed to ariſe about that. If any ſtill argue, That day which God did reſt, bleſſe, and ſanctifie, is here commanded: But God did reſt, bleſſe, ſanctifie the ſeventh day from the Creation, *Ergo*, that is here ratified: We anſwer, That the Propoſition is to be underſtood with limitation, The ſame day which God did reſt, bleſſe, and ſanctifie, the ſame for order and number, not the ſame for the period or point from whence the number is beginning. For ſo himſelf doth ſhew his meaning to be, in that he inſiſts upon this order and number, ſaying, *Six dayes ſhalt thou labour, the ſeventh ſhalt thou do no work*, and doth not once mention the period from the Creation, as he could and would have done had that been his intention. Now the ſame point concerning the perpetuity of this Law is confirmed plainly by S^t *James*, *Jam.* 2. 9. where he ſaith, *He that keepeth the whole Law, and faileth in one point, is guilty of all.* Whence I reaſon, the whole Law and every point of it was of force when S^t *James* wrote this Epiſtle, for how can a man break a Law that is abrogated, or be guilty of all by breaking any one point, if the whole be not, and each

Dies Dominica dicitur eadem ratione, qua Sacra Euchariſtiæ cœna vocatur cœna Dominica, 1 Cor. 11. 20. *quia ſcilicet & à Domino noſtro Jeſu Chriſto fuit inſtituta, & ad eundem etiam Dominum in fine & uſu debet referri.* Ames. *Medul. Theol. l.* 2. *c.* 15.

It was a uſual Queſtion put to Chriſtians, *Dominicam ſervaſtis?* and their Anſwer was, *Chriſtianus ſum, intermittere non poſſum. Eſt obſervationis Apoſtolica & verè divina.* Beza *in Apoc.* 1.

Some ſay, that Dr *Bound* was the firſt who ſet on foot the *Sabbatarian* Doctrines in the Church of *England*, if ſo, it was a great honour to him to be firſt in ſo good a work.

part

part equally in force. Now this Epiſtle was written by S^t *James* to thoſe which lived under the Goſpel, wherefore at that time, and to thoſe perſons the whole Law and each part of it was in force. And if any doubt grow what S^t *James* meaneth by the Law; it is plain, he meaneth the Decalogue or ten Commandments, thus; He that ſpeaketh of a whole Law, and after inſtanceth in particular members of the Law, muſt needs mean the whole number of Precepts, whereof thoſe two brought in for inſtance are members and parts. Now for inſtance, S^t *James* brings in two members of the Decalogue, *Ergo*, by the whole Law and each point, he muſt needs mean the Decalogue and every precept thereof, as will appear further by his manner of ſpeaking and reaſoning after, for he ſaith thus, *He that ſaid, Thou ſhalt not commit adultery, ſaid alſo, Thou ſhalt not kill*; if then thou commit not adultery, but killeſt, thou art a tranſgreſſor of the Law. Here we have a plain Enthymeme, and a propoſition muſt needs be underſtood to make up the argument, and having one propoſition and the concluſion, no man which hath reaſon can chooſe but adde the propoſition underſtood, *viz.* To this effect, What things were ſpoken by the ſame Law-giver, do bind ſo equally, that though a man keep one of them, and yet break another, he is a tranſgreſſor of that Law given by that Law-giver. Now theſe two, *Thou ſhalt not commit adultery*, and *Thou ſhalt not kill*, were ſo ſpoken. May not one adde to the ſame propoſition. But this, Thou ſhalt ſanctifie the Sabbath, was ſo ſpoken, and ſo conclude, Therefore if thou keep all the reſt, and break this, thou art a tranſgreſſor. It is therefore I think manifeſt by this place, that the fourth Commandment as well as any other point of the Law is now in force. I confeſſe that all the Jewiſh Sabbaths are abrogated according to the ſpeech of *Paul* elſewhere, but not the Sabbath in general. The Jewiſh weekly Sabbath is abrogated, *viz.* the ſeventh from the Creation, but the Sabbath in general, that is, the ſeventh after ſix of labour, is not abrogated. If the Sabbath in general were abrogated, *viz.* the reſting and ſanctifying of the ſeventh day after ſix of labour, than neither the Apoſtles nor the Church could have appointed the Lords day, nay nor Chriſt himſelf, unleſſe he would be contrary to himſelf. Indeed he might have appointed a day of publick ſervice, but he muſt have altered the number and order, and not have taken the ſeventh in conſtant courſe after ſix of labour for a new date, for this would have been ſtill to have appointed a Sabbath, but to appoint a Sabbath and abrogate all Sabbaths, are contradictory. Coloſſ. 2.

And ſo much for the clearing of the perpetuity of this precept. Now I come to handle the things therein commanded and forbidden.

The things required in this Commandment are of two ſorts:

1. Preparation to it.
2. Celebration of it.

The preparation to it is required in the word *Remember*, for ſuch is the nature of this Commandment, that it cannot be well kept unleſſe care be had of it before hand.

Now this preparation is two-fold,

General.

Special.

The general ſtandeth in a due ordering of our buſineſſes, that we may not bring upon our ſelves any occaſion of interruption and diſturbance in the ſanctifying of the Sabbath, by moderating our ſelves in our buſineſſes, not clogging our ſelves with ſo much as we cannot diſpatch without incroaching upon the Sabbath; for ſeeing God hath ſaid, *Six dayes ſhalt thou labour and do all thy buſineſſe*, it is requiſite, and

In the reign of *Henry* the 3^d a *Jew* fell into a Jakes at *Tewkesbury*, & when ſome offered to draw him out, he being Saturday (the *Jews* Sabbath) he refuſed, leſt he ſhould pollute the holineſſe of the day. *Sabbata ſancta colo, de ſtercore ſurgere nolo.* The thing coming to the chief Lord of the Country, he commanded they ſhould let him lie the next day too, for the honour of the Lords day, the Chriſtians Sabbath, leſt he ſhould profane it: ſo by abiding in it that day alſo, he periſhed. *Sabbata noſtra quidem Salomon celebrabis ibidem.* In *Conſtantinople*, and all other places of *Turkie*, I ever ſaw three Sabbaths together in one week: the Friday for the Turks, the Saturday for the Jews, and the Sunday for Chriſtians: but the Turks Sabbath is worſt kept of all, for they will not ſpare to do any labour on their Holy-day. *Lithgows* nineteen years Travels, *part* 4. *Obſervant ſane Æthiopes utrumque Sabbatum vetus & novum non ex Lege Moſaica, ſed ex vetuſtiſſimo primorum Chriſtianorum uſu, qui idem faciebant. Longè tamen ſanctius diem Dominicum quam Sabbatum celebrant. In hoc enim à nullo alio, quàm à gretti agere, ut oratione & ſimilibus feriantur:* Ludolphi *note ad Confeſſ. Fidei Claudij Regis Æthiopia.*

we are hereby tied to frame and order our affairs ſo, what in us lieth, that they may be diſpatched in the compaſſe of ſix dayes, which will not be ſo if we over-fill our hands with work.

2. That buſineſſe we have we muſt with diligence and foreſight diſpatch in the compaſſe of ſix dayes, for ſo we are wiſhed, ſix dayes ſhalt thou do all thy buſineſſes, which doth ſo ſerve to limit out the day of reſt, that it doth alſo direct us to preparation for this reſt, for ſeeing God hath allowed us to labour ſix dayes, it follows that we muſt wiſely and diligently follow our buſineſſes therein, that (as far as may be attained by our care) all may fitly fall within that compaſſe of time, and nothing may remain to diſquiet, clog and diſturb us in the day of reſt.

The more ſpecial preparation is on the end of the Saturday, by making all things ready for that day, and ſo a ſeaſonable betaking our ſelves to reſt, that we may be fitter for the ſanctifying of it. What ordinary buſineſſes may be diſpatched before all the week we muſt do, what ſpecial things are to be made ready againſt the Sabbath, that ſo much as may be no labour may be put upon us on that day, muſt alſo be done. And ſo it appeareth that the Church of the *Jews* did underſtand this precept, and had on the day before the Sabbath a time of preparation for the Sabbath *, Luke 23.54. *That day was the preparation, and the Sabbath drew on.* We ought to be as careful of preparing for our Sabbath called *the Lords day*, as they for theirs ſurely; and this we are not, if we do not take care the evening before to ſet all things in a readineſſe for the prevenuing of occaſions of labour that day, as by fitting our houſes, our attire, our food, ſo far as may be conveniently, ſo as little or no more than needs may, remain to be done about them, for our comfortable uſe of them on the Lords day, and fitting our bodies with convenient ſleep for the whole work then to be done. All this is injoyned in the word *Remember*, for it muſt not be a careleſſe remembrance, but remembrance joyned with a care of doing the thing to be remembred, and therefore alſo with all needful preparation to it.

* The godly Jews had their preparation for the Sabbath, that nothing might diſturb the holy reſt enſuing, *Matth.* 27. 62. *Mark* 15. 42. We muſt prepare for the Sabbath before it comes, 1. By preventing all lets and incumbrances which on that day might hinder us in Gods ſervice publick or private. 2. We muſt in a godly manner prepare and fit our ſelves in ſoul and body, ſo as on that day we may give moſt glory to God, and receive moſt good and comfort to our ſouls. *Ad hujus diei veſtrum obſervationem duo ſunt neceſſaria, quies, & quietis illius ſanctificatio. Quies qua requiritur, eſt ceſſatio ab omni opere, quod excevitiis cultus divini poneret impedimentum. Sanctificatio hujus quietis ac diei, eſt applicatio noſtrum ipſorum ſingularis ad Deum illa die colendum: quod innuitur illis ipſis præfatibus*, Sanctificavit illum diem, & Sabbathum eſt Jehovæ Deo tuo. Ames. *Medul. Theol.* lib. 2. cap. 15.

Hitherto of preparation. The celebration of the Sabbath ſtands in two things: { Reſt. / Sanctification.

The Reſt of the day is appointed in regard of the Sanctification chiefly, being of it ſelf nothing acceptable to God; for a meer reſt, that is, a ceſſation from doing work, if it be not referred to an holy end, and joyned with a holy uſe, is idleneſſe, and ſo rather a ſin than a duty, and therefore he ſaith, *Remember the day of reſt to ſanctifie it*, Exod. 20.8. ſee *Deut.* 5.12. *Ezek* 28.12. ſhewing that the reſt muſt have reference to the ſanctification.

About which reſt it will be needful to ſhew,

1. Who muſt reſt, and theſe are the Governours and all under their government, both publick and private, and not onely ſo, but even alſo the Beaſts, and conſequently all other things of the like nature, which muſt be attended and followed by the labour of man, ſuch as are Mills, Fire-works, and the like, in which God aimed leſſe principally at the benefit of the Creatures, but chiefly at mans good, by following theſe things he muſt not be hindered from the ſanctifying of this day.

2. From what they muſt reſt, and that is

1. From labours.
2. From ſports.

From labours firſt.

All labours or works are of two ſorts, ſome religious, tending to the ſervice of God,

God, these are not understood here, as not being our works * but Gods, and therefore they are not forbidden. Some are civil or natural, tending to the commodity of this present life, such as are specially the labours of our ordinary callings, buying, selling, travelling, pleading, making any handy-work, or the like.

* *Opus nostrum vocat, quod facimus nostri causa. hoc est, propter nostrum lucrum, mercedem & commodum: hoc autem proprium est servorum, servilia ergo hac opera, quæ scilicet lucri nostri causa fiunt, & ad seculum hoc pertinent, eóque verè nostra, concedit fieri intra sex dies, cavet verò ne fiant die septimo.* Zanchius in quartum præceptum.

Now all these are here forbidden, yet not simply but with limitation. For

1. Works of mercy may be done on the Lords day without sin, and might ever; for mercy must take the upper hand of all external acts of Religion, as being more essentially and intrinsecally good than any of them, hence Christ saith, *It is lawfull to do good on the Sabbath day*, meaning by good works works of mercy, and so he justifieth the pulling of an Oxe or an Asse out of a ditch upon the Sabbath day, and himself did cure those diseased people which came unto him on the Sabbath day; so that if either man or beast be in distresse, it is lawful to work, labour, and take pains for their help, succour and relief, and this prohibition must be understood not to reach to such things, and therefore the lawfulnesse of doing them cannot impeach the perpetuity of this Commandment. Mat. 12. 10, 12. Luke 13. 12. John 5. 8, 9. and 9. 14.

2. Works of necessity may be done; such I mean as are requisite for the preventing of imminent danger, as *Elijah* did flie for his life divers dayes, whereof some must needs fall out on the Sabbath; and in the time of war men may fight on the Sabbath-day, and so they may quench a fire if it happen, or the like, or stop an inundation of the Sea, or prevent any other like imminent peril which cannot be prevented without labouring presently.

The Apostles constrained with hunger plucked the ears of corn, rubbed them in their hands and did eate the corn upon the day of rest, and yet polluted not the Sabbath: for Christ defendeth their doing to be lawfull, Matth. 12. 3. Mark 2. 27.

3. Works needfull for the comfortable passing of the Sabbath, as dressing of moderate food, and the like, may be done on the Sabbath-day; for seeing Christ allows us to lead the Ox to the water, and requireth not to fetch in water for him over night, he alloweth us to dresse meat, and requireth not to dresse it over night. For the order in the Law of not kindling a fire pertained alone to the businesse of the Tabernacle, and that order of dressing what they would dresse on the sixth day, pertained alone to the matter of Manna. And for this we have Christs clear example, who being invited went to a feast on the Sabbath-day, which he might not have done if it had been unlawfull to dresse meat and drink on the Lords day, for a feast sure was not kept without some preparation of warm [a] meat. This example of Christ we have *Luk.* 14. 1, 8, 12. which verses compared make it apparent, that it was a feast whereto he was bidden amongst divers others. So then all labours and businesses except in these three cases are unlawfull, for mercy, necessity, and present needfull comfort. And not alone the labour of the hand about these things, but also the labour of the tongue and of the heart, in speaking and thinking of these businesses out of the cases excepted, is condemned, as the Prophet *Isaiah* doth plainly shew [b], commanding *to sanctifie the Sabbath to the Lord, not doing thine own wayes, nor finding thine own pleasure, nor speaking thine own words*; our own words must be forborn, and our own pleasure, and consequently our own thoughts, for indeed words and thoughts of worldly businesses are as opposite to the sanctifying of the Sabbath as works, seeing the soul can no better be imployed in holy exercises if it give it self to them, then if the whole body were so bestowed. So the true keeping of the Sabbath requireth the turning of hand, tongue and heart from our own wayes, and thoughts, and words, that is, such as concern our own worldly matters and affairs.

[a] Yet some think it might be a feast without warm meat in that hot Countrey where they usually did drink water.

[b] Isa. 58. ult.

Secondly, Sports and pastimes, and natural wonted recreations, such as may be used on the week day are also forbidden, and therefore in the place alledged before,

it is forbidden to seek ones own pleasure or will, and sure he that taketh leave to use pastimes seeks his own pleasure as he that followeth his bodinesse. Indeed when work is forbidden, sports can hardly be allowed which are never lawfull, but as sauce for work, only the spiritual pastimes of singing holy Psalms and Songs as a spiritual recreation is allowed to prevent all wearinesse. Indeed the exercises of the day are of such divers kinds, that nothing but meer fleshlinesse can cause a man to be weary.

c Isa. 58. 13. in one verse he ninefold hath forbidden twice the following of our pleasures as the chief prophanation of the Sabbath day.

Some, and they no small ones professe, that recreations and sports are no otherwise then to be allowed then as they may be used to the praise and glory of God; which calls to my remembrance what a Scotchman sometimes said, as he was going in one of *London* streets spying one of his acquaintance on the other side; for calling him aloud by his name. Sir, said he, when shall we meet at a Tavern to give God thanks for our deliverance out of the Ile of *Re*? D. Prosse of the Sabbath. See of the prophanation of the Sabbath in *Holland*. The Royal Charter, c. 14.

But it must be shew'd thirdly, how long this rest must continue, to which the answer is, for a whole natural day d, for of what quantity the foregoing six are, of that must the seventh be which cometh betwixt six in numbring, even four and twenty hours. If it be demanded at what time the day must begin and end: it is answered, when the first of the six following beginneth, and seeing Gods intention was not to bind all Nations to begin and end their dayes at one period, and that we cannot tye the seventh day, but we must in like manner tye the dayes before, and after, to a set period of beginning and ending, it is apparent that by this Commandment we are not tyed to any set beginning or ending, but must follow the common computation and reckoning of other dayes which is amongst us, from twelve of the clock at night, to twelve the next night, for we lay twelve at night, and one a clock in the morning. Neither is it any inconvenience that in some Countries the Sabbath shall be in being before and after the being of it in others, for the same inconvenience must needs follow upon any kind of beginning or ending either by Sun-set or Sun-rising (unlesse God had named a special hour which he hath not) for the Sun riseth and setteth in some places three or four, five or six hours sooner than in others, for a good space of the year at least. Yea in some Countreys they have but two Sun-risings and Sun-settings in one year, that is, one half-year day, the other night. See *Cartw.* Catechism.

d The Sabbath contains four and twenty hours as well as any other natural day, *Psal.* 92. being a Psalm of the Sabbath, v. 2. *David* saith, *He will declare the loving kindnesse of the Lord in the morning, and his truth in the night*, making the night a part of the Sabbath. It begins at midnight on the Saturday, and ends at midnight next following, *Matth.* 28. 1. *Mark* 16. 1, 2. *Joh* 20. 1. compared together, it appears that the Jews Sabbath ended at the dawning of the first day of the week, and then the Lords day or Sabbath day began, Acts 20. 7. *Elton* on the fourth Commandment. *De certo tempore quo cessandum a re servili finiede judicatur: aliis centibus totis viginti quatuor dies illius horis cessandum esse: quin alij incipiant ab hora undecima a vespera ad vesperam: alij ab ortu solis diei illius ad sequentem ortum, qui oriente sole, vel paulo ante ejus ortum Christus resurrexit: aliis volentibus, interdiu tum de non faciendo opere abstinere tantum per diurnum lucem, ab ortu nimirum solis ad ejus occasum: ita ut magnâ diei parte cessabitur, quâ cessandum non est, vel non cessabitur, quâ cessandum est, atque ita Sabbatum profanabitur.* Heydanus *de Sabbato.*

And so have we one part of the celebration of the Sabbath-day concerning resting, the next follows concerning the sanctification of it. Time is sanctified by bestowing it in holy exercises tending to work, increase, and exercise sanctity in man. So this day is sanctified when the time wherein men surcease the labour of their callings (which they followed all the six dayes before) is imployed in exercises of holinesse.

These exercises are of two sorts:

1. Publick.
2. Private.

For the publick they are the hearing and reading of the Word, praying, partaking of the Sacraments and all such like services of God, for the reverend and orderly performing of which men are bound on this day as God giveth opportunity

Acts 2. 42. The Jewes were 1. Assembled. 2. Had the Apostles doctrine, that is, the Old and New Testament read and expounded. 3. They had fellowship, that is, they did communicate their earthly things as every one had need. 4. They had breaking of bread, that is, the administration of the Lords Supper. 5. They had prayers. *Vid* on the 4th Commandment. For publick prayer, see *Acts* 16. 13. and receiving the Sacraments at the times appointed, *Act.* 20 7.

to

to assemble together, and each man is to *appear before God in the Land of the living*, as *David* saith. It is manifest that our Saviour Christ's custome was still to go into the Synagogues, and teach them on the Sabbath-dayes, as appears *Luke* 4. 16. And it is apparent that *Moses was read and preached in the Synagogues every Sabbath day*, Act. 15. 21. See *Act.* 13. 14, 15. and that the custome of the ancient Church was on their Sabbaths to meet as we now do twice a day, it is to be seen in the Ordinance of the morning and evening Sacrifices which were appointed to be as many more for the Sabbath as for the other dayes. Upon the Lords-day God is to be publickly served of the whole Church in their several Congregations, and all the particular members of each Church are bound, unlesse they have some very just cause to come in due season to the Congregations, and attentively and reverently to joyn with them, and continue so doing till the end, and that not only in the Morning but also in the Evening.

Secondly, The Churches are then to make collections for the use and behalf of the poor and other acts of mercy, as the Apostle appointed them to do in *Corinth*, 1 *Cor.* 16. 1, 2, 3. and as he saith, *He had ordained in all Churches.*

These are publick duties. The private are some with reference to the publick to prepare for it, and make use of it before and after, fixing our hearts to hear by prayer and meditation, and the like, and by praying and meditation applying that to our selves which we have heard, as the *Bereans* examined the Doctrine of *Paul*, some again without such reference, as all holy exercises of singing of Psalms, prayer, meditation, reading, together with actions of mercy, in laying aside as God hath blessed us for the use of the poor, and in visiting and relieving the sick, comfortlesse, needy, and the like; all which are acts as well of holinesse toward God, as of mercy toward men. Especially we must know that it is our duty to meditate upon the great works of our Creation and Redemption, and our eternal rest in heaven, seeing the Sabbath is given us as a memorial of the two former, and an assurance of the latter, that being the excellent rest, our entring into which this holy rest doth point at and help unto.

Both the Family-duties and secret duties which we are bound to perform every day, are (by the equity of that Law, *Numb.* 28. 9, 10.) to be doubled upon the Sabbath-day. *Hilders.* on *Psal.* 51. 7. Lect. 135.

He who keeps the day most strictly, most religiously, he keeps it best, and most consonant to the design of the Church, and the ends of Religion, and the opportunity of the present leisure, and the interests of his soul. D^r *Jer. Taylor's* Great Exemplar, *Part* 2. *Sect.* 12. of the Decalogue.

We must not onely keep the Sabbath in the Church-meetings and solemn Assemblies (though it be specially appointed for the publick worship) but at home in our houses, *Lev.* 23. 3. We must awake with God in the morning, begin with him, rise early, spend not much time in dressing of our selves that day, it is the Sabbath of the Lord, have holy thoughts while we are dressing our selves, pray to the Lord to pardon all our sinnes, and to put us into a holy frame, and yet finish all this so soon that we may be with the first in the publick Assembly. We may after the first Sermon eat and drink, but for spiritual ends and purposes, that our bodies being refreshed we may be the fitter to serve God, but must take heed of spending too much time, or feeding too liberally, which may cause drousinesse. We must then season all with heavenly discourse, *Luk.* 4. from *v.* 1, to 23. We must not speak our own words. After the publick worship is ended we must call our Families together and repeat what we have heard, and Catechize them in the Principles of Religion, *Heb.* 2. 1, 3. the fourth Commandment, sing Psalmes and pray. At night we should blesse God for the mercies of the day, lye down with a great deal of soul-refreshment, sleeping in the bosom of Jesus Christ.

The Sabbath must last as long as other dayes, that is, the full space of 24 hours.

And this is the matter of the duties to be performed, the manner is to consecrate the same as a delight unto God, with comfort and joy serving him on that day, as we do with comfort and chearfulnesse follow our common businesse on the week dayes, as the Prophet *Isaiah* chap. 58. 13. expressly requireth. *And call the Sabbath*

[1] *Isa.* 58. 13. *Call it a delight to consecrate it to the Lord*, that is, take you as much delight in doing the exercises of Religion, as many do in the works of their callings or recreations, and also much more: for they are farre more ease, comfortable and profitable. M^r *Dod* on the fourth Commandment. See M^r *Hilders.* on *Psal.* 51. 7. Lect. 135. *Mal.* 1. 14, 15. What shall one do in Heaven, if the Sabbath be wearisom to him? there we shall keep an eternal Sabbath.

bath

hath a delight] *Call*, that is, make or count, an Hebrew phrase often used in *Isaiah*: *Sabbath*; Some by it understand the extraordinary Sabbath or day of fast, because in the beginning of the Chapter there is an expostulation about it, *Levit.* 16. 31. but the Lord is now speaking of an entire reformation; *My Holy day, the Sabbath*; agree not so properly to an arbitrary Sabbath: *A delight*,] LXX. thy delicate things, that is, one of the choicest priviledges God hath given thee.

These are common duties. The duty of Superiours specially is to look to their Inferiours, and at least to keep them from prophanation of the Sabbath, and so far as their authority will bear, to draw them at least to the outward celebration of it, by resting and by joyning in the publick exercises of Religion, as the good *Nehemiah* did cause the people to sanctifie the Sabbath in his time, and forbad Merchants to bring wares to *Jerusalem* on that day, and as we see in the very words of the Commandment, the Governour is appointed to rest, and not himself alone, but his whole Family.

There is,

First, No liberty granted more to the Superiour than to the Inferiour, but all of what state or condition soever must sanctifie the Lords day.

Secondly, Every Superiour standeth charged before God, not onely for himself, but for all those which the Lord hath put under his Government, that both he and all they sanctifie the Lords Sabbath or day of rest. *Ford* on Command. 4.

This delight is spiritual in God as the proper object, and in the Ordinances, as the onely means to lead us unto God, *Job* 27. 10. *Psalm* 43. 4. *Cant.* 2. 3. *Isaiah* 56. 7.

Reasons.

1. Because the duties of that day are higher, we have then all the means of Communion with God:

1. We have them in a more raised solemn way without any interruption, there is then a double Institution, not only of the worship but the time.

2. Its a spiritual Feast, a day of Gods appointment, our recompence as well as our duty, *Neh.* 2. 16. Ordinances are *fodina gratiæ*, Isa. 12. 3.

3. This day we come to remember the highest favours of God to the creature, to contemplate the works of Creation, Gods rest, and of Redemption, Christs rest, 1 *Pet.* 4. 1. and our own eternal rest, *Heb.* 4. 9. the Sabbaths of the faithfull are the suburbs of Heaven, *Heb.* 12. 23. the Lords Supper is Heaven in a Map, *Luk.* 14 15. *Mat.* 26. 29.

4. Many of the duties of the day are but spiritual recreations; meditation is the solace of the mind in the contemplation of Gods works, *Psal.* 104. 34. Singing of Psalms is a vent for spiritual mirth, *Jam.* 5. *Eph.* 5. 18, 19. then God should be solemnly praised, *Psal.* 92. 1, 2.

God manifests himself more sensibly and comfortably to his people on that day, *Job.* 20. 19. That was the first Christian Sabbath, see *Verse* 26. *Rev.* 1. 10. see *Psal.* 118. 24. Labour to get a spiritual and heavenly frame of heart; so much of Heaven as is in you so much you will count these duties a delight. Some have found a beginning of the taste of Heaven on the Sabbath.

5. It is the temper of the people of God to delight in his solemn worship, *Psal.* 2. 1 Cor. 2. 12. *Malè concordat canticum novum & vetus homo.* Aug. *Psal.* 84. 1, 10. *Psal.* 122. 1.

6. Delight in the Sabbath is the best way to discharge the duties, 1. With comfort, delight sweetens all, how will men toil at their sport? *Neh* 11. 8. 2. With profit. *Isa* 64. 5. God will not send them away sad which come into his presence with joy.

Means to delight in the Sabbath:

1. Labour after the assurance of the pardon of your sins.
2. Solemnly prepare for the duties of the Sabbath.
3. Wean the heart from temporal pleasures, *Psal.* 26. 8. & 119. 37.
4. Esteem the Sabbath a priviledge, that after six dayes of labour, God should appoint us a day of rest; he might have taken all our time.
5. Treasure up the experience of former Sabbaths, *Psal.* 63. begin.

6. In

6. In caſe of deadneſſe plead with your ſouls, as *David* doth *Pſal.* 42. Shall I go with grudging to the higheſt Communion that a creature is capable of.

The fourth Commandment then requireth,

1. Preparation.
   - 1. General, in our buſineſſe all the week.
     - 1. Diligence
     - 2. Diſcretion
     - 3. Moderation
   - 2. Special, by fitting all things for the Sabbath on the end of the day precedent.

2. Celebration of it, which is both
   - 1. Common to all, for
     - 1. Matter, both
       - 1. Reſt,
         - 1. From what
           - 1. Labors.
           - 2. Sports.
         - 2. Who? all.
         - 3. How long, one whole day.
       - 2. Sanctification,
         - Publickly.
         - Privately.
     - 2. Manner, to do all with delight.
   - 2. Special, to Superiours, to look to Inferiours.

Six Arguments prove the Commandment of the Sabbath to be moral:

1. It was delivered to *Adam* before the fall, when there was no Ceremony, *Gen.* 2.2. which is not ſpoken by anticipation, but the context ſheweth it was then ſanctified to him, *v.* 3.

2. *Moſes* takes it for granted, it was known to be moral, and known before the Law was given, *Exod.* 16.25.

3. Unleſſe this be moral there cannot be ten Commandments, *Deut.* 10.4.

4. God would not put a Ceremonial Law in the midſt of the Morals, and urge it with more words, reaſons, repetitions, and particulars, than any of the Morals, as he doth the Sabbath, *Exod.* 20.8,9,10,11.

5. Chriſt ſpeaking of thoſe dayes when all the ceremonial Law was dead and buried, ſheweth the Sabbath ſtands ſtill, *Mat.* 24.20.

6. The Prophet propheſying of the dayes of the Goſpel when Chriſt ſhould be revealed, *Iſa.* 56.1. pronounceth a bleſſing on them in thoſe times that keep the Sabbath from polluting it, *verſ.* 2. and putteth the keeping of the Sabbath for the whole obedience of the Covenant, *verſ.* 6 which he would not do if it were ceremonial, 1 *Sam.* 15.22. Mr *Fenner* on the Commandm.

We keep the Chriſtian Sabbath by force of the fourth Commandment, and by the Apoſtles example, *Act.* 20. 1 *Cor.* 14.2.

Its plain in the New Teſtament, that Chriſt did not onely riſe upon the Lords day, and appear to his Diſciples on it, and ſend down the holy Ghoſt upon it; but that the Diſciples preſently after Chriſts Reſurrection, began their Religious Aſſemblies on it, and ſo continued them by the guidance of the holy Ghoſt; and ſo ſetled that day for the uſe of the holy Aſſemblies of the Church, calling it the Lords day, *John* 21. 19, 26. *Acts* 2. 1. & 20. 7. 1 *Cor.* 16. 2. *Rev.* 1. 10. And it is paſt all doubt in the Hiſtory of the Church, that ſince the Apoſtles dayes till now, the Church hath conſtantly kept this day as thus eſtabliſhed, by the name of the Lords day: which the Fathers called the Chriſtian Sabbath. Mr *Baxters* Catholick Unity, *pag.* 322.

There is one general way of breaking this Commandment, by denying the Morality of this Law, and caſhiering it among other Levitical Ceremonies. If it be Ceremonial abſolutely, then how comes it to paſſe, that it was delivered by the voice of God, and written by the finger of God in Tables of ſtone, being one amongſt the reſt of the ten Commandments of the Moral Law, which are all perpetual in nature, ſeeing nothing abſolutely Ceremonial amongſt all the Ordinances of *Moſes*, was ever ſo delivered? Again, how can that be a Ceremony which was given of God

unto

unto man in the estate of innocency, when yet there was no sin, and so no need of a Saviour, and therefore no use for any Ceremony, to signifie or set forth either one or other. Mr *Hinde* of the use of the Moral Law, *p.* 128. Indeed the Sabbath is in part ceremonial, figuring both our rest of sanctification here, and glory hereafter, but that contradicts not the perpetuity of it, for it is not a Ceremony leading to Christ, and at his coming to determine, as appears *Matth.* 15. 17. *I came not to dissolve the Law*, vers. 19. *He that shall break the least of these Commandments*, where each of the ten Commandments is ratified, and consequently this fourth, *Luk.* 23. 56. *They rested according to the Commandment*; and *Luke* writ that divers years after the Resurrection of Christ, the things were done after his death when all Levitical institutions lost their power of binding, *James* 2. 10. Therefore the whole Law and each principle thereof doth bind us under the Gospel, as the time of instituting a particular date of time for the beginning of the Sabbath of the old Law, *viz.* in innocency.

There are two principal reasons for observing set times of worship.

1. In respect of God, its meet that the creature should perform homage to him. The Angels honour God, not only as ministring spirits, by setting forth his glory in a more immediate manner, *Luke* 2. 30. so should we not onely by doing all we do to spiritual ends, but actually honour him in acts of worship.

2. In respect of us, our spirits are but finite things, and cannot mind several things at one and the same time: These were the grounds of instituting the Sabbath.

That term is not given to any other thing in the New Testament, but to the Supper, and the day κυριακὴ ἡμέρα, 1 *Cor.* 11. 20. ἡμέρα κυριακὴ, *Rev.* 1. 10. It is called the *Lords day* in respect of the institution, and *Sabbath* in respect of the observation. *Sabbatum Redivivum*, par. 4. cap. 3. It is called the *Lords day*, because it is a special day, set apart for the Lords use, of special signification, and for a special end, for three reasons likewise it is called the Lords Supper. See *Durhams* 4th Lecture on *Rev.* 1. 10.

The whole Church since the Apostles times, hath always so understood it, as it received it from our Lord Jesus Christ. *Eusebius* calls it so, *Justin Martyr*, *Irenæus*, *Clemens Alexandrinus*, *Tertullian*, *Origen*. According to the Jews anciently, the Lords day was the first day of the week, since Saturday, that is, the day of rest was counted for the last of the week after the Creation. The French Proverb is, *Jamais ne fut Samedy que le lendemain ne fust Dimanche*. *Rives* in the 5th Chapter of his Heptaglottologie observes, that the Arabick *Rev.* 1. 10. readeth, *I was in the Spirit on the first day of the week*. The which testimony (saith he) is of some worth for to prove, that the keeping of our Sunday for the Sabbath day, unto the alone service of the Almighty God in Jesus Christ, is not a humane Tradition but a divine Adoration. *Vide* Curcellæi *Diatribam de Esu Sanguinis*, cap. 6.

So much of the Commandments of the first Table enjoyning our duty to God; now follow the precepts of the second Table concerning our duty to our selves and our neighbours.

Yet this is to be observed, when the duty is performed to man, the obedience is given to God who commandeth us to perform these duties to our neighbours. *Ford.*

CHAP

Chap. VI.

The fifth Commandment.

Honour thy Father and thy Mother, that thy dayes may be long upon the Land which the LORD thy God giveth thee, *Exod.* 20. 12.

THis Commandment ſet in the Head of the ſecond Table, is the ſummary or ground of humane Politicks, commanding the duties of Princes and People, though Parents and Children only are expreſly mentioned. The following commands againſt Murther, Adultery, Theft and falſe Witneſſe, were part of the *Jews* Political Laws, and are ſtill part of Gods univerſal Politicks, and belong to every Commonwealth in particular to enforce, and ſee them executed, as well as Ethically to private conſciences. Mr *Baxters* Holy Commonwealth, *ch.* 9. *Theſ.* 213.

There are three things to be conſidered in it:

1. The Subject, *Father and Mother.*
2. The Attribute, *Honour.*
3. The reaſon of the Precept with a promiſe, *That thy dayes may be long, &c.*

God ſets this Precept immediately after the duties that concern himſelf, the Parents being in order of nature next to God, the cauſe of our being. Dr *Taylors* Great Exemplar *Part* 2. *Sect.* 12.

This is the firſt Commandment of the ſecond Table, upon which all the reſt do depend.

As in the firſt Table the keeping of all Commandments following dependeth on the keeping of the firſt: ſo here, if this Commandment were well obſerved, both of Superiours, Inferiours and Equals, there could be no diſorder againſt any of the Commandments following. Mr *Dod.* Of all the Commandments of the ſecond Table this firſt onely is affirmative, the other are all negatives. This Commandment is the firſt of the ſecond Table, becauſe there can be no order or ſtate that can ſtand without this Commandment, nor could the other Commandments be kept without this. *Richardſon* makes it one of the firſt Table, ſo doth *Hudſon* in his Divine Right of Government, *l.* 2. *c.* 11. but our orthodox Divines generally do upon good grounds make it the firſt of the ſecond Table. So *Gallaſius* on 20. ch. of *Exod.* *Honoris intereſſe majus eſt omni intereſſe & jam vel vita ipſius & generoſa indoli, emori ſic ſatius eſt per honorem, quam per dedecus vivere.* Epiſc. Andr. *Toſtura Torti.* *Vult Deus hoc Præcepto ſancire ac ſtabilire tres illos præclaros in genere humano ordines ac ſtatus: Oeconomicum videlicet, Eccleſiaſticum & Politicum: omneſq; in his ordinibus comprehenſos ſui officij admonere, & ad illud præſtandum obſtringere.* Fabric. *in Decalog.*

The firſt Command of the ſecond Table, or the laſt of the firſt, is that caution to honour Father and Mother; a duty of piety and religion, as well as of morality, civility, humanity and polity. Bp *Gaudens* Sermon preached at the Funeral of Bp *Brounrig.*

Though I judge not peremptorily that thoſe Ancients were in the right that made the fifth Commndment to be the laſt of the firſt Table, yet I doubt not but our modern are leſſe likely to be in the right, that confine it only to the ſecond Table. And as I think it ſtandeth ſo between the two, as in ſeveral reſpects to belong to each, ſo I rather think that it more principally belongeth to the firſt. Mr *Baxters* his Holy Commonwealth, *chap.* 7. See *Lawſons* Crucifying of the World, *pag.* 103. His Body of Divinity on this Commandment, and his Politica Sacra & Civilis. *chap.* 5.

Hujus præcepti æquitas eſt triplex: Divina, Naturalis, Politica. Divina, quia quicquid jubet Deus juſtum eſt, Epheſ. 6. 8. *Naturalis item affectus idem faciendum docet,* Rom. 1. 31. 1 Tim. 5. 8. *Politica æquitas ex eo apparet, quòd oportet rerum omnium, Ordinum, Magiſtratuum confuſionem ſequi, ſi non in metu & poteſtate parentum liberi retineantur.* Danæi *Ethic. Chriſt. l.* 2. *c.* 12.

Under the name of *Father* and *Mother* all Superiours are comprehended, otherwiſe neither the duties of Inferiours to Superiours, nor of Superiours to them are

to be found in Gods Law, which oppoſeth abſolute perfection. Firſt and principally thoſe are underſtood of whom we are begotten, *Heb.* 12. 9. Not onely *Father* but alſo *Mother* is expreſſed, leſt any ſhould think that for the weakneſſe of her Sex, and the ſubjection of the woman, the *Father* onely were to be honoured, and not the *Mother*. The Precept is repeated, *Deuter.* 5. 16. & *Levit* 19. 3. where the Mother is put firſt, becauſe the childe begins to know her firſt.

Prov. 23. 22. & 15. 20.

Superiority conſiſteth in three things, Excellency, Rule and Power. The Magiſtrate is Superiour to the Miniſter in Dominion and civil Authority; but the Miniſter notwithſtanding is Superiour to the Magiſtrate in excellency. B. *Down.* Def. of his Serm. *l.* 3. *c.* 4.

All Superiours alſo are comprehended under this Title, Magiſtrates, *Gen.* 41. 8, 43. Miniſters, 2 *Kings* 2. 12. & 13. 14. 1 *Cor.* 4. 15. Maſters of Families, 1 *Kings* 5. 13. Elders in years, *Acts* 7. 2. 1 *Tim.* 5. 1, 2. Superiours muſt be obeyed in things agreeable to the Word, not ſimply and abſolutely, *Epheſ.* 6. 1. *Daniel* 3. 16, 17. *Exod.* 17. *Heb.* 11. 23. *Acts* 4. 19. & 5. 29. becauſe they have their power from God, *Rom.* 13 4. *Luke* 2. 49. Yet God makes mention of Parents:

Gratiæ nomen eſt pietatis quam poteſtatis, etiam familiæ magis patres quam Domûs vocantur.

Firſt, That he might propound that Superiority for an example which ſeems moſt amiable and leaſt envious. For as in the negative precepts he uſeth odious words to deter men from ſin; ſo in the affirmative he chooſeth words full of love, by which we are to be allured to obedience.

Secondly, The ſame at the firſt in the beginning of the world were both Parents, Magiſtrates, Maſters and Schoolmaſters.

Pater in hoc mandato naturalis eſt, ſpiritualis eſt, & politicus: omnibus æqualiter & ſine diſcrimine dicitur: Honorate Parentes, & omnes Parentes honorate: Honora Patrem & Matrem, *honore reverentiæ, fidelitatis & tolerantiæ.*

Thirdly, He names Parents, becauſe their power and government which was the firſt, is as it were the rule by which all others ought to be framed. Hence all Superiours are taught to carry themſelves as Parents, and all Inferiours as children.

Diſertè nomen Matrum exprimitur, ne ſexus eas contemptibiles reddat apud liberos maſculos. Calvin. *in loc.* *Utriuſque, patris & matris diſertè fit mentio, quia in procreandis liberis & educandis utriuſque & labor intervenit, & miniſterium.* Danæi Ethic. Chriſt. *l.* 2. *c.* 12.

He ſaith, *Father* and *Mother*, disjoyning them, to ſhew that there is a duty peculiar to both theſe perſons. For though the Mother be ſubject to her Husband, yet ſhe is Superiour to her Child.

Sub nominibus Patris & Matris intelliguntur etiam avus, avia, aliique majores, qui in lineâ, quam vocant aſcendentem, numerantur, quemadmodum ſub filiorum nomine nepotes & omnes qui ab aliquo originem ducunt, ſignificantur. Mac. cov. *loc. commun. c.* 9.

He ſaith not ſimply *Father* and *Mother*, but *thy Father and Mother*; therefore thou ſhalt honour the *Father*, becauſe he is *thy Father*, of whom thou art begotten and bred; therefore thou ſhalt honour the *Mother*, becauſe by her not without ſorrow and pain thou waſt brought into this life. Whatſoever they be they are therefore to be honoured, becauſe they are thy Parents.

The Law-giver ſets down the duty of the child toward the Father, and not the duty of the Father toward the child, becauſe the affection of a Father toward the childe is naturally greater, and hath leſſe need of incitements than that of a childe toward the Father, *Amor deſcendit non aſcendit.* It is proper to love, to deſcend not aſcend; the reaſon is, becauſe love began in Heaven, God was the firſt that loved. Charity, I ſay, begins in Heaven, and deſcends on the Earth; and in this it differs from faith, which begins on Earth and ends in Heaven. The Inferiour is commanded rather than the Superiour, becauſe the Inferiour hath more

Patris Matrisve ſignificatio hoc loco eſt latiſſima, & ad quatuor hominum genera pertinet. Nempe ad eos qui ſunt vel patres, natura ſive adoptione, ut omnes cognati, conſanguinei, patria ipſa: vel Dignitate, ut Principes, Domini, Magiſtri: vel Ætate, ut Senes omnes: vel Beneficio, ut Benefactores animorum & corporum: & ita explicat doctiſſimè Calv. *imprimiſque in Harmonia Moſis. Atq; etiam Philo Judæus.* Danæi Ethic. Chriſt. *l.* 2. *c.* 12. *Vide* Urſini *Expoſit. hujus præcepti.*

cauſe

cauſe to neglect his duty than the other; it is eaſier to be honoured than to give honour.

2. The Attribute *Honour.* The Hebrew word in *Kul* ſignifieth to be heavy, in *Piel* to honour, becauſe we do not eſteem them as light or vile whom we honour. *Honos eſt onus.* See 2 *Cor.* 4. 17. 1 *Theſſ.* 2.6. It ſignifies not only a right eſteem of the excellency and prerogative of Parents, and a right judgment of their perſon and office manifeſted alſo by outward ſigns of reverence, but love and obedience, and a readineſſe to relieve them in their neceſſity.

Honor eſt agnitio dignitatis, vel excellentiæ illius quæ eſt in alio, cum ejuſdem debita teſtificatione. Agnitio ſimul dicitur & teſtificatio, quia neq; in externa obſervantia ſola, neque in interna conſiſtit, ſed in utroque. Amef. *Medul. Theol. Tria ſignificat hoc loco, reverentiam, obſequium, Gratitudinem ſeu ſublevationem.* Danæi *Ethic. Chriſt. l.* 2. *c.* 12.

We honour men, when taking knowledge of that excellency which is in them, we bear our ſelves accordingly towards them.

Honour, inwardly is the eſteem a man hath of that which he honours; outwardly, the ſignes whereby he expreſſeth it. *Honor eſt proteſtatio præeminentiæ,* ſay the Schoolmen.

In as much as the unreaſonable creatures alſo love their little ones, and are loved of them; the Law-giver would have this natural affection (which ought to be in a man) of a more noble quality than that which is found among the very beaſts. The beaſts are capable of natural affections, but onely man is capable of honour.

Honora] *Tum aliis reverentiæ ſignis, tum ad vitam neceſſaria illis exhibendo, quod ſub voce unâ comprehenditur, ut* 1 Tim. 5. 3, 17. *Aiunt Hebræi vel in piſtrino laborare filium debere, ut ſubveniat parentibus.* Patrem tuum & Matrem tuam] *Ut terreſtres Deos, à quibus originem trahitis.* Grot. *in* Exod. xx.

2. In ſome reſpect a man ows more affection to his wife and his children than to his Father or Mother; but in honour the Father and Mother have alwayes the preheminence.

The honour due unto Superiours of all ſorts, is reverence of mind, declared by ſome civil ſubmiſſion, as of riſing before them, and giving them the honour of ſpeaking firſt.

3. The Reaſon of the Precept, *That thy dayes may be long.*

Which promiſe if we reſpect the words in the Hebrew, may be read two wayes, either ſo, *That thy dayes may be long upon the Land which the Lord thy God giveth thee*; for then he did, as it were, give it to them after he had delivered them out of *Ægyptian* bondage: or word for word, *That they may prolong thy dayes,* viz. *Thy Parents*; both readings have the ſame meaning, but this later hath a ſpecial emphaſis; for it ſheweth, that with our Parents after a ſort is the prolonging of our life, that we may be the more incited to love and honour them.

Terra fuit mentio; qua ſymbolum fuit divini favoris ac vitæ æternæ. Ejus quidem terræ promiſſio, quum peculiaris fuerit Iſraelitis, ad nos pertinere non videtur. Gallaſius *in* Exod. xx. *Notat hic* Aben Eſdras *ſolere Deum, ubi quid velat, pœnam addere ut modo bis, ubi quid imperat præmium, ut hoc loco.*

The Verb which is here tranſlated as a Verb paſſive, hath uſually in the Scripture the ſignification of a Verb tranſitive, and therefore it may well be tranſlated, that they (meaning thy Parents) may prolong thy dayes. *Knewſtub* on *Exod.* 20.

Dayes] ſignifies time, becauſe a day was the firſt ſenſible diſtinction of time.

Quidem Hebræa verba exponant, Ut prolongent dies tuos, *Scilicet Parentes ipſi ſuo favore & ad Deum precibus. Sed vereor ne id nimis ſubtile ſit, & rectius Græci aliique interpretes vocem quanquam forma activa, ſumant in ſenſu paſſivo aut reciproco, nimirum* ut prolongentur, *aut* prolongent dies tui. Abſolomo *hoc præceptum violanti curtati ſunt dies.* Grot. *explicat. Decal.* Ut prolongent ſe dies tuos] *Scilicet Parentes, eſt enim prolongandi verbum hic activæ ſignificationis. Sed quo modo parentibus tribuitur quod ſolius Dei? Propterea quod Parentes ſunt quodammodo medium & cauſa inſtrumentalis per quos Deus filiis aliquando vitam prolongat, exaudit enim Deus ſæpè præces & benedictiones, quibus filiis ſuis obedientibus ac morigeris benedicunt ac bene precantur.* R. Aben Ezra *hæc verba ita explicat, ut* prolongent dies tuos, *ſcilicet mandata Dei, ſed prior lectio ſimplicior eſt.* Paul. Fag. *in Annot. in Chald. Paraph. Vide* Cartw. *in loc.*

God promiſed life in this Commandment rather than any other kinde of bleſſing, becauſe we received life from our Parents; therefore life is promiſed

mised to him which honours those from whom he hath received it.

This Commandment enjoyns the performance of all such duties as appertain to men in regard of their place, that is, which respect a special relation which passeth betwixt some men more then others in some special and particular bond, binding them mutually one to another.

The Summe of the Commandment is to shew, what duties we owe one to another, in respect of their and our place, gifts and calling.

This is made the summe of all the duties the childe oweth to his Parents, *Honour thy Father and Mother*, because this is the chief duty of all others, yea this is the fountain of all other duties a childe can performe, *Mal.* 1. 6. *Deut.* 27. 16.

The duties required of the natural childe are comprehended under these three heads, Reverence[a], Obedience and Thankfulnesse.

[a] Calv. *Instit.* l. 2. c. 8.

1. Reverence.

This Reverence must be both inward and outward, in the heart and in the behaviour.

Sir *Thomas Moor* being Lord Chancellor in his time, and having his own Father then living, and at that time a Judge (for he was one of the Judges of the Kings-bench) never went to *Westminster*-Hall to sit in the Chancery there, but first he would up to the Kings-bench where his Father then sate, and there on his knees would ask him blessing before a world of lookers on. How respective was *Joseph* to his Father, and *Solomon* to his Mother, 1 *Kings* 2. 19, 20. *Lewis* the thirteenth King of *France*, when he had passed nonage, said, *I am now major to all the world except my Mother, to whom I shall be still a minor.* Howels Corollary to the Life of *Lewis* the thirteenth.

The inward Reverence is commanded *Lev.* 19. 2. *Ye shall fear every man his mother and father.* God begins there where obedience is best tried.

Secondly, Reverence in outward behaviour, as bowing to them, in standing bare, and putting off before them, in an humble and lowly countenance and behaviour, when the Parents speak to them, or they unto their Parents.

2. They must obey their Parents, *Col.* 3. 20. *Ephes.* 6. 1.

Luke 2. 51.

1. In doing the things which they command if they be lawfull.

2. In quiet and patient bearing their admonitions and corrections, *Pro.* 13. 1. & 15. 5.

3. They must be thankfull to their Parents, which thankfulnesse consisteth in two things:

1. In relieving their Parents when they be in want, *Gen.* 47. 12,

2. In praying for their Parents, 1 *Tim.* 1. 2.

Children must be obedient to their Parents, so was *David*, 1 Sam. 17. 20. Christ went down with his Parents, and was subject to them.

Reasons.

[b] Ephes 6. 1. Right implieth three things, 1. That it is agreeable to the Law, the Law of God, of Nature, of Nations. 2. That the place of Parents requireth as much, for right requireth that every one have his own, that which is his due. 3. That Parents deserve as much, for right presupposeth desert. Dr *Gouges* Domest. Dut.

First, It is a Duty most [b] equal that they should be obsequious to them, by whose means they are, they were the instruments of thy being.

Secondly, It is a profitable duty, that is the promise, *That it may be well with them, and their dayes may be long on the earth*; a prosperous and long continuance upon the earth is the reward of dutifulnesse; the *Rechabites* were highly commended of God for their obedience to their Parents, and received this Promise from him as a recompence of their obedience, *That Jonathan the son of Rechab should not want a man to stand before him for ever.*

Life is in it self a blessing, and so promised, as here *Exod.* 20. 12. *Prov.* 28. 12. *Psalm* 91. 16.

Long life is a mercy,

1. To the godly, that they are not gathered till they be ripe, *Prov.* 6. 31.

2. To the wicked it affords them time to repent and reconcile themselves God.

The

The *Irish* Countesse of *Desmond* lived to the age of above 140 years, being able to go on foot four or five miles to the Market-Town, and using weekly so to do in her last years, and not many years before she died, she had all her teeth renewed.

Thirdly, It is well pleasing to God, *Col.* 3. 20.

The bounds and limits of it:

It must be a very large obedience, extending it self to all those things which God or some superiour joyntly over Father and child hath not forbidden.

Col. 3. 20. compared with Ephes. 6. 1. so far forth as children transgresse not any of Gods Commandments in obeying their parents, they ought to obey, Rom. 1. 30. 2 Tim 3. 2. Tit. 1. 6. τέκνα ἀσωτίας. Deut. 13. 13. Ever the blessing or curse

Stubbornnesse and disobedience to Parents much displeaseth God. When the Apostle would reckon up the foul sinnes of the Heathen, for which the wrath of God was manifested against them from Heaven, he reckons among the rest, *Disobedience to Parents*; and when he would describe the ill qualities of those which should live in the later perilous times, he saith, *Disobedient to Parents.* The Apostle also setteth forth childrens disobedience by a Metaphor taken from untamed head-strong Beasts, that will not be brought under the yoke. The word therefore is not unfitly translated *unruly*: and it is somewhat answerable to an Hebrew phrase given to disobedient children, *viz. Sons of Belial*, which is according to the notation as much as *sons without profit*; or, as some will have it, *Sonnes without yoke*; that is, such children as refusing to be in subjection unto Parents, are no way profitable, but work much mischief, and cause great grief. *Cursed be he that dispiseth Father or Mother, and let all the people say, Amen.*

of the parents, hath a prophetick power joyned with it, *Flores Regij* by King *James*, Deut. 27. 16. The punishment which by the Law was appointed to disobedient and rebellious children, was a publick shamefull death, Deut. 21. 18, 19, 22. *Parentis effigiem filio corporis exprimere hoc omnibus cum aliis commune est: virtutes patrum tam rarum natis est exprimere, quam patribus virtutum suarum ac morum exempla suis relinquere posse.* Jos. Scalig. *Epist.* Christoph. & Augustino *Puteanis.*

The Treasury of Ancient and Modern Times, *Part* 1. *lib.* 5. *chap.* 23. mentions three Princes, who ended their dayes miserably, for disobeying their Fathers. The last is of *Muleasses* King of *Thunis* in *Africa*, a great Philosopher, following the Religion of *Averroes*, whose eyes his sonne *Amydas* caused to be put out with a hot burning Iron, and himself to be kept blinde in prison most miserably. His sonne from the day that he caused his eyes to be put out, felt himself continually afflicted with an extream head-ach, and Impostumations in his eyes: whereby he lost all joy, and became blinde of one of his eyes, whereof he died. *Philip de Commines* in his Hist. *lib.* 4. *cap.* 1. hath one of the other two stories, which is there quoted out of him.

They must not so much as attempt to bestow themselves in marriage without the consent of their Parents, *Gen.* 21. 21. & 24. 4. *Exod.* 34. 16. *Deut.* 7. 3. Wives were given by their Parents to all the Patriarchs in the Old Testament. See Dr *Taylors Ductor Dubitantium l.* 3. *c.* 5. Rule 8.

Erasmus in one of his Epistles speaking of *Levinus* that got a wife, neglecting the counsel of his friends about it, and so proving unhappy, he saith, *Res celeb. peracta est magis, quam caute.* They should imitate what is good in their Parents, *Ephes.* 5. 1.

The Fundamental Laws of *France* do not permit Princes of the blood to marry without the Kings consent. *Bodingtons* Administration of Cardinal *de Richelieu*, pag. 460

Though the consent of Parents in second marriages be not absolutely necessary, yet it is to be thought fit and convenient, because children in some regard exempted from parents authority, do notwithstanding owe duty to them, and they are to testifie it by being advised by them in some sort in their after bestowing of themselves in marriage. *Elton* on the 5th Commandment.

Postquam ex parentum consensu, vel expresso, vel tacito in sua potestate sunt constituti, summa pietate filiali.

tria parentum propriè sic dicta cessant, quamvis nunquam cessare possit debitum gratitudinis, observantiæ, & pietatis filialis. Amesius *de conscr. l.* 5. *c.* 22.

The duties of Parents to their children, are either in their tender years or riper age, common to both, or special.

The four Cardinal duties of a parent are

The

prayer, admonition, example, correction

The fountain of Parents duty is love. This is expresly enjoyned to them. Many approved examples are recorded thereof, as [c] *Abrahams* and [d] *Isaacs*, *Rebecca's* and others.

c Gen. 22.2.
d Gen. 25. 28.

Reasons.

Great is that pain, cost and care, which Parents must undergo for their children; if love be in them, no pains, cost or care, will seem too much. Contrary to love in the defect, is want of natural affection, which is reckoned in the Catalogue of notorious sins, *Rom.* 1. 30. *Tit.* 3. 3. in the excesse is too much doting upon children. Parents are apt to exceed in their love to their children, and be extream fond in their affection; so *Eli*, *Isaac* to *Esau*, *Jacob* to *Joseph* and *Benjamin*, *David* to *Absolom* and *Adonijah*.

There is a three-fold advantage in being born of godly Parents:

1. The children of such are without scruple to be accounted within the Covenant, *Rom.* 11. 16. 1 *Cor.* 7. 14.

2. They are seasoned with good education in their infancy, *Gen.* 18. 9.

3. There God usually dispenseth special grace, though God be not tied, *Rom.* 11, 24.

Reasons.

First, Affection is natural and grows in the heart it self, and so grows the bigger and stronger; natural affections can hardly be moderated.

Secondly, It is ancient, it comes into the world with the child, nay begins when the child is in the womb.

Thirdly, It is much nourished; for it is the property of all, both affections and habits, to grow very strong by exercise, and to wax mighty by frequent acts.

But yet this fond affection is evil,

1. Because it is an undecent thing for a man to suffer his reason to be blinded by his affection.

2. It is dangerous and hurtfull,

1. To Parents, in hindering them from doing that which is good for their childrens souls, and so causing them to neglect the best and most necessary offices of a Parent, *viz.* To watch over them, to observe their faults and reprove them, and to beat down the corruptions that will be growing in them: it endangers the parents to sin against God, and honour their children above him, and to be too worldly for them.

2. To the children, they will grow bold on their parents love, and so much more careless of them.

The child set at liberty makes the mother ashamed, Prov. 29.15. See Dr *Gouges* Domest. Dut. on Ephes. 6.4. Deut. 6.7. See 2 Tim. 3.15. and Mr *Baxters* Saints Rest, part 3. See Dr *Gauge* ibid. Self. 46,47. *Discam hic Matres se debere per se suas proles nutrire & lactare: natura enim hoc illis onus imposuit. Hinc Maximil-*

The Parents common duty to their children in their tender years and childhood is,

1. To instruct them in Religion so soon as they are able to speak and have the least use of understanding, *Prov.* 22. 6. *Ephes.* 6. 4. God hath commanded parents to have a care of the souls of their children, *Deut.* 6. 7. *Abraham* had so, *Gen.* 8. 19. We should tell them of Gods right to them, he made them, *Eccles.* 12. 1. and of their account, *Eccles.* 11. 9. tell them how all are polluted by nature, and of the necessity of cleansing, of their Mediator, the uncertainty of life. Amongst all the meanes of Grace there is none more effectual than Family-instruction and example; by means hereof are persons fitted and prepared for, and made more capable of benefit by publick preaching, the younger sort especially.

Secondly, To give them correction, *Prov.* 23. 13. & 29. 27. & 13. 20. & 22. 15.

Thirdly, To blesse them, so *Abraham* did *Isaac*, and *Isaac Jacob*, and he his children.

The special duty of the Father is to give the name unto the child; of the Mother, is to nurse up her own child, if God hath given her ability thereunto, *Gen.* 21. 7. 1 *Sam.* 1. 29. *Luke* 2. 12. *Sarah* nursed *Isaac*, *Rebekah Jacob*, *Anna Samuel*. Else the mother will not so ardently love the child, nor the child the mother; for her love increaseth by kissing it often at her breast. Her milk (which is but white blood)

of

of which the child conſiſts, and with which it was nouriſhed nine moneths in the womb, is more familiar and natural to the child, than that of another woman. He reſembleth his nurſe often in manners, *Mores animi ſequuntur temperamentum corporis.* *Plato* gives this as a reaſon why *Alcibiades* was ſo ſtout, though he was an *Athenian* (which naturally are fearfull) becauſe a woman of *Sparta*, a couragious and valiant Nation, was his nurſe. *Tacitus* writes that the *Germanes* are among all Nations great and valiant, becauſe their own mothers, which are of great ſtature, do nouriſh them.

lac & ubera veluti lagenulas quaſdam ad proles nutriendas aptas, illis largita eſt. Plin. *l.* 28. *cap.* 9. *ſcribit lac Maternum eſſe utiliſſimum & natura pro-*

lis convenientiſſimum. Vide Aul. Gell. *l.* 12. *noct. Attic. cap.* 1. *Scribit* Lampridius Titum *filium* Veſpaſiani Imperatoris *toto vita tempore adverſa valetudine laboraſſe, eò quòd à nutrice infirma lactatus eſſet; de Tiberio quoque Cæſare fertur quòd fuerit magnus orator, quia nutrix ipſius talis erat. Naturalem parentum ac filiorum amorem majorem videmus in communi plebe, quam in familiis nobilium, quoniam ferè nobiles fœmina infantes ſuos per nutrices lactari curant,* à Lapide *in* Gen. 21. 7.

A Lamb ſucking a Goat, or a Kid ſucking of an Ewe, change their fleece and hair reſpectively, ſay Naturaliſts. See Dr *Willet* on *Gen.* 21. 7. and Dr *Gouge* of Domeſtical Duties on *Epheſ.* 6. 4. *Sect.* 12. to 16. and Mr *Needler* on *Gen.* 5. 4. fourteen Quæres about it, and Dr *Taylors* Hiſtory of the Life and Death of Chriſt, *Part* 1. *Sect.* 3.

It was not ſore nipples or breſts, nor an Infants wrangling, nor breaking her ſleep in the night, nor any other diſturbance that could make her neglect this bounden duty. Mr *Guy* of Dr *Gouges* wife.

So much for the duties which Parents muſt perform to their children in their tender years. Now thoſe follow which they muſt perform to them when they grow to riper age.

1. To bring them up in ſome profitable and lawfull Calling, by which they may live honeſtly and Chriſtianly; ſo *Adam* brought up one of his children in Husbandry, and the other in keeping Sheep, both profitable and lawfull Vocations. *Adam* in Paradiſe is appointed to dreſſe the Garden. See Dr *Gouges* Domeſtick Duties, *Epheſ.* 6. 4. *Sect.* 31, to 34. A Vocation or Calling is a certain condition, or kinde of life ordained and impoſed on man by God for the common good.

2. To provide for the diſpoſing of them in marriage, and that in ſeaſonable and due time.

3. To lay up ſomething for their children, 2 *Cor.* 12. 14.

Parents alſo when dying ſhould have a ſpecial care of their children, *John* 19. 26. they ſhould bleſſe their children, and give them good inſtructions. See *Gen.* 24. 1. & 27. 1. & 48. 15. & 49. 33. 1 *Kings* 2. *v.* 1, to 10.

Now follows the duties of Servants and Maſters.

Firſt, Of Servants.

Servitude came in by ſinne. *Conditio ſervitutis jure intelligitur impoſita peccatori, nomen iſtud culpa meruit non natura.* Aug. *de civit. Dei. lib.* 19. *cap.* 15. *Vide plura ibid.*

Origo vocabuli ſervorum in Latina lingua inde creditur ducta, quod hi qui jure belli poſſent

Some ſay, if man had not fallen, there would have been *Imperium blandum non oneroſum*, ſince the fall Magiſtrates are neceſſary.

occidi, à victoribus cum ſervabantur, ſervi fiebant, à ſervando appellati, quod etiam ipſum ſine peccati merito non eſt. Aug. *de civit. Dei*, l. 19. c. 15.

There are two kinds of Servants:

1. Such as were abſolute; thoſe that were conquered in war, the Conquerour had an abſolute power over their lives; the Apoſtle ſpeaks of theſe *Col.* 4. 1. and bids give to them that which is equal.

2. By compact and agreement, ſuch as our ſervants are now.

Servitus conditionalis & uſualis.

Servants are with care and faithfulneſſe, as in the preſence of God, to beſtow themſelves wholly on the times appointed, in their Maſters buſineſſe, *Coloſſians* 3. 27.

Three

Three things exceedingly commend a ſervant,

1. Diligence.
2. Obedience.
3. Prudence and Diſcretion.

The former two belonging eſpecially to a mans place as an inferiour, the third indifferently agreeing to every place: I ſhall handle the two firſt.

Firſt, A ſervant muſt be diligent in his buſineſſe. *Seeſt thou a man diligent in his buſineſſe, he ſhall ſtand before Princes, not before men of lower rank.* *Solomon* ſpeaks this principally of one in the place of a ſervant, if he be diligent he ſhall find good contentment with men of beſt note, 1 *Sam.* 18. 2, to 6. Such a one was the ſervant of *Abraham*, which ſhewed ſo much care, painfulneſſe, conſtancy, diſcretion, fidelity, in that great buſineſſe of chooſing his Maſters ſons wife, as nothing could be more. Such a one was *Jacob* to *Laban*, whom he ſerved with all his might, *Joſeph* to *Potiphar*.

Reaſons.

See Epheſ. 6. 5. Col. 4. 22. 1 Tim. 6. 2. Tit. 2. 15.

1. Becauſe in ſo doing they will pleaſe God himſelf who is the Author of this ſubordination of men in the family, that ſome ſhould be Maſters, ſome ſervants; therefore *Paul* ſaith, *They muſt do it as to the Lord, not to men*; and ſaith, *Of God they ſhall receive the recompence of inheritance.*

Prov. 10. 26.

2. For the quiet ſake of the Family, elſe he ſhall become like *vinegar to the teeth and ſmoke to the eyes.*

3. They muſt do it for their own ſakes, becauſe they ſhall live with moſt comfort, cheer and content themſelves, as having the good will firſt of God, then of their Governours, and the good eſteem of all which do know them. *He that is ſlothfull walks on a thorn-hedge, and pricks himſelf.* A ſlothfull ſervant is, 1. A thief, he ſteals from his Maſter wages, meat and drink, which he receiveth, but diſchargeth not his work painfully. 2. A diſſembler, an hypocrite; if he allow this idleneſſe he cannot be a faithfull ſervant to God whom he never ſaw, who is not faithfull to his Maſter whom he ſees daily.

Secondly, A ſervant ſhould be obedient and dutifull, doing the things which his Maſter appoints him, as the places before-quoted in the *Coloſſians* and *Epheſians* ſhew; *Paul* wiſhed *Timothy* to tell the ſervants that are *under the yoke, that they muſt do ſervice to their believing Maſters*; and he willeth *Titus*, *To exhort ſervants to be obedient to their Maſters in all things, to pleaſe them well*; and *Peter* commandeth ſervants *to be ſubject to their Maſters with all fear, and that not alone to the good and gentle, but alſo to the froward.*

See Dr *Willet* on Exod. 21. Queſt. 8, & 9. Dr *Gouges* Domeſtical Duties on Epheſ. 6. 5, 6, 7, 8. Servants muſt obey their Maſters, but in the Lord; and therefore the Apoſtle ever joyneth ſome clauſe of reſtraint, Col. 3. 22. Epheſ. 6. 6. 1 Cor. 7. 15.

Reaſons.

1. God hath communicated a great part of his Authority unto Maſters, for the good of that little ſociety, and all which flow thence.

2. Servants are placed in a lower room, in a place of inferiority and ſubjection, and ſo are bound to perform obedience, ſeeing in all places the Superiour muſt rule, and the inferiour be ruled, or elſe neither Superiour nor inferiour ſhall with any comfort enjoy the places allotted unto them by God.

A ſervant is not *ſui juris*, muſt do his Maſters work, is a living inſtrument in the hand of another, 1 Pet. 2. 18. *Servum non eſt perſona ſed res*, ſaith the Civil Law: One deſcribes him thus, A ſervant is a perſon that yeelds himſelf to the command of a Maſter, and ſubmits to his authority to do his will, Rom. 6. 16. So the Centurion deſcribes a ſervant, Matth. 8. 9.

3. Servants do receive meat and drink, and as the caſe goes with us, alſo wages at the hands of their Maſters; and theſe are badges of obedience, tying them neceſſarily to do ſervice to them from whom they receive theſe recompences of their ſervice.

When Servants are ſtubborn, unruly, maſterfull; this ſin hath its original in pride and ſelf-conceitedneſs, they tread Gods Power and Authority under feet in treading their Maſters.

The Maſters Duty conſiſts in two things chiefly:

1. In chooſing good ſervants, ſuch as be godly and of an honeſt and blameleſſe converſation.

Reaſons.

Reaſons.

1. If the ſervants be not faithfull to God, they will never be faithfull to their Maſter. Pſal. 101. 6, 7.

2. A wicked perſon is very contagious, and will infect the Family with his lewdneſſe.

3. He hrings Gods curſe upon his Maſters ſtate and family. 1 Tim. 3. 4.

II. In uſing his ſervants well. See Dr *Gouges* Domeſt. Dut. on Epheſ. 6. 9.

His chief duties are:

1. To uſe his Authority and intereſt that he hath in the hearts of his children and ſervants, to draw them to go with him to the Miniſtry of the Word, 1 *Sam.* 1. 27. 2 *Kings* 5. 15.

2. He muſt uſe his skill and endeavour to make the Miniſtry of the Word profitable to his family by examining them, making things plainer to them, and applying them more particularly, *Matth.* 13. 51. *Mark* 4. 34. *Deut.* 6. 7.

A Maſter was called by the ancient *Romans*, *Pater-familias*, the Father of the family, becauſe he was to look over all thoſe of the houſhold with a fatherly tenderneſs, as being committed to his truſt and cuſtody. *Naamans* ſervants called him *Father.*

A Maſter ſhould reward a good ſervant.

So *Joſephs* Maſter ſet him over the whole family. *A wiſe ſervant ſhall rule over a fooliſh ſon, and as he that dreſſeth the fig-tree ſhall eat of the figs, ſo he which attendeth on his Maſter* (ſaith *Solomon*) *ſhall come to honour.*

Reaſons.

1. This will encourage others to vertuous behaviour, when they ſee it ſo rewarded.

2. Equity requires it, the equity of the Judicial Law binds us, *The faithfull ſervant muſt not go away empty*; all men will complain of a bad ſervant, few will requite a good one. Deut. 15. 13, 14.

So much for their duties that be further off from equality in the family, as Parents and Children, Maſters and Servants. Now thoſe that are more equal are Huſband and Wife, whoſe duties are either common to both, or more particular to either of them. See Dr *Gouges* Domeſt. Dut. part 2.

The common Duties are of two ſorts:

1. In reſpect of themſelves.

2. In reſpect of their Families.

For themſelves; they owe to each other Love, Truſtineſſe, and Helpfulneſſe.

1. Yoakfellows muſt love each other, the Wife the Husband and he her. The Apoſtle commands *Huſbands to love their Wives and not be bitter to them*, Col. 3. 19. The Heathens in their Sacrifices to *Juno* the maker of Marriages, took all the gall out of the Beaſt, to ſhew that all bitterneſſe muſt be abſent from that condition. A Huſband in that he is a man ſhould be far from all bitterneſſe; hence humane and humanity, *the cords of a man*; all theſe imply ſweetneſſe and facility. It is noted of *Elkanah*, that he loved *Hannah*; and *Iſaac*, that he loved *Rebekah*, Gen. 24. 6. and the Apoſtle requires of women, that *they be lovers of their huſbands and children*, *Titus* 2. 4. Without their union of hearts, their uniting of bodies and ſtates will be a death, Epheſ. 5. 25. Love is ſuch a natural property of that relation, that God to ſhew his affections to his Church, when he would comfort her, ſaith, that he is her huſband. See a rare example of wively affection. In *Speeds Edw.* the firſt, p. 542.

Reaſons.

Firſt, God hath joyned Man and Wife in many and neer bonds, they have one name, houſe, off-ſpring, one bed, one body, and ſhould they not have one heart?

Secondly, This is neceſſary,

1. To make all the duties of marriage eaſie.

2. To make all the cumbers of marriage tollerable, *Such ſhall have trouble in the fleſh*, in regard of domeſtical grievances, troubles from each other, children, ſervants. What a deal of miſery had *Jacob* in his married eſtate and ſo 1 Cor. 7.

David; therefore an happy condition is described to be that wherein they *neither marry, nor are given in marriage.*

I will in the next place shew,

1. What properties their love must have.

2. By what means it must be gotten and increased.

Their love must have three properties;

Not beauty, wit, wealth, kindnesse received, these things may alter.

1. It must be spiritual; their affection must be grounded on spiritual respects, and shew it self in spiritual effects; it must be a love founded on Gods Will and Commandment, which requireth them to love one another, that so it may be a sound and durable love, being grounded upon a lasting and durable foundation, and may be able to prevail against all difficulties and impediments. Secondly, It must shew it self in all spiritual effects, of seeking the good of each others souls; and if they love one another, because God commands it, they will love one another so as God commands; that is, so as to respect the eternal good of themselves.

Matrimonial love, that is, such as beseemeth that neer knot and conjunction. Where the bond is closest, the love must be strongest. His soul must rest it self in her as der Heaven for

2. It must be plentifull, that is to say, for the measure exceeding all o her loves; the Husband must love the Wife and she him, more than Father, Mother, Children, Brethren, Friends, there being most neer bonds of union betwixt them, they are *one flesh. Let the Husband so love his Wife, even as himself*, not meaning it as the phrase is used, when it is spoken of the love we bear to our neighbour, that he must love her with a love which hath the same properties that our love to our selves; for then there were no special matter in it; but they must love their Wives (saith a Reverend Divine) even as themselves for measure, as much as themselves, as Christ loved his Church.

the onely woman under Heaven for him; and hers upon him, as the onely man under Heaven for her.

Prov. 5.19,20. As if he had said, If thou do not love thy wife, thou wilt look after harlots, or at least art in danger so to do.

3. This love must be a binding love, limiting and tying their Matrimonial affections and desires solely to each other. *Erre in her love continually, and let her brests satisfie thee*; And, *Why shouldst thou, my son, imbrace the bosom of a stranger?* Desire not the beauty of a stranger in thy heart. Means of attaining this love are of two sorts, Natural and Spiritual: The Natural are, sociableness and familiar conversing together in the same house, at the same table, in the same bed; therefore God appointed that a new married man for the first year should not be sent abroad to warfare, or to any other publick service, but should remain at home with his wife, that so through the constant society of one whole year their souls might be inseparably united in affection. Therefore those take a very bad course that dwell asunder, and fare asunder, and lie asunder, as for state and pomp is the custom of the greater sort of people.

2. Spiritual means must be added to the natural, or else little good will be done, and these are two:

1. Let them pray often to God to link their hearts together.

2. Let them be frequent in performing all holy exercises one with another, and specially in praying one with and for another. Spiritual exercises breed spiritual affection, and nothing is more binding than [c] Religion. Religious duties do both expresse and increase the Image of God, and that is amiable. So much for love.

[c] *Religio à religando.*

Now follow Trustinesse and Helpfulnesse, both which we will put together, as *Solomon* doth, saying of a good wife, *Prov.* 31.11,12. *That the heart of her Husband doth trust in her.* And again, *She will doe him good and not evil all the dayes of his life.* God did make man and woman for the good each of other, her to be his helper, and him to be her guide. This trusty helpfulnesse must be to each others bodies, souls, names and states. Bodies, in the carefull avoiding of all things whereby they may bring sicknesses or diseases each on other, and the willing and ready providing of all things that may continue health and recover it, as atten-

Gen.2.18. It is not said a help onely, for so are the living creatures, and therefore called *Jumenta à jurando*, but a fit or meet help.

In the original it is, *before him*, and with a note of similitude, *as before him*, that is, answering to him.

danec

dance, phyſick, and the like. Souls, in ſhunning all ſuch carriages as may provoke each others paſſions or other infirmities, and uſing all good means of loving advice and admonition to help each other out of the ſame. Namely, in concealing each others infirmities, and keeping each others ſecrets. States, in joyning together in diligent labour, wiſe fore-caſt, and vertuous thriftineſſe. Thus for themſelves.

Now in regard of their Families they muſt joyne together in the planting of Religion amongſt them, by inſtructing and teaching them, and by reading and praying with them, the man as chief, the wife as his deputy in his abſence; alſo they muſt overſee the wayes of their Family, by looking what is done by them, and ſeeking to redreſſe by admoniſhing and correcting what is amiſſe.

In regard of children they are,

1. To bear moderate affections toward them; *Rachel* and *Hannah* immoderately deſired them; others mutter becauſe they have ſo many.

2. To train them up in the fear of God; *Solomon*, who was the tender beloved, the darling of his parents, makes this the inſtance of their love, in that they taught him wiſdom, and acquainted him with the Laws of God. It was ſaid of *Herod*, that it was better to be his hog than his ſon. Prov. 31. 1.

3. To reprove and chaſten them for their iniquities; *Eli*, a good man, came to a fearfull end for neglecting this.

So much for their joynt duties. Now the ſeveral duties of each come to be handled; and firſt we begin with the Wife, and then proceed to the Husband.

The Wife owes in one word ſubjection, and this twofold, To the Husbands Perſon, and to his Authority. The wives relation-grace is ſubjection in the Lord, the Apoſtle twice or thrice cals for this ſubjection and obedience, 1 Pet. 3. 5, 6.

To his Perſon.

1. By acknowledging her ſelf to be his inferiour; God ſaith to *Eve*, *Her deſire ſhall be ſubject to her huſband, and he ſhall rule over her.* The female ſex is inferiour to the male, and every woman, as a woman, is lower and meaner than a man, as the Apoſtle proves, becauſe the woman was after the man, and for the man, and ſhe was firſt in the tranſgreſſion; therefore ſhe may not uſe Eccleſiaſtical Authority, not ſpeak in the Church as a Miniſter: But to her husband, not as a woman only, but as a wife, ſhe is inferiour, and bound in conſcience to be ſubject to his power and juriſdiction; for this is a word of eternal and conſtant truth, *He ſhall rule over thee*; which ſhe that will not yeeld to, is an enemy to God and nature, and cannot be a good wife. 1. This is there made the great ornament. 2. The Apoſtle ſhews there the benefit of this ſubjection. The titles and names whereby an huſband is ſet forth, do imply a ſuperiority and authority in him, as *Lord*, 1 Pet. 3. 6. *Maſter*. Eſth. 1. 17. *Guide*, Prov. 2. 15. *Head*, 1 Cor. 11. 3. 1 Pet. 3. 2.

2. She is to reverence her husbands perſon, both inwardly in heart, and outwardly. Inwardly, *Eph.* 5. *ult.* ſhe muſt fear him, not with a ſlaviſh but awfull fear; that is, ſhe muſt have her ſoul ſo diſpoſed to him, as to be afraid to offend or diſpleaſe him. She muſt ſhew outward reverence in all her geſture, behaviour and ſpeech. *Sarah* called *Abraham Lord.*

This is ſubjection to the husbands perſon.

Now to his Authority. She ows,

1. Cheerfull obedience to all his lawfull commands, as the Church obeyes Chriſt.

2. A quiet and fruitfull receiving of his reprehenſions, as the Church alſo is patient toward Chriſt. Epheſ. 5. 24.

Thus we have heard the wives duty.

The husbands duties are:

1. Wiſely to maintain his authority, not ſo much by force as by vertuous behaviour, avoiding eſpecially bitterneſſe and unthriftineſſe. 1 Cor. 11. 7.

2. He muſt wiſely manage his authority: The end of uſing his authority muſt be the good, benefit, and comfort of his wife and family, for all government is

by God ordained for the good of the whole, not the pleasure of the Governor. The husband must use his authority to edification, and hearken to her when she speaks the word of God, as *Abraham* to *Sarah*. Isa.11.6.

2. The things in which he is to use his authority, he is to command what is to be done, and forbid what is not to be done, and reprehend where she offends.

3. The manner of using his authority is with three vertues, Wisdom, Mildnesse, Justice.

1. Wisdom, in commanding nothing but what is usefull and weighty, and grounded upon good and due reason. 2. In his reproofs he must choose fit time when he and she are calm; and fit place, when none is present.

2. Mildnesse or gentlenesse, rather perswade than command; if he chide her, let it be with compassion and without bitternesse.

3. Justice, in willing allowing of maintenance to her according to his place and means, in cherishing what is good, and seeking to reform what is evil. He must walk in all wisdom and knowledge, 1 *Pet.* 3. 7. he should be an example of judgement, gravity, holinesse, and wisely passe by many imperfections, because they are fellow-heirs of grace: if there be not this wise carriage their prayers will be hindered, contentions hinder such duties.

1 Cor.14.25.

Thus much for private persons, *viz.* Parents and Children, Masters and Servants, Husband and Wife.

Now follow the duties belonging to publick persons, which are either in Church or Commonwealth.

In Church, as { Minister. / People.

In Commonwealth, as { Magistrate. / Subject.

Of Ministers and People.

The duty of the people:

Men are commanded to receive them in the Lord, to hold them in reputation, to know them as over them in the Lord, to esteem them very highly in love for their works sake, to hold them worthy double honour, and to obey them, *Phil.* 2.29.

1. They ought to reverence their Ministers for the place in which God hath set them, *Esay* 52.7. *Rom.*20.15.

2. They ought exceedingly to love them, *Gal.*4.14,15. 1 *Thess.*5.12,13.

3. They must obey their Doctrine taught truly out of the word of God, *Heb.* 13. 17.

4. They must yeeld sufficient maintenance unto them, 1 *Cor.*9.11. *Rom.* 15.27 *Gal.*6.6. 1 *Tim.*5.17,18. The *Anabaptists* deny that Ministers may receive a stipend so doth *Weigelius*, he cals them, *Stipendiarios praecones. Vide* Crocii *Ante-Weigel part.* 2. *cap. Quest.*2.

5. They must defend them against the wrongs of bad men, *Rom.* 16.4.

The duty of Ministers to their people.

Their duty is laid forth,

1. By Titles, as *Watchmen*, Ezek.3.17. *Labourers*, Matth.9.37. *Light* and *Salt*, *Mat.*5.13,14. *Shepherds*, John 21.15. *Good Scribes*, Mat.13. *Stewards*, 1 Cor.4.1. *Nurses*, 1 Thess.2.7.

2. In Commandments, *Acts* 20.28. 2 *Tim.* 4. 1,2.

Ministers must be faithfull in their Calling.

Faithfulnesse is a constant and diligent performing of all the parts of the duty of a Minister from the right grounds, and for the right ends sincerely, because God requireth, and for his glory, and the salvation of the people. It was a wonderfull thing in *Paul*, 1 Cor.4.4. that he knew nothing by himself, that is, no notorious defect in regard of his Ministry.

He should have *Thummim* integrity of life, as well as *Urim*, light of learning.

1. He is to be a good example and pattern unto his people, in love, faith, patience, and in every good work, 1 *Tim.*4.12. 1 *Peter* 5.3. ὀρθοποδεῖν, *walk aright*, *Gal.* 2.14.

2. He is to feed the flock diligently and faithfully, *To divide the Word of truth aright*, 2 Tim. 2. 15. ὀρθοτομεῖν, *talk aright*, Matth. 28. 19. *Woe to*

me

me if I preach not the Gospel. Popish Writers call our Ministers in disdain, *Prædicantici.*

3. To dispense the Sacraments, *Go teach and baptize.*

4. To go before them, and take heed to the flock.

It was said heretofore, *Stupor mundi Clerus Britannicus*, The wonder of the world is the Clergy of *Britain.* 1 Tim. 4.13. *Jeroboam* made the basest of the people to be Priests, 1 Kin. 12.31. & 13.33. and some would make the Priests to be the basest of the people. *Sanè si omnes, qui Christiani dicimur, Canonici esse, hoc est, secundùm Canona Christi vivere debemus: quanto id strictiùs agendum ijs, qui singulari ratione* Canonici *vocantur, ut & alijs præluceant vitæ exemplo, & bene de sæculo, & qua possunt, bene etiam de sæculuris mereantur exemplis.* Vossius *de vitijs Sermonis*, l. 4 c. 3.

One saith, A good Minister should have five properties: 1. Be sound in the faith. 2. Of an unblameable conversation, 1 *Tim.* 3.2. *Acts* 20.28. 3. Of competent abilities. 4. Diligent and painfull, *Verbi Minister es, hoc age*, was Mr *Perkins* Motto. 5. Not usurp the Office, but be called in an orderly way, *John* 3.26. *Rom.* 10.14. *Jer.* 14.14. *Heb.* 5.4.

Ministers should be carefull to do good to their people, when they are departing out of the world, 2 *Peter* 1.14,15. 2 *Tim.* 2.2. *Elijah* visited the Universities before he was to be carried up to Heaven, 2 *Sam.* 2. and instructed the sons of the Prophets, 2 *Kings* 2.9.

Papists say our Ministry is a nullity, the Separatists say it is of the Devil and Antichrist.

There is first the inward calling of a Minister, a work of Gods Spirit inwardly inclining a man to imbrace this Function for the right ends, Gods glory and mans salvation. Not sufficient inward gifts of mind, of knowledge, learning and vertue is the inward calling to the Ministry, because all these things may befall such a one as ought not to undertake the Ministry at all, as a King, but should sin grievously against God if he undertake that Function; yea all these may befall a woman, who may not be a Minister; *I permit not a Woman to exercise authority, or to speake in the Church.*

Secondly, Outward, to be appointed to this Office by such who are entrusted with this care. *Paul* left *Titus* in *Crete* to ordain Elders; that is, Ministers. The nature of this Call consists in two main things, Election and Ordination.

Thus much for those Superiours which have authority in the Church, and their Inferiours. The Superiours and Inferiours in Commonwealth follow; and those are Magistrates and Subjects.

See Bishop *Ushers* Power communicated by God to the Prince, and the Obedience required of the Subject confirmed out of holy Scriptures, the Testimony of the Primitive Church, Dictates of right Reason, and Opinion of the wisest among the Heathen Writers.

The chief duties of the Subject are Honour and Submission, *Command.* 5. & *Rom.* 13.1. In heart to reverence, and outwardly to obey the Magistrate. Prov. 24.21. 1 Pet. 2.17.

This honour and reverence includes within it a triple act: See Tit. 3.1. Rom. 13.5.

1. Of the *Minde*, in a due estimation and valuing of their place and dignity. What one doth for conscience sake, one should do willingly.

Secondly, Of the *Will*, in an humble inclination thereof unto them, because of their excellency.

Thirdly, Of the *Body*, in outward behaviour and carriage towards them.

Good Subjects must willingly obey the supreme and lawfull Magistrate.

Reasons.

First, From the Authority put upon him by God, he hath entrusted them with a portion of his own Authority, and made him Commander in his own stead; in obeying A great burden lies on the Magistrate. *Unicus tantum est subjectus in civitate Magistratus*, Luther. Psalm 82. 5,10. Zech. 7. 4. Act. 4. 19,20. Julianus *Imperator, quamvis esset apostata, habuit tamen sub se Christianos milites, quibus cùm dicebat, Producite aciem pro defensione Ecclesiæ, obediebant ei; cùm autem diceret eis, Producite arma in Christianos, tunc agnoscebant Imperatorem Cæli.* Grot. *de jure belli ac pacis*, l. 1. c. 2. ex Ambrosio. *Omni lege, divinâ, naturali, nationali, licitè semper Reges & Principes, suis subditis tributa & imposuerunt, & licitè quoque exegerunt, cùm ad patriæ & reipublicæ defensionem, tum ad ipsorum & familiæ honestam procurationem.* Montac. *Orig. Eccles. parte priore.*

ing

ing him we obey God, if he abuſe not his Authority againſt him, and contrary to his will, and the truſt repoſed in him.

Secondly, From the end of Government, the common good and the preſervation of the welfare and ſociety of the good. But

1. This Obedience muſt not be abſolute and illimited; God only hath an authority over us, *It is better to obey God than man.*

2. So far muſt Obedience be yeelded to their commands, as they do not evidently tend to the overthrow and ruine of the common ſociety.

Subjects are willingly to pay Tribute to a Prince or State. *David* had Tribute. *Rom.* 13.6,7. *Render to Caſar the things that are Caſars.*

Reaſons.

1. The ſtate of Prinees need ſuch ſupport and ſupply.

2. The fruit, profit and benefit of his labours redoundeth to his Subjects.

2. The duty of Magiſtrates.

1. That there ſhould be Magiſtrates.

2. What is their duty.

It is a Divine Inſtitution, that there ſhould be *regimen politicum*, a rule and government among men.

It is the will of God that ſome men ſhould rule over others, 2 *Samuel* 23. 3,4. Civil Magiſtracy is a Divine Inſtitution, *Daniel* 4. lat. end, *Prov.* 8.16. *Rom.* 13.1,2.

Mr *Douglaſſe* in his Sermon preacht before the Parliament of *Scotland*, proves,

1. That Magiſtracy is the Ordinance of God.

2. That Magiſtrates are ſacred perſons.

3. That Subjection and Obedience ſhould be yeelded to them.

4. That Magiſtrates have a power about the affairs of God.

Dr *Gouge* on the 7th Chapter to the *Hebrews ver.* 11. *Sect.* 3. writes for Monarchical Government.

Reaſons.

1. God hath given ſome more eminent Titles than others; they are called, *The foundations of the earth*, Pſalm 82.5. *The pillars and ſhields of the earth, Paſtors, Shepherds, Saviours, the Stay of our Tribes, Cyrus my Shepherd, Fathers*; *Job* ſaith, *I was a Father to the poor.*

2. Gods appointment, *By me Kings reign*; God led *Iſrael* by *Moſes*, ruled them by Judges and Kings.

All civil ſubjection of man to man came in by ſin. God ſubjected other creatures to man, but not one man to another; there ſhould have been a natural ſubjection of the Son to the Father, but not civil, *Nomen iſtud culpa meruit, non natura. Aug.* cited before in ſervants. It is an Ordinance under Chriſt as Mediator, yet (though civil Government came in by ſin) it is Gods Ordinance. *Omnis poteſtas eſt à ſumma poteſtate.*

3. He hath given them authority; *The judgement is not yours but Gods.*

4. He gives them ability to rule.

In the Heavens there are two great lights, and they not equal; in the Earth there is the Lion among Beaſts; in the Sea the Leviathan among fiſhes; in the air the Eagle among the Fowls.

God hath not equalled men in their naturals, ſtature, ſenſes, in their intellectuals nor graces.

Government was neceſſary,

1. In *innocency*; God appointed order among Angels.

2. In the corrupt eſtate; Societies need it for reſtraining evil, *Hab.* 1.14,15. ſupporting good, elſe ſhame and fear, the curbs of ſin, will be taken away. Man is a ſociable creature.

3. In the ſtate of grace, *Titus* 3.1.

Object. The Apoſtle *Peter*, 1 Pet. 2.13. cals Magiſtracy *a humane Ordinance*, or *creature.*

See *Biſield in loc.*

Sol. It is *Ordinatio Divina ſecundum ſubſtantiam, humana ſecundum modum & finem:* It is Divine in regard of the chief Author, but humane ſubjectively or objectively, becauſe it is about the ſociety of men; and finally becauſe it was inſtituted for the good of men. Magiſtracy in general is appointed by God, but the particular form (whether Monarchy, Ariſtocracy, or Democracy) is a humane Inſtitution.

Crocius

Crocius in his *Antiweigelius, par.2.c.9.quæſt.1.* proves that, *Verè fidelis Magiſtratum poteſt gerere*, and answers the Arguments againſt Magiſtrates.

The Ancients were wont to place the Statues of their Princes and Patriots near their Fountains; intimating thereby, that if their Magiſtrates were good, they were the ſpring heads of much happineſſe to the people; but if wicked, the original of miſery and miſchief. *Beadles* Diary of a Thankfull Chriſtian, *c.2.*

Evil Magiſtrates are a ſcourge to a people. A certain holy man, they ſay, expoſtulated on a time with God, why he had permitted *Phocas*, being ſo cruel a man, to be Emperour? To whom a voice anſwered, That if a worſe man could have been found, he ſhould have been ſet over them, the wickedneſſe of the world requiring it.

Government often falls into the hands of evil men, *Dan.* 4.17. *Pſ.*12.8. *Job* 34. 30.

Every Government (ſay ſome) doth ſtand upon a double Covenant.

1. Between God and the Magiſtrate.
2. Between the Magiſtrate and the people, 2 *Kings* 11.17.

In all Governments there are theſe things to be conſidered, *Poteſtas*, The Power to be exerciſed in Government. *Ordo*, The Order whereby Inferiours are ſubordinate to Superiours. *Forma* vel *Modus*, The forme and the manner of Government; as, Whether it be a Monarchy, where the Power is in one; or an Ariſtocracy, where it is in few; or a Democracy, where it is in the multitude, and how each Government is ordered, *Titulus, ſine applicatio poteſtatis ad perſonam, & uſus*: As, Whether the Governours are put in and Intituled to their Power and Authority, by ſucceſſion, or by election or inſtitution; and after how they uſe and exerciſe their Authority. Of theſe, The two firſt, That there ſhould be Power of Government, and order therein; and in the people governed, are eſſential and perpetual, as the immutable Ordinances of God. The other, many wayes are accidental and variable. But yet, If Queſtion be made, What forme of Government in the Common-wealth is the beſt, and hath the beſt warrant? I would ſay, Monarchy, as having Divine, both Inſtitution and Approbation. But yet ſo, as where this cannot ſo well be had, the other forms of Government are lawfull. BP *Down.* Defence of his Sermon, *lib.4.cap.4.* See Mr *Vines* his three Sermons *Of Obedience due to Magiſtrates.*

King is a Title of Soveraignty and Superiority, as the notation of the word in all the three learned Languages implyeth. Government by Kings is warrantable, and Monarchical Government is the beſt kind of Government. See Dr *Gouge* on *Heb.* 7.1,2. Sect.3.

2. The duties of the Magiſtrate.

A great Prince asking his Counceller how he might govern his people, he wrote at the top and middle and bottome of a leaf of Paper *Moderatio.*

Zanchius ſaith there are three Offices of a Magiſtrate:

1. To ordain both thoſe things which belong to Religion and the Worſhip of God, and to publick peace, honeſty, and juſtice.

Zanchius *de Magiſtratu.*

2. To judg impartially, or (as the Prophets ſpeak) to do juſtice and judgment. Magiſtrates of all men ſhould be juſt, 2 *Sam.*23.3. in regard of their eminent place, juſtice will ſecure them.

It is obſervable in all the Kings of *Iſrael* and *Judah*, in the *Kings* and *Chronicles*, that their ſtories begin with this obſervation, as with a thing firſt worthy to be Chronicled, how they dealt in matters of Religion; ſuch a King did that which was right in the ſight of the Lord, and ſuch a King did that which was evil in the ſight of the Lord, and walked in the wayes of *Jeroboam* the ſonne of *Nebat* that made *Iſrael* to ſinne. See 2 *Chron.* 30. 22. It was an ancient Ceremony in the Church of *Iſrael*, that at the Kings Coronation the Book of God ſhould be given into his hands, 2 *Kings* 11.12. *Deut.* 17, 18. to ſhew that God committed the care of Religion principally to the King, that by the uttermoſt of his power and authority it might be eſtabliſhed in his Dominions. The *Nicene* Counſel was called to convince the *Arians*, the Synod of *Dort* to convince the *Arminians*. They ſhould, 1. Provide juſt Laws, not Rule by their will. 2. Obſerve them themſelves, and ſee they be obſerved by others. 3. Rule by love, and ſeek the welfare of the people, *Pſal.* 78. 71. *Eſth.* 10. 2. 1 *Tim.* 2. 2. *Eſth.* 10. *ult.* *Lovangus* King of *China* (when the *Tartars* came againſt them) gave ſuch an example of his humanity and piety, as *Europe* never ſaw, for he mounted upon the walls of the City *Hangchen*, and calling (upon his knees to the *Tartarian* Captains) begged the life of his Subjects, *Spare not me* (quoth he) *I will willingly be my Subjects victime*; and having ſaid thus, he preſently went out to the *Tartars* Army and was taken. *Bellum Tartaricum.*

3. To puniſh evil doers with the Sword, *Rom.*13.4.

The

The Magiſtrate may do much,

Firſt, For propagation of Religion, and the truths of Jeſus Chriſt, 2 *Chron.* 17.8,9.

Secondly, For protection and ſupportation, 2 *Chron.* 20.22.

Thirdly, For reformation. Mr *Lyford* on *Dan.* 3.14.

Caſaubon in his Commentaries upon *Polybius*, reports of one *Hiero* King of *Syracuſe*, that he obtained that large Empire not by right of ſucceſſion (although in times paſt poſſeſſed by his Anceſtors) nor by violence, but from the admiration of his virtue; and that he adminiſtred that Kingdom after he had got it, always with clemency, dexterity, and faith, and lived about 90. years *integris omnibus ſenſibus.*

Sub Alexandro *militabant plurimi. Sub* Auguſto *nemo non canebat carmen. Neronis tempore multi per urbem cantores, biſtriones, phonaſci, multi Magi.* Adrianus *omnes faciebat obſervatores veterum Scriptorum.* Lud. Viv. *de cauſ. corrupt. art.* lib. 1.

It may be queſtioned how far the Magiſtrate may uſe compulſory power for ſuppreſſing of Hereſis and groſſe errors.

Prima Magiſtratus cura debet eſſe, religionem veram promovere, & impietatem prohibere, Iſa. 49.23. Iſa. 2.11. *Exempla hujus cura laudantur in* Davide, Solomone, Joſaphat, Hezekia, Joſia, *&c.* Ames. *de conſc* lib.5. cap. 25. *Vide* Ames. *de conſc.* lib. 4. cap. 3. *Quaſt.* 3. Dr *Hill* on *Jer.* 6.16. See 2 *Chron.* 34.33.

1. He muſt uſe no violent courſe till care be had of an inſtruction, *Tit.* 3.10.

2. In things indifferent, and matters of leſſe moment, Chriſtian toleration takes place, *Rom.* 15.14. *Epheſ.* 4.2. ſo far as it may ſtand with faith, *ſalva fidei compage,* Aug.

3. A groſſe error kept ſecret comes not under the Magiſtrates cognizance, *Cogitationis pœnam nemo patitur,* ſaith the Civil Law, while it is kept in.

4. Errors according to their different nature and degree, meet with different puniſhments, *Ezra* 7.26.

5. Blaſphemies, Idolatry, and groſſe Hereſies, are to be put in the ſame rank with groſſe breaches of the ſecond Table, becauſe it is to be ſuppoſed, they ſin againſt the light of their conſciences, *Tit.* 3.9,11. that therefore they are not puniſht for their conſciences, but for going againſt their conſciences. *Baals* Prophets were ſlain, 1 *King.* 18.18. See *Exod.* 21.20. *Lev.* 24.10.

Gerh. loc. com mun. Crocii Anti-Weigel. art. 2. lib. 9. cap. 7. *Grocius* in his *Anti-Weigel.* p. 552. hath this queſtion, *An Magiſtratui Chriſtiano liceat hæreticos coercere*, and holds the affirmative in ſome caſes, *par.* 2. *cap.* 9. *quaſt.* 8. *ſect.* 1. and anſwers the contrary Argum. *ſect.* 2. *Object.* The Kings of *Judah* had the Prophets of God with them, who had an infallible Spirit. *Anſw.* The Kings of *Judah* had infallible Prophets among them, but they did not believe them. We have as infallible a rule as they had, *Gal* 6.16. That principle of infallibility of ſome external viſible Judg, brought Popery into the world, and brings in Scepticiſm and practical Atheiſm. *Errores enim adjuvari præſidio Magiſtratus ac patrocinio, ut invaleſcant, & veritatis doctores ſectatoreſque turbent, inquietent, contriſtent, id ipſum eſt, quod & nos iniquiſſimum putamus. Non inepte quis opinetur,* Salomonem *nulla alia re Idololatriæ crimen contraxiſſe, quàm quod ipſius conniventia & patrocinio opibus regni fana idolis ædificata & ea impunè adorata ſint. Nam qui vult talia fieri, quare non ipſe feciſſe videatur, cauſa dici non poteſt.* Coccei *Examen. Apol. Equitis Polon* p. 281.

Magiſtrates ought not to plant or propagate Religion by Arms. The cruelty of the *Spaniards* upon the *Indians* is abhorred by all. True Religion ſhould be planted by true Doctrine, Inſtruction, Example, but it may be defended by Armes, ſay ſome Divines.

There be two extreames, ſome think the Magiſtrate hath nothing to do in matters of Religion; others, that he may do what he liſt. Some claime an abſolute freedom from all Civil Power, as being for matter of Faith and Worſhip under Chriſt their King alone.

Others challenge to the Magiſtrate a Power of Impoſing the publickly owned and eſtabliſhed Religion: The one is too looſe, the other too rigid. Mr *Lyford* on *Dan.* 3.14.

Mariana the Jeſuite ſaith, *Princeps nihil ſtatuat de Religione.* But the publick Magiſtrates chief care ſhould be concerning God and the things of God, *Job* 31.26,27,28. *Ezra* 7.25,26,27. It is propheſied of the New Teſtament, *Iſa.* 44.28. & *Iſa.* 49.23. that Magiſtrates ſhall be nurſing Fathers to the Church. God promiſeth *Zach.* 13.2. to cauſe the Prophets, and the unclean ſpirit to paſſe out of the Land. See *v.* 3,4. They are Shepherds, *Iſa.* 44.29. Fathers of their Country, the Lords

Servants,

Servants, *Rom.* 13.3. Pollutions in Doctrine and Worſhip make way for the deſtruction of a State, and the ruine of the Governours thereof, *Ezra* 7. 23. Magiſtrates are Officers under Chriſt the Mediator, therefore as Chriſts Officers they muſt not only do his work, but aim at his end. They muſt ſerve God not only as men, but as Magiſtrates.

There is a twofold building of the Church.

1. Doctrinal and perſonal by the Miniſters.
2. Legal and coercive by Princes, *Eſay* 60. 10.

The connivance and toleration of Magiſtrates in things of Religion, hath brought in the greateſt judgments and cruelleſt perſecutions. The Chriſtian Emperours connived at the *Arian* Hereſie, and when they got head, they more cruelly perſecuted the Orthodox Chriſtians, then the Pagans or Turks. *Julianus hæreticis libertatem perditionis permiſit.* Aug. *in Epiſt.* That is now ſtiled liberty of conſcience. The inſurrection of the *Arminians* in the *Netherlands*, and of the *Anabaptiſts* in *Germany*, is ſufficiently known.

Object. This is to make the Magiſtrates judgment a rule in matters of Religion, and will ſubject us to a continual change.

Anſw. There is a threefold judgment in matters of Religion, 1. *Propheticum.* 2. *Politicum*, a Magiſtrate muſt know how God will be worſhipt. 3. *Privatæ diſcretionis*, as a man muſt believe for himſelf, ſo he muſt know for himſelf.

Object. 2. This is to teach men to perſecute the Saints.

Anſw. Perſecution is ſuffering for righteouſneſſe ſake, not for poyſoning mens ſouls.

Some ſay, Magiſtrates have nothing to do with the firſt Table; others ſay, they have nothing to do againſt the ſecond Commandment; others ſay, they have nothing to do in ſupernaturall revelations.

The Magiſtrate is not to determine matters of faith, there is one rule for him and the people, *To the Law and to the Teſtimony*, Iſa. 8. 20. But he ought to ſee that the rules of the Goſpel be obſerved, 1. None are to Preach but Prophets. 2. The ſpirits of the Prophets are ſubject to the Prophets, 1 *Cor.* 14. 32.

Magiſtrates ſhould take care of the people when they dye, ſo did *Moſes*, *Numb.* 27. 16, 17. and *Joſhuah*, the good Kings of *Judah* had a great care of their ſucceſſours.

Magiſtrates ſometimes uſe their authority againſt Gods people, *Pſal.* 119. 23. 1 *Joh.* 11. 47. *Act.* 4. 27, 28. *Exod.* 1. 10. *Dan.* 5. 16, 17.

Reaſons.

Firſt, On Gods part.

1. To ſhew that he can carry on his work, though authority be againſt him, *Micah* 5. 7. as in the Primitive times, when the Powers were againſt the Chriſtians.

2. That the patience of his people may be put to the utmoſt trial.

3. That they may be weaned from carnal helps, and depend onely on God, *Pſal.* 94. 20, 21.

4 That their teſtimonies to Gods truths may be more publick and authentick, *Matth.* 10 8.

Secondly, On the Perſecutors part.

1. Their ignorance and blind zeal, *Joh.* 16. 2.

2. Prejudices and taking up falſe reports lightly, Chriſtians were condemned, becauſe of the fame without inquiring into things, *Nolentes audire quod auditum damnare non poſſunt.* Tertul.

3. An erroneous principle, as if Chriſts Kingdom could not conſiſt with ſecular government, *Eſth.* 3. 8. *Joh.* 11. 48.

So much for Superiours Authority. The Superiours without Authority follow, and their Inferiours.

Which are either in { Gifts. / Age.

Duties of Inferiours are:

1. To acknowledg their gift and reverence them for the same.
2. To imitate them.

Duties of Superiours.

They must use their gifts for the good of others, *Rom.* 15. 1.

Thus much for Superiours and Inferiours in Gifts, those in Age follow.

Duties of younger persons to those that are ancient.

1. To conceive reverently of them, and to carry our selves respectively toward them, *Lev.* 19. 32.

Duties of elder persons are:

To give a good example, *Tit.* 2. 2. and by a wise and grave carriage to procure reverence to themselves.

The Duty of Equals,

Is to live together sociably and comfortably, not to exalt themselves above their fellows, but in giving honour to go one before another, *Rom.* 12. 10.

Chap. VII.

The sixth Commandment.

Thou shalt not kill, or rather, **Thou shalt do no murther.**

This Commandment respects the person of our neighbour, requiring us to procure his welfare and safety both in soul and body, and to avoid all kind [a] of cruelty [b], and unmercifulnesse.

We are forbidden to do any violence, injury or wrong to the body and life of our neighbour, and commanded to defend, maintain and cherish the same. *Knewstubs* Lect. 6. on *Exod.* 20. See more there.

[a] Mr *Dod.*
[b] Murder is the unjust taking away of the life of a man. It is unjust when it is without due ground and warrant from God. *Ford* of the Covenant between God and man. *Violentia omnis & injuria, ac omnino quævis noxa, qua proximi corpus ladatur, interdicitur.* Calv. *Instit.* lib. 2. cap. 8. *Homicidium est injusta hominis occisio. Illa autem occisio, atque etiam læsio est injusta, quæ vel non sit auctoritate justa, id est, publica vel publicæ æquipollente, vel non ex justa causa, vel non ordine justo, vel ex intentione non justa.* Amef. *Medul. Theol.* lib. 2. cap. 18. *Non actus omnis sed illicitus hic significatur, qui solet esse significatus vocis Hebraæ* Ratsach. *Grotius. Summa hujus præcepti est, ne cui injustam vim afferamus.* Calvinus *Deus nobis præcipit generatim proximi Dilectionem speciatim omnes virtutes sub proximi dilectione comprehensas.* Fabrit. *in Decal. Omnium injuriarum atrocissima est, homicidium: quanquam homicidij nomine continentur omnes affectus, qui huc tendunt: quorum primus gradus est, ira in animo concepta, & odium.* Eras. *explanat. Decal.*

Mr *Wheatley* of the Comm.

It enjoyns all such common duties as appertain to our selves and our neighbours, in regard of their and our person. The substance is, Thou shalt by all good means procure, and by no ill means hinder thine own or thy neighbours personal safety.

There is no lawful taking away of life but in these three cases:

See *Elton* on this Comman. p. 208, 209.

1. Of enemies to ones Countrey in a just Warre by Souldiers appointed to that end.
2. By the Magistrate.
3. By a private man in his own true and just defence.

This Commandment is set next to the former for two reasons:

Elton.

1. Because the Lord having in that established degrees amongst men and humane societies, nothing is more necessary for the continuance and safeguard of humane societies, then that the life of man be preserved:

2. Because

2. Becauſe murder commonly comes from the breach of the fifth Commandment. *Cains* murder came from a deſire of ſuperiority, becauſe he thought himſelf not ſo greatly favoured of God as *Abel*, ſo *Eſau*, ſo *Joſephs* brethren. Gen.4.5. Gen.27.41. & 37.4,5,8,20.

And it is ſet before the other four, becauſe the greateſt hurt and wrong that can be done to a man is touching his life, *Job* 2.4. death taking away a mans being ſimply which other wrongs do not. *Quia in quinto Præcepto Deus premij loco inferioribus promittit longam vitam, tanquam præclarum ſuum donum, & inter omnia, quæ nobis divino munere veniunt, vita ſit chariſſima: ideo nunc ſapientiſſimo ordine divino ſubjicitur ſextum præceptum, de conſervanda vita, tum proximi, tum noſtra.* Fabrit. *Conc. in Decal.*

This Commandment and the reſt following are all negatives, and the Lord beginning here with the greateſt treſpaſſe that one man can poſſibly commit againſt another, even murder; proceedeth by degrees downward, from a great offence to a leſſer, till he come to the leaſt deſire that is in mans heart to covet any thing that belongs to our neighbour, and forbiddeth them all.

He forbids here the killing of a man, not of a beaſt or plant, as the *Manichees* underſtood it (*Vide* Auguſt. *de civit. Dei*, l.1.c.20, & 21.) and that appears from the Hebrew word, for *Ratſach* agrees to man alone, whereas *Charag* is uſed generally. Our neighbour is the object of the ſecond Table whoſe life is provided for, all the interpretations of this Law are referred to man only, yea it ſeems to be a repetition of the Law given, *Gen.*9.6. *Vide* Brochm. *Syſtem. Theol. Tom.*2. *De Lege cap.*11. *Sect.*1, 2, 3, 4.

This word ſometimes comprehends all the cauſes and occaſions of murder, and all ill will conceiv'd againſt the life and health of my neighbour. Therefore in this he treats of all thoſe things which are called man-ſlaughter in the Scripture. Chriſt in *Matth.*5.21,22,23,24,25. ſhews, that this precept is violated not by outward works only, but alſo by the inward motions of the heart, by words and geſtures, anger, malice, envy and deſire of revenge are the inward things that hurt and hinder the life of man.

Mark 10.19. *Luke* 18.20. & *Rom.* 13.9. the ſixth and ſeventh precepts are brought in, in an inverted order, *Thou ſhalt not commit adultery, thou ſhalt not kill*, and ſo *Exod.* 20.13. The order of the precepts is inverted by the *LXX*, the ſeventh and eighth Commandments are ſet before this ſixth, but it is not ſo in the Hebrew, nor the other Verſions. Yet *Deut.* 5. the due order is obſerved by the *LXX*. *Matrimonium totius civilis ſocietatis fundamentum eſt.* Buxtorf. *de Decal.*

In the Hebrew Books they are conſtantly rehearſed in this order that they are placed in the Decalogue, as *Matthew* hath diſpoſed them, *Chap.* 19.18. The tranſpoſition of them is free out of the Tables of the Law, where the things themſelves onely are conſidered, and many precepts heaped together in one Verſe. *Vide* Grot. *in explicat. Decal.*

1. We are forbid to kill without any ſpecifical determination either of perſons, manner, number or inſtrument: for the Law-giver doth not ſay, let not the man kill, or, let not the woman kill; or, kill not thy Father, kill not a Citizen. Thou ſhalt not kill publickly, thou ſhalt not kill with a Sword or Club; or, thou ſhalt not kill many, but in general, thou ſhalt not kill, that killing in general may be underſtood to be forbidden. Gerh. *loc. com. Tom.*3. & Fabritius. *Conc. in Decal.*

2. The Commandment being negative accuſeth the corruption of our nature, by which we are prone to kill. The affirmative meaning of this precept is propounded in that Epitome of the whole ſecond Table, To love my neighbour as my ſelf.

See thoſe Scriptures, *Numb.*35.30,31,32. 2 *King.*24.4.

Object. God commands *Abraham* to kill his ſon *Iſaac*, Gen.22.2.

Anſw. God is an abſolute Soveraign over all the creatures, his Law is grounded in his Soveraignty, to give a Law is an act of Soveraignty, his Soveraignty is not bound by the Laws he gives, as he works miracles ſometimes, and goes beyond the rule in natural things, the fire burns not, the Sun ſtands ſtill, nay goes backward, ſo in moral things.

2. The will of God is the rule of goodneſſe, 1 *John* 3.4 *In actionibus divinis nihil*

Voluntas divina eſt natura prima lex. Gerſon.

nihil eſt juſtum niſi quia volitum, therefore that may be a duty to one which is a ſinne to another, and a duty at one time, but a ſinne at another, as in circumciſion.

3. Divers acts in Scripture declare, that what is by a general rule a duty, may be ſometimes a ſinne, and ſo on the contrary, Gods immediate diſcovery was *loco ſpecialis mandati*, as in that of *Ehuds* ſtabbing *Eglon*, *Moſes* killing the Ægyptian, *Samſons* killing himſelf, *Eliahs* calling for fire from Heaven, *Luke* 9. 53. yet Gods will is not changed though he change his commands.

4. This croſſeth not the ſixth Commandment which forbids me to take away the life of my neighbour unjuſtly.

5. God had moſt holy ends in this Commandment,

I. To ſhew that his Soveraignty over the creature is not bound by the Laws he gives, Gods Laws ſet bounds to us, not to him.

II. He did it to try the faith and obedience of *Abraham*, *Gen.* 22. Heb. 11. 17.

III. That he might give to the world example of an experiment of the power of grace, it will obey not only in ordinary but in extraordinary caſes, as God dealt not with *Job* in his afflictions according to a ruled caſe, *Job* 5. 1. to give the world an experiment of his patience.

Murder is a grievious ſin, and will lye upon a mans conſcience, as may be ſeen in the example of *Cain*, *Abimelech*, *Saul*, *Abſalom*, and ſpecially of *Judas*. Pſal. 51. 14.

Clamitat in Cœlum vox ſanguinis, & Sodomorum
Vox oppreſſorum: merces retenta laborum.

Geneſis 4. 10. and 18. 21. *Exodus* 2. 23. *James* 5. 4.

In Gallia *&* *in* Italli Aſſaſini *dicuntur, qui homicidia perpetrant nulla perturbatione commoti.* Menagius *in orig. Gall.*

Aſſaſſinorum *vocabulum Turcis debemus; à quibus & res ipſa. Sic autem dicuntur conducti ad alios interimendos, præcipuè viros principes.* Voſſius *de Vitijs Sermonis*, l. 2. c. 2.

There lived in the Eaſt a kind of men called *Aſſaſſins*, dwelling upon certain woody mountains under the ſubjection of a Lord, that had no other name but the *Old* and *Great* of the Mountain. This Lord (by the skilfull making of a fools-paradiſe of carnal delights and pleaſures wherewith he held his Subjects bewitched) had gotten ſuch a hand of them, being very many in number, that they made him a ſolemn promiſe to kill all the Princes that were adverſaries to their Religion: many of the Chriſtian Princes in their Voyage for the winning of *Jeruſalem* and the holy Land, were much annoyed by them. Therefore the *Italians* and *French* have ever ſince (for their ſakes) called all thoſe that wilfully attempt or execute any murder, *Aſſaſſins*. Camerar. *Hiſtoric. Medit.* l. 2. c. 10.

An Italian having nouriſhed malice and rancour in his mind for the ſpace of ten years together, diſſembling all the while to be friends with his foe; as he was walking on a time with him in a by-place, came behind him and threw him down, and holding his Dagger to his throate, told him, that if he would not renounce God, he would kill him. The man being at the firſt very loath to commit ſo horrible a ſinne, yet in the end yielded to it rather than to loſe his life, and ſo renounced God; whereupon the wicked wretch having his deſire, ſtabbed him with his Dagger, which he held to his throate, and afterward bragged, that he had taken the kindlieſt and braveſt revenge of his enemy that ever man did, in that he had deſtroyed him both body and ſoul. *World of Wonders*, l. 1. c. 18.

Reaſons why murder is a grievous ſin.

Firſt, It is a moſt manifeſt ſinne evidently diſcovered to the conſcience of every man, not alone by the clear prohibitions of it in Scripture, but alſo by the very light of nature, as appears by the Laws made againſt it in all Common-wealths, and becauſe it manifeſtly contradicts the moſt undeniable principle of practice, which is engraven in every mans heart, *Do as you would be done to.* Now it is certain every mans ſoul tels him that he would not have his bloud cauſleſly ſhed by another.

Secondly, The effects of murder are exceeding bad, the chief of them may be referred

referred to two heads, injuriousneſſe to many, miſchievouſneſſe to the committer.

Firſt, It is very injurious to God and alſo to men, to God in three reſpects:

1. It tranſgreſſeth his Law and violateth his authority, by doing that which he hath abſolutely forbidden to be done.

2. In that it defaceth his Image, for man was made after Gods image, and doth yet retain ſome lineaments thereof (as I may call them) though very much blotted and blurred by his fall, yet ſuch as ſhould make every man to ſhew more reſpect unto them then in a rage or otherwiſe to cancel and demoliſh it quite, that which is yet in ſome degree a repreſentation of the glory of God.

3. It uſurps upon Gods royal and divine Prerogative, for as he alone can make a man, ſo hath he aſſumed to himſelf the priviledge or power of unmaking men, no man ſhould adventure to do it without his ſpecial warrant and appointment.

Secondly, It is injurious alſo to men as well as to God, both to private perſons, and alſo to publick.

To private perſons:

Firſt, The perſon murdered is wronged with a great wrong, and that which goes beyond all ſatisfaction, in that he is at once robbed of friends, and goods, and honours, and all the benefits of this life, which in the taking away of life are taken away from him, and he from them; and alſo for that his ſoul is either deprived of that increaſe of glory which he might have had in Heaven by the continuance of his life, if being godly he had lived, or elſe deprived of that poſſibility which during life remained to him if he were not yet godly.

Next the friends and well-willers, brethren, kindred, wife, children of the murdered are greatly wronged, in that both their hearts are filled full of grief and heavineſs, for the untimely and violent death of one that was near unto them, and alſo deprived of all that good they had by him, or of all that they might have hoped to have enjoyed by his means if he had lived.

Furthermore publick perſons are injured, both the Magiſtrate, in that the Laws and orders by him juſtly made are like mounds by an unruly beaſt trodden down and broken; and the whole Common-weal, in that both the peace and quietneſſe thereof is diſturbed, and ſeeds of diſcord and enmity ſown among the members thereof, for moſt times the murder of one breeds a quarrel amongſt many that ſurvive, and alſo a member thereof is cut away, to the hindring it of that ſervice which his ſufficiencies either for the preſent die, or for the future might have afforded it.

And laſtly, A ſtain and blot is caſt upon the face thereof, and that ſuch a ſtain as cannot be waſhed away but by the bloud of him that did caſt it on.

It is alſo miſchievous to the committer, expoſing him either to a violent death by the hand of the Magiſtrate, or to fearfull puniſhments * by Gods hand, *For the bloud-thirſty man ſhall not live out half his dayes*, and to everlaſting damnation at laſt, for murderers muſt be without unleſſe repentance come betwixt. Murder hath often been ſtrangely diſcovered, by Dogs, Cranes, Crows. See the Theatre of Gods Judgements, *Chap.* 11. and *Camer. Hiſtor. Meditat.* lib. 2. cap. 6. And *Pierius Valerianus* 5th Book of his *Hieroglyphickes*, c. 10. And *Bonfrerius* on the 9th Chapter of *Geneſis* verſ. 5. Numb. 35. 31, 33.

* *Non deſunt teſte R. S. qui putant terram quocunque locorum venerit. Cain, ſub eo tremuiſſe, quo conſpecto homines dixere, fugite, is eſt crudelis ille homicida qui fratrem ſuum occidit.* P. Fag. *in* Gen. 4. 16. *Neque enim fruſtra in ſanctis Canonicisque libris nuſquam nobis divinitus præceptum permiſſumve reperiri poteſt: ut vel ipſum adipiſcenda immortalitatis, vel ullum carendi cavendive mali cauſa, nobiſmetipſis necem inferamus.* Auguſt. *de civitate Dei*, lib. 1. cap. 20. *Vide plura ibid.* cap. 19, 21, 22, 23. Pſal. 9. 12. Hab. 2. 11. *Si l'on trouue un homme tué dans les ruës, les habitans du quartier où il eſt è commis le meurtre ſont reſponſables de ce crime & doiuent en liurer l'homicide à la Juſtice, ou pour ſe rachepter de la punition, qu' ils meritent, & payer le ſang du mort, ils ſont obligez de donner quarante mil eſpres. Relation du Voyage de Leuant Du Sieur Du Loir Lettre Sixieſme à Monſieur le* Paielleur.

Henry the 3d King of *France* being brother to *Charles* the 9th, and then Duke of *Anjou*, had a great hand in murthering *Gaſper Coligni* Admiral of *France*, and a great

a great number of the chiefeſt Nobility of the Realm. The Admiral and his fellows being dead, were after carried to be hanged at the place where men executed for exemplary juſtice are hanged in Chains, called Mount *faucon*, which lieth right againſt the place where King *Henry* was murthered by Frier *James Clement*. This King never proſpered after that murder, and from the Lord delivered into the hands of vile and baſe men whom he truſted, was brought to receive puniſhment for it, nigh to that place where they had executed the uttermoſt point of infamy, upon the bodies of the ſaid Admiral and other Noble men. *Colynet* of the Civil Wars of *France*, l. 6.

See the Relation of that horrid murther lately committed upon Prince *Coſuma Albertus*, by his own Attendants near *Rocheſter* in *Kent*.

Luther reciteth a ſtory of a certain *Almaigne*, who in travelling fell among thieves, which being about to cut his throat, the poor man eſpied a flight of Crows, and ſaid, *O Crows, I take you for witneſſes and revengers of my death.* About two or three dayes after, theſe murdering thieves drinking in an Inne, a company of Crows came and lighted upon the top of the houſe, whereupon the thieves began to laugh, and ſay one to another, Look yonder are they which muſt revenge his death, whom we diſpatched the other day. The Tapſter over-hearing them told it to the Magiſtrate, who preſently cauſed them to be apprehended, and upon their diſagreeing in ſpeeches and contrary anſwers, urged them ſo far, that they confeſſed the truth, and received their deſerved puniſhment. See *Goulart's* memorable Hiſtories, p. 415, 416, to 429.

Occidere ſemetipſum ex intentione directa eſt inter graviſſima homicidij peccata. Quia ſic faciens,
1. Graviter peccat adverſus authoritatem Dei, qui ſolus eſt Dominus vitæ.
2. Adverſus bonitatem Dei, cujus tantum beneficium contemnit.

Self-murder is a great ſin, and a manifeſt breaking of this Commandment. For as in all the other Commandments the Lord doth forbid men to wrong themſelves as well as their Brethren, ſo likewiſe in this, no man may ſin againſt his own honour and dignity, no more than againſt the honour and dignity of another. No man may defile his own body, nor waſte his own goods, nor blemiſh his own name more than his neighbours, therefore neither may he kill himſelf.

The killing of ones ſelf is the higheſt degree of violating this Commandment, becauſe it croſſeth the neareſt of all bonds, and obſerves not the rule of charity there where moſt charity is due, for love ſhould alwayes begin at home.

2. This fact croſſeth the ſtrongeſt inclination of nature and cleareſt principles of reaſon, for nature makes a man deſirous of his own being, and ſtudious of his own preſervation. This is then contrary to the two ſtrongeſt laws and rules of life, the Law of God and nature.

3. The cauſes of doing it are very naught.

3. *Adverſus providentiam Dei, cujus ordinem turbare conatur.* 4. *Adverſus charitatem, qua non minus tenetur ſe quam proximum in vita conſervare.* 5. *Adverſus juſtitiam, qua non patitur quenquam reipublicæ & aliis ſocietatibus humanis, quarum pars eſt quiſque, membro aliquo ex arbitrio privato ſpoliare.* 6. *Adverſus communem naturæ inclinationem, atque adeo legem naturæ.* Ames. l. 5. de conſc. c. 31. *Vide* Aquin. 2a, 2æ. Qu. 64. Art. 5. Lactanc. Divin. Inſtit. l. 3. de falſa Sapientia, p. 193. *Vide* Pet. Mart. in 1 lib. Sam. c. 31. *An liceat cuiquam ſibi adferre manum.* Et Brochm. Syſtem. Theol. Tom. 2. De Lege, c. 11. Queſt. 1.

It is obſervable, that although God ſaid *Thou ſhalt not bear falſe witneſſe againſt thy neighbour*, yet he did not in this Commandment adde that clauſe of *(contra proximum)* nor in that of adultery, intimating that we muſt neither pollute nor deſtroy *our own* bodies any more than the body of *our neighbour*. Dr *Taylors Ductor Dubitantium*, l. 3. c. 2. See more there.

Firſt, It comes from extremity of pride and impatiency. He will not be at Gods command, nor at his direction, nor be at all unleſſe he may be as he will himſelf, and ſo it ariſeth from an untoward mixture of high-mindedneſſe and baſe-mindedneſſe. Baſe-mindedneſſe becauſe he hath not ſtrength enough of reſolution to bear ſome evil which he feels or foreſees: high-mindedneſſe, becauſe he will not ſtoop unto the ruler of all things, to bear the burden which he layes upon him.

2. Another cauſe of this ſin is horrible deſpair, infidelity.

A third cauſe of it is an enraged conſcience, as in *Saul*, *Judas*, *Achitophel*.

4. The

4. The vehement temptation of Satan taking advantage either of a melancholick constitution of body, or of the affrightments of conscience.

Thirdly, The effects of it are bad, for by this means a man wrongs God, himself and the world.

He wrongs God,

1. By breaking his Commandment.
2. By defacing his Image.
3. By leaving his standing wherein he was placed by him without and against his will.

Secondly, He wrongs himself, for he extreamly hazards himself to damnation, if not certainly casts himself into Hell, for he runs upon a most palpable and fearfull crime, and leaves himself no leisure at all to repent of it. It is a hard thing to hope that he should be pardoned, who willingly thrusts himself out of the way of repentance, and doth commit such a fault that we never read of any in Scripture * that did commit it, but damned reprobates.

* *Saul* is the first man whom the Scripture sets forth to us, for an example of this worse then beastly rage and unnaturalnesse. He by his example drew his Armour-bearer to it, these two with *Achitophel* and *Judas* are all which the Scripture mentions to have murdered themselves; these were all evil men except the Armour-bearer, in whom was little good as is likely. Self-murder in some cases was held commendable and honourable by the Romans. See Dr *Hackw.* Apol. of Gods provid. in the governm. of the world, l. 4. c. 3. Sect. 11.

Lastly, He doth great wrong to others also, his friends and well-willers, to whom he gives occasion of the greatest grief that can possibly befall them about the death of their friend, in that the manner of dying is so uncomfortably wretched.

Besides to all the world it leaves a miserable scandal, seeing all think and speak hardly of him that hath so done, and it leaves a bad example to others. *Sauls* murdering of himself made his own armour-bearer do it.

Judg. 16. 30. *Samson* by publick calling as a Judg, and singular divine calling, as a Type of Christ and deliverer of the Church, did pull the house down on himself and the Philistims, that by his death he might deliver unto death the publick enemies of the Church, *Heb.* 11. 32. Besides, it cannot be said that *Samson* killed himself, indeed he died with them, but the end he propounded, was not that he might dye, but he sought revenge upon the enemies of God, which was the work of his calling, and that which was like to bring and procure it. As a zealous and diligent Preacher, who by his pains and study in his Ministry impaireth and spendeth his health and strength, cannot be said to be the procurer of his own untimely death, for he hath spent his strength in his calling to which end God gave it him. See *Elton* on this Commandm. and Mr *Baxters Saints Everlasting Rest*, part 1. Sect. 6. Dr *Gouge* on *Heb.* 11. 32. Sect. 203, 204, 205.

Nec Samson *aliter excusatur, quod seipsum cum hostibus ruina domus oppressit, nisi quia Spiritus latenter hoc jusserat, qui per illum miracula faciebat.* Aug. *de civit. Dei*, lib. 1. cap. 21. *Vide* Grot. Samson *(ex singulari instinctu) directè intendebat Philistæos occidere, non semetipsum, quamvis præviderit suam mortem inde secuturam.* Jud. 16. 30. *Similis ferè est ratio eorum qui pulvere tormentario accendunt navem qua feruntur, ne perveniat in hostiu possessionem.* Ames. *de consc. l. 5. c. 31. Heroica mors erat, & vides hic contemptum mortis, in eo quòd se propter causam Dei in mortem conjicit, & se cum hostibus occidit: tempus ejus tunc advenerat. Per se enim non est malum sibi mortem asciscere: sed injussu Dei, vel privato affectu facere, hoc malum est.* Bucerus *in* Jud. 16. 30. *Vide* Pet. Mart. *in-jussu in loc.*

The Heathen Philosophers have ardorned this fact, as *Cato* is extolled for it, see therein the vanity of mans reason and wit that can fall in love and liking, yea admiration with such a monstrous wickednesse. Amongst the *Donatists* there were the *Circumcelliones* * who gloried in casting themselves down from rocks, into the fire, or by yielding themselves to death other wayes, because it is written that the flesh is to be mortified, and *he that hates his life shall find it.*

Judge *Hales* drowned himself. See *Foxes* third Volume, pag. 146. Whereupon Bishop *Gardner* called the Gospel, the Doctrine of Desperation. * Chemnit. *loc. communi.*

With us the self-murderers are accuſtomed to be caſt out in high-wayes, or elſe in places where none elſe are uſually buried, and to have a ſtake knocked into them for the great horrour of the fact, and to warn others.

Helps againſt this ſin:

1. Maintain the peaceable and pure eſtate of your conſciences, this will make life ſweet to him that hath it.

2. Endeavour to confirme your faith in Gods gracious promiſes both for pardon of ſinne and deliverance out of all afflictions, for this faith will hold up the chearfulneſſe of the Spirit, and ſo make it able to ſuſtain it ſelf in all hard times.

3. Labour for an humble and patient heart, be willing to bear any croſſe.

4. Take heed of carnal ſorrow and diſcontent. It becomes Chriſtians to be ſerious, but melancholly is dangerous.

5. If this temptation begin to ſeize upon you, ſpeedily reveal it, and carefully reſiſt it by oppoſing the ſixth Commandement, and by hearty requeſts to God to keep you from murder. *Luther* ſaith, he was ſo tempted to ſelfe-murder that he repeated this Commandement three houres together.

Never keep the Devils Counſel.

Firſt, If you be troubled in conſcience, reveal it to ſome honeſt and faithfull Miniſter.

Secondly, Take heed of truſting to your own ſtrength, 2 *Cor.* 12. 10.

Thirdly, Be watchfull againſt the Devil and his temptation, and pray againſt them.

It is a Queſtion worth reſolving, Whether a Duel or ſingle Combate be lawfull? *Vide* Brochm. *Syſtem. Theol. Tom* 2. *l.* 11. *Sect.* 4. *Quæſt.* 4.

Amef. *lib.* 5. *de conſc. cap.* 32. See *Elton* on this Commandment, *p.* 210, to 213. Whereas there are two acts, as introductions into the field, a Challenge and an Acceptation; both of them have their guilt, but the former ſo much the more, as it hath in it more provocation to evil.

By a Duel in this Queſtion every ſingle Combate, or Monomachy, or Fight betwixt two is not to be underſtood (for ſo the neceſſary defence of ones own life againſt the invader of it ſhould be called into queſtion. See *Voet. de Duellis*, cap. 15, & 20.) but onely that ſingle Combate which is directly and voluntarily undertaken upon compact, with the danger of killing or laming. That kind of Duel is ſimply to be condemned, both in the accepter and challenger, although the fault of the challenger be the greater.

There are

1. Publick Combates undertaken in publick quarrels, as to finiſh a battle by Duels, and ſo ſave bloud, there is no example found of this in all the holy Wars of good men, therefore not ſafe.

2. It may ſeem to be weakneſſe in men to refuſe the battel, for why ſhould not every man be couragious as well as one? But if the Armies cannot agree to fight o-

Dr *Halls* Caſe of Conſcience reſolved, *Caſe* 2. There were but two practices of this in Scripture, 1. That famous Challenge of *Goliah*, which that proud Philiſtim had not made, if he had not preſumed of his Giandy ſtrength and ſtature, ſo utterly unmatchable by all *Iſrael*, that the whole Hoſt was ready to give back upon his appearance, 1 *Sam.* 17. 24. The other was in that mortal quarrel betwixt *Joab* and *Abner*, on the behalf of their two Maſters, *David* and *Iſhboſheth*, 2 Sam. 2. 14. wherein *Abner* invites his rival in honour, to a Tragical Play (as he terms it) a monomachy of twelve ſingle Combatants on either part, which was ſo Acted, that no man went Victor away from that bloudy Theatre; only it is obſervable, that in both theſe conflicts ſtill the Challengers had the worſt. Dr *Hall ubi ſupra.* See Mr *Hales* his Sermon of Duels on *Numb.* 35. 33. His Majeſty hath already teſtified his abhorrency of Duelling; that infamous and diſhonourable Gallantry, as Mr *Evelyn* (in his Panegyrick of him) ſtiles it. *Fournier* the Jeſuite, in his Preface to his *Traitté Des Fortifications*, chap. 5. ſhews, That Councels do anathematize Duelliſts, and that *Les Nations les plus genereuſes du monde, n'ont iamais baillé le nom de valeur à cette brutale ferocité.* The moſt generous Nations of the world have never given the name of Valour to this brutiſh Cruelty. In the 6th Chapter he preſcribes a good remedy againſt this diſorder, that Princes content not themſelves by many edicts to forbid Duels, but that they and their chief Officers blame and diſcountenance, and puniſh ſeverely ſuch perſons, as engage in any ſuch Quarrels. *Paul Voet* hath written a Book *De Duellis*, ch. 1, He defines it to be *Certamen duorum de victoriâ citra belli formam decertantium*, ch. 2. He diſlikeths the torneaments and ludicrous Duels. *ch.* 9. the Duels of ſuch as are condemned to dye, *ch.* 29. He mentions the occaſion of Duels, and *ch.* 32. ſhews how many wayes Duelliſts offend, *ch.* 34. He gives reaſons againſt Duels, and *ch.* 35. remedies againſt them.

ther

ther wayes, they ſhall not offend in uſing Duels, and he of the Combatants which hath right on his ſide ſinneth not that killeth the other, for he goeth armed with publick authority to do what he doth.

Inepti atque iniqui ſunt arbitratores, qui dubium martis eventum, ſuper Duelli aleâ conſtitutum eſſe volunt. Voet. *de Duellis* c.8.

Secondly, Private, undertaken in private quarrels, which is twofold:

1. Legal, ſuch as the Laws of Countries allow, as ours doth in ſome caſes, when a man according to the Law doth challenge his adverſary in caſe of tryal of right or of appeal.

This legal trial by Combate ſeems unlawfull:

I. Becauſe in them the Magiſtrate reſigneth over his right to the Subject, who is thereby made malicious and revengefull.

II. The Scripture doth not at all lead us to any ſuch trial, yea it forbids private men to meddle with the ſword in their own cauſes, therefore the Magiſtrate may not bid them kill one another if they can.

III. In caſes of diviſion a Lot would do better than the ſword, and would more eaſily and ſafely determine the buſineſſe.

2. Irregular and lawleſſe, when one man of his own head for a particular wrong challengeth another, ſuch challenges are ſinnefull, againſt the Law of God, *Matth.* 5.44. being meer acts of vain-glory and revenge, *Deut.* 32. 35. *Rom.* 12. 19. the Laws of the * Countrey which puniſh the doers of ſuch deeds.

3. The Law of Nature, becauſe they attempt to puniſh a little wrong with the greateſt of all puniſhments, *Ubi moriuntur homicida*, as S^t *Bernard* expreſſeth it, *Occiſor lethaliter peccat, occiſus æternaliter perit.* He that lives lives a murderer, he that is murdered dies a murderer, becauſe he would have been one.

Two entirely loving brothers in *Italy* walking one Evening, and beholding the Sky full of Stars, one of them jeſting ſaid, *Utinam mihi tantum eſſet Bovum, quantum in Cœlo ſtellarum*, I would I had as many Oxen as there are ſtars in the firmament: the other merrily anſwered; *Utinam verò mihi potum eſſet Cœli amplitudine*, I would I had a paſture as large as the Element; and then turning to his brother, ſaith he, *Ubi tuis bobus ſis inventurus paſcua?* Where will you find paſture for your Oxen? *In tuo prato*, ſaid the other, in thy Medow. His brother replied, *Quid ſi nollem?* What if I will not? *Etiam te invito paſcerem*, ſaid the other, I would have paſture there whether thou wouldſt or no. And ſo differing, they grew to that paſſion at laſt, that they drew out their weapons and became each others murderer *.

Object. A man is utterly diſgraced if he decline the combate when he is challenged. *Exiſtimatio mea & fama læditur apud homines, ſi non compaream provocatus, & ignominiam mihi illa tam toti inuro familiæ.*

Anſw. To a Chriſtian this ſhould be enough, *Prov.* 19.11. & 16.32. ſin againſt God is more to be feared than ſhame amongſt men, and true Chriſtianity is to be preferred before idle manhood.

Non amittit vel minimum honoris gradum, qui temere, & contra omnia jura, divina atque humana provocanti non obtemperat. Voet. *de Duellis* c. 32.

Voet *de Duellis*, ch. 6. handleth this Queſtion, *Utrum Duella judicialia admittenda*, and ſaith, *Modus ille veritatem explorandi iniquus* See more there.

* See *Cook* on *Lit.* p. 294. *B.* & 3. par. Inſtit. chap. 72. Sir *Wal. Rawleighs* Hiſt. Sir *Fr. Bacon.* One M^r *Pb.* of *Merton* Colledg propoſed this for an Act queſtion, *An liceat pro parvo rerum honoris alicujus interficere*, wherein he held the affirmative, divers learned and conſcientious men were diſpleaſed with it. M^r *Ley* of Diſputat. *ch.* 4. * Lanſij *orat. contra Italiam ex* Camerar. *& alios. Hanc hiſtoriam refert* Cardeonius *libro, quem de claris civibus S.* Petavinis *edidit, folio, ut loquuntur.* 333.

Chap. VIII.

The seventh Commandment.

Thou shalt not commit adultery.

Ut Sexto præcepto Deus prospexit vitæ tum proximi, tum nostræ, ne quovis pacto lædatur, sed omnibus modis conservetur: ita septimo conjugium, tanquam medium generis humani propagandi & conservandi, sanxit. Adeoque omnia prohibet quæ huic sanctæ justæ & legitimæ mari & fœminæ conjunctioni adversantur vult enim generis humani honestissimam ac sanctissimam esse propagationem. Fabric. Conc. in Decal. Lo tinea ph *ad verbum, non adulterabis. Brevissimum verbum (inquit Lutherus) sed latissima sententia,* Psa. 119. 96. Natph

THese two Commandments the sixth and seventh are immediate to each other, and of the greatest cognation, for anger and lust work upon one subject, and the same fervour of bloud which makes men revengefull will also make them unchaste.

Because next to a man himself, his wife ought to be most dear unto him, in the wrong that is done to another, it cannot but have next place unto the sin of murder. *Knewstub* on 20. of *Exod.*

Some have observed, that the sixth and seventh Commandment are rightly joyned together, because adultery and murther often go together. Adultery in either party is a grievous sin, but especially in the wife, because it may bring in a Bastard, and a spurious brood to inherit her Husbands estate.

This Commandment enjoyns the right ordering of our selves in regard of the power of propagation. Some things it requireth directly, some indirectly. Directly it commands some things inward, and some things outward. Inward, it enjoyneth an ability to restrain that desire even in the very heart and the thoughts of it, that it be not excessive and vehement, and inordinate, carried toward any whom God hath not granted particular leave and license to desire or enjoy. The Lord would have mans desires of this kind coole and moderate, and so well ordered that they might be under the command of his own will, and subject to the power of his reason, arising no further, nor to none other than the Lord shall give allowance: for seeing by his gracious gift mankind is increased, and the increase of mankind is the end of this action, and it is not fit that mankind should increase, but according to his pleasure, therefore he would have the heart carried even in this matter, and able to hold its thoughts and inclinations in due compasse for object and measure. This grace is called continency in Scripture, a power of keeping our thoughts from unlawful ranging in this kind, and this is the grace which the Apostle commends, saying, We should be able *to possesse our vessel,* that is, our body, *in holinesse and honour, and not in the lust of uncleannesse* or *passion of lust, as the Gentiles.* And this is the virtue of the heart: that of the outward man is double.

proprie est adulterare. Aliud enim habent verbum Hebræi, quo scortationem in genere significent. Nempe Zanah, *quod discrimen notatur,* Hos. 4. 14. *Peccatum quod prohibetur est alieni thori violatio. Latini utuntur voce* mœchari *&* mœchissare, *à nomine* mœchus, *quod Græcum est* μοιχός. Mœchia *proprie dicitur adulterium viri. Adulterium est omnis inordinatus concubitus mariti & fœminæ, quo conjugalis thorus violatur.* Nider. Adluterium quasi ad alterius torum. *Triplici modo fit adulterium,* 1. *Quando conjugatus rem habet cum soluta.* 2. *Solutus cum conjugata.* 3. *Conjugatus cum conjugata. Postremum gravius est, quod nonnulli etiam duplex adulterium appellant: secundum etiam est gravius primo, propter suppositionem aliani fœtus.* Rivet. *in* Exod. 20. 9. *Vide* Cartw. *in loc. Castitas à* κατέχω *orno quia præcipuum est hominis ornamentum.* Rivet. Chastity is a virtue of ordering ones self aright in regard of the faculty of generation. It is two-fold, 1. In a single life, which is the abstaining from the inordinate desire of exercising that faculty commonly called virginity. 2. In the married estate, a keeping ones self entirely to his yoke-fellow. See of the admirable continency both of *Alexander* and of *Scipio,* in the Treasury of Ancient and Modern Times, *l.* 7. *c.* 4.

1. Out of Marriage.
2. In Marriage.

Out of Marriage, something is required in regard of the means inducing to this act, something in regard of the act it self.

In

In regard of the things inducing to it in word and in deed. In word, modesty of speech, that is, an abstinence from all grosse and broad words and phrases either in speaking or writing, which have an aptnesse in them to provoke or satisfie this desire in our selves or others, and a care of using such phrases when we have need to expresse this action as may be far from stirring up evil desires in us, even an affected purity of phrase, whereof we have clear example in the Scripture.

Also in deed there is required a carefull holding of the whole body and all the members of it from all gestures and motions that may stir up, provoke and incite this desire in our selves and others.

Secondly, In regard of the act it self there is required an utter abstinence from using that power so long as a man continues in single life, and a preserving our selves pure and untouched, as it is spoken of the virginity of *Rebekah*, *That she had not known man.* And these be the duties out of marriage, now in marriage there are required,

1. A right contracting of it.
2. A right use of it.

First, I say, a right contracting of it: for it is not in the power of a man or woman whether they will marry or no, but if they cannot contain, *let them marry, for it is better to marry than to burn.* If any man or woman find themselves unable to hold their desires in due measure and compasse, they are then bound in conscience to pray to God, and use means to attain the help of a lawfull yoke-fellow.

Innumeros Episcopos & Presbyteros in vetere Ecclesia per 400 annos post Christum uxoratos fuisse testantur Ecclesiastii scriptores: ad quos provocamus. Goulartius *in* Cypr. *Epist.* 19.

Untill the year 1102. Priests in *England* were not forbidden to have their wives. Then *Anselme* Archbishop of *Canterbury* violently forced both the sacred Scripture and nature also, as our Writers in those dayes do complain. *Camdens Britannia* in *Denshire.* See *Haywards* Life of *Henry* the first, *p.*286.

Eodem anno ad festum S. Michaelis *tenuit* Anselmus *Archiepiscopus Concilium apud* Londoniam, *in qua prohibuit uxores sacerdotibus* Anglorum *ante non prohibitas. Quod quibusdam mundissimum visum est, quibusdam periculosum, ne dum munditias viribus majores appeterent, in immunditias horribiles ad Christiani nominis summum dedecus inciderent.* Huntindon. *Hist. l.*7. See *Marcus Antonius de Dom. de Repub. Eccles. l.*2. *c.*x,xi.

It is certain (saith *Hayward* there, *pag.*296.) that in this Kings dayes *Jo. Cremensis* a Priest Cardinal, by the Kings Licence came into *England*, and held a solemn Synod at *London*, where having most sharply inveighed against the marriage of Priests, the night following he was taken in adultery, and so with shame departed the Realm. It is certain also that *Anselme*, the most earnest enforcer of single life, died not a virgin, as by the Lamentation which he wrote for the losse thereof it may appear.

See *Hayward* of *William* the first, *pag.*2. & *pag.*183. a strange Law of *Scotland*, that the Lord enjoyed the first night with any new married woman within his Dominion.

If God have called any man to a single life, in regard that he cannot attain an help this way, doubtlesse he will help and assist him in a single life; but when God leaves it at his choice, and gives him not the gift of continency, then doth he call him to another estate, and he must know that he shall sinne, if upon unbelief, or worldly considerations he refrain from following Gods Ordinance. In contracting Matrimony, he must proceed according to Gods direction, in making a right choice of a yoke-fellow, and in making a right proceeding in it, not marry another of a contrary Religion, nor within degrees of the consanguinity or affinity forbidden, or without consent of Parents.

Dr *Taylor* in his *Ductor Dubitantium*, l. 2. ch. 2. holds it lawfull for Cosen-Germans to marry.

Butler in his *Syngenia*, pag. 77. to the end, shews that marrying with Cosen-

Germans is not forbidden by the Law of God, the Civil Law, nor our Common Law; and answers the Objections against it. Yet there being enow besides, were it not better to forbear? *Quod licitum erat propter vicinitatem horrebatur illiciti. August.*

Some things are necessary for the proceeding, the agreement of the parties, and a contract (as some hold) which is a passing of the right of two fit persons either to other by a serious promise of marriage.

There is likewise required a right use of Matrimony, which consists in a communicating of themselves to each other in the Marriage-bed, and a mutual dwelling and abiding together for that purpose; and a total abstinence from all dallying behaviour toward any other whatsoever.

This is the chastity of the married estate, and these things are directly commanded.

Indirectly there are commanded in regard of our selves:

1. *Shamefac'dnesse.*
2. *Temperance.*
3. *Painfulnesse.*
4. *Shunning occasions* of time, place and company that may solicit. In regard of others, sober and modest carriage and attire.

Duke *Robert* passing thorow *Felaise* in *France*, and seeing *Allotte* a Skinners daughter, he took such notice of her (as he beheld her in a dance among other Damsels) that he sent for her to accompany him that night in bed, and begot on her *William* the bastard Duke of *Normandy*, and King of *England*. Her immodesty that night is said to be so great, that either in regard thereof, or in spight to her son, the *English* called all Strumpets by the name of Harlots, the word continuing to this day. Polydorus Virgilis Urbinas *Historiæ* Anglicanæ *futilis author, alias non indoctus apud nos haerebat sub* Maria *Principe & per libellum supplicem ab illa petebat, ut liceret ipsi* suo more *vivere; hoc est, alere concubinam, ut se ipse explicabat.* Montac. *Antidiat. ad* Diat. 3. Bulengeri. *Hoc est quod pudet, hoc est quod intuentium oculos erubescendo devitat: magisque fert homo spectantium multitudinem, quando injustè irascitur homini, quàm vel unius spectum, quando justè maledicit uxori.* August. *de civit. Dei*, l. 14. c. 19. *Il est certain que le mot de courtisane (qui est le moins deshonneste Synonyme de putain) a pris son origine de la cour de* Rome, *assavoir, des premieres devotes qui frequentoyent, plus que tres-familierement nuit & nuict avec les Prelats de* Rome. *Traitté preparatif à l'Apologie pour* Herodote *par* Henry Estienne l. 1. c. 38.

First, *Shamefac'dnesse* is a disposition whereby a mans heart irks and refuseth to give him leave for blushing to doe any act that may savour of uncleanesse, chiefly in the presence and sight of others, a great curb to restrain lust, and must be maintained; the contrary being condemned in the leud woman, that she had an impudent countenance, and shamed not to utter her evil passions.

Secondly, *Painfulnesse* is a constant attendance upon the works of a mans calling, whereby one is so imployed that he hath no leisure to be inordinate this way.

1 Cor. 6. 6. *Sine Cerere, & Baccho friget* Venus. Prov. 23. 33. See Gen. 19. 32, 39.

Thirdly, *Temperance* is moderation in meats and drinks, framing our selves to such a measure and quality or way, as may be most fit to give strength to the body without increasing evil desires; and *for shunning evil company, places, times*, who cannot tell what it is, and how needfull, that hears *Solomon* giving warning of the corner of her house?

The last thing is a *soberne sse* and *modesty* of carriage and attire, such as may expresse gravity, and a disposition far from willingnesse to be that way either assaulted or overcome.

It is called Temperance, because it restraineth a man of his liberty. Moderation and Temperance is the health and soundnesse of the mind. In Greek the word hath its name from its effect, the preservation and safety of the mind.

These be the Duties which this Commandment requires; it forbids many sinnes.

Some things it forbdideth directly, some things indirectly.

Directly it forbids some things inwardly, some things outwardly.

Inwardly it condemns inordinate lust.

Lust is inordinate in three respects:

1. For the Degree of it.

2. For

2. For the Object.
3. For the End.

For the Degree, when it comes to be burning, that is, a deſire ſo ſharp and eager, that it is not under the power of will and reaſon, yea that it detains the ſoul under its tyranny, and makes the will to runne along with it ſo vehemently, that all other thoughts and deſires are almoſt devoured by it. For ſeeing the action is a mean action and ſhamefull, and a meer bodily action, and doth not eſſentially pertain to the felicity of man, therefore the deſire of it ſhould be moderate, and give place to other more neceſſary deſires; but when it waſtes the ſoul, takes up all the room to it ſelf, conſumes all holy inclinations and deſires, and carries away the ſoul with a kind of irreſiſtible violence, this is ſinfull and diſpleaſing to God, though it be not directed to any particular perſon, but much more when it is to a particular perſon, which is that thing men uſually call being in love with ſome body, as *Amnon* and *Joſephs* Miſtreſſe were ſick with their luſt after others. When luſt grows ſo violent that a man cannot repreſſe it without diſtemperature and unquietneſſe of mind, winning the conſent of his will to evil, and carries his deſire headlong, then it is ſinfull, and this is that the Apoſtle means by the paſſion of luſt.

The Grand *Turk* hath three hundred women at his diſpoſe and pleaſure, in his *Seraglio*.

Stews are tolerated at *Rome*, but Mr *Dudley Fenner* in his Anſwer unto the Confutation of *Nichols* Recantation, proves, that the Stews are not to be permitted by a Chriſtian Magiſtrate.

Secondly, This inclination is inordinate for the object, when it tends to one whom God hath not authorized a man to deſire, *viz.* any but that woman who is at leaſt in the mutual purpoſe of both ſides with the allowance of Superiours aſſigned to be his wife; for God hath limited the deſires of a man to one woman alone, and of a woman to one man alone; and he that is deſtitute of a yoke-fellow, may lawfully wiſh, that he had ſuch a ſingle woman to his wife; and having hers and her friends conſent, may lawfully deſire in due time to enjoy her; neither are thoſe inclinations which he ſhall finde toward her in the interim betwixt the motioning and conſummating ſinfull; but all deſires aſſented to that one would put in practice if he had means towards any other but a party to whom he is thus intereſſed, are ſinfull and wicked; *For he that looks upon a Woman to luſt after her, hath committed adultery with her already in his heart.*

Thirdly, There is an inordinateneſſe in luſt in regard of the end, when a mans deſires of that way tend not to the lawfull ends of procreation, and of preventing fornication, but alone to the pleaſure of the action, and ſatisfying the voluptuous motions of his heart without any more ado. For this is to be bruitiſh; the unreaſonable creatures that have not capacity to conceive of the end of their actions, are carried to them by a kinde of violence; a ſtrong motion in which the pleaſure of their ſenſes over-rules them; but man ſhould not be ſo ſenſual, yea his deſires ſhould be ordered by his reaſon, and he ſhould know and conſider why he deſireth any thing, and be carried in his deſires by right motives and inducements.

Theſe be the diſorders of luſt, or deſire of generation, in regard of the Meaſure, Object, and End thereof. Now follow the outward diſorders, in Word and Deed.

In word, all ribald ſpeeches, phraſes, ſongs, that may be and is called wanton, which tends to ſatisfie unlawfull luſt in ones ſelf, and to provoke it in another. Words that may enkindle and enflame, groſſe words, tales of unclean acts, and ſonnets that have ſuch a kinde of deſcription of thoſe actions as tend to ſet the minde on fire with them. This is that which the Apoſtle cals *rotten communication*; when he ſaith, *Let no corrupt, or rotten communication come out of your mouths*: and again, *It is a ſhame to name the things that are done of them*

Cor & oculi duo ſunt proxenetæ tranſgreſſionis, Nnm. 15. 39. *Primi capiuntur oculi: inde in corde exoritur appetitus ſive concupiſcentia: juxta illud Poeta,* —— Occuli ſunt in amore duces, ἐν τῷ ὁρᾶν τὸ ἐρᾶν, as eſt in vetori verbo. Voſ. in Maimon. de Idolol. c. 2.

in

in ſecret. When a man talks of any impure action with delight, when he maketh mention of any impure part or deed with intent to ſtirre up others, eſpecially when he doth ſollicite another unto this deed by ſuch ſpeeches or means; this is an horrible ſinne, for nothing then ſtands betwixt words and deeds, but want of opportunity.

This is the breach of this Commandment in Word. Now follows the breach of it in Act or in Deed. And that is in regard of things leading to the Action, or the Action it ſelf.

1. In regard of things leading to the action, there is wantonneſſe or laſciviouſneſſe, ſo the Scripture cals it, in the ſeveral parts of the body, the eye, the ear, the foot, the hand, the breſts. *Mamillarum nudarum oſtentatio in puellis, per Magiſtratus Eccleſiaſticos & ſeculares meritò reprimi deberet,* Fromondus *Philoſ. Chriſt. de Anima l.2. c.6. art.13.*

Quid ego de cynicis loquar, quibus in propatulo coire cum conjugibus mos fuit? Quid mirum, ſi à canibus, quorum vitam imitantur etiam vocabulum nomenque traxerunt? Lactant. *Div. Inſtit.* lib. 3. *de falſa ſapientia.*

2. In the whole body, as all impure imbracings and kiſſings, which is called by the Apoſtle *dalliance* or *chambring*, and mixed *dancing* [a] of men and women, eſpecially if it be a wanton dance with a wanton ditty.

[a] Gulielmus Pariſienſis *dixit choream eſſe circulum, cujus centrum ſit Diabolus. Urbs eſt in* Brabantia Buſcunducis, *in qua ut in aliis ejuſdem terræ ſtato anno die, quo ferunt, Maximum urbis Templum dedicatum, publice ſupplicatur, ludique variis divis exhibentur. Sunt qui tunc perſonas divorum induant: ſunt qui dæmonum. Ex his unum quum viſa puella exarſiſſet, domum ſaltitando ſe ſubdiviſſe, & correptam ut erat perſonatu uxorem ſuam in lectum conjecit, ſe ex ea dæmoniam velle gignere dicens, concubuit. Concepit mulier, & infans quem peperit, ſimul primum editus eſt, ſaltitare cœpit, forma quali dæmones pinguntur. Hac* Margareta Auguſta Maximiliani *filia, hujus* Caroli *amita narravit* Joanni Lanucæ, *homine prudentia incredibili, qui tum erat hic legatus à* Ferdinando *Rege. Nunc eſt hujus* Cæſaris *præfectus in* Arragnica *vir, qui non modo præfecti nomen & perſonam, ſed Regis quoque poſſet ſuſtinere.* Ludovic. Viv. *in* lib. 12. cap. 25. Auguſt. *de civit. Dei.*

Thus is this Commandment broken by actions leading to the leud deed. Now by the deed it ſelf, either out of Matrimony or in Matrimony.

Out of Matrimony by two ſins:

1. Uncleanneſſe.
2. Fornication.

Uncleanneſſe is all ſtrange kinde of pleaſure by this act where it is done otherwiſe than according to the rule of nature; this is either with others, or with ones ſelf.

There is a ſelf-pollution:

1. Speculative, in wicked and unclean thoughts, therefore God is ſaid to be *The ſearcher of the heart and reins*, which are the center of thoſe luſts, *Matth.5.28.*

2. Practical, in unclean acts. Some Divines ſay, polluting of ones ſelf is a greater ſinne than the polluting of others, becauſe it is againſt a greater relation, but in polluting others they pollute themſelves, therefore that is the greateſt ſinne.

Simple fornication is *ſoluti cum ſoluta.*

Fornication is, when two ſingle perſons that have not entred into a Covenant of Marriage do abuſe each others bodies. It is called Fornication [b] *à fornicibus in quibus Romæ ſolebant meretrices proſtrare*, from the vaulted houſes or caves where ſuch ſtrumpets at *Rome* uſed to proſtitute themſelves; they were not permitted openly. See Dr *Gels* Eſſay on *Numb.* 25.8. *pag.* 5581. In Latine the little rooms of harlots wherein they filthily proſtituted their bodies to ſale are called *Lupanaria*, becauſe they after the manner of ravening ſhe-wolves catch hold of ſilly wretched men, and pluck them into their holes.

[b] Beza *in* Mat. 19.9. *Fornicari uſitatum eſt bodiè pro ſcortari: ſæpéque ea eſt locutus modo verum Bibliorum interpres: Ut* Ezechielis *cap.* 6, 16, 20, 23. Hoſeæ *cap.* 1, 2, 3, 4. & 1 Cor. *cap.* 5. *à fornix, quæ ſignificat lupanar. (Ito uſi præter cæteros* Horatius, Seneca, Juvenalis) *fornicari pro ſcortari dixerim citra auctoritatem probati cujuſquam ſcriptoris. Nec idcirco vulgatum damnem interpretem. Loquebatur ille conſuetudine ſui ſæculi, nobis, poſtquam deſiit in vulgo Latine loquendi conſuetudo, boni ævi ſcriptores, non illi magnis paſſibus ad barbariem graſſantes formare ſtylum debent.* Voſſius *de vitiis Sermonis l.1. c.23.*

1 *Cor.* 6. The Apoſtle hath ſeveral arguments there to prove Fornication to be a great ſin, *verſ.*13. 1. It croſſeth the end of Gods Creation, *The body is not for fornication.*

fornication, but for the Lord. A third Argument is drawn from the glorious reſurrection, *verſ.* 14. glory and immortality ſhall be put on the body, therefore it ſhould not be polluted here. A fourth Argument is drawn from the ſpiritual relation between the body and Jeſus Chriſt, it is a member of his myſtical body, *ver.* 15. A fifth from the ſpiritual Union between the body and the Lord, *ver.* 16,17. A ſixth from the intrinſecal pollution that is in the ſinne of fornication above other ſins, *verſ.* 18. No ſins are more againſt ones own body. A ſeventh Argument is taken from the inhabitation of the Spirit in them, *verſ.* 19. *They are dedicated to the Lord*; no unclean thing might come into the Temple when it was dedicated to the Lord, 1 *Cor.* 3. 17. The eighth is drawn from the voluntary reſignation that the people of God have made of themſelves, ſoul and body unto God, *Ye are not your own*, verſ. 19. therefore Gods; it is an act of juſtice, *ſuum cuique tribuere.* The ninth is drawn from the act of redemption, *v.* 20. *You are bought with a price.* Chriſt hath purchaſed the body as well as the ſoul, therefore you ſhould glorifie God with both.

It is a fearfull ſinne, *No fornicator ſhall enter into the Kingdom of Heaven*, 1 Cor. 5.11. & 6.9. See Rom. 1.29 & Dr *Sclater* upon it, Epheſ. 5. 3,4.

Reaſons.

1. It is a cauſe of many other ſins, *Prov.* 23. 28.
2. A puniſhment of other ſin, *Eccl.* 7.26. *Prov.* 22. 14. *Rom.* 1.24,26,28.
3. It is directly oppoſite to ſanctification, 1 *Theſſ* 4.3,4,5,7.

If both be ſingle it is *Fornication*, if one be married it is *Adultery*, when with many *Whoredom*, if with a Virgin *Stuprum*, if with a near Kinſwoman *Incеſt*, if there be force a *Rape*. See Dr *Gouge* of right conjunction of man and wife. *Sect.* 7.

4. No ſin is committed with ſuch delight and pleaſure as this is, and therefore it muſt bring in the end more bitterneſſe to the ſoul; therefore the Scripture ſpeaks ſo often of the bitterneſſe of this ſin, *Heb.* 12.15,16. *Job* 13.26. Theſe tricks of youth will be bitter to men one day, *Prov.* 5 3,4. *Eccl.* 7.27,28. See *Job* 3.12. *Prov.* 6.30,31. *Heb.* 13.4. *Rev.* 21.8.

Non eſt flagitium (mihi crede) adoleſcentulum ſectari. Terent.

Brevis eſt voluptas fornicationis, aterna pœna fornicatorii.

The word *Inceſt* is not a Scripture word, but wholly Heathen; and ſignified amongſt them all unchaſte and forbidden marriages, ſuch which were not hallowed by Law and honour; an inauſpicious conjunction *ſine ceſto Veneris*, in which their Goddeſſe of Love was not Preſident. Dr *Taylors Ductor Dubitantium*, lib. 2. chap. 2.

Stuprum dicitur à ſtupeo, *& forte ita dicitur quod ſit facinus ſtupentis & bruti animi, ſanæ rationi contrarium.* Mareſ. *in Inſtitut. Juris Canonici*, *Lib.* 4. *Tit.* 9.

The *Turks* thus puniſh whoredom, they take the panch of a beaſt new killed, and cutting a hole thorow, thruſt the adulterers head in this dung-wallet, and ſo carry him in pomp thorow the ſtreets.

Many Heathen States made it capital.

Some Countreys puniſh it with whipping, others with death. See *Peter Martyr* on 2 *Sam.* 12. 14. *De pœnis Adulterij.* Dr *Willet* on 2 *Sam.* 12. Quæſt 12, 13, 14,15,16,17. *Brochm. Syſtem. Theol. Tom.* 2. *De Lege cap.* 12. *Sect.* 2. *Quæſt.* 4. *An Magiſtratus bona conſcientiâ in adulteras pœna capitali hodiè animadvertere poſſit?* *Purchaſe* his Pilgr. *l.*3.*c.*10.

The puniſhment which in the Old Teſtament was appointed to be executed againſt it by the Civil Magiſtrate, was death, *Lev.* 20.10.

Thus is this Commandment broken out of marriage; in marriage it is broken by the married in regard of others or themſelves. In regard of others by the ſin of Adultery, which is coming near another mans husband or wife; *For whoremongers and adulterers God will judge*; and *thoſe that do ſuch things ſhall not inherit the Kingdom of Heaven.* Jer. 5.6,7,8. See Dr *Gouge* on Heb. 13.4. Mr *Hilderſam* on Pſal. 51.4. *Willet* on Levit. 20.10. p. 492. & *Burr.* on Hoſ. 2.5. p. 294.

He that committeth this ſinne doth his neighbour greater wrong than if he had robbed and ſpoiled him of all other his goods and poſſeſſions whatſoever. Therefore the Lord in the Decalogue hath placed that Commandment as a greater before that of theft; and *Salomon*, Prov. 6. 30, 35. maketh the Adulterer

er farre worſe than a thief, becauſe he may make ſatisfaction to a man for the wrong he hath done him, ſo cannot the Adulterer. That is a dreadfull Text, *Prov.* 2.19.

The mother of *Peter Lombard* the Maſter of the Sentences, and *Gratian* the Collector of the Decrees, and *Peter Comeſtor* an Author of School-Divinity, was but a whore; and ſhe being near unto death, confeſſed her ſin; and her Confeſſor reproving the crime of her Adultery committed, and exhorting her to ſerious repentance; ſhe anſwered, *She confeſſed Adultery was a great ſin, but when ſhe conſidered how great a good followed thence, ſince thoſe her ſons were great Lights in the Church, ſhe could not repent of it.*

Rivet. in Gen. 30. Exerc. 13.

A Papiſt in Queen *Maries* time taken in adultery in *Red-croſſe-ſtreet*, ſaid, *Yet I thank God I am a good Catholicke.*

Sylla ſirnamed *Fauſtus*, hearing that his Siſter had entertained two Adulterers into her ſervice at once, which were *Fulvius Fullo*, and *Pomponius* whoſe ſirname was *Macula*, he put it off with a jeſt upon their names, *Miror* (*inquit*) *ſororem meam maculam habere cum Fullonem habet.*

Of this ſin there are two kinds:

First, Single Adultery, when one alone, either man or woman is married, and the other not married, as if *Joſeph* had abuſed his Miſtreſſe; here if the woman were either married or contracted, both were to die: if the woman be ſingle we read no Law of death: there is alſo a double Adultery, when both the man and woman are married; as *David* and *Bathſheba*, which deſerves death alſo by the Law, ſo married folks do break this Law in regard of others.

Levit. 20.10. Deut. 22.22, 23.

Alſo ſecondly, In regard of themſelves, both for the entrance into Matrimony and uſe of it; for entrance by a ſinfull choice, and a ſinfull proceeding. Choice, if one chooſe one within degrees prohibited, as he in *Corinth* his fathers wife, his ſtepmother, or one formerly contracted, and not juſtly ſevered from another. Alſo for manner of proceeding, when it is without conſent of Parents, ſuch a marriage is unlawfull.

We read in the Queen of *Navarres* Narrations, of one who lying with his Mother (thinking he had lain with her Gentlewoman) had a childe by her, which was his Siſter and Daughter, and afterwards his Wife. *World of Wonders*, lib. 2. cap. 12. See more there, and in Dr *Halls* Caſes.

And ſo much for the breach in the entrance, in the uſe it is by averſneſſe to each other, and by abuſe.

These are the things directly forbidden in this Commandment; indirectly there are forbidden all occaſions of filthineſſe, and all appearances of it: occaſions to ones ſelf and others. To others, by gariſh and overcoſtly attire, eſpecially the manner of the attire, when it is light and fantaſtical; alſo by impudent and immodeſt carriage.

Isa. 3.16.

Occaſions of luſt to ones ſelf are chiefly three:

First, Idleneſſe and ſloth, when men do give themſelves leave to neglect their calling; this we have examples of in *Sodom*, *David*; and this the Heathens by light of nature have diſcovered,

Ovid.

Quaritur, Ægyſtus quare ſit factus adulter:
In promptu cauſa eſt, deſidioſus erat.

Jer. 7.6,7. See Prov. 23. 31. & Jude 8, to 13.

The Poets therefore did well to feign all Shepherds Lovers, to give themſelves to Songs and Dalliances, becauſe they lived ſuch idle lives. *Savanarala* appropriates it almoſt to Monks, Friers, and religious perſons, becauſe they live ſolitary, fare daintily, and do nothing.

Secondly, Intemperance provokes and nouriſheth luſt, whether it be in meat or drink; the *Sodomites* after fulneſſe of bread fell to ſtrange fleſh, eſpecially drinking wine and ſtrong drink to the inflaming of the body. Drunkenneſſe and uncleanneſſe commonly go together, *Hoſ.* 4. 11. *Eph.* 5.18. *Jam.* 5.5. 1 *Pet.* 4.4.

Salt by reaſon of its Heat and Acrimony provokes to luſt thoſe that eat it in any great quantity. Therefore the *Ægyptian* Prieſts were wont to abſtain from all manner

manner of Salt meats; for this reaſon fiſhes are more fruitfull, and multiply faſter than any other living creatures whatſoever. *Salacitas* alſo comes from *Sal. Ferrands* Love Melanch.

Reaſons.

1. The body is enflamed, and the minde then made uncapable of thoſe wiſe and holy conſiderations which ſhould reſiſt Satans temptations; wine takes away the heart, the reaſon, turns a man into a Swine, and then into a Goat, or Horſe.

Venter mero æſtuans facilè deſpumat in libidinem. Hieron.

2. Intemperance baniſheth modeſty which is the keeper of chaſtity, *Prov.* 4.7,8, 13. *Tit.* 2.3.

Lots daughters had no other way to overcome the chaſtity of their aged father, but by making him drink wine.

Thirdly, Another occaſion of luſt to ones ſelf is indiſcreet venturing upon ſolitary places, chiefly in the dark, and converſing with ſuch perſons as a man findes himſelf inclin'd unto in this affection; for then is a man out of Gods protection, then the Angels ceaſe to guard him, and the Spirit to confirm him.

Theſe be occaſions of evil, appearances alſo are light behaviour, light attire, ſuſpected company.

Dr *Taylor* in his Great Exemplar, *Part* 2. *Sect.* 12. mentions wanton words, geſtures, balls, revellings, wanton diet, gariſh and laſcivious dreſſings, and trimmings of the body, looſer banquettings.

Luſt is,

1. Unſeemly for man, it makes us unlike God and the holy Angels. *Alexander* knew by two things that he was not God, by his luſt and ſleep.

Theonius *inſanus & uxorius homo de quo* Ambroſius, *Cùm gravi oculorum incommodo laboraret, & amaret uxorem, interdicta ſibi à medico facultate coeundi, cupiditatis impatiens ſibi moderari non potuit, oculos amittere, quam aſtum & impetum ſuæ libidinis reprimere maluit; Vale, inquit, amicum lumen.* Humfr. *de Jeſuit. part.* 2. *rat.* 4. *de Patribus,* Joan. *à Caſa* Florentinus Sodomiæ *laudes rythmis* Illiricis *celebravit, divinum opus appellans, nec aliam ſe venerem expertum ait.* Ad. Hamilton. *Apoſtat.* Smetonii *Orthod. Reſp.* Sixtus *quartus Cardinalis, cuidam ſanctæ* Luciæ, *niſi fallor, indulgentiam fecit clauſula illa,* fiat ut petitur, *præpoſtera venere per tres æſtivos anni menſes.* Montmc. *Antidiat.* Ignatius Loiola, *proſtitutæ pudicitiæ fœminis* Romæ Xenodochium *extrui curavit, in quibus aluntur iſtæ, quæ vel per ætatem, vel propter* Gallicum *morbum, nec Veneri Caſtra amplius ſequi, neque Pontifici Romano cenſum efferre poſſunt.* Haſenmulleri *Hiſtoria Jeſuitici ordinis. cap.* 6. *Vide plura ibid. Eſt Canon Concilij* Aurelianenſis; *ſi quis de Laicis poſt uxorem ſuam aliam cujuſcunque conditionis cognoverit mulierem, in clerum nullatenus admittatur. Sed* Pelagius *Epiſcopus* Romanus (*qui vixit anno Chriſti* D.LV.) *adebat corruptelam ſuorum temporum ſeveritatem hujus Canonis ferre non poſſe*: Quamvis (*ait*) multa ſint quæ in ejuſmodi caſibus obſervare Canonicæ jubeat ſublimitatis autoritas, tamen defectus noſtri temporis diſtrictionis illius non patitur manere cenſuram. *Gentiletti Apol. pro Chriſtianis Gallis Religionis Evangel. cap.* 5.

2. It makes us unlike Chriſtians and like Heathens, 1 *Theſſ.* 4.5. The *Turks* keep their Feſtival-day on *Veneris*-day, and the happineſſe they look for is a Paradiſe of bodily pleaſures, nay this makes you like the beaſts.

2. Full of vanity, it doth not ſatisfie, *Ezek.* 16.18,29,30. *Meſſalina* was tired, but not ſatisfied with her luſt.

3. Full of vexation, how many are the fears, jealouſies and quarrels, in the pleaſures of luſt!

Chap. IX.

The eighth Commandment.

Thou ſhalt not ſteal.

THe ſixth Commandment gave charge for preſervation of mans life, the ſeventh for the honeſty and chaſtity of the body, to keep it holy and undefiled: Now the Lord cometh a degree lower, and ſheweth, That he doth not onely care for our lives, and for our bodies that they may be kept holy; but alſo for our goods and cattel, our corn, our wares, our gold and ſilver, and whatſoever they have, that they may be in ſafety.

Hinc conſtat omnia non debere eſſe communia. Ratio eſt, quia nullum furtum committi poſſet, nec opus eſſet præcepto de furto prohibendo. Macrov. *loc. com. c. 9.*

This Commandment enjoyneth men a due carriage in regard of worldly goods.

This carriage is,

1. Inward, in judgment, will, thought, affections.

2. Outward, which concerns the goods of every mans ſelf and of others. For our own goods, in regard of getting, keeping, uſing. For getting, here is required the having of a lawfull Calling, and uſing it lawfully, with diligence, diſcretion, cheerfulneſſe and moderation. For keeping, is required thrift; for uſing, liberality. Now for the goods of others, there is required *Juſtice*; that is, the vertue of giving every one his own. The common rules of which are, *Do as you would be done to*, and, *Serve each other in love*; and the parts are, *Truth and Fidelity, Plainneſſe and Equity.*

Ford of the Covenant between God and man.

Summa eſt, omnem injuſtitiam, quâ quovis modo proximi bona læsi & alienari poſſunt, ſummo ſtudio cavendam ac fugiendam. Fabric. *in Decal. Vetatur hic omnis illicita uſurpatio rei alienæ.* Auguſt. *Vide* Auguſt. *confeſ. lib. 2. c. 4. & 6. Furtum eſt ablatio injuſta rei alienæ invito Domino.* Epheſ. 4. 28. Amef. *Medul. lib. 2. cap. 20.* Gnanab *propriè eſt clam ſurripere, vel occultè ſubducere. Unde & ad alias doloſas & clandeſtinas actiones transfertur, ut* 1 Sam. 1. 6. *&* 2 Sam. 19. 2. Rivet *in* Exod 2. Varro *l. 4. rerum divinarum, furem ex eo dictum ait, quod furvum atrorum appellaverint, & fures per obſcuras noctes atque atras facilius furentur. Quidam tamen à fero dictum volunt, quod ferat, id eſt, auferat res alienas. Furari igitur tam apud Hebræos & Græcos quàm apud Latinos, propriè eſt, res alienas clanculum auferre.* Zanch. *Miſcel. de furto. Furtum propriè eſt actio adverſans legi Dei, quâ res aliena inſcio & invito Domino clanculum auferur. Ubi vox, inſcio Domino & clanculum diſcriminat furtum à rapina. Rapina enim eſt actio, qua res aliena, invito Domino, apertâ vi auferur. Id. ibid.* From the Arabick Verb to ſteal *Saraka* uſed in this Commandment, comes our Engliſh word *Shark*. See Dr *Willet* on Exod. 32. 1. and on Exod. 22. queſt. 3. and *Eſtius* on Gen. 31. 32. and on Exod. 22.

There are ſeveral kinds of *Juſtice*:

1. Commutative, conſiſting in a right exchange of one thing for another; The principal ſorts of which are, 1. Buying and ſelling. 2. Setting and letting, with taking. 3. Borrowing and lending. 4. Hiring, and labouring for hire. 5. Partnerſhip.

Latrocinium eſt quando aliquis Domino præſente & manifeſta vi rapit alienum, ſi ſit in rebus privatorum eſt furtum ſimplex, ſi in rebus ſacris ſacrilegium, *ſi in re publica,* peculatus; *ſi in ablatione jumentorum & pecorum,* abigeatus; *ſi in ablatione hominum* Plagiarius. Lutherus *in octavum præceptum.* Robbery is derived *de la Robe*, becauſe in ancient times they bereaved the true man of ſome of his robes or garments, or money and goods, out of ſome part of his garment or robe about his perſon. Sir *Edward Cook.*

2. Diſtributive *Juſtice* ſtands in a right diviſion and parting of things; all things civil, in four chief things; matter of Law about *Meum* and *Tuum*, publick Lands and Stocks, publick Payments and Forfeitures; and in things

ſacred.

ſacred. Things prophane and common, wherein we have to deal with man, muſt be rightly diſtributed; and ſo muſt things ſacred, wherein the Lord of Heaven is intereſſed. But one [a] obſerves, That it is an errour to be noted among the Expoſitors of the Decalogue, that they rank Sacriledge as a ſinne of the eighth Commandment, when it is a ſinne of the firſt Table, and not of the ſecond; a breach of the loyalty we immediately owe to God, and not of the duty we owe to our neighbour. To ſteal or alienate that which is ſacred, is to rob God not man, for he is the proprietary of things ſacred, *Mal.* 3.8,9. He that commits this ſin, indirectly and by conſequent robbeth men too, *viz.* thoſe who live of Gods proviſion.

[a] Mr *Mede* on Act. 5.3,4,5.

Julian the Apoſtate robbed the Church of the Revennes thereof, and took away all contributions to Schools of learning, that children might not be inſtructed in the liberal Arts, nor in any other good literature. He aggravated alſo his Sacriledge with ſcornfull jeſts, ſaying, *That he did further their ſalvation by making them poor; ſeeing it was written in their own Bibles, Bleſſed are the poor in ſpirit, for theirs is the Kingdom of Heaven.*

I have ſeen divers young men, of good houſes, ſo given to ſtealing and filching, that no correction could divert them from it. I have ſeen divers ſo inured to that vice, that amongſt their companions, they would ordinarily ſteal ſuch things, as they would reſtore again. There is no vice wherein I have leſſe skill: I do not ſo much as deſire another mans goods. *Montaign* his Eſſayes, *l.*2. *c.*8.

Theft is taking away ſecretly of another mans goods, the owner not knowing of it.

It is *a ſecret cloſe putting to our hand to our neighbours goods, the withdrawing and taking them away without their allowance, and applying them to our own uſe.* A ſinne,

1. Expreſly forbidden in the *Law of God*, not only in the *judicial Law*, but in the *moral Law, the Law of Nature.*

2. 'Tis not *forbidden* by way of *conſequence* and *deduction*, as ſome ſins are (as the ſins of *Drunkenneſſe, Inceſt, Uſury, Oppreſſion*) but 'tis ſet in the *front* of the *Commandment* in Text-letters.

3. 'Tis not onely forbidden in the *Law*: but the *Goſpel*, that enforces that *Commandment: Let him that ſtole, ſteal no more*, Epheſ. 4. 28.

4. 'Tis forbidden in the *dreadfulleſt* manner, upon the peril of *damnation*, 1 Cor. 6. 10. B. *Brownrig* on *Prov.* 30. 9. He there alſo anſwers five ſeveral Pleas for Theft.

One is guilty by conſenting and agreeing with a thief, *Rom.* 2. or giving him counſel, or hiding his fact.

This is ſo peculiar a ſin in ſervants, as the Latine words which now ſignifie thieves, did at firſt ſignifie ſervants only, as *fur* was a ſervant.

Quid facient Domini audent cum talia fures?

So *latrones*, robbers, were firſt thoſe which did *à latere ſtipare.*

The Greek Proverb is, *Quot ſervi tot fures.*

Object. God commands the *Iſraelites* to borrow of the *Ægyptians*, *Exod.* 3.22. to borrow and not to pay is a ſinne againſt this Commandment, *Pſalm* 37.21.

Anſw. 1. The uſe onely of things is in us, the propriety is ſtill in God, 1 *Sam.* 2.7. *Hoſ.* 2.9. therefore God may take away one mans eſtate, and give it to another.

See Dr *Gouge* on Heb. 7. v. 5, 6, 7. Sect. 30.

Secondly, The *Ægyptians* had forfeited what God had given them, therefore it was juſt with the Lord to take it away.

Thirdly, He might doe it not onely as an act of vindicative juſtice to the *Ægyptians*, but as an act of remunerating juſtice to the *Iſraelites*, there being no Magiſtrates to do them juſtice, and reward them for their ſervice, *Geneſis* 31.9, 16.

Fourthly, The Hebrew word there uſed, ſignifies to ask or deſire, and *Junius* and *Ainſw.* on 12.36. render it not to borrow.

A lewd Priest when he was caught stealing, contrary to his own Doctrine, could presently tell the reprover, the eighth Commandment doth not say, *I shall not steal*, but, *Thou shalt not steal.*

It may be questioned whether it be just to punish thieves with hanging, when the Law of God hath not appointed this punishment, *Exod.* 22. Some therefore think our Law hath been too severe that way, and too remisse in case of Adultery. *Chrysostom* saith, *Ubi damnum resarciri potest non est homini adimenda vita*, yet by the Law of *Moses*, he that stole a man, though he could restore him, was put to death with death.

But there is no comparison (say some) between goods and the life of a man: yet those thieves that either assault a mans person on the high-way, or break open a mans house to rob him, are great * offendors.

* *Vide* Chemnit. & Gerh. *loc. commun.* *Demosthenes* said to him that objected that his speeches smelt of a candle, *I know my candle stands in your light*, the man being suspected for a thief. *Varro* said that *fur* was derived *à furvo* (that is, dark) because thieves do willingly work by night,

Ut jugulent homines surgunt de nocte latrones.

Latro *fortè à latendo dictus; quia latebras quærit, ubi insidietur: ut & fur à furvus juxta Grammaticos, quia furvum & obscurum tempus furto accomodum.* (*nisi potius utraq; vox Græca*: Latro *à λάτεις* fur *à φώρ.*) *Quin & Nebulo etiam à nebula ob eandem rationem. Trinum hoc etymon* Latronis, Nebulonis & Furis; *quid ni, memoriæ ergò, in unum Distichon compingere liceat?*

Latro *latet*: Nebulo *nebulâ & caligine gaudet*:
Et furvum tempus Fur (& adulter) amat. D Duporti *Gnomologia* Homerica.

The Theatre of Gods judgments, *part* 1. *cap.* 38.

Draco the Law-giver of *Athens*, appointed death to be the punishment of theft. *Solon* mitigated that rigour, and punished it with double restitution. The *Locrians* put out his eyes that had stollen ought from his neighbour. The *Hetrurians* stoned them to death. There was no Commonwealth where this sinne was not highly detested, and sharply punished, except the *Lacedemonians*, where it was permitted and tollerated for their exercise of warlike Discipline.

Mr *Gage* in his Survey of the *West-Indies*, *c.* 12. saith, *In* Nicaragua *they adjudged not a thief to death, but to be a slave to that man whom he had robbed, till by his service he had made satisfaction: A course* (saith he) *truly more mercifull, and not lesse just, than the losse of life.*

Mens excuses for it.

First, It is but a small matter:

1. Thou art the more to be condemned; Is it but a little matter, and wilt thou venture that which is more worth than all the world, thine own soul for it?

2. Thou then maist the better forbear it.

3. Hadst thou a tender conscience, it would much trouble thee; *Austin* was troubled for his stealing of Apples when he was a Boy; and this he records in his Confessions too, he thought it so much.

4. By this little the Devil will carry thee to greater; it may be in consequence great; a great Tree groweth from a little Mustard-seed.

Secondly, They do it for necessity.

Solomon saith, If a man steal for necessity, men will not much condemn him; but he speaks it comparatively with the sinne of adultery; there can be no necessity to sinne, though when a man steals that hath enough, it is a greater offence.

Thirdly, They have enough from whom they steal.

This doth not therefore warrant them to pervert all right and justice, as if they were Magistrates, or God himself, to appoint how much every one should have.

Fourthly, They do it secretly, they shall not be known nor discovered.

God and thy own conscience are enough to manifest it to all.

CHAP. X.

The ninth Commandment.

THou ſhalt not bear falſe witneſſe againſt thy Neighbour. *Hebr.* word for word, **Thou ſhalt not anſwer about thy Neighbour a teſtimony of falſhood.** That is, Thou ſhalt not anſwer in Judgment either for or againſt thy Neighbour falſly. Becauſe this teſtimony is given upon examination and interrogation.

THe word [*anſwer*] is ſometimes in Scripture taken more generally for [*ſpeak*] as *Prov.* 15.1. *Matth.* 11.25. and ſo it is here to be taken; as if it had been ſaid, Thou ſhalt not ſpeak any thing whereby thou maiſt hurt the good name and credit of thy neighbour.

Ad verbum legi poteſt, non reſpondebis teſtis falſus contra proximum tuum, tunc ſubaudenda eſt particula ut Calvinus.

The former Commandment was concerning our own and our neighbours goods; this requireth, that we hurt not our neighbours nor our own good name, but (as occaſion ſhall be given) maintain and increaſe it.

By *neighbour* he underſtands any man, for every man is near to thee by nature, of the ſame bloud and fleſh, *Act.* 17.26. *Iſa.* 58.7.

Gnanah reſpondere ſignificat, nominatim igitur de ea teſtimonij ſpecie agitur, quod in judiciis de cauſa aliqua interrogati proferimus. Gerh. *loc. commun.*

The ſecret and inward breach of this Commandment conſiſteth in ungrounded ſuſpition, and unjuſt judging and condemning of our neighbours, contrary to the expreſſe Commandment of our Saviour, *Mat.* 7.1.

The outward breach of it is either without ſpeech or with ſpeech.

Without ſpeech, either by geſture or ſilence.

By geſture, when one uſeth ſuch a kind of behaviour as tends to vilifie, mock and diſgrace his brother, *Pſal.* 22.7.

Quia adjurati & interrogati perhibebant teſtimonium.

By ſilence, when one holds his peace, though he heareth his neighbour ſlandered, and he can teſtifie of his own knowledge, that the things ſpoken are falſe and injurious.

Grotius *in* Exod. *c.* 20. *Synecdochice ſub una falſi teſtimonij forenſis ſpecie (quod reliquis peſtilentius) continetur in genere deteſtatio omnis mendacii,* Lev. 19.11. Matth. 19.18. Marc. 10.19. Rom. 3.19. *Chaldæus vertit* non teſtaberis, *Græci uno verbo dixerunt* ὐ ψευδομαρτυρήσεις non falsò teſtaberis. *Teſtes falſi ſunt, qui non tantùm falſa fingunt, verum etiam qui vera depravant,* Matth. 26.61. *vel affirmant incomperta, vel qui veritatem malitioſè occultant, ita* 3 Reg. 21.11. Matth. 27.13. Act. 7.6. Dan. 6.13. & 13.36. Prov. 25.18. Chemnit. *loc. commun. Hic Deus cujuſq; famæ & exiſtimationi conſulit, ne quis calumniis & falſis criminibus immeritò gravetur.* Calvinus. *Scopus finis & ſumma præcepti eſt: ut proximi juxta & noſtram famam illibatam conſervemus: adeoq; veritas in humana ſocietate dominetur, Falſitas contrà omnis exulare cogatur.* Fabrit. *in Decal.* The true ſcope of this Commandment is to eſtabliſh juſt judgement; ſaith Mr *Lawſon* in his Body of Divinity.

By ſpeech this Commandment is broken, either by giving or receiving.

By giving out ſpeech either true or falſe. One may ſlander another by reporting the truth, if one ſpeak it unſeaſonably, and his end be evil and malicious; this was *Doegs* fault, 1 *Sam.* 22.21. In ſpeaking that which is falſe, either concerning ones own ſelf or another.

Concerning himſelf.

1. In boaſting and bragging, *Rom.* 1.30.
2. By excuſing thoſe faults we are charged with, or are guilty of.
3. By * accuſing, as when men in a kind of proud humility will deny their gifts, with an intent to get more praiſe.

* The godly in time of temptation think themſelves to be but hypocrites, and that they have no true grace in them at all, and ſo they bear falſe witneſſe againſt themſelves. *Elton* on this Commandment.

So much for breaking this Commandment, by ſpeaking that which is falſe concerning themſelves.

Now

Now it follows concerning others, and that is either publick or private.

Isaiah 5. 20.

Publick, when the Magistrate or Judg passeth false sentence, in any cause that comes to be heard before him. Herein also may Counsellors offend, when they uphold and maintain an evil Cause for their Fee. Witnesses also do offend this way, when they come before the Judges, and give a false and lying testimony. This is a hainous sin, as appears by the punishment, *Deut.* 19. 18, 19.

Prov. 19. 5, 9. and 6. 19. and 21. 28.

2. Private, either in unjust accusing, or unjust defending.

That unjust accusing privately is called slandering and back-biting; when one will speak ill of his neighbour and falsely behind his back.

Goods are necessary for life, truth and good name for comfortable life, therefore is this Commandment set after the former. *Esty.*

The causes of detracting or back-biting are:

1. Want of consideration of our selves, *Gal.* 6. 1. We are not humbled for the world of corruption that is in-bred in us.

2. Uncharitableness and malice, *Jam.* 3. a malicious heart and reviling tongue go together.

3. Pride and envy, the Pharises could not give our Saviour one good word, because of their envy against him, whose way, Doctrine, and conversation, did contradict and obscure theirs.

Of tame beasts (saith *Diogenes*) a flatterer is worst, and of wild beasts a back-biter or slanderer.

4. An hypocritical affectation of holiness above others, *Ex hoc uno pij sumus, quod alios impietatis damnamus*, so the Pharisee dealt with the Publican, so the Papists traduce us as vile, they are the onely Saints.

See Dr *Sclater* on Rom. 1. 29.

There are divers wayes of back-biting or detracting.

1. To impose falsely a fault upon the innocent party, as when the Pharisees charged Christ, that he was an Impostor and wine-bibber; so when *Potiphar's* wife forged that tale against *Joseph*, that he would have been naught with her. *Psal.* 35. 11, 12.

Hebræi vocant linguam syco-phantam linguam tertiam: Linguam tertiam *memorat autor translationis Chaldaicæ*, Psal. 10. 15. & 140. 12. Vir qui loquitur lingua tertia, *id est, delator, qui tribus nocet, deferenti, accipienti, & ei de quo.* Drus. *Quæst. Ebraic. l.* 2. *Quæst.* 4. The Chaldee Paraphrast calleth a back-biter a man with a threefold tongue, or a tongue which hath three strings. The Jews give an example of it in *Doeg*, who killed three at once with his evil report; *Saul*, to whom he hade the evil report, the Priests of whom he made it, himself who made it. *Weemes.*

2. When it is a true fault, but secret, and they divulge it, *Matth.* 18. 15. they should first inform the party, to see whether he would be humbled or no, *Publish it not in Askelon, nor tell it in Gath.*

3. When they augment their faults, and make them worse, *Lev.* 19. 16.

4. When they deny their good actions to be done well.

5. When they interpret doubtful things in the worst part; charity is not suspicious, *Jer.* 40. 16.

6. When they acknowledg their good things, yet not heartily; to praise coldly is as bad as a vehement dispraise.

It is hard to tell (saith *Bernard*) whether the detector or he that hears him willingly shall burn hotter in Hell, the one hath the Devil in his tongue, and the other in his ear, *Prov.* 17. 4. *Psal.* 15. 3.

Thus this Law is broken by unjust accusing. 2. It is broken also by unjust defending of wicked men and bad causes, when one will use his wit, credit, and testimony, to grace evil men and dishonest causes, *Prov.* 17. 15. & 14. 24.

CHAP

CHAP. XI.

The tenth Commandment.

THou ſhalt not covet thy Neighbours Houſe, thou ſhalt not covet thy Neighbours Wife, nor his Man-ſervant, nor his Maid-ſervant, nor his Oxe, nor his Aſſe, nor any thing that is thy Neighbours.

THOu ſhalt not covet; that is, thou ſhalt not inwardly think on, and withall have thine heart inclined to with pleaſure and delight, and long after that which belongs to another or others, one or more, to his or their loſſe or hindrance, or miſliking, though they will give no aſſent to get it or to ſeek after it.

The word *neighbour* is here to be taken as in the ninth Commandment; for any one of the ſame fleſh, and of the ſame nature, which is any man or woman whatſoever. See *Rom.* 12. 18. *Luk* 10 30. *Gal.* 6, 10.

Six things are here named, (though by a Synecdoche others are alſo comprehended,) that theſe few might be for an example to other things, and becauſe men do more ardently and frequently deſire theſe here mentioned.

Houſe] This is put in the firſt place, not becauſe it is more dear and near than the wife, but becauſe this injury in deſiring the houſe, extendeth it ſelf to the huſband, to the wife, to the children and ſervants; yea to the Beaſt alſo and Cattel. The hurt thereof is more general than of the reſt, therefore it is placed in the firſt place.

Nor his wife] This is added as the next chief thing, in deſiring whereof our neighbour is grievouſly wronged. That which is forbidden the man, is alſo forbidden the woman, as inferiour.

Nor his Man-ſervant, nor his Maid-ſervant] God ſets down the Servants before the Cattle or any other wealth, becauſe they are more to be accounted of than Riches.

Nor his Ox, nor his Aſſe] *Hæc animantium genera lex nominavit, quæ Hebræis eſſent uſitatoria atque utiliora. Bos enim homini Colonus eſt, & ſocius agriculturæ, & quæſtus ex aſino opima præda exſuperat, ait* Plin. *l.* 8. Rami *Comment. de Doctrina Chriſtiana*, l. 2. c. 12.

Theſe two creatures, the Oxe and the Aſſe, are in the Scriptures frequently mentioned together, *Exod* 23. 4. & 12. 1. 1 *Sam.* 12. 3. *Iſai.* 1. 3. *Job* 1. 3. *Luke* 13. 15. and reckoned together as a principal part of mans wealth, and by way of

Exod. 20. 17. but *Deut.* 5. 21. it is, *Thou ſhalt not covet thy Neighbours Wife, Thou ſhalt not covet thy Neighbours houſe.* In both places the wife is preferred before the houſe by the Septuagint. *Significat ea vox & alium doloſos quibus alienum invertunt & ſenſu ſublimiore, appetitus etiam. Hunc ſenſum quia ferme negligebant Hebræi, ideo Chriſtus oſtendit talem appetitum non modò Deo diſplicere, ſed & ſi foveatur, gehennæ obnoxium.* Grotius *in* Exod. *cap.* 20. Elton. Maſter *Dod*,

God repeating this Commandment, Deut. 5. 21. and ſetting down all things according to their due eſtimation, puts the Wife in the firſt place. *Barker.* Prov. 16. 14. Exod. 21. 19. Chamad *in genere eſt deſiderare, concupiſcere, optare, quod jucundum eſt, gratum, utile & voluptuoſum, quæ actio per ſe non eſt mala, ſed tantum propter inordinationem. quæ naturæ rectè à Deo poſitæ conſtitutio turbatur & violatur, unde Ebræi dicere ſolent, hoc verbum concupiſcere edificaſſe inferos: obje&a concupiſcentiæ hic exprimuntur nonnulla exempli gratia, ſed quia plura ſunt, tandem ſub univerſali regula continentur,* & omne quod eſt proximi tui. *Scopus ergo præcepti eſt prohibere omnem rei malæ contra nos & proximum appetitionem; atque etiam rei bonæ malam cupiditatem, cum ſcilicet à debito fine & bono diſceditur. Itaq; non abſolutè dicitur* non concupiſces, *ſed* non concupiſces domum, uxorem, *&c.* Rivetus *in* Exod. *Hoc præcepto Deus duorum peccatorum ſupra prohibitorum, nimirum furti & adulterij fontem atque originem extirpare inſtituit. Interdicit enim hoc loco cupiditatem neſariam, ex qua utrumque flagitium naſcitur. Concupiſcere quippe alterius uxorem atque bona aliena, hoc loco, eſt id animo agitare, deliberataq; voluntate in id incumbere, ut quocunq; tandem pacto illis perfrui poſſis.* Volkelius *de vera religione*, l. 4. c. 8. *Summa ſcopuſq; hujus præcepti eſt: ut animus eâ charitate ſit imbutus, quæ cogitationibus aut cupiditatibus ab illa vel tantillum deflectentibus nullum prorſus locum relinquat.* Fabrit. *Conc. in Decal. Deus prohibet omnem pravam concupiſcentiam, generatim quidem adverſus univerſam ſuam legem, ſpecialim verò adverſus quinq; præcedentiæ ſecundæ Tabulæ præcepta, præcipit originalem juſtitiam rectitudinem affectuum. Id. ib. Vide* Amyraldum *de peccato originis*, p. 286.

Synec-

Synecdoche put for a mans whole ſubſtance or eſtate, becauſe of their great uſefulneſſe; the ſtrength of the Oxe, and the patience of the Aſſe enabling them, the one for *labour*, the other for *carriage*. For in thoſe times and contries they uſed Aſſes altogether, for journeys and for burdens; as we (now adayes and in theſe parts of the world) do Horſes; whereof in old time we find very little ſpeech of any other uſe, then for the ſervices of War only. See *Deut.* 17. 16. *Prov.* 21. 31. *Gen.* 32. 5.

Nor any thing that is his] The Lord comprehends in theſe words every thing, how ſmall ſoever in our account, that belongs to our neighbour. *Sive ad ſtatum, ſive ad vitam, ſive ad coniugium, ſive ad bona externa, ſive ad exiſtimationem pertineat.* Fabritius.

This Commandment is no where repeated in the Goſpel by our bleſſed Saviour, but it is inſerted in the repetition of the ſecond Table, which S^t *Paul* mentioned to the *Romans*.

The thing here forbidden (ſaith D^r *Abbot* againſt *Biſhop*) is luſt and concupiſcence, as the root and fountain of all ſin and wickedneſſe, and therefore the Apoſtle ſetteth down for the whole effect of this Commandment, *Thou ſhalt not luſt*, Rom. 7: 7. and calleth it often, *the Commandment*, verſ. 8, 9, 10. to note that it is but one Commandment, which ſaith, *Thou ſhalt not luſt*. He exemplifieth luſt in the Commandment by ſome objects, leaving the reſt to be underſtod; but if we will divide the Commandment of luſting, becauſe the things are divers which are luſted after, there muſt be a neceſſity of making more Commandments, becauſe as there are luſts tending to covetouſneſſe and lechery, ſo there are alſo which tend to diſobedience, to lying, and ſlandering, and ſuch like.

Abbot againſt *Biſhop.* See alſo *Lakes Theolog. Probe. Vide* Spelm. *de Concil.* p. 363. *Et* Fabritius in *Decal. Et* Urſini *Explicat. Catechet. par.* 3^tia *Quæſt.* 1. *cap.* 13. *Tam differunt non concupiſces uxorem proximi, & non concupiſces bona proximi, quam diſſerunt non machaberis, & non facies furtum.* Cornel. à Lap. *in* Deut. 5. 7. *Vide* Ames. *Medul Theol. l.* 2. *c.* 22. See *Elton* alſo on this Commandment.

Whereas the Papiſts make the ninth Commandment, *Thou ſhalt not covet thy neighbours wife*, and the tenth, *Thou ſhalt not covet thy neighbours houſe*, which order may not be broken according to their diviſion; yet *Moſes* himſelf alters it *Exod* 20. 17. though *Deut.* 5. 27. it be ſo; which indifferent placing of thoſe two branches, infallibly prove that they are not two Commandments, but one onely.

Although *Thou ſhalt not covet*, be repeated, yet *Lyra* witneſſeth, that according to the Hebrew, one Commandment only is contained.

This laſt Commandment (ſaith M^r *Dod*) forbids the leaſt thoughts and motions of the heart againſt our neighbour, though there be neither conſent nor yielding of the will. And requireth ſuch a contentedneſſe with our eſtate, as that we never have the finalleſt motion tending to the hurt of onr neighbour in any ſort. Yea, that we have ſuch a love of our neighbour, as never to think of him, or any thing belonging to him, but with deſire of his good every way. *To covet* (ſaith he)

The laſt precept of the Decalogue, according to the Letter, forbiddeth only compaſſing that which is another mans; counting his wife in that number, becauſe there was then means to compaſſe another mans wife, without breaking the Law, which allowed of divorces. M^r *Thorndike* of the Covenant of Grace, *ch.* 32. In all the former Commandments, ſome outward act or deed was commanded or forbidden; but in this laſt the Lord forbiddeth onely the deſire of the heart. *Ford* of the Covenant between God and man. The thing forbidden here is a roving and ranging luſt, with a general conſent of the heart to wiſh it, yet ſo that a man would check and reprove his own heart rather than his deſire ſhould be accompliſhed. *Id. ib.* This laſt Commandment pierceth deeper than the former; before the deed was condemned that was hurtfull to our neighbour, and the ſetled will alſo and reſolved determinations; theſe were forbidden in the other Commandments: but now the Holy Ghoſt reproveth the deſire and luſt toward any thing of our neighbours, notwithſtanding there be no full reſolution nor ſetled conſent given thereunto. *Knewſtubs* Lectures on *Exod.* 20. 17. In the former Commandments is forbidden both the evil act, and alſo the evil thought ſetled, and with full and deliberate conſent of will; but in the tenth Commandment is forbidden the evil thought, and every motion and ſtirring in the ſoul, that is contrary to charity and love of others, though no liking or conſent of will be given to it. *Elton* on the Commandments. It forbids all inward luſt, *Rom.* 7. 7. and all firſt motions of ſinne, *verſ.* 5. even before the conſent and allowance of the evil, *verſ.* 15. and all luſting after evil, 1 *Cor.* 10. 6. or after the good creatures of God in a carnal manner. Maſter *Fenner* on the Commandments. *Quid enim exigit verbum decimum*, non concupiſces, *niſi ut nec ullus motus animæ ſit in nobis contra ullum præceptum Dei, & in ſpecie, ut integri ſimus cum Deo, carentes omni cupiditate mala, & habentes reſtitudinem imaginis Dei in qua primitus conditus eſt.* Cocceius *de Fœdere*, cap. 12. It forbids, *Ne vel minima cupiditate, aut cogitatione, adverſus ullum Dei præceptum corda noſtra unquam ſollicitemur: ſed ut perpetuo, & ex animo omne peccatum deteſtemur, contra, omni juſtitia delectemur.* Urſini *Explicat. Catech. pars* 3^tia *qu.* 1. *c.* 13.

in

in this place ſignifies, to have a motion of the heart without any ſetled conſent of will.

Mr *Lawſon* ſaith in his Body of Divinity, that the principal thing here commanded, is the love of our neighbours, as our ſelves.

Here is a diſtinct precept from all the reſt, there coveting with conſent and deviſing of means to finiſh the deſire: here coveting, not going ſo farre, as to the conſent and diſcourſing about the means to effect it is forbidden. *Lakes Theological Probs.*

The firſt motions unto ſin are here forbidden, though we never purpoſe or conſent unto them. Mr *Lyf.* Principles of Faith and good conſcience. Here the Holy Ghoſt reproveth the deſire and luſt toward any thing of our neighbours, notwithſtanding there be no full reſolution nor ſetled conſent given thereunto. *Knewſtub* on 20. of *Exod.*

Primi motus, thoſe firſt motions or ſtirrings of ſin (which we call concupiſcence) are according to their ſeveral objects, (ſo farre as they can be ſuppoſed ſinfull) forbidden in every of the *Ten Commandments* reſpectively: even as the Acts are, to which they referre, and from which they differ, not ſo much in kinds as in degree.

The ſumme of the tenth Commandment (ſaith Mr *Downame*) is, that every one reſt fully pleaſed with that portion which God ſeeth good to beſtow upon him, rejoycing and taking comfort in it whether it be great or ſmall, *Heb.* 13. 5. 1 *Tim.* 6. 8. *Phil.* 4. 11. The contrary whereof is covetouſneſſe, longing after that which is our neighbours, or none of ours, though it be without ſeeking of any unlawful means to come by it, as *Ahab* did, 1 *King.* 21. 2.

This Commandment (ſaith he) hath commonly another ſenſe of forbidding onely the firſt luſts and motions of ſin, but the words are evident. The reſt of the Commandments of the ſecond Table have all of them a common and familiar underſtanding, ſuch as every man at the firſt hearing doth conceive. This therefore muſt have the like. The Law (ſay the *Talmudiſts*) ſpeaketh according to common uſe. Let any man indued onely with reaſon and underſtanding be asked what this ſhould mean, *Thou ſhalt not covet thy neighbours houſe*: he will certainly anſwer, We muſt be content with our own.

Downames ſumme of Divinity, *l.* 1. *Contentatio eſt virtus, quâ animus acquieſcit in ſorte à Deo conceſſâ*, 1 Tim. 6. 6. Heb. 13. 5. Phil. 4. 11. *Præcipitur hæc contentatio in decimo mandato, ut ex verbis ipſis apparet, neque ullo modo conſentaneum eſt, mandatum iſtud immediatè referri ad puritatem iſtam juſtitiæ internam & originalem, quæ fons eſt omnis obedientiæ; illa enim non generaliter præcipitur in uno aliquo mandato, ſed in omnibus. Contentationi opponitur concupiſcentia*, Heb. 13. 5. *non tota inclinatio naturæ noſtræ, quæ eſt corrupta; quæ nullo uno præcepto ſingulariter damnatur, ſed tota lege; neque omnes actuales illæ cupiditates primæ, quæ ſunt inordinatæ, ſed illæ cupiditas, quâ animus primò inſtigatur ac titillatur deſiderio bonorum quæ ſunt proximi, quamvis eâdem illicitis mediis acquirere nondum in animum induxerit.* 1 Reg. 21. 2. Marc. 10. 19. Ameſ. *Medul. Theol. l.* 2. *c.* 22. *Vide plura ibid. Præcipua hujus præcepti virtus eſt αὐτάρκεια, quam contentationem nonnulli appellant, quâ animus ſorte ſuâ à Deo datâ acquieſcit, & plura vel aliena injuſtè non expetit.* Wendelinus *Chriſt. Theol. l.* 2. *c.* 4. *Id quod prohibetur, eſt* concupiſcentia alieni, *ſeu ejus quod eſt proximi noſtri, quodque alienare vel non vult, vel per legem non poteſt. Id. ib.*

In three things joyntly conſiſteth the nature of true contentment; that man hath onely learned to be content, which can ſuffice himſelf with his own eſtate, with the preſent eſtate, with any eſtate. The very thing (to my ſeeming) principally intended in the laſt Commandment of the Decalogue. Which forbiddeth expreſly the coveting of our neighbours houſe, his Wife, his Cattel: and proportionably, the coveting of his farm, his office, his honour, his kingdom, and generally the covering of any thing that is anothers. Which is as much in effect, as to require every man to reſt fully ſatisfied with that portion of outward things, which God hath been pleaſed by fair and juſtifiable wayes to derive upon him, without a greedy deſire of that which is anothers. Doctor *Sanderſon* on *Phil.* 4. 11.

The duties required in the tenth Commandment are, ſuch a full contentment with our own condition, and ſuch a charitable frame of the whole ſoul toward our neighbour, as that all our inward motions and affections touching him, tend unto and further all that good which is his. The Aſſembly of Divines in their larger Catechiſme. The general duty required in this tenth Commandment is, that we be truly contented with our own outward condition, and heartily deſire the good of our neighbour in all things belonging unto him. Mr *Ball* in his Catechiſme. See his Power of Godlineſſe, *lib.* 2. *chap.* 4. of Thought or Cogitation. We are here commanded contentation in our preſent eſtate, and are forbidden deſiring of, or envying the good of our neighbour. Mr *Nortons* Doctrine of Godlineſſe.

Socrates seeing great store of riches, jewels and precious stuffe carried in pomp through his City, *Oh how many things* (quoth he) *do I not desire*. See more there in Dr *Sanderson*.

2. The Hebrew word that *Moses* hath *Deut.* 5.27. signifies to long after a thing, and to have ones teeth water at it; so it is used *Micah* 7. 1. and in many other places.

3. The particular instances, *Thy neighbours house, wife, man-servant, maid, oxe, asse, or any thing that is his*, declare manifestly, that goods and possessions are the proper subject of this Commandment, for which cause, *Exod.* 20. 17. the wife of our neighbour (his most precious possession, *Prov.* 19. 4.) cometh not in the first place, but is set in the midst of other possessions; that by the very marshalling of the words it might appear that this Commandment reacheth not to the desiring of ones wife for filthinesse and uncleanesse sake.

4. The order of the Commandments going by degrees from the greater to the lesse, and so continually falling, till you come to this sin of coveting; which is the first step and beginning of all wrong and deceit, and yet differeth in nature from them both.

5. The corruption both of nature and desire is forbidden in every one, so as this cannot be restrained to a several degree of sin, but a differing and distinct kind of sin from those that went before.

Downame *ubi supra*. And *Finches* little book of Div. *c.* 12.

6. Our Saviour Christ, the best interpreter of the Law, doth so expound it, *Mark* 10. 9. when reckoning up all the Commandments of the second Table, instead of *Thou shalt not covet*, he saith, *Thou shalt not deprive*, (or, *bereave a man of ought he hath*) that is, covet or desire to have any thing that is his, though it be neither by wrong nor fraud, which two are forbidden in the words next before, but rest in that which God hath given thee. Mr *Lyford* therefore adds, the particular coveting here forbidden is discontentednesse with that we have, wishing and longing after that which is anothers.

Mr *Burroughs* on *Phil.* 4. 11. Serm. 2. See Dr *Gouge* on *Heb.* 13. 5.

Christian contentation is the inward, quiet and gracious frame of spirit, freely submitting to, and taking complacency in Gods dispose in every condition.

Si ad naturam vives nunquam eris pauper, si ad opinionem nunquam dives. Exiguum natura desiderat, opinio immensum. Seneca *Epist.* 16.

It is said of *Socrates* (though he were but a Heathen) that whatever befel him, he would never so much as change his countenance; he got this power over his spirit meerly by strength of reason and morality. All contentment ariseth from conjunction of suitables. This is the difference between contentment and satisfaction; contentment is when my mind is framed according to my condition, satisfaction is of a higher nature, when a mans condition is fitted to his mind.

Motives to contentednesse,

1. From God.
2. From our selves.

First, From God.

Consider,

1. Whatsoever we have more or lesse, is the portion which God hath allotted us; and whatever portion he allots any, it is from his free grace.

2. He is infinitely wise, and regards not one man alone, but his purpose which he hath to all men, 1 *Cor.* 1.25.

3. He hath just reason to give us no more, because we provoke him.

4. God hath given to every Christian such things as they are bound to be content withal. He hath freely pardoned them, He hath given them the promise of eternal life, and He doth all this in a continual exercise of free and rich grace.

Secondly, In respect of our selves, we have reason to be contented.

Consider,

1. The good we have had from God already.

2. Remember

2. Remember the ſubmiſſion we made to God in the day of our converſion, *Lev.* 26.41,42,43. *Luk.* 19.23. & 14.33.

3. It is our wiſdome to be contented, becauſe it is to make a vertue of neceſſity.

4. There is nothing ſo unhappy, as for a man to have his portion in this life, *Pſal.* 17. lat. end.

5. We are freed from many and the worſt temptations if God keep us low, a full body is ſubject to diſeaſes.

6. We ſhall uſe the good things God gives us the better, *Phil.* 4.11.

7. We need not much, *Give us this day our daily bread*, nature is content with little, grace with leſſe.

The way to get contentedneſſe.

1. Aim at a right end in thy life, *viz.* The glory of God, this cannot be croſſed.

2. Get humility, think your ſelves worthy of no good, all evil.

3. Uſe diſcretion in conſidering indifferently both what good thou haſt as thou art, and what evil thou ſhouldſt have if thou hadſt thy deſerving, and weigh thy comforts and croſſes together.

Every Chriſtian is to make conſcience of his thoughts, *Iſa.* 55.7.

Reaſons.

1. They fall under the notice and judgement of God, *Pſal.* 139.2. *Amos* 4.13. *Matth.* 9.4.

2. Moſt of Gods diſpleaſure hath been declared on men for their evil thoughts, *Gen.* 6.5. *Jer.* 6.19. *Luk.* 1.51.

3. One of the chief things taken notice of in the day of judgment is, mens thoughts, *1 Cor.* 4 5.

4. Becauſe of all ſins thoughts are moſt conſiderable.

Firſt, For the danger of them.

I. They beget carnal affections, firſt we think and then we love, they blow up the ſparks of luſt.

II. They are the ground of actions, *Iſa.* 59.4.

Secondly, In regard of their number, *Iſa.* 57.20.

5. Becauſe one is beſt known by his thoughts, *Prov.* 12.5. They are the moſt native off-ſpring of the mind, and freeſt from conſtraint, *Iſa.* 32.8. The principal luſt ingroſſeth the thoughts.

6. It is a great note of ſincerity to make conſcience of our thoughts, *Phil.* 2.10. *Prov.* 6.18. & 15.20. *Pſal.* 119.113.

7. Gods eye is eſpecially on them.

The cure of evil thoughts.

1. Pray for a new heart, a principle of regeneration, *Eph.* 4.23.

2. Get thoſe ſins mortified which ſpecially ingroſſe the thoughts, pride, envy, covetouſneſſe, uncleanneſſe, revenge, *Prov.* 6.14.

3. Get a ſtock or treaſure of ſound knowledge, the minde of man is alwayes working, *My reins inſtruct me in the night ſeaſon*, *Prov.* 6.22. *Deut.* 6.6, 7. *Matth.* 13.52.

4. Inure your ſelves to holy meditation, *Pſal.* 119.59,99.

5. Be diligent and induſtrious in ſome lawfull imployment, a ſoft and eaſie life is full of vanity and temptation; too much imployment hinders duty, and too little further's ſin.

6. Conſtantly watch over the heart for ſuppreſſing evil thoughts, *Prov.* 4.23. and over the ſenſes for preventing of them, *Job* 31.1.

7. Be much humbled for evil thoughts, they grieve the Spirit, his reſidence is in the mind, *Act.* 8.32. we ſhould labour to approve our thoughts to God, as well as our actions to men, *Pſal.* 139.23.

We ſhould be troubled for our evil thoughts, though we do not approve of them, *Prov.* 30.32.

The Law of God cannot be perfectly fulfilled in this life, *Job* 17.19. *Act.* 7.53. & 13.38. & 15.10. *Rom.* 8.3,7. *Gal.* 3.21. The Saints confeſſe as much, *Exod.* 34.7. 1 *King.* 8.46. *Job* 9.2,3,28. & 15.15. *Pſalm* 19.13. & 32.6. *Pſalm*

139. 2. & 142. 2. *Proverbs* 20. 9. *Isaiah* 64. 6. *Daniel* 9. 5, 7, 18. *Romans* 7. 14, 18.

Vide Bellarm. *de Justificat.* lib. 4. cap. 11, 12, 13, 14. Brochm. *System. Theol. Tom.* 2. *De Lege*, cap. 6. *Quæst.* 1, 2, 3, 4, 5, 6. Fabrit. *Conciones, De Legis Impletione.*

The Papists say a man may fulfil the Law, and that he may do greater and more holy works than the Law prescribes: so that those works of supererogation (as they call them) may be sold to others for money.

We say the perfect fulfilling of the Law to man fallen is impossible; originally it was not so, but accidentally it is. See *Down.* of Justification, *l.* 7. *c.* 6.

There is a difference between the keeping or observing of the Law, and the fulfilling of it, which the Papists seem to confound. All the faithfull by their new obedience keep the Law according to the measure of Grace received, *Ephes.* 4. 7. but none fulfill it, 1 *Joh* 2. 3, 4, 5. & 3. 22, 24.

See Mr *Pemble of Justificat.* Sect. 3. cap. 1. pag. 70, 71. & cap. 2. pag. 83, &c. See *Finches* Sacred Doctrine of Divinity, *cap.* 12. *Sclater* on *Rom.* 3. pag. 289. See Mr *Farindons* Sermon part 3d 23th Sermon on *Micah* 6. 8. He seems to maintain the affirmative in some sense.

Or there is,

1. A Legal keeping the Law, when we performe the Commandments exactly *Gal.* 3. 10.

2. Evangelical keeping the precepts in a way of filial and sincere obedience.

See Mr *Thorndike* of the Covenant of Grace, *ch.* 32. *pag.* 285.

They have received a new and Divine Nature, by which they are made like unto God and Christ; God puts his Spirit within them, and enableth them to keep his Commandements, and to walke in his Judgements, and to do them.

Their new obedience consists *in studio pietatis & justitiæ*, in the study of piety and righteousnesse, whereby they are carefull to performe good works. This study stands in a sincere desire, an unfeigned purpose, an upright endeavour, to walk in the obedience of all Gods Commandments. The Law is kept with the heart, *Psalm* 119. 34, 69, 129. but not fulfilled, but by the whole man performing the whole Law alwayes. *Downame* of Justification, *lib.* 7. *cap.* 6. *Cartwright on Matth.* 11. 30. See Mr *Cartw.* Rejoynd. pag. 196. Every godly man is perfect in his state, *Psal.* 37. 37. relatively as he is united to Christ, not absolutely, the Lord chargeth no sinne on him; evangelically, not legally perfect.

Compare two Scriptures together, *Gen.* 6. 5. with *Gal.* 3. 10. the last place shews, that perfection is required by the Law.

1. We must do the duty there prescribed.
2. Every duty.
3. Continue to do it.

The first place shews the estate of the natural mans heart.

It is,
First, Evil.
Secondly, Onely evil.
Thirdly, Continually evil.

The Law is spiritual, *Rom.* 7. 14.

1. It requires a holy nature, *Luk.* 10. 27. with all thy strength that God gave thee.

* *Ubi requiritur perfectio tum* essentialis, *ex tota anima & omnibus viribus, tum* integralis *juxta omnia & singula mandata; tum* accidentalis *omni tempore.* Gerh. *Confess. Cathol. contra Pontif. l.* 2. *par.* 3. *Art.* 23. *c.* 7.

2. It requires holy inward dispositions, *Deut.* 6. * 5.

3. Holy Actions, *Gal.* 3. 10, 11, 12.

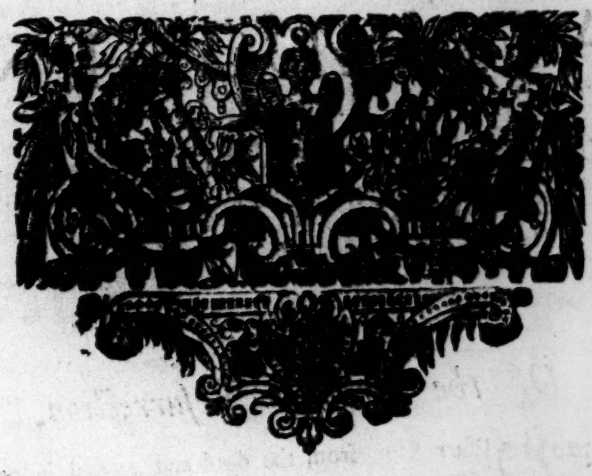
There is more required of an unregenerate man, than of *Adam* in his innocency, as the righteousnesse which will justifie an Angel will not justifie a sinner.

The Precept of the first Covenant is not abolished by the Law, but the Lord requires of every man out of Christ, perfect, personal and perpetual obedience, as he did of *Adam* in the state of innocency.

1. Because

1. Because the Soveraignty of God is still the same: when he gave *Adam* a Law, it was an act of Soveraignty.
2. The Law is the same it was before the fall, just, holy, and good.
3. Mans obligation to God under the Law is the same.
4. God ever intended to keep up the Authority of the Law.

The End of the ninth Book.



THE

THE TENTH BOOK. OF Glorification,

OF THE General Resurrection, THE LAST JUDGMENT, AND Everlasting Misery of the wicked, and Happiness of the Godly.

Chap. I.

Of the General Resurrection.

See Dr *Prid.* Sermon on 1 Cor. 15. 20. *Crocius* his *Syntag. Theol. l.* 11. *c.* 7. *ad* 13. *Resurrectionem mortuorum futuram esse in carne, quando Christus venturus est vivos judicaturus, & mortuos: oportet si Christiani esse volumus ut credamus. Sed non ideo de hac re inanis est fides nostra, si quemadmodum futura sit, perfectè comprehendere non valemus.* Aug. *de civit. Dei, l.* 20. *c.* 20.

RESurrection from the dead and eternal judgement, are two of the principles of the Apostles Catechisme, *Heb.* 6. 1.

There shall be a Resurrection of the body. In the New Testament the thing is so perspicuous and obvious, that it would be too long to rehearse the several places. *Mat.* 22. 32. *John* 5. 28, 29. *Acts* 17. 31 & 24. 16. *Revel.* 20. 12, 13. *Paul* proves it by divers Arguments, 1 *Cor.* 15.

Tertullian hath written a famous Book of this subject,

and

and begins his Book thus, *Fiducia Chriſtianorum reſurrectio mortuorum.* The confidence of Chriſtians, is the Reſurrection of the dead. 1 Theſſ. 4.18.

The Reſurrection is,

1. A main ground of comfort to believers, 1 *Cor.* 15.
2. It may comfort them in their greateſt troubles, *Heb.*11.35.
3. It is their heritage, 1 *Peter* 1.3,4,5,6.

This aſſures them,

1. Of the immortality of the ſoul, *The body ſhall be raiſed to be joyned to the ſoul.*
2. It is univerſal to all believers, the poor as well as the rich; *The Sea ſhall give up her dead, and the grave, all thoſe that ſleep in Jeſus, ſhall he bring with him.*
3. From Chriſts Reſurrection, 1 *Cor.*15.13.

His Reſurrection makes their Reſurrection

1. Sure; the Head being riſen, the members ſhall riſe, 1 *Cor.*15.20.
2. Safe; they ſhall riſe to glory, *Col.*3.4.

4. This is a confirmation of their faith, 1 *Cor.*15.14. 1 *Tim.*2.18. and hope, 1 *Cor.*15 19. *Acts* 24.15.

2. There ſhall be a reſurrection of the ſelf-ſame body; the Apoſtle 1 *Cor.*15.53. ſpeaks by way of demonſtration, and as it were pointing at his own body, *This corruption muſt put on incorruption.*

Credo reſurrectionem hujus carnis, ſaid the old Chriſtians, *Job* 19.25. *Non enim reſurrectio dici poteſt, niſi anima ad idem corpus redeat, quia reſurrectio eſt iterata ſurrectio: ejuſdem autem eſt ſurgere & cadere.* Aquinas *Supplem.*3. *part. Quaſt.*78. *Artic.*1.

Abarbanel treates largely, and *ex profeſſo* concerning the reſurrection of the dead, *Præfatione in Eſaiam,* where he ſaith, that *Eſay* ſaw and taught it more clearly, than all the other Prophets. *Buxtorf. in Not. in Coſri. parte* 1ª.

Dr *More* in his Explanation of the Grand Myſtery of Godlineſſe, *lib.*6. *chap.*4 ſaith, There ſhall be the ſame numerical perſons, but not the ſame numerical bodies. If the ſame body be not raiſed, it's a new creation, not a reſurrection.

The Authour of the Letter of Reſolution concerning *Origen,* and the chief of his Opinions, ſaith more that way: And whereas *Jerome* ſpeaking of that knowne place in the 19th of *Job* before-quoted, ſaith, *Nullus tam apertè poſt Chriſtum quàm iſte ante Chriſtum de reſurrectione loquitur.* He replies: But he that ſhall conſider how many ſeveral wayes that place is tranſlated and interpreted by ſuch as are famous for their skill in the language, and how many words they are fain to ſupply by meer gueſſe to make any ſentence in it entire and perfect, and with what ſuſpence of mind they propound to their Readers either this or that ſenſe ſo patcht up by them, will be very difficultly drawn to believe the riſing again of fleſh upon the authority of *Job,* unleſſe he be intereſſed by a former perſwaſion, and ſo think that all things he reads without, chime after the meaſures of his inward fancy. *Mercer* (a learned Hebrician) on the place renders it much as we do, and ſaith, *Noſtri ferè omnes tam veteres quàm recentiores hunc verſiculum cum duobus ſequentibus ad reſurrectionem referunt, quam hoc loco* Job *adſtruat, & per Redemptorem Chriſtum intelligunt.* Though he confeſſe that he and the Hebrews interpret it otherwiſe.

In voce illâ reſurrectionem, ſignificant Apoſtoli, carnem in reſurrectione non ſolum futuram eſſe veram carnem, ſed eandem ipſam, quæ antea erat: alioqui enim non poſſet dici Reſurrectio, ſed novæ rei productio; ex quo etiam intelligimus, viros reſurrecturos in corpore virili, & mulieres in corpore muliebri: erit igitur carnis reſurrectio, & carnis ejuſdem, & in ſexu eodem. Bellarmini *Explicat. Symb. Apoſt.* This is properly a reſurrection, when the ſame thing that fell, is ſet up again, not another in ſtead of it, *John* 2.19.

3. It ſhall be general, of the good and bad, *Matth.* 22.31, 33. *Daniel* 12.2. *John* 5.28,29. The wicked riſe *in virtute Chriſti Judicis,* the godly *in virtute Chriſti capitis*; the wicked ſhall ariſe to death and ſhame, The Reſurrection of the Saints ſhall be glorious; they ſhall riſe firſt, 1 *Cor.*15. 2. Every one of the Saints ſhall have a perfect body without defect or deformity, they ſhall ariſe in perfect beauty.

beauty. 3. Their body ſhall be immortal. 4. Spiritual and glorious, like Chriſts body, *Phil.4.ult.*

Articulus intelligi debet de reſurrectione glorioſâ quæ eſt ad vitam. Nam ſolitus Eccleſia privilegia commemorantur: Unde nec mortis æterna mentio fit, quia reprobos ea manet, non electos Dei. Voſſius Diſputat. 13. *de Baptiſmo.*

Aquinas ſhews, that *Subtilitas eſt proprietas corporis glorioſi, Supplem.* 3. *part. Qu.*83. *Art.*1. and that it is *Ratione ſubtilitatis impalpabile.* Ib. *Art.*6. *Vide ibid. Qu.* 84. *Art.*1. *& Qu.*85. *Art.*1,2.

The Reſurrection may be proved by reaſon,

Et utique idoneus eſt reficere, qui fecit: quanto plus eſt feciſſe, quàm refeciſſe: initium dediſſe quàm reddidiſſe. Ita reſtitutionem carnis, facilioren credas inſtitutione.

First, From the power of God; he made us of nothing, therefore he can raiſe us out of the duſt. *Facilius eſt reſtituere quàm conſtituere. Qui poteſt facere poteſt reficere,* ſaith *Tertullian.* Mat.22.29. Phil.3.21.

Secondly, His juſtice; the body is partner with the ſoul in ſinne or holineſſe.

Thirdly, Chriſt roſe again, and he roſe as the publick Head of the Church, *Luke* 24. 46, 47. He roſe as the firſt-fruits, 1 *Cor.* 15. 21. He bought ſoul and body, 1 *Corinth.* 6. 20. He is united to a whole believer, *John* 6. 40.

Fourthly, That the Glory of God, and Chriſt, and the Saints may be manifeſted.

Aſpice nunc ad ipſa quoque exempla divinæ poteſtatis.

The world derides the Reſurrection of the body, the Philoſophers could not attain to it, but it is the Chriſtians chief conſolation, *Job* 19. 27. Hope and Reſurrection of the dead are joyned together, *Acts* 23.6. & 24.14.

Dies moritur in noctem & tenebris uſquequaq; ſepelitur.

There are as great things paſt as to come; our bodies may as well be in Heaven, as Chriſts body be in the grave, *Rom.* 8. 32. We may as well be raiſed from the grave, as from a death in ſin to the life of grace.

Funeſtatur mundi honor, omnis ſubſtantia denigratur. Tertul. *de reſurrect. carnis.*

Although the Reſurrection ſhall be by the power of the whole Trinity, yet it ſhall be peculiarly by the voice of Chriſt, *The dead ſhall hear the voice of God, and live,* by an Archangel miniſterially.

The end why Chriſt ſhall raiſe them all, is to bring them to Judgement.

This Article is moſt difficult to be believed, and moſt ſcoft at by the Heathen (yet ſome of them had ſome good ken, though at a diſtance, of the Reſurrection,) therefore moſt defended by *Juſtin Martyr, Athenagoras, Lactantius, Tertullian.*

The Schoolmen ſay, *Omnes reſurgent in eâdem ætate,* and urge *Epheſ.* 4. 13. but Chriſt roſe (ſay they) in his youthfull age about thirty three years; but the Fathers interpret that place otherwiſe.

The godly then need not fear perſecution, it toucheth but the body, *Mat.*10.28. nor death it ſelf: It is but a ſleep, *Acts* 7.* 60. 2 *Theſſ.* 4. 13. the grave a bed of reſt, *Eſay* 57.2. Thoſe that ſleep likely riſe, ſo ſhall thy body be raiſed up at the laſt day.

* See M^r *Calamy* on that Text. Decent burial is commendable, but Epitaphs are uſeleſſe. See Vulgar Errors in practice cenſured. ch.5. *Dormientes videntur mortui apud homines, quemadmodum apud Deum mortui dormientes. Vita* Bernardi.

None but the *Sadducees* among the *Jewes* (who alſo did deny the being of Angels and of Spirits) did make queſtion of the Reſurrection, who for this cauſe are branded every where in the Goſpel, with this mark upon them, *That they ſaid there is no Reſurrection,* as *Matth.* 22. 23. *Mark* 12. 19. *Luke* 20. 27. *Acts* 23. 8.

Chap. II.

Of the Last Judgement.

B*Ernard*[a] distinguisheth of a three-fold coming of Christ:
1. *Ad Homines*, John 1. 11.
2. *In Homines*, Matth. 28. ult.
3. *Contra Homines*, Revel. 1. 7.

The usual distinction is of his first coming in great humility, when he was incarnate, and his second coming in Majesty, when he shall openly manifest and declare his excellent glory in the sight of all his reasonable creatures, Angels and men, good and bad.

The knowledge of the time is reserved to God alone, *Acts* 1. 7. The day is appointed by God the Father, and not revealed to any creature saving the humanity of Christ, and was not revealed to that it seemeth while he lived in the earth in baseness.

The Jewish Rabbines, and many of the ancient Fathers say, the world shall last 6000 years. As God having in six dayes perfected all his works, rested on the seventh day; so the world (they say) shall last but 6000 years, and in the beginning of the seventh all things shall rest. See *Gaffarels* unheard of Curiosities, Vossii Isagoge *Chronologica Dissertat.* 1. *chap.* 2. *Vide* Lud. Capellus his *Chronol. Sac. pag.* 145, 146.

The Atheists took notice of a day of Judgement and stumbled at it, 2 *Peter* 3. 4.

The Heathens by natural light might know something of it, *Prov.* 1. 32. *Heb.* 2. 14, 15. Nature could never find out the circumstances of that day, by whom this judgment should be managed, and in what manner.

Mahomet in his *Alcoran* calls *Diem Judicij diem deceptionis*, the Day of Judgement a day of deceit, not that God shall deceive any, but that the wicked shall then be deceived.

[a] *De Adventu Domini Serm.* See *Crocius* his *Syntagma Theol. l.* 2. *c.* 13. Christs first and second coming agree in some things and differ in others. They agree in these: 1. At his first coming he came personally and visibly, and so shall at the last. 2. He came then, and so also the second time to advance his Church, and overthrow his enemies. They differ in four things: 1. His first coming (in respect of outward glory) was in a poor abased condition, *Phil.* 2. 7. The second in great glory, *Mat.* 24. 30. He shall be attended with innumerable Angels. He shall come in all the glory of the Father, *Matth.* 25. 31. & 16. 27. 2. His second coming will bring great joy to all his subjects, and terrour to all his enemies, 2 *Thess.* 1. 8, 9, 10, 11. 3. The good he did for his people at his first coming was but inchoate, at the last perfect. 4. Their communion with God was by Ordinances, which shall then be abolisht. When Christ came in the flesh, he came to be judged and condemned, therefore he came in a mean and contemptible way, but he shall come the second time to judge the world, *John* 5. 27. *Hic ostendit, quod in ea carne veniet judicaturus, in qua venerat judicandus.* Aug. *de civ. Dei, l.* 20. *c.* 6.

Christ shall suddenly descend from Heaven with the voice of an Archangel, with a mighty shout, and with the trump of God, and then shall he cause all the Saints to rise, and with the living Saints shall cause them to meet him in the clouds, and after he shall cause all the sinners to arise also, and there publickly shall adjudge all his Saints to his heavenly Kingdome, making known and rewarding all their good deeds, but shall adjudge all the wicked to eternal damnation, making known to all the world all their wicked and ungodly deeds, words and thoughts, even those which before were most secret, which having done, he shall then yeeld up the Kingdom to God his Father, not ceasing to be lesse glorious himself, because he hath shewed the infinite glory of God, to which all things are to be referred as their proper end, but perpetually enjoying glory and blisse with him in another manner, and in no lesse full measure; even as a mighty man under some great Prince, having conquered some Kingdom against whom his Prince did send him, then resigneth the Office of Lord General, because there is no farther use of it, but yet liveth in as much honour in the Kings Court, as that military Title and function would afford him. So our Lord and all his members with him after the last day shall remain for all

eternity unspeakably glorious, though the manner of administration of things which is now in use by Gods appointment shall be finished and determined, that God may be all in all.

Two things are to be considered:

1. That all universally are to be judged.
2. That Christ shall be Judge of all.

For the former; there is a two-fold Judgement:

1. Particular and private, which is given concerning every one immediatly after death, *Heb.* 11.27.

2. Universal and publick, when all men shall be judged together, *Acts* 17.31. 2 *Cor.* 5.10. called the day of Revelation, *Rom.* 2.5. and of this judgement the Creed speaks, when it saith, *From thence he shall come to judge the quick and dead. From thence*, viz. Heaven; *He*, that is, Christ Jesus the second Person in Trinity; *Shall come to judge the quick and dead*, that is, all men that ever were or shall be.

There is,

1. A previous and preparatory Judgement in the Gospel.

2. Final and consummate at Christs second coming. This is the definitive or decisive sentence of God touching the everlasting estates of men in relation to misery or happinesse.

That in the end of the world there shall be a day of Judgment, and that all men shall then be judged, it appears

First, From Scripture, *Eccles.* 11.9. & 12.14. *Matth.* 10.15. & 12.36. & 25.32. *Acts* 17.30,31. *Apocal.* 20.12. *Isaiah* and *Daniel* write of it; Christ in his Sermons speaks of it. See *Matth.* 11.21,22. *Matth.* 12.41, [a] 42. *Matth.* 13. The Parable of the tares, *Matth.* 19.28. [b] he cals it Regeneration, not that men shall be then converted, but because all things then shall appear new. *Enoch* taught this Doctrine before the flood, *Jude v.*14. It is called that day, 2 *Cor.* 3.4. *Rom.* 2.4,5. *Paul* saith of *Onesiphorus*, *God grant him mercy on that day*, Gods day, 2 *Peter* 3.12. The day of the Lord, *vers.* 15. The day of Christ, *Phlil.* 1.6,10. *The great and notable day of the Lord*, Acts 2.20. A great day,

1. Because it is the consummation of Christs Regal Office, he shall then fully conquer his enemies, *Revel* 6.20. and reward his friends, *Matth.* 19.28.

2. In regard of the great things then done; Christ shall come in great glory, *Matth.* 16.28. & 24.30. attended with Angels and Saints, *Matth.* 25.31. 1 *Thess.* 4.17.

2. A notable, or bright and illustrious day; all veils shall be taken off then from Gods Decrees, the person of Christ, and the persons of the Saints.

It is called absolutely and simply Judgement, κατ' ἐξοχὴν, because it is that universal, final and ultimate Judgement, which God shall exercise in the end of the world, whose object shall be not some men onely, but all men altogether, *Psalm* 9.8. *Eccles.* 12.14. 2 *Peter* 2.9. and with an addition, the last Judgement, because it shall be that last and immutable Judgement of God, in which those which are acquitted shall be for ever acquitted, and those which are condemned, shall be for ever condemned. It is called the last Judgement also, because it shall be exercised in the last day, *Heb.* 6.2. It is reckoned amongst the Fundamentals, and called *Eternal Judgement*, because it shall stand to eternity. It was a sacred Proverb, 1 *Cor.* 16.22. *Anathema Maranatha*, Let the curse or judgement stand on him till that day; or let him be given over to the judgement of that day.

[a] *Duas hoc loco res discimus, & venturum esse judicium, & cum mortuorum resurrectione venturum. De Nineviis enim & Regina Austri quando hæc dicebat, de mortuis sine dubio loquebatur, quos tamen in die judicii resurrecturos esse prædixit. Nec ideo dixit condemnabunt, quia & ipsi judicabunt, sed quia ex ipsorum comparatione isti meritò damnabuntur.* Augustin. *de civ. Dei. l.* 20. *c.* 5.

[b] *Quod autem ait, in regeneratione, proculdubio mortuorum resurrectionem nomine voluit regenerationis intelligi. Sic enim caro nostra regenerabitur per incorruptionem, quemadmodum est anima nostra regenerata per fidem.* Aug. *de civ. Dei, l.* 20. *c.* 5.

1 John 3.20. Secondly, The very conscience of man which reproves the evil-doer, proves a judgement, *Rom.* 2.15. Neither are those infernal furies celebrated by the Poets any other thing than the terrours of conscience. Some deny the General Judgement, and say, there is no other judgement but what passeth in our own consciences.

A third

A third Reason is taken from God, the Saints, and the wicked,

First, From God,

1. That his Decree may be fulfilled, *Acts* 17.31.
2. That his Honour may be vindicated, *Eccl.* 3.16.
3. His Justice cleared, *Rom.*2.5. *Esay* 30.33. 2 *Tim.*4.8. *Eccl.*9.1,2. therefore God takes such exact notice of all the wayes of men, *Job* 31.11. *Deut.*32 34. because he will call them to an account for all. God will take away the disgrace cast upon his wayes, the mis-interpretations cast upon his Word, the reproach cast upon his people. Yet all things are not put under him, nor that place fully accomplisht, *Phil.* 2. 10.

Secondly, In respect of the Saints,

1. That their innocency here traduced may be made manifest.
2. That their works may be rewarded; therefore it is called a day of restoring all things, all things shall then be set straight.

Thirdly, In respect of the wicked, that their unrighteousnesse may be fully punished, 1 *Cor.*4.9,13. and that as the body did partake with the soul in sinning, so it may also share with it in punishment, 2 *Cor.*5.10. Nature had some blind knowledge of a day of recompence, the course of providence shews it; Vertue hath not yet a full reward, nor Vice a full punishment. Sinne is sometimes punished, to shew that there is a providence, and sometimes let alone, to shew that there is a Judgement to come. The course of Gods justice, and the wisdome of his counsels must be solidly applauded. The Judgement to come will work on shame, hell on fear.

God shall then have the glory of all his Attributes, and Christ of all his offices. Christ hath fullfilled all the other Articles in the Creed that concern him, therefore he will not fail also to accomplish this, being the last act of his Kingly office. All the creatures call for a day of judgement, *Rom.*8. 19, 20.

There are these properties of it: It is, 1. Certain, *Acts* 17.41. 2. Sodain, 1 *Thess.*5.3. 3. Speedy, 2 *Pet.*2.1. 4. Publick, Universal, 5. Righteous, *Rom.*2.21. 1 *Cor.* 4.5.

1. It is the second appearing of Christ, *Heb.*9.28.
2. A publick appearing, *Col.*3.4.
3. A glorious appearing, *Titus* 2.13. *Matth.*16.26. 1 *Tim.*6.14.

The ends of Christs coming are,

1. In general, to judge the world, *Matth.*25.31. 2 *Thess.* 1.10.
2. To convince the world of his love to the Saints, and to confound the wicked.

The Day of Judgement will be terrible to the wicked; it is called, *The terrour of the Lord*, 2 Cor.5.11. and by the ancient Fathers, *Tremendum judicium Dei.* See *Psalm* 1.5.

1. In respect of the manner of the Judges coming, with many thousands of Angels, *Mat.*16.27. & 25.31. *Jude v.* 14.
2. In respect of the Judge himself who hath infinite anger.
3. Both in the intention, extention and protention of the punishment.
   1. In the intention of it, it is without any stop or measure.
   2. The extention of it, to all the soul and body.
   3. In the protention of it, to all eternity.

Christ the Judge is,

1. Of infinite Power, no man can deliver himself by his strength, *Esay* 2. 10, 11,12. *Rev* 6.last end.
2. Of that integrity that he cannot be corrupted.
3. He cannot be deceived with fair pretences and pleas, *John* 2.25. *Heb.*4.12.
4. He is the supream Judge, there is no appeal from him.
5. His sentence will be irreversible, and he inexorable then.

It is terrible for wicked men to be judged by Christ, by whom they would not be saved, justified, ruled, governed, by him whom they have derided, whom they have blasphemed, crucified. The very sight of this Judge will be a hell to them. *Jerome.*

There are four times wherein God will be exceeding terrible to evil men:

1. When conscience judgeth inwardly.
2. In a day of outward publick judgments and calamities.
3. In the day of death.

4. In the day of Judgement. It is called the day of the perdition of the ungodly. They deſpiſed Chriſt and his Word, *Revel.* 6. 20. abuſed the Saints, *Luke* 24.49. their power to violence and oppreſſion.

The ſuddenneſſe alſo of it ſtrikes the greater fear and terrour into ungodly men, it is reſembled to three things, the firſt deluge, a thief, and a ſnare laid by the Fowler; all which come unexpectedly, and when there is greateſt indiſpoſition and ſecurity.

2 Pet. 3.10. Luke 21. 35. It is comfortable to the godly; the Scripture ſeldome ſpeaks of the Day of Judgement, but it cals on them to rejoyce, *Lift up your heads*, Luke 21. 28. It is a phraſe implying the comfort, hope and boldneſſe that the people of God have, or ought to have: *Comfort your ſelves with theſe words.* It is compared to a day of refreſhing, to the meeting of the Bridegroom; all which imply, that that time is matter of joy and conſolation to the godly; it is their marriage and coronation day.

Chriſt is their Judge, who in his own Perſon hath ſatisfied juſtice for them, who hath been their Advocate, who hath been judged and condemned for them. See 2 *Tim.* 4.8. *Titus* 2.14. *Revel.* 22.20. *Col.* 3.4. The Saints ſhall then be crowned with three Crowns, a Crown of Life, of Glory, of Righteouſneſſe. Their enemies ſhall for ever be removed from them, they ſhall ſit with Chriſt, and judge thoſe who have perſecuted them; their innocency ſhall be vindicated and rewarded.

All the reaſonable creatures ſhall then be judged, Angels and men, *Do not ye know that we ſhall judge the Angels? We muſt all appear before the judgment ſeat of Chriſt.* See *Rev.* 20.12.

Mat. 12.36. Eccleſ. 12.14. 1 Cor. 4.5. The things for which they are to be judged; all actions any way liable to a Law, all moral actions, for whatever they have done in the fleſh, whether it was good or evil, every ſecret thing, 2 *Cor.* 5.10.

Cunctaque cunctorum cunctis arcana patebunt

Chriſt will judge men according to their works, 1 *Peter* 1. 17. in their latitude: Good works are the rule, evil works the cauſe of his judgement. Evil works are from our ſelves, and meerly evil. Good works are,

1. From God, *Phil.* 2.12.
2. Have a mixture of much evil in them.
3. Are done upon a command, and ſo are a duty; evil works are againſt the Law.

God will regard the good works of the godly, though

1. Secret, *Matth.* 6.4,6,18.
2. Small, *Matth.* 10.42.
3. Miſunderſtood here, *Pſalm* 37.6.
4. For which they have ſuffered here, *Eccleſ.* 4.4.

He will alſo reward the evil works of the wicked, *Rom.* 2. 5. according to their degree, as much as they deſerve, *Matth.* 5.26. The words of men ſhall then be judged, *Matth.* 12. 36,37. The thoughts and purpoſes of men, their aims and deſigns, 1 *Cor.* 4.5. The ſtates of men, whether godly or ungodly, *Mat.* 25.32.

Cum ergo locus determinatus & tempus definitum ſapientia divinæ theſauris abſconditum lateat, temeraria eſſet de iis inquiſitio. Synopſ. Purior. Theol. Diſputat. 51.

No man knows the preciſe time of the day of judgment, *Mat.* 24.36. *Mark* 10 32. yet God hath appointed the ſet time, *Acts* 17.30.

1 Theſſ. 4.7. [d] *Supplem. 3. part. Queſt. 88. Art. 4.* Concerning the place, the Air, ſay moſt; the Rabbins generally ſay in the valley of *Jehoſhaphat.* So *Aquinas* [d] ſeems to hold, though there be little ground for it, *Joel* 2.12. is urged, and becauſe Chriſt aſcended from Mount *Olivet*, Act. 1. Chriſts great Throne ſhall be fixed in the Clouds, and the judgement ſhall be in the air.

Some ſpeak of fifteen ſigns before the Day of Judgment.

Others ſay, theſe great things are to be accompliſhed before the Day of Judgement.

1. The Goſpel is to be preacht more generally to all the world, not onely as the world

world is taken in oppoſition to the *Jewiſh* Nation, but as it ſignifies the ſeveral Nations, the utmoſt parts of the earth muſt be given to Chriſt.

2. A National Converſion of the *Jews*, Rom. 11.25,26. 2 Cor. 3. 15,16. See *Wendelines* Contemplat. Phyſic. Sect. 11. ch. 19.

Cunradus Dietericus in his *Analyſis Evangeliorum Dominicalium*, p. 24, 25,26. reckons up ſeven ſigns which go before the deſtruction of the world.

Some [d] ſay the *Jews* ſhall be called by viſion and voice from Heaven, as *Paul* was, and that thoſe places, *Zech.* 12.10. *Mat.* 23.39. ſeem to imply it, though I concur not with them. See *Daniel* 7.13,14. and *Philip de Mornay* his *Advertiſſement aux Juiffs ſur La Venue Du meſie*, and *Hornbecks Prolegomena* to his Book *contra Judæos*.

Vide Mercer. *in* Amos 9.9. & 14 *&* *ad* Obad. 20. Capel. *Spicileg.* Matth. 17.3,4. *ad* Joan. 3.4. *&* Druſ. *ad difficiliora loca*, Gen. *c.* 18.

3. The falling of Antichriſt, the ten Kings that gave their power to him ſhall withdraw it from him, *Revel.* 17. 11. & 14. 16. & 18. 20. See *Rom.* 9. 13. & 16. 12.

4. More pure and glorious times in the Church, *Eſay* 30.26. *Rev.* 11.15. when the *Jews* and *Gentiles* ſhall be one flock, and more outward peace, *Eſay* 11.6. & 32. 18. & 33. 20,28. *Ezekiel* 12.14.

Some diſtinguiſh of two ſorts of ſigns before Chriſts coming.

1. Some are more remote and tranſient, the man of ſin to be revealed, that is paſt, falſe prophets ſhall ariſe, and ſay, *I am Chriſt*; wars and rumours of wars, *Matth.* 24.5,6.7,24. Great diviſions in matters of Religion; Men ſhall ſay, *Lo here is Chriſt, and lo there is Chriſt*, Mat. 24.12.

[c] Mr *Medes* Anſwer to Dr *Twiſſe* firſt letter. See his Anſwer alſo to the ſecond, and Mr *Strongs* Select Sermons on *Rom.* 11.26.

2. Some more immediate and near at hand, the general reſurrection, the conflagration of the whole frame of nature.

Wendeline in his Phyſical Contemplations, *Chap.* 16. ſpeaks of the time of the deſtruction of the world, *Chap.* 17, 18, 19. of the ſeveral ſigns going before the deſtruction of the world, paſt, preſent, future, *Chap.* 20. of the ſignes accompanying the deſtruction of the world, *Chap.* 21. of the manner of its deſtruction.

Some ſay, God hath promiſed to accompliſh ſix things in the latter end of the world.

1. He is pouring out his vials upon the Sun, *Rev.* 16. 1.

2. Is breaking the horn that puſht *Jeruſalem*, Zech. 1.21.

3. Is taking away the Images of jealouſie, *Ezekiel* 8. that is, ſome abuſe in the publick worſhip of God.

4. He will build *Ezekiels* Temple, a glorious Temple, in the latter end of *Ezekiel*, never yet ſeen in the world; it is ſpiritually to be underſtood, it ſhall be ſaid, *The Tabernacle of the Lord is with men.*

5. God is reforming of Government all the world over. *Ezek* 46.18. *The Princes ſhall oppreſſe the people no more.*

6. The Lord is making way for that glorious promiſe, *Daniel* 7. 18.

The ſolemn preparation to this judgment ſtands in

1. The ſolemn coming of the Judge to the Aſſizes; immediately before his coming ſhall be the ſigne of the Sonne of man, which what it is, is uncertain; whether ſome mighty brightneſſe to irradiate all the world, or what elſe, is a great Controverſie.

2. Chriſt ſhall come cloathed with all the Glory and Majeſty of *Jehovah*, Matth. 16.27. beſides the glory of his Perſon, he ſhall come accompanied with a moſt glorious train of millions of Angels, which ſhall come viſibly, and all the Saints departed: All the reſt alive ſhall likewiſe be caught up to come along with him; then he ſhall pitch his Throne in the Clouds. *Daniel* ſaith a fiery ſtream iſſued from it, *Dan.* 7 10. See *Rev.* 20.11.

The onely Judge at the great Day is Jeſus Chriſt, the ſecond Perſon in the ſacred Trinity, made Man, the Head and Spouſe of the Church. *Daniel* ſaith, *The Sonne of man, the ancient of dayes.* Chriſt ſaith often, *He ſhall come to judge*

Solus meritò conſtitutus eſt Judex vivorum & mortuorum, qui finxit ſigillatim corda univerſorum, & intelligit omnia opera eorum. Solum attendo Judicem, quem & ſolum juſtificatorem agnoſco. Bern. *Epiſt.* 42. Compare *Phil.* 2.9,10,11, with *Rom.* 14.10,11.

the

the quick and dead, Matth.25.31. Acts 17.31. & 10.42. It is called, *The judgements ſeat of Chriſt*, Rom,14.10. 2 Cor. 5.10.

It is part of his Kingly Office as he is the Fathers Prorex and rules for him: He that hath performed all the acts of Miniſtry, will not be wanting in that of Majeſty.

2. It is an Honour fit for none elſe, to be Judge of the whole world; as he is the King and Law-giver, ſo judgment belongs to him.

3. The Lord hath great ends in it:

1. That he may Honour the Son, *John* 5.23. He was abaſed and judged in the world; God will juſtifie him before all his enemies.

2. That Gods juſtice thereby may be made glorious, *John* 5.27. and the judicial proceſſe might appear in its viſible form, *Rev.*1.7.

3. That ſo deſtruction may be more terrible to the wicked, who have abuſed Chriſts patience, and deſpiſed his mercies, *Luke* 19.27.

4. For the greater comfort and honour of the Saints; their Husband is their Judge: Chriſt upon this ground preſſeth men to the greateſt ſervices, *Mat.*19.28. & 24.22. & 25.31. 2 *Cor.*5.11.

It is ſaid the Father judgeth, 1 *Peter* 1. 17. The outward acts of God upon the creature are common to all the three Perſons in the Trinity, yet with a ſpecialty to each of them.

2. The Father judgeth by appointing the Sonne to judge according to the oeconomy or diſpenſation among them, *Acts* 17. 3.

There are four things to be conſidered in judgment:

There are three properties eſpecially required to the Office of a Judge,
1. Knowledge to diſcern.
2. Power to determine.
3. Juſtice to execute; all which are in Chriſt.

1. Judiciary power.

2. The internal approbation of good, and deteſtation of evil.

3. The retribution of reward, all theſe agree to all and every Perſon in the Trinity.

4. External ſitting upon the Tribunal, and publiſhing of Sentence; and in this reſpect, *The Father judgeth no man, but committeth all judgement to the Sonne*, *John* 5.22.

Chriſt ſhall judge the world as God-man,

1. As God, elſe he could not know the Decrees of God, *Revel.* 20. 12. nor the ſecrets of men, *Rom.* 2.16.

2. He judgeth as man too, *John* 5.27.

God, Chriſt and the Saints, are ſaid to *judge the world.* God judgeth in reſpect of the authority of juriſdiction, Chriſt in reſpect of the promulgation of ſentence, Saints in reſpect of approbation. The authority is Gods, the execution Chriſts, the approbation the Saints.

1 Cor.6.2. *Aquinas.*

One may judge comparatively, ſee *Mat.* 12.41. after this manner even the wicked ſhall be able to judge, *viz.* others worſe than themſelves, *ver.*27. 2. *Interpretativè*, or by approbation. 3. *Aſſeſſoriè*, ſee *Mat.*19.28. 4. Authoritatively, ſo Chriſt alone ſhall judge.

The manner how this great judgment ſhall be carried on.

1. The Saints are to be judged, as they ſhall ariſe firſt, ſo they ſhall be firſt judged; the good and bad ſhall be all gathered and brought into one place, but yet ſeparated before the judgment begin; the godly ſhall be ſet all together, and the wicked all together.

The judgment of the godly, ſhall be an acknowledgment and rewarding of all the good that ever God wrought by them, every prayer, endeavour, ſhall be diſcovered, acknowledged, juſtified, rewarded, *Mat.*25.34,35,36,37. then being acquitted, they ſhall ſit down with Chriſt, and as aſſeſſours own and approve of his righteous judgment.

All the ſinnes which the wicked are guilty of; all the ſinnes that ever they committed with their aggravations, ſhall be brought to light, *Eccleſ.* 11.9. *Jude ver.*15. God will have all witneſſes heard againſt any wicked man, and they ſhall receive a juſt puniſhment according to the ſeveral degrees of their ſins, *Matth.* 25. 41, 42, 43.

The Conſequents of this Judgment:

1. Sendi

1. Sending of the perſons judged to their everlaſting eſtate, *Matth.* 25. 41, 44, 46.

2. Giving up the Kingdom to the Father, 1 *Cor.* 15, from 24, to 28. that is, the Church, *Heb.* 2. 13.

3. The burning of the world, 2 *Peter* 3. the fire there is taken literally, becauſe oppoſed to water uſed in the deſtroying of the old world, by which here the world is not deſtroyed, but purged and perfected, *Rom.* 8. 21.

There are two Books wherein all is recorded:

1. Every mans conſcience, it records all the actions that ever they did.

2. Gods Omniſcience, Theſe things thou haſt done.

It is a great Queſtion, *Whether the ſins of Gods people ſhall be manifeſted at the Day of Judgment?*

The *Leyden* Divines *in Synopſ. Pur. Theol.* ſeem to incline to the affirmative, and ſo do others of our Divines; they ſay, it ſhall be as a Bond cancelled. Others rather approve of the negative opinion.

Some think that all their ſecret ſins ſhall then be opened and brought to light, yet without the leaſt reproach, becauſe the Scripture ſpeaks of all giving an account, and for every ſecret thing, *Eccl.* 12. 14. 2 *Cor.* 5. 10.

Things ſhall not be ſuddenly hudled up, as carnal thoughts imagine, *viz.* at this day firſt Chriſt ſhall raiſe the dead, and then the ſeparation ſhall be made, and then the ſentence paſt, and then ſuddenly the judgment day is done. No, no, it muſt take up ſome large quantity of time, that all in the world may ſee the ſecret ſins of wicked men, the Kingly Office of Chriſt in judging the world may probably laſt longer than his private adminiſtration now in governing the world. Mr *Sheph.* Sinc. Convert, *chap.* 3.

See Mr *Burgeſſe* of Juſtification, Lect. 29. pag. 264. *Nam per quot dies hoc judicium extendatur, incertum eſt: ſed Scripturarum more ſanctarum diem poni ſolere pro tempore; nemo qui illas literas quamlibet negligenter legerit, neſcit.* Aug. *de civit. Dei. l.* 20. c. 1.

When the judgement is paſt, the godly ſhall go with Chriſt to Heaven, and the wicked be thruſt from him to Hell, never till then ſhall that Text, *Phil.* 2. 9, 10. be fulfill'd.

Corollaries from the laſt judgment:

We ſhould not only habitually yeeld to the truth of this opinion (that there is ſuch a dreadfull day of Judgment) but believe it ſo as to carry the thought of it in our minds, and walk as thoſe that do believe and expect a judgment to come, *Job* 19. 25. 2 *Peter* 3. 12, 13, 14. 1 *Theſſ.* 5. 2, 6.

We ſhould walk with a continual awe of it in our ſouls, *Job* 31. 13, 14. Luke 21. 24. *Quoties diem illum conſidero, toto corpore contremiſco, ſive enim comedo, ſive bibo, ſive aliquid aliud facio, ſemper videtur illa tuba terribilis ſonare auribus meis, ſurgite mor tui, venite ad judicium.* Hieron.

Tertullian (one of the ancienteſt of the Fathers) obſerved of all thoſe that profeſt Chriſtianity in his time, none lived looſly, but thoſe who either firmly believed not the Day of Judgement, or put the thought of it out of their mindes.

The conſcientious meditation of the Day of Judgement will wonderfully provoke us to repentance and amendment of life, *Acts* 17. 30, 31. See *Matth.* 12. 30.

Jerome tels a ſtory of a very good man, who being askt out of what Book he had got all his goodneſſe; anſwered, one Book of three leaves, The 1. Red leaves, of the paſſion of Chriſt; the ſecond White leaves, of the joyes of Heaven; the third Black leaves, of Death and Judgment.

Reſpexerunt huc pij veteres, dum librum quotidianarum noſtrarum meditationum tribus membranis, rubra, alba & nigra conſtare debere dixerunt. Ex rubra Dominicam paſſionem; ex alba, beatorum glorificationem; ex nigra impiorum nobis damnationem addiſcendam. Dieterici *Anal. Evang. Domin.* p. 495.

Bromiard tels us of a Lord in his time that had a fool in his houſe, to whom this Lord gave a ſtaff, and charged him to keep it till he ſhould meet with one that were more fool than himſelf; and if he met with ſuch a one, to deliver it to him. Not many years after this Lord fell ſick, and indeed was ſick unto death: His fool

came

came to see him, and was told by his sick Lord, that he must now shortly leave him. And whither wilt thou go, said the fool? Into another world, said his Lord: And when wilt thou come again, within a moneth? No: Within a year? No: When then? Never, never: And what provision hast thou made for thy entertainment there whither thou goest? None at all: No, said the fool, none at all? Here take my staff; Art thou going away for ever, and hast taken no order nor care how thou shalt speed in that other world whence thou shalt never return? Take my staff, for I am not guilty of any such folly as this. *B. Hall* in his Remaining works on 1 *Peter* 1.17.

It is reported of a certain King of *Hungary*, who had a brother that was a gallant: the King being carefull about his soul, and sad when he thought of the Day of Judgment, his brother told him, These were but melancholy thoughts, and bad him be merry. The manner of that Countrey was, when the King sent his Trumpeter to sound at anothers door, he was presently to be led to execution; that night the King caused his Trumpeter to sound at his brothers door, wherat he was exceedingly astonished, and presently went to the King, and casting himself at his feet, askt him, What offence he had committed, that he should deal so with him, and humbly beseecht him to spare him. The King told him, he had committed no offence against him, but alwayes carried himself as a kind brother, but if he were so afraid of his Trumpet, why should not he much more fear when he thought of the Day of Gods Judgment?

If thou beest godly, the thought of the day of judgement will sweeten all reproaches and false censures here, 1 *Cor.* 4.3,4,5. 2 *Thes.* 1.6,7,8. and make thee more holy as well as more comfortable. A wicked Pope in the midst of all his jollity heard a voice in his Palace of *Naples*, saying, *Veni miser in judicium Dei*, and the next day he was found dead. *Vide* Camer. *Medit. Hist. Cent.* 3. *c.* 38.

Secondly, We should judge our selves, our estates and wayes, 1 *Cor* 11. 31.

Thirdly, Strive to get an interest in the Judge, and to evidence the same to our selves. Seek reconciliation with God by Christ, get into Christ, and abide in him, *John* 2.28. *Rom.* 8.1.

Fourthly, Lay up prayers for it, that we may find mercy by Christs means at that Day, 2 *Tim.* 1.18. We should not rashly and severely judge others, *Matth.* 7.1. *Rom.* 14.4,10. This is to usurp Gods Throne.

Fifthly, We should be industrious by imploying the talent the Lord hath given us. *Matth.* 25. Be holy, 2 *Peter* 3.12. Loving to the Saints, *Rom.* 8.19. He that had but one talent, and improved it not was cast into Hell. See 1 *Cor.* 15. *ult.* Be sober and watch, 1 *Thess.* 5.6. 1 *Petr* 4.7.

Sixthly, We should look for, wait and long for that Day, *Rom.* 8.23. *Phil.* 3.20. *Rev.* 22. 20. 2 *Timothy* 4. 8. *Titus* 2. 13. *Thy Kingdome come.* All Christian priviledges shall then be perfected; Regeneration, *Matth.* 19. 27. Adoption, 1 *John* 3.2. Justification, *Acts* 3. 19. Redemption, *Luke* 21. 28. Salvation. We should exercise Faith, Hope and Joy about this great Article of our Faith. As there was a promise of Christs first coming, so is there of his second, *John* 14. 3. 2 *Peter* 3. 4. It is part of the Gospel: Christ was called, *The desire of all Nations*, the Christians in the New Testament most passionately desired him, 2 *Thess.* 3. 5. *Heb.* 10. 36, 37.

CHAP. III.

Of Hell or Damnation.

THere is a Hell or ſtate of miſery to come after this life.

This is proved,

1. By Scripture: Our Saviour teacheth it in the Parable of *Dives* and *Lazarus*, and in that of the laſt judgement, *Matth.* 13. 30. and often in *Revelations*.

2. By the Conſcience: wicked men find in themſelves an apprehenſion of immortality, and a fear of ſome puniſhment after death.

3. The Heathens, though they have corrupted this truth with innumerable follies, yet held that there was a Hell, a being and place of miſery to wicked men after this preſent life.

4. Clear Reaſon proveth it; ſince God is juſt, therefore many abominable ſinners enjoying more proſperity in this life, than thoſe which live farre more innocently, muſt be puniſhed hereafter according to the multitude and hainouſneſſe of their ſins, *Pſalm* 73. 17.

Varie Infernus nuncupatur à Scriptoribus tam ſacris quàm prophanis. Latinis *dicitur* Infernus, *quòd infero vel infimo loco ſit: Aliàs* Orcus *ab urgendo, quòd homines ſolicitet & urgeat. Apud Græcos dicitur ἅιδης, quaſi ἀϊδὴς, triſtis, obſcurus. Ibi enim ſumma anxietas, & tenebræ pluſquam Cimmeriæ. Aliàs τάρταρος appellatur à ταράττειν, quod perturbare vel terrere ſignificat: Ibi ſiquidem ſumma confuſio & perturbatio exiſtit.* Cunradi Aſſlaci Bergenſis *Oratio de Inferno. Infernus infimus eſt, & profundiſſimus locus totius mundi, id eſt centrum, atque ideo multis in locis Scriptura opponit Inferno Cœlum, velut locum altiſſimum loco infimo.* Bellarm. *Explicat. Doct. Chriſt. p.* 29. *Vide* Crocii *Syntag. Theol. l.* 11. *c.* 15.

Secondly, The Nature of the miſery there ſuffered in regard of the matter or parts, properties and circumſtances. There are the eſſential puniſhments, and the Accidental, the loathſome place and ill company.

The parts are two, privative and poſitive; Loſſe and pain:

In ſinne there is an averſion from the Creator, and a converſion to the creature. To the averſion, the *pœna damni* anſwers; to the converſion *pœna ſenſus*. Mark 9. 48. God thus puniſheth the conſcience in Hell.

Firſt, Privative, *Matth.* 25. 41. *Pœna damni*, the abſence of all manner of comfort; here they drink the pure and unmixed cup of vengeance; it is a darkneſſe without any light, called outer darkneſſe, not a drop of cold water there to cool *Dives* his tongue. Divines unanimouſly concur, that this is the worſer part of Hell, to be for ever totally ſeparated from all gracious communion with God, 2 *Theſſ.* 1. But Dr *Jackſon* ſaith, theſe two are not altogether oppoſite, but coincident. The very conceit or remembrance of this infinite loſſe, and of their folly in procuring it, cannot but breed an unſufferable meaſure of grief and ſorrow unto the damned, which will be fully equivalent to all their bodily pain. Their being is upheld by Gods power, his wrath and vindictive juſtice are preſent with them, but they have no comfortable communion with him. Whence follows,

1. An everlaſting hardening in ſin, becauſe they are ſeparated from him which ſhould ſoften them.

2. Everlaſting deſpair, they ſhall have an apprehenſion of their loſſe, which ſhall be more than the ſenſe of pain.

1. Becauſe that faculty is the ſtrength of a man; a man will bear his infirmities, but a wounded ſpirit who can bear? 2. Becauſe it is the tendereſt part in a man. 3. It is the moſt active in ſinning, ſhall purge their conſciences from dead works, *Heb.* 4. Becauſe it hath the greateſt office and honour put upon it here. *Optimum eſt tunc ſentiri vermem cum poſſit etiam ſuffocari. Itaq; mordent nunc ut moriatur, & paulatim deſinat mordere.* Bern.

The damned ſhall in ſome ſort be ſenſible what a great and infinite good God was, of which they are deprived, they ſhall know that God was that that one good, *Matth.* 19. 17. that he was the true and proper good of the reaſonable creature, that all the good they hunted after in ſo many things, was to be found in him alone, that the Saints are happy in the enjoyment of God, *Luke* 13. 28, 29. that the tor-

ments of Hell are inflicted on them for their ſins, 2 *Theſſ.* 1. 9.

There are three things in the loſſe,

1. *Memoria præteritorum,* the remembrance of what is paſt, and the opportunities we had, the folly of our choice, former enjoyments, *Luke* 16. 25.

2. *Senſus præſentium,* a ſenſe of preſent pain.

3. *Metus futurorum,* their condition is hopeleſſe, *Heb.* 10. 27.

Heb. 10. 33. The Lord ſhall ſtir up all his wrath.

Secondly, Poſitive, *Pœna ſenſus,* the preſence of all manner of torments, which may be referred to two heads, the ſenſe of Gods anger, and the miſerable effects thereof, *Eſay* 30. 33. *For theſe things ſake the wrath of God comes upon the children of diſobedience. Tribulation and wrath, indignation and anguiſh ſhall be upon the ſoul of man that doth evil.* Three drops of brimſtone if it light upon any part of the fleſh, will make one ſo full of torment, that he cannot forbear roaring out for pain; How extreamly troubleſome will it be then, when the whole man is drowned in a lake or river of brimſtone? The wrath of God is inſupportable, and is therefore compared to fire, which is more hard to bear than any rack.

2. The effects of this anger on the ſoul and body of the ſinner, the ſoul is affected with the horrour of its own conſcience which takes Gods part againſt the ſinner, and in a moſt ragefull manner accuſeth him.

The worm of conſcience in Hell is the furious reflection of the ſoul upon it ſelf for its former offers, miſ-ſpent time, by-paſt joyes, and now miſerable, hopeleſſe condition. This (ſaith Dr *Jackſon*) ſhall be more grievous to impenitent Chriſtians.

They ſhall call to mind Gods condeſcenſion, the offers of ſalvation often rejected, and for what a ſmall matter they have loſt happineſſe. See Mr *Wells* his Proſpect of Eternity, *ch.* 19.

Zanchy would have the fire wherewith the wicked ſhall be tormented in Hell, to be underſtood not of the apprehenſion alone of Gods wrath againſt ſinne, but alſo of material fire, wherewith their bodies ſhall be tormented, and yet not conſumed. He addes, *Si verò poterunt cruciari corpora, quidni & anima, propter conjunctionem cum corporibus ſympathiamque mutuam cruciari ab eodem poterunt igne?* Zanch. *de Oper. Dei part.* 2. *l.* 2. *c.* 5. *Theſ.* 2.

Dr *Gouge* on *Heb.* 10. 27. *Sect.* 98. ſaith, It is no waſting or conſuming fire, but a torturing: and ſo farre corporeal as it tormenteth the body: and ſo farre incorporeal as it tormenteth the ſoul. See *Matth.* 25. 41.

Dr *Jackſon* ſaith, he will not meddle with this Queſtion, being impoſſible to be determined without ſight or experience, which God grant (ſaith he) we never have. Let them tell us (ſaith he) how it is poſſible that the ſoul of man which is an immortal ſubſtance, ſhould be truly wedded to the body or material ſubſtance; and I ſhall as eaſily anſwer them, that it is as poſſible for the ſame ſoul to be as eaſily wrought upon by a material fire

From the ſenſe of Gods anger, and this rage of conſcience, follow extremity of grief, fear and deſpair, than which the ſoul cannot meet with greater tormenters. The ſpirits grieve with the anguiſh of what they do feel, and fear and tremble at the apprehenſion of what they ſhall feel, and are in utter deſpair of eſcaping or well bearing, they cannot be hard-hearted there if they would. But when the ſoul and body ſhall be joyned, then ſhall the body bear a part in the torment, which flows from the ſenſe of Gods anger, and ſhall feel as much pain as any rack or fire could put it to, and both ſoul and body covered up with horrible ſhame and confuſion, in that it ſhall be made manifeſt to all creatures, how wicked they have been, and for what ſins the Lord doth ſo avenge himſelf upon them.

Secondly, The Properties of this miſery are chiefly two, Extremity and Eternity.

Prima mors animam dolentem pellit de corpore, ſecunda mors animam nolentem tenet in corpore. Auguſt. *de civit. Dei, lib.* 21. *cap.* 32. Matth. 25. 41. & ult. 2 Theſſ. 1. 10. Prov. 11. 7.

1. Extremity. The torments are great, as falling upon the whole ſoul and body

without

without any mitigation or comfort; the length of time makes not theſe pains ſeem leſſe, but ſtill they continue as extream as at the firſt to the ſenſe of the feeler, becauſe they do ſo far exceed his ſtrength, and the power of Gods anger doth ſo continually renew it ſelf againſt them.

Hell is called a bottomleſſe pit, Luk. 8. 31. Revel. 20. 3. The great gulf ſhews the eternity of that condition, they ſhall not come out till they have paid the utmoſt farthing. *Ubi mors ſemper vivit, finis ſemper inſipit, ſpe ſublata ſola manet aterna deſperatio.* Drexel.

2. Eternity, *Mark* 3. 29. & 9. 44. *Jude v.* 7. *Revel.* 20. 10. This miſery continues for ever in all extremity, the things that are not ſeen are eternal, theſe ſhall go into everlaſting puniſhment, their fire never goeth out, their worme never dieth; this is the hell of hell, endleſſe miſery muſt needs be hopeleſſe, and ſo comfortleſſe: it is juſt that he ſhould ſuffer for ever, who would have ſinned for ever, if he had not been cut off by puniſhment. See *Jer.* 15. 1. they wilfully refuſed happineſſe; if Heathens, they have wilfully tranſgreſt the light of nature; if Chriſtians, they have careleſly neglected the offers of grace, *Jer.* 3. 5. their deſires are infinite.

There is no Chriſtian, which doth not believe the fire of hell to be everlaſting. Dr *Jackſon* on the Creed, *l.* 11. *c.* 23.

Many do contend that the proper place of Hell is within the earth, which we neither affirme nor deny, but reprove their preſumption which without warrant will peremptorily maintain the ſame. Mr *Pagets* Meditat. of Death, part 1. chap. 8.

Some ſay, Hell is on high before the Throne of the Lamb, and within the view of the glorified Saints, *Revel.* 14. 10. *Iſa.* 66. 24. Biſhop *Bilſon*, *Bellarmine*, *Aquinas*, with Mr *Wheatley* and others, ſay it is below. Mr *Philips* in his Sermon on *Pſal.* 9. 17. gives his reaſons to prove that it is under the earth.

Nos ſi quis roget de loco beatorum & damnatorum poſt judicii diem, utrunque mundi ambitu continori reſpondebimus: illis enim Cœlum, quod ſumma mundi pars; iſtis terra viſcera, quæ ima mundi pars, deſtinari haud obſcurè Scriptura inſinuat. Wendel. Contemplat. Phyſ. Sect. 11. *c.* 21.

Socinians ſay, there will come a time when Angels and the wickedeſt men ſhall be freed. *Auguſtine* ſpeaks of ſome ſuch mercifull men in his time. Gods intention from everlaſting was to glorifie his juſtice as well as his mercy, *Rom.* 9. 22, 23. The Covenant under which unregenerate men ſtand, and by which they are bound over to this wrath is everlaſting. All a mans ſufferings are but againſt the good of the creature; every ſinne is againſt the glory of the Creatour. They will never repent of what they have done, *Voluntas morientis confirmatur in eo ſtatu in quo moritur.*

There are four reaſons why God puniſheth wicked men with eternal torments, though their ſins are committed but a ſhort time:

1. *Quia peccaverunt contra bonum æternum*, they have deſpiſed eternal life and happineſſe, *Acts* 13. 46.

2. *Quia peccaverunt in ſuo æterno*, they would ſinne alwayes, if they ſhould live alwayes.

3. Becauſe God againſt whom they have ſinn'd is an infinite and eternal Good, a finite creature cannot bear an infinite puniſhment intenſively, therefore he muſt extenſively.

4. Becauſe the guilt of their ſins ſtill remains, not one ſin is ſatisfied for all this while.

Thirdly, The circumſtances of theſe torments, are a miſerable place, and miſerable company, *Matth.* 25. 41. a pit, a dungeon, a lake, a pit of darkneſſe, and no light, which is below, as farre removed from God and good men as can be; the Scripture ſpeaks of Hell as a low place, 2 *Pet.* 2. 4. moſt remote from Heaven. *Ubi eſt tacita antitheſis inter tartarum locum mundi infimum, tanquam locum cruciandorum, & cœlum tanquam locum beandorum.* Piſcat. *Exeg. Aphoriſ.* 13. *De Angelis. Vide* Ruſcam *De Infernol.* 1. *c.* 47, 48, 49, 50, 51.

2. Not one perſon there free from the like torment, all wail, and weep, and gnaſh their teeth, they curſe and accuſe one another, as Divines generally ſpeak, this company adds to their miſery.

Of Purgatory, Limbus Infantum & Patrum.

Constituunt enim Scholastici communi consensu intra terram quatuor sinus sive unum in quatuor partes divisum, unum pro damnatis, alterum pro purgatorio, tertium pro infantibus sine baptismo obeuntibus, quartum pro justis, qui moriebantur ante Christi passionem, qui nunc vacuum remanet: quorum sufficientia sumitur penes genera panarum, sunt enim hæc omnia loca pœnalia, omnis autem pœna, aut est tantùm damni, aut etiam sensus; & rursus aut æterna, aut temporalis: pro pœna ergo solius damni æterna, est limbus puerorum; pro pœna solius damni temporali, erat limbus Patrum; pro pœna damni & sensus æterna, est infernus; pro pœna damni & sensus temporali, est Purgatorium. Bellarm. *Tom. 2. controv. 3. l. 2. c. 6. de loco Purgatorij. In centro collocant infernum damnatorum: circa hunc Purgatorium, tum limbum puerorum: ad extremum limbum Patrum.* Gamier. *Tom. 2. l. 5. c. 8. Proxima pars gehennæ est Purgatorium, Purgatorio proximus limbus puerorum, puerorum limbo proximus Patrum limbus.* Rainold *de lib. Apoc. sect. 1. prælect 79.*

The Papists divide Hell into four regions:

1. The Hell of the damned, the place of eternal torment.

2. Purgatory, where (they say) the souls of such are as were not sufficiently purged from their sinnes, while they were upon earth; and therefore for the thorow purging of them are there in torment, equal for the time to that of the damned.

3. *Limbus Infantium*, where they place such Infants as die without Baptisme, whom they make to suffer the losse of Heaven and heavenly happinesse, and no pain or torment.

4. *Limbus Patrum*, where in like manner the Fathers before Christ (as they hold) were, suffering no pain, but onely wanting the joyes of Heaven. Because I have not yet spoke of these, I shall handle them here, being willing to discusse most of the main controversies betwixt us and the Papists.

Of Purgatory.

This receptacle is so called *à munere purgandi*, saith *Rusca De Inferno, lib. 1. cap. 1.*

Tom. 2. controv. l. 1. de purgat. cap. 1.

Bellarmine saith, there are three things to which the purging of sins is attributed, and which may therefore be called Purgatories.

1. Christ himself, *Heb. 1. 3.*

2. The tribulations of this life, *Mal. 3. 3. John 15. 2.*

Purgatorij nomine Pontificij intelligunt tum purgationis medium, videlicet ignem illum, quo animas piorum à corporibus separatas ustulari arbitrantur, tum 3. A certain place, in which as in a prison souls are purged after this life, which were not fully purged in this life, that so they being cleansed may be able to enter Heaven, into which no unclean thing shall enter; about this (saith he) is all the controversie.

Therefore whereas we distinguish the Church into militant here on earth, and triumphant in Heaven, he adds, and labouring in Purgatory.

locum purgationis, *quem inferno vicinum ac contiguum statuunt, Nos utrumq; negamus.* Gerh. *confess. Cathol. l. 2. Spec. parte 2da. Art. 9. Vide plura ibid.*

Abbot against *Bishop.*

We believe no other purgation for sin, but only by the bloud of Jesus Christ, *1 Joh. 1. 7.* through the sanctification of the holy Ghost, *Tit. 3. 5.*

The Papists charged *Luther* that he spake of Purgatory, such a Purgatory there is, said he, meaning temptation, *Hoc Purgatorium non est fictum.*

Clamandum ergo non modò vocis, sed gutturis ac laterum contentione, Purgatorium exitiale Satanæ esse commentum, quod Christi crucem evacuat, quod contumeliam Dei misericordiæ non formidans irrogat, quod fidem nostram labefacit & everti. Calv. *Instit. l. 3. c. 5. sect. 6. 16. Duo sunt habitacula, unum in igne æterno, alterum in regno æterno.* Aug. *in lib. sup. de verbis Apost. 18. Serm. Nec est illi ullus medius locus ut possit esse nisi cum diabolo qui non est cum Christo l. 1. de peccat. meritis & remissione cont. Pelag. c. 28.*

If there be a Purgatory, it should be as well for the body as the soul, because it hath been partaker of those pleasures and delights for which the souls pay dear in Purgatory-fire, but they deny any Purgatory for the body. *Epiphanius* saith, *Thus shall the judgement of God be just, while both participate either punishment for sin, or reward for virtue.*

Origen excepted, all the expressions of the Fathers this way, appear clearly to have been understood, not of a Purgatory, but only of a probatory fire; whether they

meant

that of affliction, or of the Day of Judgement. My L. *Digby* in his anſwer to Sir *Ken. Digby*.

We ſay with *Auguſtine* (*contra* Pelag. *Hypog. lib.* 5.) We believe according to the authority of God, that the Kingdome of Heaven is in the firſt place appointed for Gods elect, and that Hell is the ſecond place where all the reprobates ſhall ſuffer eternal puniſhment, *Tertium locum penitus ignoramus, imò nec eſſe in Scripturis ſanctis invenimus.* The third place we are utterly ignorant of, and that it is not we finde in the holy Scriptures, *Revel.* 20. 15. ſo that there remains no third or middle place. See alſo *Matth.* 3. 12. & 13. 45, 50. & 25. 32.

It is not yet agreed among the Papiſts, either for the fire or the place, or the time of it, onely thus farre they ſeem at length to concurre, that ſouls do therein ſatisfie both for venial ſins, and for the guilt of puniſhment due unto mortal ſinnes, when the guilt of the ſinne it ſelf is forgiven. Dr *Chaloner* on *Matth.* 13. 27. See Dr *Prid.* Serm. 2. on *Matth.* 5. 25. *pag.* 58. to the end. Mr *Cartwrights* Rejoynd. *pag.* 340, *&c.*

Ezekiel 18. 22. *Micah* 7. 18. 1 *John* 1. 2. *Rom.* 8. 1. If our ſinnes ſhall not be ſo much as mentioned, ſurely they ſhall not be ſentenced to be puniſhed with fire, *Jer.* 50. 20. From which Text we thus argue, All their ſinnes * whom God pardoneth ſhall be found no more, then to be purged no more, eſpecially after this life.

* Dr *Featleys Striſtura in Lindomaſtig.* chap. of Indulg. Bellarm *l.* 2. *de Purg.* c. 14. *ait poenas in purgatorio eſſe atrociſſimas, & cum illis nullas poenas hujus vitæ comparandas eſſe, docere conſtanter Patres, & ex* Thoma *minimam poenam purgatorii eſſe majorem maximâ poena hujus vitæ.*

The learned *Romaniſts* generally accord, That Purgatory-fire differeth little from Hell but in time, that the one is eternal, the other temporal; they believe it to equalize, or rather exceed any fiery torment on earth.

The Apoſtle calleth the Church the whole family in heaven and earth, whence we reaſon thus, All the family whereof Chriſt is Head, is either in Heaven or upon earth. Now Purgatory is neither in Heaven nor upon the earth, but in hell: wherefore no part of the family of Chriſt is there.

Papiſts will not grant, that God imputeth to us the merits and ſufferings of his Son, although the Scripture is expreſſe for it; and yet they teach, that merits and ſatisfaction by the Pope may be applied to us, and that they ſatisfie for our temporal puniſhments.

Purgatory is deſcribed by *Gregory de Valentia*, and *Bellarm. lib.* 2. *de Purgat. c.* 10, 11, & 14. to be a fire of Hell adjoyning to the place of the damned, wherein the ſouls of the faithfull departing in the guilt of venial ſins (or for the more full ſatisfaction of mortal ſins which have been remitted) are tormented, which torment is nothing differing from the puniſhment of the damned, in reſpect of the extremity of pain, but onely in reſpect of continuance of time, which may be ten, or a hundred, or three hundred years, or longer, except they be delivered by the prayers, Sacrifices, or Almes of the living. And the confeſſion of this Purgatory (ſaith *Bellarmine, lib.* 1. *de Purgat. cap.* 11.) is a part of the Catholick Faith.

The principal places of Canonical Scripture which they urge for it, are theſe. In the Old Teſtament, *Pſalm* 66. 12. *Eſay* 9. 18. *Micah* 7. 8. *Zechary* 9. 11. *Mal.* 3. 2.

Vide Bellarm. *l.* 2. *de purgat. c.* 3

In the New, *Mat.* 5. 25, 26. *Luke* 16. 6. *Acts* 2. 24. 1 *Cor.* 3. 11, 13. 1 *Cor.* 15. 29. 1 *Pet.* 3. 19.

All which places have been taken off by learned men, and by *Calvin* in his Inſtitut. *lib.* 3. *cap.* 5. and *Chemnit.* in his *Examinat. Concil. Trident.* and others.

Vide Bellar. ib. *c.* 4, 5, 6, 7, 8.

When Pope *Clement* the 7th was beſieged in *S. Angelo*, and certain Prelates his friends with him, a Gentleman of *Rome* ſaid, *He was ever perſwaded that the Pope could deliver ſouls out of Purgatory; but ſeeing* (quoth he) *he cannot deliver himſelf out of priſon, I can much leſſe think he ſhould deliver ſouls from thence.* The World of Wonders, *part* 2. *c.* 39. See more there.

If

If the Scriptures before urged had been ſo evident for Purgatory, Father *Cotton* the Jeſuite needed not to have enquired of the Devil a plaine place to prove Purgatory, as ſome of the learned Proteſtant Divines in *France* affirm.

Petrus Cottonus Jeſuita in Chriſtianiſſimi Regis aula Patrum noſtrorum memoria nobiliſſimus, cum in quendam energumenam incidiſſet, neque tam opportunam occaſionem negligendam putaret homo diſcendi cupiditiſſimus, inter cætera, quæ à malo quidem, ſed tamen callido & docto dæmone ſciſcitanda in chartula quædam annotaverat, etiam diſertè præſcripſerit, Quis evidentiſſimus Scripturæ locus *ad probandum purgatorium, & invocationem Sanctorum*; ut eſt *ab ampliſſimo viro* Jacobo Auguſto Thuano *in Hiſtoriarum libris proditum*: Dallæus *de pœnis & ſatisfact.* l.1.c.18. *Vide defenſe de la Fidelite de traduſtions de la S.Bible Faites à* Geneve par Turretin, *Preface au Lecteur, & verifications.43. Touchant le purgatoire.* See Mr *Leighs* Souls Solace againſt Sorrow preached at Miſtreſs *Katherin Bretergbs* Funeral.

I ſhall conclude therefore with that ſaying of Biſhop *Jewel* in his Defence of the Apology of the Church of *England*, part 2.c.16. The phantaſie of Purgatory ſprang firſt from the Heathens, and was received amongſt them in that time of darkneſſe, long before the coming of Chriſt, as it may plainly appear by *Plato* and *Virgil*, in whom ye ſhall find deſcribed at large the whole Commonweal, and all the orders and degrees of Purgatory.

Spanheim (in his *Commentaire Hiſtorique de la vie & de la Mort de Viconte de Dhona*) hath a notable relation of a Princeſſe of *Sueden*, ſiſter to the King of *Poland*, which died at *Strasbourg*. Her Mother lying on her death-bed, being afraid of the flames of Purgatory, conjured a Jeſuite that was neer her bed-ſide, to tell her, whether there was indeed a Purgatory or no. This Queſtion being ſecretly propounded, all the hearers being commanded to depart, onely the young Princeſſe out of curioſity hiding her ſelf behinde the hangings, the Jeſuite anſwered, *Qu'il n'y auroit point de Purgatoire en effect, mais qu'on jugè que ceſt invention ſeroit fort utile pour tenir la monde en devotion, par conſequent qu'elle eſtoit retenue à bonnes fines.* That there was no Purgatory in deed, but this invention was very profitable to keep the world in devotion, by conſequent that it was retained for good ends.

Of Limbus Infantium & Patrum.

Limbus ſignifies a border or edge, hem or gard of a womans apparel, and is not uſed in the Scripture, nor any approved Author in their ſenſe, *viz.* to ſignifie that place which is the brim and skirts of hell.

Limbus Infantium is a peaceable receptacle for all Infants dying before Baptiſm. This is ſo groundleſſe a conceit, that the very rehearſal of it is a ſufficient refutation.

Limbus Patrum is a place where the Papiſts ſay the ſouls of the godly that died before Chriſt were. But *Coloſ.* 1.20. God could reconcile none to him in Heaven, but the faithfull which died before Chriſts aſcenſion, *Revel.* 14.13. *Bleſſed are the dead which die in the Lord from henceforth*, preſently, from the time of death.

Limbus accipitur proprie pro parte infima veſtis muliebris imos pedes contingente, vel pro faſcia extremitatem veſtium circumquaque ambiente. Si pro alterius cujuſdam rei margine accipiatur, id ſit metaphora quadam, in qua aliqua ſit analogia neceſſe eſt. Limbus verò Papiſticus cum juxta autores ſuos ſit pars inferni, ac ſecundum Bellarminum *pars ſuperior, ſaltem ille qui patribus aſſignatur, debebant primo docere qualis ſit inferni figura, ut ſciri poſſit, num Limbus ſit ſuperior vel inferior, item an ſint duo, cum infantum Limbus habeatur pro inferiori.* Rivet. *in Catbol. Orthod.*

See Dr *Willets Limbomaſtix. De ſinu* Abrahæ *& Limbo Patrum. Vide* Cam. *myroth. &* Capel. *Spicileg. ad* Luc.16.22. & Chamier. *ad* Heb.11.39,40

1. Chriſts death was efficacious to believers before his coming as well as ſince, *Heb.* 13.8.

2. The faithfull before Chriſt expected Heaven when this life was ended, *Heb.* 11.11,14,15,16.

3. The believing thief was with Chriſt in Paradiſe that day, *Luke* 23.43. which *Bellarm. de Beat. Sanct. l.* 1.*c.*3. interprets to be Heaven; this was before Chriſts Aſcenſion, *Luke* 16.23,26. *Abrahams* boſom is a place of comfort, for *Abraham* was there comforted.

2. There is a great Chaos, which ſignifies an infinite diſtance between *Abraham* and the rich glutton, which utterly overthrows the dream of *Limbus*, which ſignifies

nifies a border or edge, and ſuppoſeth that place to be hard adjoyning to that of torment.

CHAP. IV.

Of Everlaſting Life.

THe laſt prerogative of the Church is *Life Everlaſting*, which being the ſum of all deſires, is fitly placed in the laſt place.

Here are two things:

1. Life it ſelf.
2. The continuance of life, noted in the word *Everlaſting*. See *Acts* 13.48.

Eternal Life is three wayes promiſed:

1. As the free gift of God, without any reſpect of any worthineſſe in us, *Rom.* 6. *ult. James* 1.12.
2. As our inheritance purchaſed by Chriſt, *Epheſ.* 1.14.
3. As a free reward promiſed and given to obedience, *Rom.* 6.22.

Quidam in Cœlo, *quidam in* Aſtris, *quidam in* Elyſiis campis, *quidam in contemplatione* præmium æternum *poſſiciti ſunt; Quidam in* metempſichoſi, *quidam in* inferno, *aliquibus* ardente, *Chinenſibus* fumoſo *tantum, ſive in* infernis *quibuſdam; quidam in ipſa morte, quidam* demum ad tempus, *quidam æternam comminati ſunt pœnam. Sed* præmium *vel* pœnam *nos manere poſt hanc vitam tranſactam, omnis* Religio, Lex, Philoſophia *(& quod magis eſt)* conſcientia *docet* apertè *vel* implicitè. D. Herbertus *De veritate. Eſt* præmium *&* pœna, notitiæ communis *in quæſtione* an, *licet in quæſtione*, quid, quale, quantum, quomodo, *&c. ut* plurimum *diſceptetur. Id. ibid.*

In the firſt reſpect our ſalvation, and all the degrees is wholly to be aſcribed to the gracious favour of God in Chriſt. In the ſecond to the mercy of God and merit of Chriſt. In the third, to the mercies of God redoubled and multiplied upon us, and not to any deſert of ours. Biſhop *Down.* of Juſtification, *l.* 2. *c.* 4.

Life is that whereby any thing acteth, liveth and moveth. It is either natural or ſpiritual, and that laſt hath two degrees, the Life of Grace and Glory.

Vocatur futura piorum gloria, 1. *Vita* ut *diſtinguatur ab infœliciſſimo & miſerrimo damnatorum ſtatu, qui mortis nomine exprimitur. Intelligitur autem vitæ nomine non nuda viventis exiſtentia, ab anima & corporis unione dependens, ea enim & piis in Cœlo & damnatis in inferno erit communis, ſed beatiſſima & fœliciſſima viventis conditio, qua à beatifica Dei viventis viſione, & corporis, & animæ glorificatione dependet, per quam pij à damnatis vel maximè diſtinguuntur.* Gerrh. *loc. commun.*

It is called Life eternal, not onely becauſe the Saints live for ever in another world, but becauſe of their bleſſed condition, 2 *Cor.* 4.17. 1 *Pet.* 5.10. See *Crocius* his *Syntagma Theol. l.* 2. *c.* 14.

Firſt, That there is everlaſting Life, is proved

1. From the love of God to his ſervants, that is everlaſting.
2. Becauſe God will be eternally glorified.
3. It is the aim of the Saints, 1 *Cor.* 1.18. 1 *Pet.* 1.9.
   1. There is another life immediately after this is ended.
   2. The life that is to come is unalterable.
   3. There is a different ſtate of men in the other world; ſome are everlaſtingly happy, others everlaſtingly miſerable.
   4. The number of the happy is ſmall in compariſon of the miſerable, *Matth.* 7.13,14. & 26.16. *Rom.* 9.27.

There is,

1. The light of Scripture to prove it: *Enoch* and *Elijah* in the Old Teſtament were tranſlated into it: In the New Teſtament Chriſt and *Paul* wept thither.

2. The

2. The light of Nature; The Heathens held that there were places of pleasure after this life for those that did well, and of torment for those that did ill.

3. The light of conscience; this truth will not be blotted out of it.

4. The light of Gods Spirit; many of Gods people have had prelibations of Heaven. *Sanders* professed of himself, when he was examined by *Steven Gardiner*, that he felt the joyes of Heaven in his soul.

It is, 1. A transcendent or surpassing life, it exceedeth natural and spiritual life.

2. A satisfying life, *Psalm* 17.15. there shall be all good, and perfect good, and perfectly enjoyed. God shall be all in all; he is a satisfaction to himself, much more to us.

3. A glorious life; there is a glorious God, a glorious Christ; there are the glorified Saints and Angels.

4. A most joyfull life; it is called glorified joy, 1 *Peter* 1.8. *Enter thou into thy masters joy*; we shall delight in God, and he in us.

The joyes of Heaven, are

1. Sure and certain, *Matth.*25.34.
2. Present and immediate, *Esay* 57.2.
3. Solid and substantial, *Psalm* 16. 11.
4. Great, 1. Because unmixt. 2. God is the authour of them, *Matthew* 5. 8.
5. Satisfying.
6. Uninterrupted.
7. Everlasting, *Esay* 35. *ult.*

5. Eternal life; eternity heightens either happinesse or misery.

It is called eternal life not properly but by a *Catachresis*, it hath a beginning but no end, it is not temporary, defined by any certain term, obnoxious to any change, it shall continue for ever without end.

Some question, Whether one may propound eternal life as an end to aim at?

Some conceive that not to be an ingenuous way of serving God.

Others say,

1. We may not respect the reward as the principal and ultimate end of our obedience, *Esay* 43.7. *Col.* 1.16. *Revel.* 4.11. *Rom.* 14. 8,9.

2. We must not respect the reward as the onely reason of our obedience; this is properly mercenary; God is to be served for his authority over us, relation to us, and the sweetnesse of holy duties; where there is an internal principle of holinesse, one will do holy actions, though there were no advantage to him.

3. We may not look upon the reward as a natural and necessary fruit of our obedience, both our obedience and salvation are effects of the free grace of God.

4. We may look at the reward of obedience as a secondary end to holy actions, our seeking of God excludes not our seeking of our selves in a regular way, *Deut.* 10. 3. *Psalm* 73. 28. 2 *Cor.* 7. 3.

All *amor mercedis* is not *amor mercenarius.*

1. From the glorious precepts of God obliging the soul to propound such an end, 1 *Tim.*6.12,19. *Phil.*2.12. 2 *Pet.*1.10. 1 *Cor.* 9.24.

2. The promises of God encouraging, *Matth.* 5. 11, 12. 1 *Timothy* 4. 8. *Matth.* 19. 28.

3. We have the presidents of believers that denied themselves in this world, *Heb.* 11.24,25,26. & *v.*35,36. *Jude v.*21.

4. Eternal life was Gods end, *Heb.*2. 10. 1 *Pet.* 3.8. It was the end of Christs Incarnation, Suffering, Ascension, Intercession, *John* 10.10. & 17.24. we should aim at Gods end.

5. It was Gods designe from all eternity, to bring men to eternal life, 1 *Cor.*2.7.

6. The great condition on which God promiseth eternal life, is that we might seek and endeavour after it, *Rom.*2.7.

7. We are much concerned in it; What proportion is there between time and eternity?

How

How to know whether we make eternal life the end of this life?

1. Then we will have high thoughts of eternity; the comforts that are eternal are worth regarding, and the miſeries that are eternal ſhould chiefly be avoided.

2. We will then ſeriouſly enquire after the way to Heaven, *Jer.* 50. 5. *Pſalm* 16. *ult.* *David* often begs of God to teach him his wayes.

3. We will then make it our main work to come to Heaven, *Phil.* 3. 11, 13, 14. One thing is neceſſary. *Aſcendamus viventes, ut aſcendamus morientes. Bernard.*

4. We will be content with no reward on this ſide eternal life, *Pſalm* 17. lat. end. & 41. 4.

5. We will rejoyce in the hope of the glory of God, *Rom.* 5. 2. 2 *Tim.* 4. 8. *Tit.* 2. 13. *Jude v.* 21.

6. It will be our aim then to overcome the fear of death.

7. We will often review our evidences for Heaven, *Heb.* 2. 11. and deſire God to ſearch and try us, *Pſalm* 139. *ult.*

We ſhould ſet eternal life much before us, 2 *Cor.* 4. 18.

2. We ſhould ſteer our preſent life in order to future life, *Phil.* 4. 17.

3. We ſhould labour to enter upon our future life with great advantage, 2 *Pet.* 1. 10.

4. We ſhould ſolace our ſelves much with the thoughts of future life, *Rom.* 5. 2. 1 *John* 2. 25. *Col.* 1. 5, 6.

5. We ſhould mind the day of Judgement, and meaſure all our actions by that day, 1 *John* 2. 28.

It is a Queſtion, *An ſancti fruantur beatitudine ante ultimum judicium.*

It was a current opinion among moſt of the Fathers, if not all, That the ſouls of men after their death do not go immediately to Heaven, but are in a receptacle or manſion-place till the day of Judgement, and ſome of late have followed it, eſpecially the Anabaptiſts.

Vide Montac. *Apparat.* 1. *pag.* 50, 51, 52, 53, &c. *Antiqui certè patres unanimi concentu & conſenſu docent, antiquos ſanctos aut in loco aliquo ſubterraneo & ſecreto fuiſſe repoſitorio; aut alibi diſpoſitos ubi Deo viſum: non autem in Cœlo ſummo beato, & glorioſo, quem appellant Paradiſum.* Montac. *orig. Eccleſ. Tom. prior. parte poſteriore p.* 418. See Heb. 11. 39. opened in my Annotat.

The ſouls immediately departed have not the compleat fulneſſe of that happineſs which they ſhall have, yet they are not excluded from the enjoying of God, *Luk.* 23. 43. 2 *Cor.* 5. 1. *Phil.* 1. 23.

See Dr *Heylins* Summe of Chriſtian Theol. Art 8. p. 317, 318, 319.

Some ſay, there is a difference of thoſe that are raiſed again, as *Lazarus* and ſome others; for it is likely (ſay they) that their ſouls went not into Heaven, but were detained by God, who would unite them again to ſhew forth his glory.

The accidental joy of the Saints (ſay the Schoolmen) ſhall be greater, both extenſively, becauſe it ſhall be in ſoul and body, and intenſively, becauſe the ſoul ſhall rejoyce to ſee the body glorified.

2. The eſſential glory ſhall increaſe extenſively, becauſe it ſhall redound unto the body.

The ſouls of the godly immediately after their departure hence from the body, are ſaid to be in reſt, *Heb.* 4. 11. in conſolation, *Luke* 16. 25. in ſecurity, *John* 11. 16, 18. therefore they preſently go to Heaven, to God and Chriſt. They ſhall enjoy God himſelf, 1 *Cor.* 15. 28. immediately, *Revel.* 21. 22, 23. See Dr *Gouge* on *Heb.* 2. 10. *Sect.* 93. & on *Heb.* 1. *Sect.* 159.

The Saints ſhall then be glorified:

Firſt, Becauſe of their relation to Chriſt; he is the Husband, and they his Spouſe, *Heb.* 2. 10 he their Maſter, and they his ſervants, *John* 12. 26. and not till then.

1. Becauſe now is the day of his trial, and then of his recompence.

2. It is meet that every coming of Chriſt ſhould have an anſwerable benefit, *Heb.* 11. 4.

3. That they may have new matter to glorifie God, as they enter into Heaven, 1 *Cor.*15.55,56,57.

Conſider the names given to the ſtate of glory: it is called *Life*, *Theſe ſhall enter into life*; *Reſt*, *finde reſt*, *go to reſt*; *our home*, *our Fathers houſe*, a purchaſed and glorious *inheritance*; *A Kingdome*, *the Kingdome of Heaven*; *Joy*, *our Maſters joy*, *everlaſting joy*; *Glory*, *weight of glory*, *eternal weight of glory*; *the City of our God.*

This glory may be known:

1. By the beginnings of it here in the peace of conſcience, *Rom.*8.23. when any promiſe is ſet home upon the heart.

2. By the external fore-pledges of it, in the transfiguration of Chriſt, *Mat.* 17. and in *Pauls* trance, 2 *Cor.*12.

3. In the preparation for it.

The Scripture cals it *Paradiſe*, a place of all delight and pleaſure, alluding to that Paradiſe planted by Gods own hand, to make it a delight for the innocent ſtate of man, and *Abrahams* boſom, wherein the Saints receive refreſhing; which is a borrowed ſpeech taken from Fathers carrying and cheriſhing their little ones in their boſoms; ſo the elect are cheriſhed in the boſome of the Father of all the faithfull.

There is perfection, perpetuity, immutability.

There is a two-fold glory of the Saints:

1. Relative and adherent; ſo their glory ſtands,
   1. In their abſolution from ſinne, *Acts* 3.19.
   2. In their participation and exerciſe of judicial power, 1 *Corinth.*6. 2, 3. *Luke* 22.30.
   3. In that they are publickly owned and preſented to God by Chriſt, *Luke* 12.18. *Heb.*2.13.
2. Inherent, *Rom.*8.18.
   1. In their body, *Matth.*13.43. *Phil.*3.21. in corruption, power, glory, ſpirituality, 1 *Cor.*15.42,43,44.
   2. In their ſouls.
      1. Compleat knowledge, 1 *Cor.*13.12.
      2. Compleat holineſſe, 1 *John* 3.2. See Mr *Wells* Proſpect of Eternity, *chap.* 20.
         1. Faith ſhall be heightned to viſion, *Pſalm* 17.15. *Revel.*22.4. We ſhall ſee God not with a comprehenſive, but with a beatifical and repleniſhing viſion.
         2. Hope to comprehenſion, it ſhall be accompliſht by our poſſeſſion of God and all good things. Yet ſome think that faith and hope ſhall retain their proper acts, though they receive new ones.
         3. There ſhall be a compleat ſimilitude and transformation of the ſoul into the Image of God, 1 *John* 3.2.
         4. A compleat delight ariſing from the three former, *Pſal.*16.11. *Mat.* 25.21. *Tota virtus amare quod videas, ſumma fœlicitas habere quod amas.*

The end of our faith is ſight, of our hope poſſeſſion, of our love enjoying. *Ubi eſt ſummum bonum, ibi eſt ſumma fœlicitas, ſumma jucunditas, vera libertas, perfecta charitas, æterna ſecuritas, & ſecura æternitas.* Bern. *Meditat. cap.*4.

Bleſſedneſſe is the fruition of the eſſential, abſolutely chief; firſt, Eternal, Independent, Perfect, onely ſufficient Good, and chiefly to be deſired, 1 *John* 3. 2. The object of this bleſſedneſſe is God himſelf, *Pſalm* 50. 23. & 33. 1 *John* 2. 3. for all theſe properies agree to him and none other, *Gen.* 15.1. *Pſalm* 16. 5. and he being the firſt cauſe of all things, muſt needs be the chief good and laſt end.

There the excellency of the poſſeſſed Goods, ſhall as much diſappoint our expectations, as in other fruitions, the emptineſſe is wont to do. Mr *Boyles* Seraphick Love.

Three things will be perfected at once, a

Bleſſedneſſe is two-fold:

1. Incompleat (*Beatitudo via*) as *Jam.*1.12.

2. Perfect

2. Perfect (*Beatitudo Patriæ*, as the Schools call it) which conſiſts in the enjoyment of a good commenſurate to all our deſires.

Nothing but the Divine Eſſence can make us happy in the life to come. Our eſſential happineſſe lies in the fruition of God, 1 *Cor.* 12.13. 1 *John* 3.2.

1. Not the glorious place of Heaven. *Paul* was taken up thither, yet after had a meſſenger of Satan to buffet him.

2. Not the company of Saints and Angels.

3. Not the perfection of grace, 1 *Cor.* 13.12. perfection of grace is rather a conſequent of felicity, 2 *Cor.* 5.17.

4. Not a perfect enjoying of Chriſt the Mediator, becauſe he as Mediator hath his happineſſe in another, *Pſalm* 16. *ult.* it is ſpoken of Chriſt. The higheſt object of faith muſt be to the ſoul the higheſt ground of joy; the eſſence of God is the ultimate object of faith, 1 *Peter* 1.21. This only perfects the graces, 1 *John* 3.3. *Mat.* 18.10. gives reſt and ſatisfaction to the ſoul, *Pſalm* 17. *ult. In beatitudine complebitur omne deſiderium beatorum.* Aquinas. The eſſence of God cannot be ſeen by creatures glorified with bodily eyes, 1 *Tim.* 6.16. (*Vide* Petav. *de Deo l.* 7. *c.* 2, 3.) Though the body then be ſpiritual, it ſhall not loſe its eſſential properties; we ſhall ſee Chriſt then, *Job* 19.26. It is an intellectual viſion, yet this is *Cognitio apprehenſiva*, not *comprehenſiva*, as the Schoolmen ſpeak, *Job* 11.2. There ſhall be fulneſſe of fruition, *Frui eſt cum gaudio uti*, to requieſce with delight in the thing obtained, therefore *medio uti, fine frui dicimur*, Pſal. 16. ult. *Vide* Aquin. *Sum. part.* 1, 2. *Qu.* 11. *Art.* 3, 4.

But though their ſolemne and ſubſtantial happineſſe lies in God, *Pſalm* 17.15. & *Pſalm* 73.25, 26. 1 *Cor.* 15.28. yet it is an additional comfort to enjoy the company of the Saints, all the Patriarchs, Prophets, Apoſtles and Martyrs, *Matth.* 8.11. *Heb.* 12.22. We love to be in the Aſſemblies of the Saints on earth, to pray, faſt and receive with them; then we ſhall more delight in them, when we ſhall converſe with none but real Saints (here the Sheep and Goats are mingled together) and they perfect, compleatly loving and lovely, we ſhall all agree in the ſame work and aime: communion with them will be conſtant.

The Communion between the bleſſed Spirits will not be mental onely but vocal, 2 *Cor.* 12.3. *Paul* ſpeaks not ſo much of what he ſaw as what he heard, whether every man ſhall be underſtood by others in his own tongue, or whether they ſhall ſpeak Hebrew, as *Acts* 26.14. is uncertain.

The place of this happineſſe is the higheſt Heavens, farre above all Heavens; a place that no Philoſopher ever wrote of; a place which God from all eternity appointed to be his Throne, where he would ſhew all his glory, and for a receptacle of his Saints.

Of the *Cœlum Empyræum*, ſee *Wendelines* Phyſical Contemplations, Sect. 3. c. 9. He ſaith there, *It is called in Scripture the third Heaven, the Heaven of Heavens, Paradiſe, the houſe, habitation and throne of God, the ſeat and dwelling of bleſſed Angels and men, Abrahams boſome, the heavenly Jeruſalem, the heavenly Countrey, a City having foundations.* By Chriſtian Philoſophers and School Doctors, the *ſupream Heaven*, and *Heaven of the bleſſed*, but moſt frequently *Empyræum Cœlum*, becauſe it is moſt bright and glorious.

The ſociety the Saints ſhall there have, are innumerable multitude of elect Angels, and all the glorified Saints which God hath called out of the world. All their knowledge ſhall be by viſion, ſight, not by faith, diſcourſe; the will perfectly conformable to God, the affections which have any perturbation ſhall ceaſe, as hope, deſire, care, grief: Love and Joy ſhall continue; the whole Church ſhall then ſee and enjoy God immediately; and this viſion and fruition of God is properly Heaven.

First, Viſion; they ſhall ſee his face, *Mat.* 5.8

The happineſſe of Heaven is often expreſt by knowledge, they ſhall ſee God; it

mans ſanctification, communion and comfort.

We ſhall be made like unto God, 1 *John* 3.2. We ſhall be aſſured that our happineſſe ſhall continue for ever, as the miſery of the damned is to be without hope, ſo they ſhall be without fear.

John 14.2. The matter of the Saints communion in heaven ſhal be the redemption of Chriſt, the praiſing of his wiſdom and juſtice, *Luke* 9.31. Gods providence concerning them, Gods righteous judgments Revel. 5.9. See Dr *Prid.* on 2 Pet. 3.16. Death puts an end to ſinne, the beatifical viſion perfects our ſanctification, and makes the ſoul impeccable, ſay the Schoolmen.

Many of the Fathers believed, that the juſt were not admitted to the beatifical viſion before the day of Judgement, but kept in ſecret receptacles.

is called the beatifical vision. *Fides justificat, charitas edificat, Spes latificat, Visio beatificat.*

God is the adequate object of the creatures happineſſe. We know not what our portion is, till we come to a ſight of God in Heaven. He is not onely the firſt cauſe, but utmoſt end and perfection of the creature; the ſight of God is the means by which we come to enjoy him as our end. Our knowledge of God in Heaven ſhall be by intuition.

1. All the faculties ſhall be glorified; the mind is the moſt noble faculty, the ſoul enjoyes pure content in the contemplation of any truth, *Pſalm* 19. 19. God is a full object for the underſtanding, *Excellens intelligibile perficit intellectum.*

2. Our fruition increaſeth by light; as our light is, ſo is our love, *John* 4. 10. God preſents himſelf immediately to the underſtanding, 1 *Cor.* 13. 9. 1 *John* 3. 2. Perfect love is one great way of our union with God.

Secondly, Fruition; they ſhall enjoy God and poſſeſſe him, he ſhall be all in all. They ſhall not ſee him with bodily eyes (ſo the Deity cannot be ſeen) but with the ſoul ſo far as the underſtanding can be enlarged; it doth *ſimul & ſemel* behold all the glorious perfections of God, Chriſt and the Trinity, knows him as he knows us for the kind, 1 *Cor.* 13. 12.

The underſtanding of the elect ſhall be enlarged to know how great a good God is, and their good; of the wicked, to know how great a good he is, and that they are deprived of him.

The fruition or enjoyment of God in Heaven, conſiſts

1. In Gods actual communication of himſelf to be the happineſs of the creature, glorification is the execution of election.

2. It lies in the quiet and contentment the ſoul hath in God as its happineſſe, *fruitio* is *quietatio voluntatis*, John 17. 24.

3. In that infinite delight and ſweetneſſe which the ſoul finds by its conjunction with and poſſeſſion of him; he is a preſent and full good: the glorified Saints know they ſhall ever enjoy him, *Pſalm* 36. 8.

4. In the intimate adheſion or cleaving of the ſoul to him.

5. In the infinite delight and complacency that the ſoul ſees God takes in it.

There is,
1. *Plena adeptio.*
2. *Summa delectatio.*
3. *Perfecta quietatio.*

The true Chriſtian is thus diſpoſed toward Heaven, he prizeth it above all things, it is his inheritance, portion, he conceives of it as a place where God doth give himſelf to him fully.

2. He would willingly be there, it is the end of his race and hope, 2 *Cor.* 5. 1. if he might enjoy all the benefits of this world for ever according to his deſire, he would willingly leave all to be with Chriſt.

3. He hath his converſation in Heaven, travels the way that leads to it.

The way to obtain eternal life:

1. We muſt ſeek it of God in an earneſt and ſerious way, *Mat.* 11. 12. *Luke* 16. 16. 2 *Pet.* 1. 10 it is called ſtriving, 1 *Cor.* 9. 24, 25. *We ſtrive for an incorruptible crown*, ſaith *Paul.* See *Phil.* 2.

2. We muſt take great care leſt in this we come ſhort, 1 *Cor.* 9. *ult.*

3. We ſhould take heed of our darling ſin, 1 *Cor.* 9. 26, 27.

4. We muſt be guided in this life by the counſel of God, *Pſalm* 73. 24.

5. We ſhould have our converſation in Heaven beforehand.

6. We ſhould keep our ſpirits in a continual readineſſe, *Luke* 12. 36, 37. *Col.* 1. 12.

That there ſhall be different degrees of glory in Heaven.

Becauſe all that handle the Common-place of the glory of Heaven, handle that Queſtion, Whether the Saints there ſhall have the like degree of happineſſe, therefore I ſhall ſpeak ſomething of it.

It hath been the ancient and conſtant tradition of the Church, teſtified by the unanimous conſent of all the Fathers, was never queſtioned by any, untill that *Peter Martyr* in this laſt age firſt began to doubt thereof, and others ſince more boldly adventured to contradict it. Mr *Mede* on Mat. 10 41. See more there.

The generality of the Fathers, Schoolmen, and modern Divines, are for diverſity of degrees. The Papiſts lay the degrees of glory on the ſeveral merits of men, and tell us of ſeven Crowns.

This

This preheminence of glory the Schoolmen term *Aureola*, that is, an Additament of felicity to that eſſential glory in the viſion of God, which they term *Aurea*: This *Aureola* or Coronet to be added to the Crown of glory, they aſcribe to three ſorts of perſons; to Virgins, to Martyrs, and to Doctors or Prophets. *Vide* Aquin. *Sup.* 3. *part. Quaſt.* 96. *Art.* 1, 2, 5, 6, 7, 8, 9, 10, 11, 12, 13.

Aureola deferuntur, 1. *Martyribus propter victoriam de mundo.* 2. *Virginibus ob ſubjugatam carnem.* 3. *Pradicantibus propter proſligatum diabolum. D. Frid. Scholaſt. Theol. Syntag. Mnemon. c.* 7.

We may pioufly believe, that it is conſonant to Scripture, as well as to the ſtream of Antiquity, that there are degrees of glory, but not according to the *Roman ſcale*, who have hammered and beaten out certain little Crowns, which they aſcribe only to *Virgins*, to *Martyrs*, to *Doctors*, and are produced from their own extraordinary merits, not from the immediate Rayes of Chriſts glory ſhed upon them. Dr *Spurſtows* Crown of Life on *Rev.* 2. 10.

God rewards a man not *propter*, but *ſecundum opera*; according to the matter of his work, ſo ſhall be the ſubſtance of his reward, according to the manner of his work, the kind of his reward, and according to the meaſure of his work the degree of his reward. *As a man ſoweth, ſo ſhall he reap*; that's for the kind; *and he that ſoweth ſparingly ſhall reap ſparingly*; *he that ſoweth bountifully ſhall reap bountifully*, that's for the degree. Dr *Hackwell* on *Dan.* 12. 3.

Thoſe Arguments that are uſually brought out of Scripture do not neceſſarily infer it; the places brought to prove it, are *Dan.* 12. 2. 1 *Cor.* 15. 42. *Matth.* 19. 28. *John* 15. 3. Some think that no places carry it more fully than thoſe, 1 *Cor.* 3. 8. 2 *Cor.* 9. 6. Every man (they ſay) ſhall receive a reward, not only according to the quality and kind of his works, but according to the meaſure and degree of them, which thoſe places ſeem to intimate; therfore there ſhall be different degrees of glory according to their different degrees of grace.

Dav. *de juſtitia actuali, cap.* 60.

Peter Martyr on 1 *Cor.* 15. 41. is againſt it, and a worthy Divine of our own follows him. *Cameron* diſputes this Queſtion at large. *Tomo* 2^do *prælect. in Matth.* 18. 2. and holds that there ſhall not be different degrees of glory. *Spanhem. Dub. Evang. part.* 3. *Dub.* 135. handleth the Queſtion learnedly and largely, and is for the negative.

Dicimus cum Calvino, *quod pro gratia menſura in hac vita ſua conceſſa Deus quoque gloria gradum in futura diſtribuat. Vide* Calvinum *in Inſtit. l.* 3. *c.* 25. *Sect.* 10. *& in* Mat. 13. 43. *&* Mat. 20. *Scio alios*

Altingius in his 2^d *Tome, part.* 1. *Probl.* 64. diſputes this Queſtion, and holds the affirmative.

Cregutus, Davenant, Rivet, B *Hall*, Dr *Hackwell*, and divers others for the affirmative. As in Heaven there is *gradus fœlicitatis*, ſo *cognitionis*. Paræus.

It is ſuch a controverſie (as *Rivet* well obſerveth) in which men may hold either way, *Salvo fidei fundamento*, becauſe both ſides alledge probable reaſons.

doctos & pios viros in contrariam ſententiam conceſſiſſe, inter quos agmen ducit Petrus Martyr *quem alij etiam hoc tempore ſequuntur. Talemq; eſſe controverſiam judico de quâ ſalvo fidei fundamento, in utramq; partem diſputari poſſit. Quia neutræ parti deſunt ſuæ rationes, quæ probabilitate ſua non carent.* Rivet. *in Cath. orthod.*

Henry the 7th (as Sr *Francis Bacon* ſhews) had a three-fold right to his Crown, By Birth, Victory and Marriage. A Chriſtian hath a four-fold right to eternal life, 1. By Gift. 2. By Birth. 3. By Marriage. 4. By Victory.

Aquinas hath this Queſtion,

Suppl. 3. *part. q.* 94. *Art.* 1. Iſa. 66. 24.

Utrum beati qui erunt in Patriâ, videbunt pœnas damnatorum? and reſolves they ſhall, becauſe it makes to the perfection of their bleſſedneſſe, *Oppoſita juxta ſe poſita magis eluceſcunt.* They ſhall perfectly ſee the puniſhment of the wicked, that their bleſſedneſſe may the more content them, and they may give more abundant thanks to God.

The Schoolmen ſay at the day of Judgment the damned ſhall ſee the glory of the Saints, partly *propter invidiam*, becauſe they ſhall envy at their proſperity, and partly *propter privationem*.

That place, 1 *Joh.* 3. 15. to ſome ſeems unanſwerable, to prove that eternal life is

It is uſually ſaid, that grace and glory differ not ſpecifically but gradually, that grace is glory begun, and glory grace perfected: therfore grace is called glory, 2 *Cor.* 3. *lat. end.* But ſome ſay, there was perfect grace in *Adam* and Chriſt, though they were not received into glory, and that perfect grace is not glory, though it can be

begun here, but perfected hereafter, therefore glory, wherein doth conſiſt the perfection of eternal life, doth but gradually differ from grace, wherein the inchoation of that life doth conſiſt.

in

in none but such as are glorified. Christ in respect of his soul was *Comprehensor*, though *Viator* in respect of his body. *Vide* Aquin. *par.* 3. *Qu.* 19. *Art.* 10. Adams grace was perfect *in suo genere*, but not *simpliciter*; the same also may be said of that grace, wherein the apostate Angels were created.

Whether the blessed Saints after the end of this world shall inhabit this earth, or at least often visit it? *Curiosè quæritur & doctè ignoratur.* Voet. *Biblioth. Studios. Theol. l.* 1. *c.* 9.

Dr *Willet* upon the *Romans* holds the affirmative (as I remember) and grounds it on that place of *Mat.* 5. 5. Some urge that place in *Peter*, *A new Heaven and earth wherein dwelleth righteousnesse*, that is, righteous persons.

FINIS.

A Post-

A Postscript to the Reader.

READER,

I Blesse God for his enabling me (after the space of as many moneths at least as there be Books) to finish this large Work. I read over several Books, either in order to the enlarging of my Body of Divinity, or in the printing of it; Petavius his Theologica Dogmata in four or five Folioes; Dr Jeremy Taylors Workes in four Folioes; Bishop Brownrigs and Mr Farindons Sermons in Folio; Crocius his Syntagma Theologiæ; Dr Owen De Theologia, with others. I hope as the Book hath been formerly well esteemed by the judicious, so it will still, though I expect not that all should be candid Readers. That distinction I give, pag. 2. Theology, or (so it should be) Divinity is two-fold, Archetypal or Ectypal, I had from my worthy Tutor Mr Pemble in his Latine Lectures to us: I believe that other Divines besides him make use of that distinction, and that he very well understood what he meant thereby, but since other Divines dislike the same, let the Reader either take or refuse it as he pleaseth. Some Divines make part of the Image of God, to be mans Dominion over the creatures, others deny it. Cocceius de Fœdere would have the Image of God to be in the soul onely: Crocius in his Syntagma Theologiæ would have it to be in the whole man. These and many other differences there are amongst Divines, in several points.

Mersennus on Gen. 1. 1. c. 8. speaking of Vaninus being put to death at Tholouse, because he would neither acknowledge God, nor Devils, or Angels; and being called humbly to ask pardon of God, justice from the King; he brake out into these words: Regem non offendi, Deum nullum agnosco, si verò Dæmones aliquot admiseritis, judices in orcum ferant. I have not offended the King, I acknowledge no God, but if you admit that there are Devils, let them carry my Judges away into hell.

We may see by the sad conclusion of this desperate Atheist, that men had need to oppose the thoughts and first motions in their hearts tending this way.

The Book-seller desiring I should not enlarge this Work any more hereafter, I was willing to make some Additions at the end thereof, either as a supply to some things that were omitted, or else because some things were not so easily reducible to the former Heads.

I might further relate what is observed by a learned * Doctor, That the preaching of the Word is the first and principal work of a Pastor, Jer. 3. 15. 2 Tim. 4. 2. 1 Pet. 5. 2. John 21. Christ gives it the first, second and third place. By the Decrees of the Council of Millain and Trent, the preaching of the Word of God is judged to be the chiefest work of a Bishop. In the Scripture often the first place is given to preaching. It hath the first place amongst those offices to which Christ was annointed by the holy Ghost, Esay 61. 1. and in those to which the Apostles were annointed by Christ, Mat. 28. 19. The Scripture it self constantly sets the work of Preaching before other Ecclesiastical exercises, before visitation of the sick, Luke 9. 2. The care of the poor, Act. 6. 2.

* Prælect. D. Holdsw. part. 1. Lect. 3.

This appears,

1. By induction of the several things.
2. By induction of the means.
3. By induction of persons, as he there amply shews. May therefore this principal work of a Pastors, of a Bishop be chiefly encouraged and countenanced by Authority, and chiefly intended by all such as have taken upon them that sacred function.

Thy hearty well-wisher

Edward Leigh.

AN

6 JA 70

AN Alphabetical Table OF THE Chiefeſt things contained in this TREATISE.

A

Barbanel commended, l.1.p.133, 134
Aben Ezra commended, 133

Actions.

How we diſhonour God in our common *Actions*, l.9.p.1089,1090
Acephali, a ſort of Hereticks ſo called, l.4. p 495

Acts.

Acts of the Apoſtles, why ſo called, l.1. p.57
Who are the beſt Expoſitors of it, *ibid*
Acceptation of our perſons and ſervices, l.7.p.724, 725

Adam.

His firſt ſin was a great ſin, l.4.p 381, to 384
The time of his fall uncertain, l.4 p. 380,381
The evil conſequents of that firſt ſinne, l.4 p. 382,383
Adamites, l.4.p.495
Adoption, l.7.p.707,708
Adultery, what. l.9.p.1134

Affections.

Affections, how they are called, and what they are, l.7.p.758
Thei ſinfulneſſe, l.7.p.758,759
Marks of ſanctified *affections*, and means to ſanctifie them, l.7.p.760,761
Particular *affections*, l.7.p.761, to 764
The ſimple *affections*, l.7.p.762,763
The compound, l.7.p.762,792
Affections in God, l.2.p.200
Agony, what, l.5.p.597
Air divided into three regions, and the uſe of it, l.3 p.298,299
All-heal, an herb very medicinal, l.3.p.318.m

Allmighty.

God is *Allmighty*, l.2.p.236,to 240,& l.5.p.531, 532
Alms, p.820,to 825

A

Allſufficient.

God is *Allſufficient*, l.2.p.171,172
Amazement double, l.5.p.597
Ambition, l.4.p.428,429
Amos, when he wrote, who beſt interpret him, l 1.p.50
Anabaptiſts confuted, l.3.p.495,496,& l.8.p.923, to 927

Amen.

Amen, an Hebrew word, and what it ſignifies, l.5.p.544,545,& l.8.p.906
We ſhould ſay *Amen* to others prayers, *ibid.*
Analogy of faith, what it is, l.1.p.132

Angels.

Angels, why not ſpoken of in the Creation, and when made, l.3.p.294
Their Names, Nature, and divers Queſtions about them, l.3.p.335,to 350
Do not move the Heavens. l.3.p.292
Angelici a ſect of Hereticks, l.4. p.344,496,& p. 843

Anger.

Anger, what in God, l.2.p.205,to 208
What in us, the ſeveral names of it, its rectitude, corruption, ſanctification, l.7.p.792,to 796
Annointing, what it ſignifies, l. 5. p. 566, 567
Antichriſtianiſm, l.4.p.496

Antichriſt.

Antichriſt, what it ſignifies, l.6.p.655,656
He uſurps Chriſts Offices, l.6.p.656
Several degrees of his diſcovery, *ib.*
Not one perſon, l.6.p.650
Corollaries from *Antichriſt*, l.6.p.669,670

Antinomians.

Antinomians, what they are, and who write beſt againſt them, l.1.p.35,36
Confuted, l.9.1024,to 1027.

Antiomianiſm a moſt dangerous error, l. 4. p. 496 497,
Antiſabbatarians, l. 4. p. 497
Antiſcripturiſts, l. 4. p. 497, 498
Antitrinitarians, l. 4. p. 498
Anthropomorphites, l. 2. p. 164, & l. 4. p. 498
Apparel, rules for it, l. 7. p. 805, 806
Appetite, its rectitude, corruption and ſanctification, l. 7. p. 799, 800
Appollinariſts, l. 4. p 488

Apocalyps.

Apocalyps, why ſo called, l. 1. p. 63
Queſtioned by ſome, but is canonical, l. 1. p. 64

Apocrypha.

Apocrypha, which books are ſo called, and why, l. 1. p. 66, 67
Reaſons why thoſe books are not divinely inſpired, nor canonical, l. 1. p. 67, 68, 69

Apoſtaſie.

Mans *Apoſtaſie* what, l. 4. p. 380
Apoſtaſie a ſin, l. 4. p. 429, to 433
Apoſtle, what it ſignifies, l. 1. p. 55. See m.
Apoſtolici, l. 4. p. 498
Aqua, whence derived, l. 3. p. 297. m.
Aquarij, why ſo called, l. 8. p. 953
Aquinas commended, l. 1. p. 139

Arabick.

The *Arabick* Tranſlation, l. 1. p. 76, 77
Arians confuted, l. 3. p. 281, & l. 4. p. 498, 499
Arius his perjury, l. 4. p. 464

Arminians.

Arminians confuted, l. 2. p. 210, 212, 213, 215, 221, l. 3. p. 276. l. 4. p. 416, 429, 430. l. 4 p. 499, 500. l. 7. p. 677. m.
Arminianiſm what, l. 4. p. 389. l. 5. p. 582

Article.

Article of faith, what it is, l. 5. p. 520
Why they are called *Articles* of the Creed, l. 5. p. 523
All *Articles* of faith may be proved out of the Scripture, l. 5. p. 562
Arts, all *Arts* come from God, l. 2. p. 154
Aſcend, Chriſt *aſcended*, and why, l. 5. p. 612, 614
Aſſaſſins, who are ſuch, l. 9. p. 1128

Aſſurance.

Aſſurance of ſalvation, l. 3. p. 274, 275
One may be certain of his juſtification, l. 7. p. 725, 726
Of Election and Salvation, l. 3. p. 272, to 280
The kinds and degrees of *Aſſurance*, l. 7. p. 725, 726
It is difficult to attain *Aſſurance*, l. 7. p. 728
The means to get and keep it, l. 7. p. 728, 729
Aſtrology and *Aſtronomy* what, l. 2. p. 151

Atheiſts.

Several ſorts of *Atheiſts*, l. 2. p. 155, 156, 157
Have come to ſome evil end, l. 2. p. 155, 156
Their Objections, that there is no God anſwered. l. 2 p. 153, 154

Attributes.

Attributes of God, why ſo called, l. 2 p. 159, 160
How diſtinguiſhed from Properties, l. 2. p. 159
What rules are to be obſerved about them, l. 2. p. 160, 161
How divided, and how they differ from thoſe Properties that are in men and Angels, l. 2. p. 161, 162
Auguſtine commended, l. 1. p. 136

Authentical.

Authentical, what it is, l. 1. p. 70
Authentical Edition of Scripture, l. 1. p. 70, to 73
The Hebrew for the Old Teſtament, and the Greek for the New Teſtament, l. 1. p 71, 72, 78, 79
Not the Tranſlation of the Septuagint, l. 1. p. 88, 89
Nor the Vulgar Latine, l. 1. p. 90, 91, 92

Authority.

The greatneſſe of Gods *Authority*, wherein it conſiſts, l. 2. p. 184, 185
The difference between power and *Authority*, l. 2. p. 238

B

Backſliding, l. 4. p. 429, 430

Baptiſm.

Baptiſm, what it ſignifies, and how it may be deſcribed, l. 8. p. 915, 916
The priviledges of Gods children by *Baptiſm*, l. 8. p 917
The duties *Baptiſm* engageth us to, l. 8. p. 917, 918
The eſſential parts of *Baptiſm*, l. 8. p. 918
Whether dipping or ſprinkling be to be uſed in *Baptiſm*, l. 8. p. 919
The neceſſity of *Baptiſm*, l. 8 p 920
Whether women and Laicks may *baptize*, l. 8. p. 920, 921
How Chriſts *Baptiſm* and *Johns* differ, l. 8 p. 921
Who are to be *baptized*, l. 8 p. 922
The *baptizing* of Infants proved, and the objections againſt it anſwered, l. 8. p. 923, to 927
It was a common practice in the primitive Church to deter their *Baptiſm* till they were old, and why, l. 8. p. 927
Baptiſm celebrated in the Church of Rome, true Baptiſm, l. 8. p. 930, 931
Whether immediate or remote parents give children right to *Baptiſm*, l. 8. p 928, 929
Whether the children of Infidels, Papiſts and excommunicated perſons may be *baptized*, l. 8. p. 930, 931
Whether the uſe of witneſſes be neceſſary in *Baptiſm*, l. 8. p. 928
Whether Miniſters may *baptize* with any thing but water, l. 8. p. 933

Private *Baptism* unfitting, l.8.p.931,932

Beasts.

Beasts, their usefulnesse, l.3.p 333,334
In the outward senses excel man, l.3.p.331
Bees for what they are notable, l.3. p.330
Belief, what it is, l.5.p.519,520
Beleevers, who called, l.5.p.521
To *beleeve* and *beleeve* in, what it is, l.5.p.526,527
Benefits by Christ, l.7.p 707
Bernard a devout man, and good for that corrupt age wherein he lived, l.1. p.137,138
Beza commended, l.1. p.138

Bible.

Bible, why so called, l.1. p.7.m.
Who first distinguished the *Bible* into Chapters and verses, l.1.p 40
Bishop, what he is, and whether above a Presbyter, l.6.p.647,to 652
Blasphemy, l.4.p.433,434. against the holy Ghost l.4.p.435,436,437

Blesse, &c.

Blesse, what it signifies, l.2.p.248
God is most *blessed*, l.2.p.245,to 249
Blessednesse what, l.2 p.247,250
Blindnesse spiritual the worst, l.3.p.301
Boasting, l 4.p.438
Bounty, l.7.p.808,to 811

Bread.

What meant by daily *Bread* in the fourth Petition of the Lords Prayer, l.8.p.893,to 897
Bribery, l.4. p.438,439
Brownism, l.4.p.500,501
Bucer commended, l.1.p.138

Bulls.

Popes *Bulls* whence so called, l.6.p.661

Buried.

Christ was *buried*, and why, l.5.p.603

C.

Cajetane commended, l.1.p.139

Calling.

Effectual *Calling* stands in four things, l.7.p 677, 678
Marks of it, l.7.p.679
Calvin commended, l.1.p.138

Canon.

Why the Scripture is called a *Canon*, or canonical, l.1.p.38.& 98
The conditions of a *Canon*, l.1.p.38
A three-fold *Canon* in the Church, *ib.*
Some abolish, some adde to the *Canon*, l.1. p. 65
The *Canonical* Books of the New Testament how divided, l.1.p.54
Why seven Epistles are called sometimes *Canonical*, and sometimes Catholick, l.1. p.61, 62

Canticles.

Canticles, how called in Hebrew and Latine, l. 1.p.47
Who the author of it, and who the best Interpreters of it, *ib.*
Cardinals of Rome, what they are, l.6.p.668, 669
Carnal-confidence condemned, l.4.p.439,440
Carpocrations, l.4.p.501
Catharists, *ib.*
Catholicks, the Papists falsly so called, l. 6. p. 626.m.
Ceremonies under the Law had relation to Christ l.5.p.549,550
Circumcellions, l 4.p.501,502

Chaldee Paraphrase.

The *Chaldee Paraphrase* of the Old Testament, why so called, of great esteem with the Jews, l.1.p.73
When written, *ib.*
Some part of the Old Testament written in *Chaldee*, l.1.p.70,72

Change.

A reasonable creature may be *Changed* many wayes, l.2.p.179
God is *unchangeable* every way, *ib.*
Children their duty, l.9.p.1112,1113
Chiliasts condemned, l.1.p.64

Christ.

Christ set forth three wayes in Scripture, l.5.p. 556,557
Was represented by the Levitical Ceremonies and Sacrifices, l.5.p.549,550
Christ is the great and free gift of God, l.5.p.550, 551
Is God, l.2.p.257,to 263
Why, and how he is God, l.5.p.554,555,556
Was Man, why and how he was Man, l.5 p. 534,535,556,to 562
Why born of a Virgin, l.5 p.561
When and where he was born, *ib.*
He was the Messiah promised of old, l.5.p. 562
Superlatively holy, l 5.p.553,554
God and Man in one Person, l.5.p 564,to567
He was a Saviour, Redeemer, Mediator, Surety, *Christ*, a Lord, l 5.p.566,to 572
He merited nothing by his death for himself, l.5.p.575,to 580
Christ what, l.5.p.576
A Priest, l 5.p.576,to 583
A Propher, l.5.p.576
A King, l.5.p.587,to 591
Christs double state of Humiliation and Exaltation, l.5.p 535,to 540
He died not for all, l.5. p.602,603,608,to 617
He died in our stead, l.5 p.584.m.
How he is begotten of the Father l.5.p.259, 260
Chronicles, who the authors of them, and the best Expositors of them, l.1.p.43,44

Chryſoſtom commended, l.1.p.136,137

Church.

Church, what it ſignifieth, l.5.p.541,& l.6.p.618,to 627
Why Catholick and holy, l.6.p.623,624
The true *Church* hath given teſtimony to the Scripture in all ages, l.1.p.18,19
We are firſt moved to hearken to the Scriptures, becauſe of the *Churches* teſtimony, l.1.p 24
It hath a four-fold office in reſpect of the Scripture, l.1 p.25
The *Church of Rome* will not ſuffer the Scripture to be read in a known tongue without ſpecial leave. l.1. p.26
The Marks of the *Church*, l.6.p.625
Whether it may erre, l.6. p.627,628
The *Church of Rome* Apoſtatical, l.6.p.626
There is a *Church-government*, and who have the power, l.6.p.645,to 648, & 655
How *Church-members* are to be qualified, l.6.p.658,669
Circumciſion, two things conſidered in it, l.1.p.118
Clemency, what in God, l.2.p 207
Clouds, a great work of God, l.3.p.304,305
Coloſſe the chief City of Phrygia, l.1.p.59
Coloſſians, who beſt expound it, *ib.*
Collyridians, l.4 p.501

Combate.

The ſpiritual *Combate* between the fleſh and Spirit, l.8.p.1016.1017,1018

Coming.

Chriſts ſeveral *Comings*, l.10.p.1157
How his firſt and ſecond *Coming* agree and differ, *ib.*m.

Commandments.

Commandments, General rules for interpreting them, l.9.p.1029.1030,1031
The general ſins againſt the *Commandments* of each Table. l.9.p.1031,1032,& 1041,1042
The diviſion of the *Commandments*, l.9.p.1023,1024
The firſt *Commandment* interpreted and handled, l.9.p.1033,to 1044
The ſecond *Commandment* interpreted and handled, l.9.p.1044,to 1071
The third *Commandment* interpreted and handled, l.9.p.1071,to 1095
The fourth *Commandment* interpreted and handled, l.9.p.1095,to 1109
The fifth *Commandment* interpreted and handled, l.9.p.1109,to 1126
The ſixth *Commandment* interpreted and handled, l.9.p.1126,to 1134
The ſeventh *Commandment* interpreted and handled, l.9.p.1134,to 1142
The eighth *Commandment* interpreted and handled, l.9.p.1142,to 1145
The ninth *Commandment* interpreted and handled, l.9.p.1145,to 1147
The tenth *Commandment* interpreted and handled, l.9.p.1147,to 1152

Communion.

Communion with Chriſt, l.7.p.706,707
Communion of the Saints, wherein it conſiſts, l.5.p.542.& l.6.p.669,670
Concordances, which the beſt, l.1.p.131
Concupiſcence a ſin, l.4.p.390
Conference of the Scriptures, l.1.p.32,33

Confeſſion.

Auricular *Confeſſion* not neceſſary to the pardon of ſin, l.7.p.721,722
We muſt make a *Confeſſion* or profeſſion of the truth, l.5.p.1081,1082
Carnal *confidence*, l.4 p.439,440
Chriſtian, l.7.p.810

Conſcience.

Conſcience, what it is, l.2.p.148,& l.7.p.755
And the force of it to prove that there is a God, *ib.*

Contentedneſſe.

Contentedneſſe required in the laſt Commandment, and deſcribed, l.9.p.1149,1150
Motives and means, l.9.p.1150,1151

Converſion.

Converſion, what it is, l.7.p.680,681
Wherein it differs from falſe *Converſion*, l.7.p.683
The properties of it, l.7.p.681,682
Motives to, and means of *Converſion*, l.7.p.682,to 685
Corinth, the metropolis in Achaia, l.1. p.59
Corinthians, the beſt Expoſitors of both Epiſtles, *ib.*

Councels.

The Florentine and Trent *Councel* cenſured, l.1.p.69,70
The true interpretation of Scripture not to be ſought from General *Counſels*, l.1.p.142
Councels, what they are, l.6.p.651,652,653
Who hath the power of calling *Councels*, and who are to be called to them, l.6.p.653
Whether General *Councels* may erre, and whether they be above the Pope, l.6.p.653,654
Whether there be Evangelical *Councels*, l.8.p.1013,1014

Courage.

Courage, what it is, its kinds, l.7.p.572
It muſt be well ordered, l.7.p.573
Motives to, and Means of Chriſtian *Courage*, *ib.*
Covenant of Redemption Grace, l.5.p.546,547 548,
Covetouſneſſe, l.4. p.441,442,443

Creation.

Creation taken two wayes, l.3 p.280
Deſcribed, and the deſcription explained, *ib.*
Conſectaries from the *Creation*, l.3.p.284,285

Creator

Creator of all things *God*, l.5 p.532

Creature.

Creatures made in the six daies, l.3.p.287,to 286
Every *Creature* is limited, l.2.p.289,290

Creed.

Creed, why so called, l.5 p 521
Why it is called the Apostles *Creed*, l.5. p.521, 522
Its authority, dignity, and antiquity, l.5.p 522, to 525
It is larger now than it was at the first, l.5. p. 524,525
Its division, l.5.p.525,526
It is not a Prayer, l.5.p.526
The *Creed* in several languages, l.5.p.428
Rules for the use and understanding of it, l.5. p.529
Adversaries to it, *ibid.*
All Christians agree in the Apostles *Creed*, l.5. p.529,530
The Apostles *Creed* handled specially, l.5.p.530, to 546
Crocodile, its huge bignesse, l.3.p.326
The meaning of that Proverb, *Crocodili lacrimæ*, ibid.
Crucifix what, l.5.p.356
Of the *Crosse* in Baptism, p.933,934
Cruelty a great sin, l.4.p.444,445
Crystal and *Crystal-glasses*, l.3.p.307
Cursing, l.4.p.445,446
Cyprian commended, l.1.p.137

D

Dangers: Christs *Dangers*, l.5.p.596

Daniel.

Daniel, when he wrote his Prophecy, l.1.p.49
Wrote much of it in Chaldee, *ibid.*
The best Expositors of him, *ibid.*
Dates, why so called, l.3.p.319.m.& l.7.p.755

Day.

Day, what it is, l.3.p.300
Its Creation a great work and usefull, *ibid.* & p.301
Its names in Greek and Latine, l.3.p.300.m
Death, Christs *Death* painfull, shamefull, cursed, l.5.p.601
Debts, why sins are called *Debs*, l.8.p.898
Decalogue, who first used that word, p.1021
And why so called, p.1022
Deceit, l.4.p.446,447

Decree.

Decree, what it is, l.3.p.268,269
Gods *Decree* described, p. 269
The properties of it, p.270
It is two-fold, *ibid.*
Consectaries from it, l.3.p.278

Deity.

Hereticks that opposed Christs *Deity*, and the holy Ghosts, l.2.p.256,261,265,266

Delight.

Delight in the Scripture, l.1.p.147
Delight of the Saints manifold, l.7.p.777

Demonstration.

Two kinds of *Demonstrations*, l.2.p.147.m

Descend.

Descend into hell, what that Article in the Creed means, l.5.p.604,to 608
Desire, the nature of it, Gods image in it, its corruption and sanctification, l.7.p.772,to 776
Despaire, what it is, l.7.p.786

Devils.

There are *Devils*, l.2 p 152,153
Devils, their names and nature, l.3.p.350,351
Their sinne, and why they fell irrecoverably with the time of their fall, l.3.p.351,352
They are malicious, subtle, powerfull, l.3 p.352, to 355
Questions about them resolved, l.3. p.354,to 357
Corollaries from the *Devils*, l.3.p.357,358

Deuteronomy.

Why the fifth Book of *Moses* is so called, l 1. p 42
The best Expositors of it, *ib.*
Dew what, l.3.p.306
How we *Dishonour* God inwardly and outwardly, l.9.p.1089,to 1092
Discipline, wherein it consists, l.9.p.1060,1061
Wherein abused, l.9.p.1068,1069
Distraction in *duty*, l 4.p.847
Distrust, l.4.p.447
Divination, l.4.p.447,448

Divinity.

Divinity that it is, l.1.p.1
What it is, l.1.p.1,2
Its definition and several kinds, l.1.p.2,3
How it is to be taught, l.1.p.3,4
How to be learned, l.1.p.4
The opposites of it, *ibid.*
Its excellency, p.4,5
The rule and matter of it, l.1.p.6
The English excel in practical *Divinity*, l.1.p.4
Division, l.4.p.448,449
Dogs faithfull to men, l.3.p.332,333
Dolphin very swift, l.3 p.327
A great lover of man, *ib.*

Dominion.

Dominion, What it is, l.2.p.185
God hath supream *Dominion* over all creatures, l.2.p.185,186

Donatiſts, l.4.p.502
Drunkenneſſe, l.4.p.449,to 452
Duel unlawful, l.9.p.1132,1133

E

Eagle flies high,ſees accutely, and is tender of her young, l.3.p.328,329

Earth.

Earth, whence that word is derived, l.3 p.294
The Creation of it a ſpecial work of God,l.3. p.295,296
Its circular motion refuted, l.3.p.295.m

Earthquake.

Earthquake, the cauſe of it, l.3.p.295.m
It is general or particular, *ibid.*
Eating and drinking, how ſanctified, l.7.p.805
Ebionites, l.4.p.502

Eccleſiaſtes.

Eccleſiaſtes, why ſo called,its Author, l.1.p.47
The ſumme of it, and the beſt Interpreters of it. *ibid.*

Election.

Election, what the word ſignifies, l.3.p.278
It is deſcribed, l.3.p.273
And the deſcription explained, *ibid.*
What the object of it, l.3.p.273,274
The end of it, p.274
Neither foreſeen faith,nor foreſeen works the cauſe of it, l.3.p.274,275
All are not *Elected*, l.3.p.275,276
There is an *Election* of perſons, l.3.p.276
Element what, and the number of the *Elements*, l.3.p.294,295
Elephant, his magnitude and underſtanding, l.3. p.332
Empty, no *vacuum* or meer *empty* place,l.3.p.315
Enthuſiaſts, l.4.p.503
Envy, l.4.p.451,452
Epicure confuted, l.3.p.375

Epiſtles.

Epiſtles,why ſo called, l.1.p.57
How they are divided, and who beſt expounds them, *ibid.*
In what order they were written,l.1.p.57,58
Epheſians, who beſt expound it, l.1.p.59
Eraſmus commended, l.1.p.135.& m & 116.m
Error, l.4.p.489,490

Eſther.

Eſther,why ſo called,and by whom written,l.1. p.44
Who are the beſt Expoſitors of it, *ibid.*

Eternity.

The world not *Eternal*, l.3.p.281, to 284
God is *Eternal*, l.2.p.176,to 179
What *Eternity* is, l.2.p.176

Evangeliſts.

Evangeliſts, who, l.1.p.55
The harmony and difference between them, l.1.p.53
Euchita, l.4.p.503
Eutychians, *ibid.*& 504

Evil.

Evil, what it is, l.8.p.903
What deliverance from *Evil* means,l.8.p.903, 904
Excommunication, what it is and its parts, l.6 p. 646,547

Exodus.

Exodus,why the ſecond Book of *Moſes* is ſo called, l.1 p.41
Contains a hiſtory of above a hundred years, *ibid.*
The beſt Expoſitors of it, *ibid.*
Expoſitors of Scripture, who are the beſt among the Jews, Fathers, Papiſts, Proteſtants, l.1.p. 133,to 141

Ezekiel.

Ezekiel, what it ſignifies, l.1 p.49
When he propheſied, *ibid.*
The beſt Expoſitors of it, *ibid.*

Ezra.

Ezra, who the Author of it, l.1.p.44
The beſt Expoſitor of it, *ibid.*

F

Faculty.

Faculty what, l.7.p.749
Three reaſonable *Faculties* in man, *ibid.*

Faith.

Faith, what it is, l.5.p.520. l.7.p.691, to 706
How taken in the New Teſtament,l.7.p.691, 692
Three things in it, l.7.p.692,693
Its object and acts, p.693,to 698
Its ſubject, l.7.p.696,697
The degrees of faith, l.7.p.698,699
Faith of Adherence and Aſſurance, *ibid.*
Its end is everlaſting life, l.7.p.699
How it is wrought, p.700
How it differs from hope, p.699
It is an excellent grace, l.7.p.700,701
Whether Infants have *Faith*,and whether it be in the glorified Saints, l.7.p.701,702
Whether juſtifying *Faith* be commanded in the Decalogue,whether it or repentance precede l.7.p.702,703
Chriſtians ſhould endeavour to live by *Faith*,and what it is to live by it, l.7.p.703.704
And die in the *Faith*, l.7.p.704,705
Motives to get *Faith*, and helps to it, l.7.p.705, 706
Whether *Faith* alone doth juſtifie, l.7.p.897

And how, l.7.p.697,698
Faith, required to the Sacrament, p.983,to 985

Faithfull.

God is *Faithfull*, l.2.p.223,to 225
What *Faithfullneſſe* is, l.2.p.224,to 230
Miniſters muſt be *Faithfull* in their calling, l.6. p.636
Fall of man, l.4.p.379,to 385

Familiſts.

Familiſts reſt wholly in an immediate private ſpirit, l.1.p.21
Confuted, l.4.p.504,505

Faſting.

What religious *Faſting* is, l.8.p.1005,1006
What we muſt abſtain from, l.8.p.1006
The ends and means of a religious *Faſt*, l.8. p.1006,1007
The uſual time of a *Faſt* and for *Faſting*, l.8. p.1007,1008
The Popiſh *Faſting* condemned, l.8. p.1008, 1009

Fathers.

Father, how God is our *Father*, l.5.p.531,& l.8. p.882,to 885
Fathers, what they were, l.1.p.134
Some of them commended, l.1.p.134,to 139
Origen and *Jerom* cheefeſt Hebricians of them, l.1.p.80,135

Fear.

Fear, what it is, the kinds of *Fear*, the meaſure of it, l.7.p.788,789
How it is taken, its object and effects, l.7.p. 788,789
Chriſts great *Fear*, l.5.p.597

Feaſting.

Holy *Feaſting*, the nature of it, and helps to it, l.8.p.1009,1010
Fire, l.3.p.298
Fiſhes, a great work of God, l.3.p.325,326

Flattery.

Flattery, l.4.p.452,453
Flight, what it is, l.7.p.775,776

Forgiveneſſe.

Forgiveneſſe of ſins what, l.5.p.543. l.7.p.719
Every one of Chriſts ſubjects hath his ſins *forgiven*, l.7.p.719
The *Forgiveneſs* of ſins is free and full, l.7.p.719, 720
God only *forgives* ſins, l.7.p.721
What is the meaning of the fifth Petition of the Lords Prayer, l.8.p.856,to 991
Auricular confeſſion not neceſſary to *Forgiveneſs* of ſins, l.7.p.721,722
Fornication why ſo called, l.9.p.1138
Fowls, their nature and uſe, l.3.p.328,to 332
Free-will, l.7.p.685,to 691
Froſt, what it is, l.3.p.306

G

Galatians, who beſt expound it, l.1.p.59

Geneſis.

Why the firſt Book of *Moſes* is ſo called, l.1.p.41
Contains a Hiſtory of above two thouſand years, *ibid.*
The beſt Expoſitors of it, *ib.*
Why the Jews might not read in the beginning of *Geneſis*, the beginning and end of *Ezekiel*, nor in *Canticles*, *ibid.*
The firſt Chapter of it divided, l.3.p.287

Gentiles.

Gentiles, many predictions of their converſion, l.1.p.12
Some of them give teſtimony to ſundry paſſages in the Scripture, l.1.p.20

Ghoſt.

The holy *Ghoſt* is God, l.2.p.262,263
Why called *Ghoſt*, and holy, and what it is to believe in him, l.5.p.539,540

Glory.

Glory, what it is in God, and its ſeveral acceptions, l.2.p.239,230
The difference between praiſe, honour and *Glory*, l.2.p.240
Gloria, whence derived, *ibid.*
How Gods *Glory* is manifeſted, l.2.p.241
A double *Glory* in things, l.2.p.242
Conſectaries from Gods *Glory*, l.2.p.243,to 247
Glorifie, We muſt deſire chiefly to *Glorifie* God, l.5.p.888

Glorious.

God is *Glorious*, l.2.p.239,241,242
Gluttony, l.4.p.453,454
Gnoſticks, l.4.p.505

God.

How he is called in ſeveral languages, l.2.p.144
That there is a *God*, l.2.p.144,to 156
The knowledge of *God* is neceſſary, profitable, difficult, l.2.p.144
We know *God* three wayes, l.2.p.145
There is a three-fold knowledg of *God*, *ibid.*
What *God* is, l.2.p.158,159
And whence *God* comes, l.2.p.154.m
How the word *God* is taken in Scripture, l.2. p.158,159
The ſeveral names of *God*, l.2.p.159
His Attributes, what they be, *ibid.*
How they differ from Properties, and what rules are to be obſerved in attributing them to *God*, l.2.p.160
How his Attributes are divided, l.2.p.161
Sweeten every condition, l.7.p.722

Good.

God is *Good*, the chiefeſt *good*, l.2.p.208,to 111

Goodneſſe.

Goodneſſe, what it is, and what in God, l. 2. p. 208, 209
The properties of his *Goodneſſe*, and the difference between his *Goodneſſe* and that in the creature, l. 2. p. 209, 210

Goſpel.

Goſpel was written by many, and why, l. 1. p. 53
Why they are called *Goſpels*, l. 1. p. 54
Its ends and parts, the terms of it, l. 8. p. 977, to 980
Sins againſt the *Goſpel* greater than againſt the Law, l. 8. p. 890
Government Eccleſiaſtical in whom, l. 6. p. 646

Grace.

Grace in Scripture ſet forth under divers notions, l. 7. p. 735
The beſt thing in this world, l. 7. p. 738
Reſtraining and renewing how different, l. 7. p. 740
Gracious. God is *Gracious*, l. 2. p. 211, to 214
Graſſe, a great work of God, l. 3. p. 318, 319

Great.

God is exceeding *Great* in nature, works and authority, l. 2. p. 182, 188

Greek.

The *Greek* Tranſlation of the Old Teſtament is not Authentical, l. 1. p. 74, 75
The *Greek* Text of the New Teſtament is not corrupted, l. 1. p. 92
Growth of grace, l. 8. p. 996, to 999
Guilt of ſin, what, l. 4. p. 397, 398

H

Habakkuk, when he wrote, and who beſt interpret him, l. 1. p. 50
Haggai, when he wrote, and who beſt interpret him, l. 1. p. 51
Hail, what, l. 3. p. 306, 307
Happy, God is *Happy*, l. 2. p. 244, 245

Hatred.

Hatred in God, what, l. 2. p. 204
What in us, and upon what it ſhould be exerciſed, l. 2. p. 204, 205
The Nature, Kinds and Cauſes of it, l. 7. p. 768
The object, quality and fruits of it, l. 7. p. 769, 770
The ſanctification of it, *ibid.*

Hearing.

Hearing the Word a duty, l. 8. p. 837
How we muſt *Hear*, l. 8. p. 837, 838

Heathens.

Heathens might by the light of nature know that there was a God, and that he was to be worſhipped, but could not know him ſavingly, l. 2. p. 145, 146
Nor be ſaved by the light of nature, l. 5. p. 552, 553, 570

Heaven.

The Creation of the *Heavens* is a wonderfull work of God, l. 3. p. 290, to 293
How the *Heavens* work upon inferiour bodies, l. 3. p. 292
The Philoſophers divide *Heaven* into divers orbs, the Scripture mentions only three *Heavens*, l. 3. p. 292, 293
We ſee not God in that great work of the *Heavens*, l. 3. p. 293, 294
Heaven is an excellent place, l. 8. p. 884, to 887

Hebrew.

Hebrew, why ſo called, l. 1 p. 37
The firſt tongue and a holy tongue, *ibid.*
Moſt of the Books of the Old Teſtament were written in *Hebrew*, *ibid.*
The Jews corrupted not the *Hebrew* Text, l. 1. p. 77, to 85
The *Hebrew* Text in the Old Teſtament Authentical, *ibid.*
Whether the *Hebrew* Text had Vowels or Pricks from the beginning, l. 1. p. 87, 88

Hebrews.

Hebrews, That Epiſtle is Canonical though rejected by ſome Hereticks, and *Pauls*, l. 1. p. 60, 61
And written in Greek, *ibid.*
Who beſt expound it, l. 1. p. 61
Helleniſts, who, l. 1 p. 66, 67
Helvidians, l. 4. p. 505
Hell, the torments and place, l. 10. p. 1165, to 1168
Herbs, their variety and uſe, l. 3. p. 317, 318
Hereſie, l. 4. p. 490, to 496

Hereticks.

Hereticks, wreſt the Scripture, l. 1. p. 34, 35
Hereticks which oppoſed Chriſts God-head and man-hood, l. 5. p. 563, 564
Herodians, l. 4. p. 505
High, God is moſt *High*, l. 2. p. 185

Hiſtory.

Hiſtory pleaſant, l. 1. p. 2.
None comparable to that of the Scripture, *ibid.*
What Books are called *Hiſtorical* in the New Teſtament, and why, l. 1. p. 54

Holy.

The Scripture is *Holy*, l. 1. p. 102, 103
The general nature of *Holineſſe*, l. 2. p. 231
What in man, what in God, l. 2. p. 231, to 234
God is *Holy*, *ibid.*
Conſectaries from Gods *Holineſſe*, l. 4. p. 233, 234

Hope.

Hope, What it is, the object, act and measure of it, l.7.p.785
The Image of God in it, its corruption, sanctification, l.7.p.785,786
Marks of a sanctified *Hope*, Motives to, and means of it, l.7.p.787

Horse.

Horse, an elegant description of him, l.3.p.334
Bucephalus, *Alexanders* and *Banks* his *Horse*, ibid.

Hosea.

Hosea, what it signifies, and when he prophesied l.1.p.49
The best Expositors of it, l.2.p.50
Humility what, an excellent grace, l.7.p.810, to 814
Hungring after Christ, l.8.p.995,996
Husband and wife, their mutual duties, l.9.p.1117, to 1121
Hypocrisie, l.4.p.455,456

I

James.

James, this Epistle was doubted of in ancient times, and why, l.1.p.62
What *Luthers* opinion was of it, ib.
Who best expound it, ib.
Jansenius commended, l.1.p.139
Ice what, l.3.p.307
Idlenesse, l.4.p.457,458

Idolatry.

Idolatry, what it is, l.9.p.1064,1065
A great sin, ib.& 1066

Jeremy.

Jeremy, when he prophesied, and who best expounds him, l.1.p.48
Jerome commended, l.1.p.140

Jesus.

Jesus, what it signifies, l.5.p.533,567,568
The Papists abuse that name four wayes, l.5.p.569
Bowing at that name taxed, l.5.p.570
Jesuites the Popes great pillars, but traiterous subjects, l.6.p.663,664

Jews.

Jews corrupted not the Hebrew text of the Old Testament, l.1.p.79,to 84
Their enmity to the Gospel, l.1.p.36
Who were the best Interpreters among them, l.1.p.133,134
Ignorance a great sin, l.4.p.458

Image.

Image and similitude the same, l.3.p.359
Of Idols and *Images*, l.9.p.1062
Images for worship condemned, ib. & 1063,to 1067
A four-fold *Image* or likenesse, and wherein the *Image* of God consisted, l.3.p.360,to 364

Immortal.

God is *Immortal*, l.2.p.169,170
A thing is *Immortal* two wayes, l.2.p.170
Four wayes, l.3.p.364
The soul of man *Immortal*, and the reasons of it, l.3.p.360,361,368

Immutable.

God *Immutable*, l.2.p.179,to 182
Impenitence, l.4.p.458,459

Imperfection.

Six *Imperfections* in all creatures, l.2.p.184
Imposition of hands why used, l.6.p.634
Imprecation, l.8.p.866

Imputation.

Imputation what, l.7.p.723
Of *Adams* sin, l.4.p.380,to 383
Of Christs righteousnesse, l.7.p.723,724

Incest.

Incest, a strange example of a horse about it, l.3.p.333

Independent.

God is *Independent*, l.2.p.188
Indulgences, the Pope cannot grant them, l.6.p.661

Infinite.

God is *Infinite*, l.2.170,171
Injustice, l.4.p.459
Intemperance, l.4.p.459,460

Inspiration.

Inspiration, what it is, l.1.p.7
Every part of Scripture is divinely *Inspired*, l.1.p.23

Intercession.

Christs *Intercession* what, l.5.p.578,to 582

Interpretation.

Interpretation of Scripture, l.1.p.125,to 143
Who the best *Interpreters*, l.1.p.133,to 140
Means to be used for understanding the Scripture, l.1.p.131,132,& 140,141

Invisible.

A thing is two wayes *Invisible*, l.2.p.165.m

Job.

Job, who the Author of it, l.1.p.44,45
Very ancient, ibid.
How divided, and who the best Expositors of it, l.1.p.44

Joel.

Joel, when he prophesied, and who best expound him, l.1.p.45

John.

John called the Divine by an excellency, l.1. p. 56
Describes our Saviours Divinity more expresly than any of the rest, l.1. p.56,57
Who best expound the Gospel, l.1.p.55
Who best interpret the Epistles, l.1. p 57
They are canonical, ibid.

Jonah.

Jonah, when he prophesied, and who best interpreted him, l.1.p.50

Josbuah.

Josbuah, why so called, l.1.p.42
The best Expositors of it, *ib.*

Joy.

Jovinians, l.4.p 305
Joy, the nature of the affection, Gods Image in it, its corruption and sanctification, l.7.p.776, 777
The properties of sanctified *Joy*, Motives, Marks and Means of it, l.7.p.779,780
Irenæus commended, l.1.p.137

Isaiah.

Isaiah elegant, oftner cited in the New Testament than any of the Prophets. l.1.p.48
The best Expositors of him, l.1.p.48
Of the bloud-royal, *ibid.*

Jude.

Jude, that Epistle is Apostolical, l.1.p.63
Who best expound it, *ib.*

Judges.

Judges, why so called, and who is the Author, l.1.p.42
The best Expositors of it, *ibid.*

Judgement.

The last *Judgement*, l.10.p.1157
All are to be *judged*, and by Christ, l.10.p.1158, to 1162
The day of *Judgement* terrible to the wicked, but comfortable to the godly, l.10. p.1159, 1160
The time uncertain, the place and signs of it, l.10.p.1157
The preparation and performance of it, and Collaries from it, l.10.p.1161,to 1164
Junius commended, l.1. p.138
Jurisdiction Ecclesiastical, l.6.p.645,646

Justice.

Whether inherent *Justice* be actual or habitual, l.7.p.717
Justice, what it is, l.7. p.813,814

Just.

God is *Just*, l.2. p.219,220
Whether God sees sin in the *Just*, l.7.p.724

Justification.

How the word is used in Scripture, and what *Justification* is, l.7.p.709,to 712
The difference between it and vocation, l.7. p.710
Whether all one with remission of sinnes, l.7. p.711
The parts of *Justification*, l.7. p.712,713,719, 720
One may be certain of his *Justification*, l.7.p.725, to 729
The several periods of *Justification*, l.7.p.713, 714

Justified.

Whether we be *Justified* by inherent or imputed righteousnesse, l.7.p.716,to 718
Whether we be *Justified* by Christs active and passive obedience, l.7.p.718
Whether faith alone *Justifies*, l.7.p.730, to 733

K

Kimchi commended, l.1.p.133

Kinde.

God is *Kinde*, l.2. p. 235

Kingdome.

Kingdome of God two-fold, l.8.p.889,890
The meaning of that Petition, *Thy Kingdom come*, *ibid.*

Kings.

Kings, why they are so called, the Authors of those two Books, and best Expositors of them, l.1.p.43
Knowledg, l.7.p.814,to 820
Required to the Sacrament, p.982

L

Labour, Christ underwent hard *Labours* for us, l.5.p.428
How our bodily *Labours* are sanctified, l.7. p.807,808
Lactantius commended, l.1.p.137

Lamentations.

Lamentations, why so called, l.1.p.48
Where and how long *Jeremy* prophesied, *ibid.*
Fit to write *Lamentations*, and why, ib.& 49
The best Expositors of it, *ib.*

Latine.

The several *Latine* Translations, l.1.p.77

The Vulgar *Latine* Translation, why so called, *ibid.*
Not Authentical, l.1.p.90,to 95
Which are the best *Latine* Translations of the New Testament, l.1.p.77

Law.

Law, what it is, l.9.p.1020,1021
The Moral, Judicial and Ceremonial *Law*, ib.
The Moral *Law* divided, p.1022,23
There are four precepts in the first Table, and six in the second, l.9.p.1023,1024
The Moral *Law* is in force in the Christian Church, l.9.p.1024, to 1027
It is a glasse, bridle, rule, p.1026,to 1030
The *Law* cannot be perfectly fulfilled in this life l.9.p.1151,1152
The *Law* divided by the Jews into fifty four Sections, l.1. p.40,41
Legends, why so called, l.1. p.31
Levellers, l.4 p.506

Leviticus.

Why the third Book of *Moses* is so called, l.1. p.42
The best Expositors of it, ib.

Lexicon.

Which are the best *Lexicons* for understanding the Hebrew and Greek text, l.1.p.132

Liberty.

The willing good necessarily hinders not *Liberty*, l.3.p.340,347.m, & 411,412
Libertines confuted, l.4. p.506

Life.

Several kinds of *Life*, l.2. p.167,168, & l.7. p. 745,746
How Gods *Life* differs from the life of the creatures, l.2. p.168,169
What spiritual *Life* is, l.7.p.745
Wherein natural *Life* and it agree and differ, ib.
Spiritual *Life* more excellent than the natural, l.7.p.745,746
Christians have a three fold spiritual *Life*, l.7.p 746.
Evidences of spiritual *Life*, Motives to it, and Means of it, l.7.p.747,748
Life everlasting, l.5. p.544,545, & l.10.p.1171, to the end.

Light.

Why the Scripture is called *Light*, l.1. p.118, 119,122,123
Light, an excellent work of God, l.3. p.299
Its abstruse nature and excellent use, ib.
Limbus Infantum & Patrum, l.10.p.1170

Lion.

A strange story of a *Lion*, l.3.p.334

Living.

God is *Living*, l.2.p.167,to 170

Long-suffering.

God is *Long-suffering*, l.2.p.230
Lord, l.5.p.533,534

Lot.

The nature and use of *Lots*, l.9.p.1076,1077
When abused, l.9.p.1087,to 1090

Love.

Love, what in God, l.2 p.200,201
The ends, effects and properties of it, l.2.p. 202
Our *Love* to him, l.2.p.203
The affection of *Love* in us what, l.7.p.763
Gods Image in it, ib.
Its corruption and sanctification, l.7. p.763, to 768
Is to be renewed before we come to the Sacrament, p.992,to 995

Luke.

Luke onely makes a Preface before his Gospel, and who best interpret him, l.1.p.56
The difference between *Lumen* and *Lux*, l.3. p. 299
The *Lutherans* confuted about the ubiquity of Christs body, l.2. p.176
Lying, l.4.p.461,462
Lyranus commended, l.1. p.139

M

Macedonians, l.4.p.507
Magistrate his duty, l.9.p.1123,1124
Maimonides commended, l.1.p.133
Malachy, when he wrote, and who best expound him, l.1.p.51
Maldonate commended, l.1.p.140
Malice, l. 4. p.462
Man made after Gods Image, l.3. p.359,360
Manichees confuted, l.4.p.507
Marcionites, l.4.p.507

Mary.

Four *Maries* in the Gospel, l.5 p.535

Mark.

Mark wrote in Greek, l.1.p.52,53,56. & l.3.p. 285
When he wrote, and who best expound him, l.1.p.140

Martyrs.

Divers suffered for the truth, l.1.p.18,19,20
How true *Martyrs* differ from false, l.1.p.20
Masius commended, l.1.p.140
Masora, what it is, l.1.p.80

Masse.

Masse, why so called, the evil of it, l.8.p.960, to 963
Private *Masse* unlawfull, l.8.p.963,964
It is not lawfull to be present at the *Masse*, l.8.p. 964
Massorites their exact diligence in numbring the words, and letters, and points of Scripture, l.1.p.79,80
Masters their duty, l.9.p.1170

Matthew.

Matthew wrote in Greek, l.1.p.52
Never any doubted of the authority of *Matthew*, l.1.p.56
When he wrote, and who best expound him, ib.

Mediatour.

Mediator who, and how Christ is our *Mediator*, l.5 p.572,to 576
Whether Christ was a *Mediator* according to both his Natures, l.5.p.574,575
Saints not *Mediators*, l.5.p.574

Meditation.

Meditation, what it is, and helps to it, l.1.p.32
When it is fit to *Meditate* of the creatures, l.3. p.287.m
Marks to try when we *meditate* fruitfully of the creatures, ib.

Meek.

How God is *Meek*, l.2.p.207
Melchisedechians, l.4 p.508
Memory, what it is, its sanctification, l.7. p.757

Mercy.

Mercy, what in God, l.2.p.215,to218
How his *Mercy* differs from *mercy* in us, l.2. p. 215,216
On what terms, and to whom he will shew *Mercy*, l.2.p.217
What i nus, l.7. p.820,to 825
Merit, the conditions of it, l.7. p.715

Metals.

Metals what, l.3.p.308
Which most precious, ib.m
Meteors, what they are, their several kinds and matter, l.3. p.302,303

Micah.

Micah, when he prophesied, and who expound him well, l.1.p.50
Millenaries, l.4. p.508,to 510

Minister.

Minister his calling, l.6.p,628,629
The *Minister* afore the Church, l.6.p.630,to 634 & l.9.p.1120,1121
His duty, l.6.p.635,to 638
The honour of that function, and their maintenance, l.6.p.637,638

Miracles.

Miracles of Confirmation and Preservation, l.1. p.16,17,18
How true and false *Miracles* differ, l.1.p.17
What they are, l.2.p.152
Monothelites, l.4.p.509

Monks.

Monks, why so called, they are highly honoured by Papists, l.6.p.665,to 669

Moon.

Moon, how called in Latine and Hebrew, l.3.p. 323
It is the cause of the Seas ebbing and flowing, ib.
Montanists, l.4.p.509,510

Mortal.

All men are *Mortal*, l.2 p.169.m.
Mortification, l.7.p.744
Mountains a great work of God, l.7.p.741

Murder.

Murder, what it is, l.9.p.1126
A crying sin, l.9.p.1128,1129
Self-murder a great sin, l.9.p.1130,to 1133
Murmuring, l.4.p.403
Musick, whether lawfull in the Church, p.841, 842

Mystery.

Mystery of the Trinity a great *Mystery*, l.2.p.267

N

Nahum.

Nahum when he wrote, and who expound him best, l.1.p 50

Name.

What is meant by Gods *Name*, l.8.p.887
What it is to take Gods *Name* in vain, ib.

Navigation.

The art of *Navigation* a great work, l.3.p.314, 315
Usefull, l.3.p.315
Nazianzen commended, l.1.p.136

Necessary.

The Scripture is *Necessary*, l.1.p.101
God is a *Necessary* Essence, l.2.p.187,188

Nehemiah.

Nehemiah, why so called, l.1.p.44
The best Expositors of it, ib.
Nestorians, l.4.p.510
Nicolaitans, l.4. p.510

Night.

Night, what. l.3.p.300
Its usefullnesse, l.3.p.300,301
Novatians, l.4. p.510,511

Numbers.

Numbers, why the fourth Book of *Moses* is so called, l.1. p.42
The best Expositors of it, ib.

O

Oath.

Oath, the nature and use of it, l.9.p.1073,to 1076,& 1087

The abuſes of it, l.9.p.1004

Obadiah.

Obadiah, when he propheſied, l.1.p.50
Dr *Rainolds* expounds him well, ib.

Obedience.

Obedience, what it is, l.7.p.752
Its kinds, ib.

Obey.

We ſhould *Obey* God, and why, l.2.p.199, & l.7.p.752,753. See p.1018,1019

Obſcure.

Many things in the Scripture *Obſcure* and difficult, l.1.p.121,122
And why, l.1.p.122
The difference between *Mare* and *Oceanus*, l.3. p.313,314
Officers of the Church, l.6.p.627,628

Omnipotent.

God is *Omnipotent*, l.2. p.236,to 239
Conſectaries from Gods power, l.2.p 238,239

Omnipreſent.

God is *Omnipreſent*, l.2.p.173,174
Chriſts body is not, l.2.p.176

Omniſcient.

God is *Omniſcient*, l.2.p.191,to 197

One.

God is wholly *One*, l.2.p.188,to 192
Oppreſſion, l.4. p.464
Ordinances, l.7.p.834,to 838

Ordination.

Ordination of Miniſters, l.6.p.633,634
Diſtinguiſhed from election, l.6.p.633

Origen.

He was the firſt Commentator on the Scripture, l.1. p.120
Origen commended for his diligence, l.1.p.135
Cenſured, ib.

P

Palm-tree, what, l.3.p.319,320
Papiſts confuted, l.2.p.213.l.4.p.390

Paradiſe.

Paradiſe, where, l.3.p.365,366
Whether deſtroyed by the floud, l.3.p.366

Paraphraſe.

The ſeveral *Chaldee Paraphraſes*, l.1.p.73
The uſe of the *Chaldee Paraphraſes* is very great l.1. p.73,74
Parents duties to their children, l. 9. p.1114, 1115

Paſtors.

Paſtors their names, they were of years before they entred into that function, l.6.p.627,628
Their Office vindicated, l.6.p.628,to 631

Patient.

God is *Patient*, l.2.p.229,230
What *Patience* is in us, l.2.p.231, & 825,826
Patropaſſians, l.4.p.511
Paul a great Champion of grace, l.2.p.213,214
Peace, l.7.p.827,828
Pearls, which beſt, and why they are called *uniones* in Latine, l.3.p.309
Pelagians, l.4.p.511,512

Perfect.

The Scripture is *Perfect*, l.1.p.103,to 114
God is *Perfect*, l.2.p.183,184

Perſon.

Perſon in the Trinity, the word uſed in Scripture, l.2. p. 251
The word may well be uſed, ib.
What a *Perſon* is, l.2. p.253
Several things required to a *Perſon*, l.2.p.254, 255
The communion and diſtinction of the *Perſons* in the Trinity, l.2.p.264

Pelagius.

Pelagius mentions grace often but hides his meaning, l.2. p.214
He ſaith, Grace is given for our merits, l.2. p.212
Pelagians confuted, l.4.p.388,389,416.m.

Pentateuch.

Pentateuch, why ſo called, l.1.p.40
Contains a Hiſtory from the beginning of the world to the death of *Moſes*, ib.
Who have written well on it, l.1.p.41
People, the duty of *people* to their Miniſters, l.9. p.1120
Perfectioniſts, l.4.p.512
Perjury, l.4.p.464,465
Perſeverance, l.7.p.825,830

Peter.

Whether he exerciſed a primacy at *Rome*, l.6.p. 456,457
Peter, who beſt expound both thoſe Epiſtles, l.1. p.63
Philemon, who beſt interpret him, l.1.p.60
Philippians, who beſt interpret it, l.1.p.59
Photinians, l.4.p.513
Piſcator commended, l.1.p.138,& 513

Plain.

The Scripture is *Plain* in fundamentals, l. 1. p. 122, 123
Poetical Books of Scripture, l.1. p 44
Polygamy, l.4.p.465,466

Poor.

Chriſt was *Poor* for our ſakes, l.5.p.425,427

Popes.

Pope.

Pope, what the word signifies, l.6.p.658
Whether the *Pope* of *Rome* be Antichrist, l.6.p. 657,to 661
Whether there was a woman *Pope*, l.4. p.460
Whether he be Christs Vicar, above all other Bishops,above Kings,can make Laws to bind the conscience, determine controversies of faith, l.6.p.650,to 653
Whether he can pardon sins, l.6. p.662,663
The Papists make the *Pope* a god in divers particulars, l.6.p.670.m
He cannot confer Indulgences, l.6.p.661
Several other questions concerning the *Pope*, ib. & 662, 663
Popery, l.4.p.413,414

Postils.

Postils,what they are, l.1.p.40
Censured, ib.

Prayer.

What it is, l.8.p.842,843
Prayer must be to God alone, not Saints,l.8. p. 842,843,848
And in Christs name, l.8.p.843,to 846
How we must *pray*, l.8.p.846,847
Kinds of *Prayer*, l.8. p.847,849
The excellency of *Prayer*, l.8.p 855,856
Helps to *Prayer*, l.8.p.856,857
It is a duty to *pray* daily, l.8. p.856,to 861
Objections against *Prayer* answered, l.8.p.861, 862
Kinds of *Prayer*, l.8.p.862,863,864,865,&c.
Mental and vocal *Prayer*, l.8. p.871,872
Sodain and composed *Prayer*, l.8.p.871
Set and prescribed *Prayer*, ib.& 872,873
Publick, l. 8. p.873
What gesture we should use in *Prayer*,l.8 p.875 876
The place and time of *Prayer*, l.8.p.877
Prayer toward the East condemned, ib.
What we must do after, ib & p.878
The Lords *Prayer* opened, l.8.p.878,to 907
Corollaries from the defects of our *Prayers*, l.8. p.852, to 858
Motives and means to *Prayer*, l.8.p.854,to 858
The efficay of *Prayer*, l.8.p 856
The godly must pray and persevere in *Prayer*, l. 8 p.858, to 861
Who not to be *prayed* for, l.8.p.865,866

Preaching.

Preaching, what it is, l.6.p.639,to 645
Whether private persons not in office may *preach*, l.6 p.640,to 643
How Ministers must *preach*, l.6.p.625,636
Ministers must *preach* often,and denounce Gods judgements against sinners, l.6.p.642,643

Predestination.

Predestination what, l.3.p.270,to 273
How it differs from Election and Providence, l.3.p.272
The parts of it, ib.
The errour of the *Predestinati*,l.3.p.278. & l.4. p.514
Predictions of Scripture most true, l.1.p.12

Prescience.

Gods *Prescience* or fore-knowledge, l.1 p.12.& l.2. p.197

Present.

God is every where *Present*, l.2.p.173, to 177
Presumption, what, l.7.p.579

Pride.

Pride a great sin, l.4 p.466,to 469
The punishment of it, l.5 p.565.m

Principle.

A double *Principle* in Divinity, l.1.p.6
How *Principles* may be demonstrated, l. 2. p. 146.m
Priscillianists, l.4.p.469

Prophets.

How the *Prophetical* Books are divided,l.1.p.47
Why twelve *Prophets* are called the lesser, l.1.p. 49
Who best expound the lesser *Prophets*, ib.

Promise.

Promises of and to Grace, l.7.p.697
What the *Promises* are ib.

Proverbs.

Proverbs by whom written,their excellency, l. 1.p.46,47
The best Expositors of it, ib.

Providence.

Providence, whence, l.3.p.369.m
That it is,and what it is, l.3.p.369,370
The object of it, l.3.p.370,371
The kinds of it, l.3.p.372,to 378
An objection against it answered, l.3.p.374, 375

Psalms.

Psalms,how called in Hebrew, l.1 p.45
Often quoted in the New Testament, ib.
Who the Author of them, l.1.p.46
And how divided, ib.
The best Expositors of it, ib.
A choice Book, ib.
The Turks swear solemnly by *Davids Psalms*,ib.
Psychopannychites, l.4.p 514

Pure.

The Scripture is *Pure*, l.1.p.102,103
Purgatory confuted, l.10. p.1168,1169,1170

Q

Quakers, l.4.p.515,516

Rabbins,

R

Rabbins, some censured, others commended, l.1.p.133,134
Railing, l.4.p.469,470

Rain.

Rain a great work of God, l.3. p.305,306
Rain-bow, the cause of it, l.3.p.306
Its several colours, ibid.
Rantors, l.4.p.516

Reading.

Who are commanded to *read* the Scripture, l.1. p.26,27
The Scripture is to be *read* publickly and privately, l.1.p.28,29,30
What *Reading* the Scripture is, ibid.
The Scripture *read* may be the instrument of Regeneration, ibid.
How the Scripture is to be *read*, l.1.p.31
Rebaptizing condemned, l.8.p.931,932
Rebellion against God and man, l.4.p.470,to 473
Recreations and sports how sanctified, l.7.p.806, 807

Recovery.

What mans *Recovery* is, l.5.p.546,to 551
Redeemer, Christ how, l.5.p.570,571
Redemption, what, ibid

Religion.

Three characters of the true *Religion*, l.1.p.6
Remora, able to stay the greatest Ship under sail, l.3.p.326

Repent.

How God is said to *repent*, and how not, l.2. p. 180
Repentance, what in us, l.8.p.986,to 990
Required before we come to the Lords Supper, l.8.p.898, 899

Reproach.

Christ *reproached* for our sakes, l.5.p.595,596

Reprobation.

Reprobation, what it signifies, and what it is, l.2. p.276,277
The word taken three wayes, and five evil consequences of it, l.2.p.277
Consectaries of Election and *Reprobation*, l.2.p. 278,279

Resurrection.

Christ *rose* from the dead, and why, l.5.p.609, to 613
Our *Resurrection*, l.5.p.543,544. & l.10.p.1154, to 1157

Revelation.

The manner of Gods *revealing* his will threefold, l.1.p.6
God *revealed* some things not *revealed* in Scripture, l.1.p.22
A double kind of *Revelation*, ib.
The Book of *Revelation*, why so called, l.1.p.63
It is Canonical, l.1.p.64
Difficult, ib.
The best Interpreters of it, l.1.p.65
Revenge, l.4.p.472,473

Reverence.

Reverence, l.7.p.796,797
In worship, l.9.p.1059,1060

Righteousnesse.

Whether original *Righteousnesse* was natural to *Adam*, l.3.p.364
The Properties of original *Righteousnesse*, l.3.p. 364,365
Christs *Righteousnesse* is ours, l.7.p.711,712,723, 724
Marks to try whether we have it, and means to get it, l.7.p.724

Rivers.

Rivers, Their original use and motion, l.3.p.312, 313
The *River Nilus*, ib.

Romans.

Romans an excellent Epistle, l.1.p.59
Who best expound it, ib.

Rule.

The properties of a *Rule*, l.1.p.98
The Scripture is the *Rule* of faith and life, ibid. & 99

Ruth.

Ruth, by whom written, l.1.p.42,43
The best Expositors of it, ib.

S

Sabbath.

Sabbath, l.9.p.1100,to 1103
It is moral, l.9.p.1103,1108
Sabellians, l.4.p.516

Sacraments.

Sacraments, their name and nature, l.8.p.907,908
The Church hath ever had *Sacraments*, l.8.p 908,909.
The use of *Sacraments*, and their parts, l.8.p.909
The necessity and efficacy of the *Sacraments*, l.8. p. 910,911
How the *Sacraments* of the Jewish Church, and ours agree, and how they differ, l.8.p.911,912
The *Sacraments* of the New Testament onely two, l.8.p.912,913,914
Sacraments are to be dispensed onely by a Minister, l.8. p.914,915
The use of the *Sacraments* of the New Testament, l.8.p.914
Sacrifice, l.5.p.582
Sadduces confuted, l.3.p.348
Saints on earth, l.2.p.234
Samosatenus, l.4.p.516

Samuel.

The Authors of the two Books of *Samuel*, and the best Expositors of them, l.1. p. 43

Sanctification.

What it is to *sanctifie* God, l.8.p.887,888
Sanctification, what, l.7 p.733,to 736
Its parts and properties, l.7.p.735
Why all godly men must be pure and holy, l.7. p.736,737
The excellency of *Sanctification*, l.7.p.738
It is imperfect here, and why, l.7. p.739
Evidences of *Sanctification*, and means to get it, l.7. p.739,740
The *Sanctification* of the whole man soul and body, l.7.p.748,to 751
Of the mind, l.7. p.749
Of the will, l.7. p.750,to 754
Of the conscience, l.7.p.754,to 757
Of the memory, l.7.p.757
Of the affections, l.7.p.758,to 761
Of the sensitive appetite, l.7.p.799,to 802
Of mans body, and all the external actions, l.7.p.801,to 805

Satisfaction.

Christ *satisfied* for us, l.5.p.579,580,583,584
The difference between merit and *satisfaction*, l.5.p.584

Saviour.

Christ is our *Saviour*, and how, l.5.p.567,to 590

Scandal, l.4.p.473,474
Schism, l.4.p.474,475
Schoolmen taxed, l.1.p.34
Scientia media, an errour, l.3.p.273.m

Scripture.

It is the rule of Divinity, l.1.p.6
Three general characters to know any word to be the word of God, ib.
God revealed himself divers wayes to the Fathers, ib.
The divers Epithetes of the *Scripture*, l.1. p.7
Why called the word of God, l.1. p.7.m
Why the *Scripture*, ib.
The Divine Authority of the *Scriptures* proved by many reasons, l.1.p.6,to 22
A description of the *Scripture*, l.1.p.8
The *Scripture* is not repugnant to humane reason and polity, l.1.p.23
It is for it self worthy to be believed and known to be of God, by it self, ib.
It hath its authority from it self, not the Church, l.1.p.23,24
It is to be read by the common people, l.1.p. 26,to 31
How it is to be read, l.1.p.31,32
Many contemn and unreverently handle the *Scripture*, l.1.p.31
The Canonical Books of *Scripture*, l.1.p.36,37
Of the Old and New Testament, l.1.p.50
What parts of *Scripture* have been questioned, l. 1.p.54
The Authentical Edition of *Scripture*, l.1. p.78, 79,80
Whether any Books of the *Scripture* be lost, l.1. p.86,87
Whether the *Scriptures* of the Old Testament had points from the beginning, l.1. p.87,88
The end of the *Scripture*, l.1.p.94.95
The Properties of the *Scripture*, its Divine Authority, truth, it is the rule of faith and life, necessity, purity, perfection, perspicuity, l.p.96 to 125
The interpretation of the Scripture, l.1. p.125
1. Its divers senses, l.1. p.125,to 128
2. To whom belongs the chief authority to expound *Scripture*, l.1.p 127,to 132
3. The means which must be used in the Interpretation of it, l.1.p.131,132

Sea.

Sea, a great work of God, the making of it, l.3.p. 309,310
Why called *mare*, p.309.m
Divers Questions about it answered, l.3.p.309, to 312

Sedition, l.4.p.476
Seekers, l.4.p.516
Self-love, l.4.p.477,478
Self-denial, l.7.p.830,831
Self-seeking, l.4.p.478,479

Septuagint.

Septuagint, the Greek translation of the Old Testament, l.1.p.74,75
Is not authentical, l.1.p.88,89

Serpents.

Serpents, a three-fold profit redounds to us from them, l.3 p.335
Why Satan is called the old *Serpent*, l.4.p.380

Servants.

Two kinds of them, three things commend a *servant*. l.9.p.1115,1116
Severity, l.7.p.800
Shakers, l.4.p.516
Shame, l.7.p.798,799
Shark, whence our English word comes, p. 1142
Ship, the materials of it wonderfull, l.3.p.316, 317
Signs, several sorts of them, l.8.p.908

Simple.

God is most *simple*, l.2.p.166,167
Sincerity, l.7.p.831,832
Singing of Psalms a duty, and how to be performed, l.8.p.839,to 842

Sin.

Sin, what it is, l.4.p.384
Divided into original and actual, ib.
That there is original *sin*, its names, and what it is, l.4. p.385,to 388
It comes from *Adam* and *Eve*, l.4.p.387
The subject of it, l.4.p.388
It is not the substance of a man, l.4.p.388,389
Many Hereticks extenuate it, l.4.p.389,390
All equally guilty of original *sin*, l.4.p.391,392
How it is propagated, l.4 p 393,394
Corollaries from original *sin*, ib.
We are all guilty of *Adams sin*, l.4.p.383,384
What actual *sin* is, l.4. p.395,396
Distinguished, l.4 p 396,397
Four things in *sin*, l.4.p.397,398
A reigning *sin* what, & how known, l.4.p 398,399

The evil of *sin*, l.4.p.400,to404
The degrees of *sin*, l.4. p.404,408
Inward *sins* in some respects are greater than outward, l.4.p.404,405
In others outward than inward, l.4.p.405
Sins of omission worse than sins of commission in some respects, l 4. p.405,406
And those of commission in others,l.4.p.407
What *sins* make us like the devil. l 3. p.358
Sins against the Gospel greater than against the Law, l 4. p.407,408
Of Gods people greater than the *sins* of others in some respects, not in others, l.4.p 407
What *sins* most grieve the holy Ghost, l 4.p.408
All *sins* are mortal, l.4. p.409,410
God not the cause of *sin*, l.4. p.411,to 414
How we communicate with other mens *sins*,l.4 p. 414
The punishments of *sin*, l.4.p.415,416
National *sins* what, l 4. p.417
Signs of a Christian in regard of *sin*, l.4.p.418
He may have great corruptions,l.4.p.419,420
Two questions about *sin* resolved,l. 4.p.421,422
The Saints are carefull to preserve themselves from *sin*,and especially their own iniquities, l. 4.p.423,to426
The sinfulnesse of *sin* should chiefly cause us to forbear it, l.4. p.426
We must not only avoid but abhor *sin*,l.4.p.426, 427
We must take heed of little *sins* and secret sins,l. 4. p.427
We must renounce all evil in affection, and grosse *sins* in life and conversation, l.8.p.1018
How God punisheth the *sin*. of parents in their children, l.9.p.1047

Sitting.

What Christs *sitting* at the right hand of his Father means, l.5.p.538,& 612
Of *sitting* at the Sacrament of the Lords Supper, l.8.p.1004
Slander, l.4.p.479,480
Sobriety, l.8.p.833

Socinians.

Socinians reject all things in Religion which they cannot comprehend by reason, l.1.p.121
Confuted, l.4. p.416,& 516

Soul.

Christ suffered in his *Soul*, l.5.p.600

Sorrow.

Christs *sorrow* godly, l.5.p.596,597
Sorrow in us what, and its sanctification, l.7. p. 781,782,&c.
Spectrum unde, l.3.p.356 m

Spirit.

Spirit what, l.2. p.163
God is a *Spirit*, ib. & 164
Angels are *Spirits*, l.3. p.336,to 339
Stars how distinguished, l.3.p.323,324

Steal.

Steal,what it is, l.9.p.1142,1143
It is forbidden, ib.

Stork.

Stork, why so called, l.3.p.328
Her love to her young ones, and theirs likewise to her, l.3 p.328

Subjects.

Subjects their duty, l.9.p.1121,1122
Sueuk-feldians, l.6.p.518

Sufferings.

Christs great *sufferings*, l.5. p.597,to 603
Sun,the making of it a great work,l.3.p.321,322

Superstition.

Superstition whence,and what,a great sin, l.9.p. 1066,1067

Supper.

The divers names of the Lords *Supper*,l.8.p.934 935
How described, l.8. p.935,936
The ends of it, l.8.p.936,937
It doth confirm, not convert, l.8.p.937,938
It is to be taken in both kinds,l.8.p.944,to948
Scandalous persons are to be kept from it,l.8 p.938,939
Yet one may receive with the wicked, l.8.p. 939, to 943
Whether *Judas* received the Sacrament of the Lords *Supper*, l.8.p.942,943
At what time the Lords *Supper* was instituted, and its elements, l.8.p.942,to 945
The elements may not be changed,l.3.p.947 948
The breaking of the bread in the *Supper*, not an indifferent Ceremony, l.8. p.948,949
It is not material whether the bread be leavened or unleavened, l.8. p.949,950
Wafer-cakes condemned, l.8.p.951
Whether it be necessary to mingle water with the eucharistical wine, l.8.p.951.952
The consecration of the elements, l.8.p.953,
Christ not corporally present, l.8.p.953,954
Of the keeping of theEucharist,l.8.p.959,960
It is not a Sacrifice properly, l.8.p.962,963
The ends of it, l 8.p.966,967
The elements must not be adored, l.8. p.960
The Sacrament is not to be carried up and down, ib.
It is not to be received privately, l.8.p.965
The necessity of the Lords *Supper*,and why we must receive it, l.8. p.965,966
Of preparation for it, l.8.p.967,968
There must be due carriage at it, l.8.p.970, to 975
And after, l.8. p.1000
How oft it ought to be received, and the gesture at it, l 8.p.1001,1004

Surety.

Surety what, l.5. p.575
Christ is our *Surety*, ib.
Sybils were counterfeit pieces, l.1.p.20
Symbola or *Symbolum*, why the Creed is so called l.5.p.521

Synods.

What they are,and their kinds,l.6.p.651,652 653
What required to them who are to be called to them, and whether General Councels may erre, l 6.p.653
Whether Councels or *Synods* be above the Pope, l.6.p.654

Syriack.

Syriack was ſpoken in our Saviours time, l.1. p.76
The *Syriack* tranſlation of the New Teſtament, l.1. p.75,76

T

Tale-bearing, Hearkning to *Tale-bearers* is a ſin, l.4. p.480,481
Targum why ſo called, l.1.p.73

Tempter.

Tempter, the Devil ſo called, and why, l.3 p.353
His wayes of *Tempting*, ib.
How to know his *Temptations*, l.3. p.355,356
Chriſt was *Tempted* by him, l.3.p.358
Man by ſtrength of nature cannot reſiſt *Temptation*, l.7.p.691
How the Devil and world *Tempt*, and how God preſerves his people, l.8.p.900,to 903
Tertullian, l.1 p.137

Teſtament.

The Scripture is diſtinguiſhed into the Books of the Old and New *Teſtament*, l.1.p.38
Why the Scripture is called a *Teſtament*, ib.
The Books of the Old *Teſtament* for the moſt part were written in Hebrew, ib.
And how divided, l.1 p 39
Of the New in Greek, l.1.p.51
And why, ib.
How divided, l.1.p.54,55
Thankſgiving, p.867,to 871

Theology.

What it is and its ſeveral kinds, l.1.p.2,3
Theology whether ſapience or ſcience, l.1.p.3
Theſſalonica, a chief City in *Macedonia*, l.1.p.59
Theſſalonians, who do beſt on both, l.1. p 60

Thought.

A Chriſtian is to make conſcience of his *Thoughts* l.9. p.1151
The cure of evil *Thoughts*, ib.
Thunder, what it is, and its uſe, l.3.p.302,to305
Timothy, who do beſt on both Books, l.1. p.60

Titles.

Titles of Books not uſed heretofore, l.1.p.111,to 114
Whence the Hebrews take the *Titles* of their Books, l.1.p.41
Titus, who beſt expounds him, l.1.p.60
Torpedo hath a benumming quality, l 3. p.326
Toſtatus commended, l.1.p.140

Traditions.

Traditions, what they ſignifie, l.1. p.111,to 114
Reaſons againſt the Popiſh *Traditions*, l.1.p.113, to 116
The ſeveral kinds of them, l.1.p.114,115
Arguments urged for them anſwered, l.1.p. 115,to 119.

Tranſlate.

The Scriptures ought to be *Tranſlated* into vulgar Tongues, l.1. p 28,29
The ſeveral *Tranſlations* of Scripture, l.1.p.72,to 77
Tranſubſtantiation refuted, l.8.p.956,to 959

Trees.

Trees, their nature and uſe, l.3.p.319,to322
The *Tree* of Life and Knowledge of good and evil in Paradiſe, why ſo called, l.3.p.367
Whether the *Tree* of Life was a Sacrament, ib.

Trinity.

Trinity, the word hath ſufficient ground in Scripture, l.2.p.251.m
The myſtery of the *Trinity* cannot be known by the light of nature, l.2. p.251,252
Yet it is neceſſary to be known by them that will be ſaved, l.2. p.252
A difference between *Trinity* and Triplicity, ib.
The Doctrine of the *Trinity* explained and applied, l.2.p.254,to 257

True.

The word of God is *True* and certain, l.1. p.97, 98
God is *True*, l.2. p.222,223
Truth, what it is, and the ſeveral kinds of it, l.2.p. 223

V

Vain-glory, l.4.p.481,482
Valentinians, l.4.p.518
Vatablus commended, l.1.p.138

Verſions.

The ſeveral *Verſions* of Scripture, l.1. p.72,73
What authority they have, l.1.p.72
Vertue, what in God, what in men, l.2 p.208
Violence, l.4.p.482

Virgin.

The *Virgin Mary*, why called *Deipara*, the mother of God, l.5.p.506
Viſiting two-fold, l.9.p.1040.m
Unbelief, l.4.p.482,to 485
Vivification, l.7.p.744,to 748

Underſtanding.

What Gods *Underſtanding* is, l.2.p.191,to 194
Differs from ours many wayes, l.2.p.198
What our *Underſtanding* is, and its ſanctification l.7.p.749,750

Union.

Union of two Natures in Chriſt deſcribed. l.5.p. 564,565
Our *Union* with Chriſt, l.7.p.672,673
Not only relative, nor eſſential or perſonal, l.7. p.673,674
Three myſtical *Unions*, l.7. p.674,675
Differences between the myſtical and perſonal *Union*,

Union, l.7. p.675
Marks of our *Union* with Christ, and Means to preserve it, l.7.p.675,676
Unkindnesse, l.4.p.485
Unprofitablenesse, ib.
Unsetlednesse, ib.& 486
Unthankfulnesse, l.4.p.486
Vocation or effectual calling, l.7.p.744,to 748

Vow.

What a religious *Vow* is, l.8.p.1011
How it is distinguisht from an Oath, ib.
Its ends and uses, l.8.p.1012
Rules to be observed in *Vowing*, and the manner of it, l.8.p.1012,1013
The Popish *Vows* of perfection, continence and poverty condemned, l.8.p.1013,to 1018
Uranoscope what, l.3.p.322
Usury, l.4.p.487
Vulgar, The *Vulgar* Latine Edition not authentical, l.1.p.90,to 94

W

Water a necessary element, its nature and use, l.3.p.297,298
Whales a great work of God, l.3.p.326
Whoredom how punished, l.9.p.1139

Will.

What it is in God, and how taken, l.2.p.197, 198
Its properties, and how distinguished, l.2. p. 198,199
The meaning of that Petition in the Lords Prayer, thy *Will* be done in earth as it is in heaven, l.8. p.891,892
The *Will* of man is desperately evil, l.4. p.309, 310
A double *Will* in Christ, l.5.p.598,& l.8.p.891
The sanctification of the *Will*. l.7.p.542,543
Willet commended, l.1.p.139
Winds a great work of God. l.3.p.307,308

Wisdom.

Wisdom what, l.2.p.194, to 197
Wherein seen, l.2. p.195
Godlinesse is true *Wisdom*, l.2. p.196
The grace of *Wisdom*, l.7.p.814, to 819
Witchcraft a great sin, l.4.p.488

Witnesse-bearing.

False-Witnesse against ones self or other evil, l.7. p.1145,1146
Whether the use of *Witnesses* be necessary in Baptism, l.8.p.928,929

Word.

Why the Scripture is called the *Word*, and why the Word of God, l.1.p.7
Why the *Word* of God was written, l.1.p,101, 102

Works.

Works of God distinguished, l.3.p.264
Good *Works* divided, l.7.p.716
Whether *Works* without faith merit grace *ex congruo*, and with faith *ex condigno*, l.7. p.714
Works of Supererogation, l.9.p.1013
Good *Works* flowing from the grace of Gods Spirit in us, do not merit Heaven, l.7.p.714, 715
Protestants no enemies to good *Works*, l.7.p.715
World how divided by Philosophers, and how by the Scriptures, l.3. p.288,289

Worship.

Worship, what is required to it, l.9. p.1047
What to the matter and manner, l.9.p.1048, to 1051
We must not *Worship* God under any form or picture, l.9.p.1049
How humane inventions in *Worship* have been brought in, l.9.p.1050
The several kinds and parts of *Worship*, l.9.p. 1050,to 1054
The manner of *Worship*, l.9.p.1053
Preparation to *Worship*, wherein it consists, l.9.p. 1054, 1055
What it is to *Worship* God in Spirit, l.2.p.164, 165
False *Worship*, what, l.9. p.1062,1063
True *Worship* abused, l.9. p.1067,1068
Worship solemn and common, l.9. p.1071,1072
Will-worship, l.9.p.1066,1067

Z

Zeal, l.7. p.797,798
Zechary, when he wrote, and who best interpret him, l.1.p.51
Zephany, when he wrote, and who best interpret him, l.1.p.50

ERRATA.

READER, *If thou haſt ever printed any thing, thou wilt not much wonder if ſome faults paſſe the Preſſe, eſpecially in a great Book. Some of the chiefeſt are theſe,* Pag. 225. *is miſtaken, and made* 229. *and ſo all along after to the end.*

PAg. 2. marg. legis *in.* p. 3. l. 9. *conſcientia.* l. 10. *Baronis.* p. 4. m. *Matth.* 11. 25. p. 5. dele *&c.* p. 6. l. 34. *Act.* 16. m. *Dei conſignatum.* p. 7. m. *Epheſ.* 6. 17. l. 3. *Rom.* 9. 6. m. dele the laſt 8. 5, 6, 7. *per tot. Bayi* after *ſanction* dele the later *See.* p. 10. m. *loquuntur alia Moſis alia Jobi.* 14. m. *conjecturam.* 17. m. *ficta.* 19. m. *Martyr. Evangel. Domin. Analyſ.* p. 22. l. 27. dele *Non.* p. 28. 2 *John* 2. 14. p. 30. l. 1. *have.* m. *Acts* 17. 13. p. 31. m. *Sickardi.* p. 34. l. 28. 1 *Pet.* 2. 25. p. 35. m. *word.* p. 36. m. [illegible] p. 37. m. *Canonici.* p. 40. m. *Capita.* p. 43. l. 45. *Iſrael.* m. 1 *Chron.* p. 44. m. *Hebdomadibus.* p. 45. m. *Grotius.* p. 47 m. *divina*, dele *Scripturæ ſacræ, &c.* in the text, and put it in the m. *De Scripr.* p. 50. m. *Tſephaneiah.* p. 52. m. *in enim.* p. 53. l. 15. *Books*, dele the comma. p. 55. l. 3. *Peter.* p. 57. l. 37. *Dickſon.* p. 70. l. 39. *Serarium.* p. 73. m. *Erpenius.* p. 76. m. *Teſtament.* p. 77. The firſt marginal note to (t) ſhould be put at the end of 76. m. p. 88. m. dele *non.* p. 114. l. 46. *Petun.* p. 118. m. *verit.* p. 142. m. *Analyſis, &c.* ſhould ſtand lower. p. 152. l. 42. *that there,* p. 183. l. 20. *Perfectionibus.* p. 188. m. after *Schaddai* ſhould follow *Gen.* 17. 1. & 35. 11. *Wendelinus* 217. m. *pares.* p. 275. l. 1. *Secondly.* p. 280. *creaturarum rationalium.* p. 295. l. 18. *being in.* p. 319. m. dele *It is called alſo an Aſteriſm.* p. 360. l. 33. dele *of.* p. 377. l. 40. *ſo.* p. 387. l. 48. dele 2. Reaſonings ſhould follow *Fer.* 4. 14. p. 445. l. 4. *the.* p. 446. l. 20. dele *Gen.* p. 461. m. *for lying,* p. 462. l. 20. after *Æquivoca* Sect. 15. p. 526. m. *ab hoc ſcripta.* p. 528. m. for *Manichees* r. *Martinius.* p. 556. *c*, 4th, and ſo on 5th, 6th. p. 564. l. 45. *aſcribed.* p. 597. m. *voucheth.* p. 628. m. *fore* d. *a.* p. 462. l. 20 *by many of them.* p. 641. l. 513. d. *preaching.* p. 656. m. *Papam.* p. 659. l. 43, 44. ſhould have been in two verſes thus,

Papa Pius moritur Quintus, res mira tot inter
Pontifices tantùm quinque fuiſſe pios.

p. 662. m. *Funckium.* p. 710. l. 10. *it.* p. 736. l. 14. *conſider.* p. 773. l. 32. *intenſeneſſe.* p. 792. m. *alÿs.* p. 819. l. 29. *neceſſity.* p. 912. m. *differentia.* p. 919. l. 30. *colder.* p. 934. l. ult. but two *oſtendit.* p. 977. l. 3. dele *of.* p. 1070. m. *volunt, columba, erranti obſtrictus.* p. 1071. m. *Quia enim.* p. 1133. l. 31. *pratum.* m. *Sardonius Patavinis.* p. 1141. m. *facilitate Italicis.* p. 1149. l. 11. dele that ſpeech of *Knewſtubs.* p. 1165. m. *not dead.*

In the Additions.

Pag. 1. l. ult. but two *Lipman.* p. 2. l. 7. dele *to be*, and put it l. 8. after *endeavour to be a.* p. 3. m. *delaver* l. 37. *after.* p. 4. m. *noſtra ſepulturam, Ruſca.* p. 5. m. dele *&* twice. p. 7. dele *Aut quid, &c.* p. 12. l. 29. dele *but from the diligent uſe of the means.* p. 19. m. *luculenta.* p. 21. l. 19. *make and that.* p. 28. l. ult. but three, *perverted.* p. 36. l. 25. *freer.* l. ult. but two *impoſui.* p. ibid. thoſe words *Men ſhould love home* ſhould be diſtinguiſht from the former by a line ſcored. p. 37. l. 23. *concord.* ibid. l. 36. τὰ Βιβλία. l. 38. *deſtituti*, after *Biblia* ſhould follow *Fabritij partitiones codicis Hebræi*, and then begins the other *Scriptura, &c.* make a full point at *ſignificat.* ἱερὰ γράμματα. *Eſcriture animadv.* 1. *devoté Honoratum.* p. 38. l. 29. dele *more.* l. ult. *Book.*

ADDITIONS.

Hells Torments proved to be everlasting, notwithstanding what hath been Objected by Mr. Richardson *against that Opinion.*

There was a Book printed in *London*, in the year 1658. *Of the Torments of Hell.*

The Foundation and Pillars thereof discovered, searched, shaken and removed.

With many infallible proofs, that there is not a punishment after this life, for any to endure that shall never end.

To the glory of God, and comfort of all those in fear of the Torments of Hell, and for the furtherance of a holy life.

The Author of it is supposed to be one Mr. *Richardson.*

In the Epistle to the Reader he hath these passages.

I have the testimony of my Conscience, that the love of truth, and desire to learn, drew me into this search, and caused me to dissent, not for contention, but for truths sake, the truth we ought to seek and imbrace, though we should suffer for it.

I upon seeking of God, and diligent search, and from the clearness of the light of the truth herein, am fully & confidently perswaded that it is the truth I plead for.

He concludes his Book with as much confidence as he Prefaceth it.

Sure I am, from hence arise no inconveniency to the Gospel, nor is it any dishonour to God, nor any grief, nor hinders faith, and love in any good man, nor any discouragement to any in serving of God, that there is not to be a punishment for any to endure that shall never end. There is not any thing more plain than that which hath been said to him, that will agree to truth.

In the Book it self, *p.* 69, he saith, Let it be certainly made to appear, that God hath said in any thing, contrary to any thing that I have said, I desire with all my heart to submit to it, without that I cannot yield the soveraignty of my judgement and conscience, to the concurring consent of blind Guides, ignorant, and erroneous men, though in sheeps-cloathing, and covered all over with the titles of godly, learned and holy Saints, or Presbyters, or Ministers of Christ.

Truth is worth prizing and seeking after, and standing for, but as all is not gold that glisters, so this assertion of his, that there are no everlasting Torments in Hell (how ever he may judge it a glorious Truth) I hope, to the wise and impartiall reader, to discover it to be a gross and dangerous Errour, and if I shall by clear Scriptures, and evidence of Reason evince the same, I shall then require from him, to hearken to the Truth, and to submit unto it.

His gaudy Title and his confidence, make not his Cause the better.

Celsus the Philosopher having written a Defence of Paganism, guilds over his rotten wood with this golden Title, *Verbum veritatis*, the word of truth. *Orig. Contra Celsum. l.* 2.

Nizachon, or *Victoria* was the splendid Title of that cursed Book of *Lipmana*. See Dr. *Heylins* Preface to his How confidently will some Arminians write, against the truth of the Gospel as if *Historia Quinquarticularis*, Mr: *Goodwins* Answer to his five Antagonists, *Polenburgy Dissertat. Epistol.* p. 3. & 19.

they only were found, and as if the Synode of *Dort* opposed the Innocent and Orthodox.

How confident is *Maldonate*, in *Mat.* 13. 26. *Calvinistas et Lutheranos, quis non cognovit, quis hæreticos esse non videt, qui vix ullam antiquam hæresin non renovarunt? Nullus unquam profecto hæreticus fuit, nullus hæreticus esse potest, si illi hæretici non sint*, as that Learned and Noble Gentleman said to be.

Mr. *Byles* Preface to his Sceptical Chymist.

I shall endeavour Champion for truth, without being an enemy to Civility, and to confute the Opinion, without railing at him that holds it.

Pag. 39. Explaining eternal Damnation, he saith thus, *The word damned, Mar.* 16. 16. 2 *Thes.* 2. 12. *Rom* 14. 23. *in Greek is, judged; Damnation, is Judgement; eternal damnation, is eternal judgment; a Judgment, is a Sentence, the Sentence is to a second death, called Eternal, because it is not to be reversed.*

Beware 1. Whether this passage do not contradict the main scope of his Book. 2. Whether this criticism do any thing availe him, he might have added another text, 1 *Cor.* 11. 29. where the Greek κεῖμα, is rendred by *Beza, Smidius*, the vulgar Latine, and by us Damnation.

κεῖμα for κρίμα. *Stephanus* renders it *Damnatio*, as well as *Judicium* in his Greek Concordance.

Yet the compound Verb, *Mar.* 16. and *Rom.* 14. is rendred by us condemned, or damned, as it is by *Beza* and the vulgar Latin, and the simple Verb in 2 *Thes.* 2. 12. interpreted by the compound by *Beza*, and rendred by him *damnentur*. Damnation is the higheſt degree of judgment, He himself saith, the sentence is to a second death, which is but a *synonimum* to damnation. Damnation, and Hell are so neer a kin, that it is called the damnation of hell, *Mat.* 23. 33. and eternal damnation, *Mar.* 3. 29.

What he seems to presage *p.* 102. of burning his Book, as Dr. *Crisps* Book of salvation by Christ alone, and Mr. *Archers* his Treatise of comfort to Believers, against their sins and sorrow: (both which have prefixed splendid Titles to Heterodox writings, as well as he) had been but a just guerdon of his unprofitable pains in patronizing so false a Tenet.

French, reward

By way of Antithesis to his Thesis, I shall shew, that there is an everlasting estate beyond this life, of blessedness or misery, or that mans future condition, is an eternal condition. A thing is said to be eternal, or everlasting three ways.

Some think those phrases of πῦρ αἰώνιον and κόλασις αἰώνιος, and the like cannot be reconciled with *Origens* opinion. But the Objectors seem to take the meaning of the word αἰώνιος from Scholastick

First, most properly, perfectly and absolutely, a thing is everlasting, which never had beginning, succession of former or later, or any change, and never shall have end, in this sense God, and He alone is Eternal or everlasting: being incapable of beginning, succession or end.

Secondly, Improperly, a thing is stiled everlasting or Eternal, which though it had a beginning, yet never shall have end, so Angels, and the souls of men, so hells torment, and heavens happiness, are everlasting, *Mat.* 25. 46. See Mr. *Wels* his Prospective of eternity *Ch.* 14 19. and 20. and Mr. *Baxters* Everlasting Rest, *Part* 1. *ch.* 7. *Sect.* 19.

Thirdly, most Improperly, a thing sometimes is counted Everlasting or ‖ eternal, which is only *Diuturnal*, or long lasting, which hath had a beginning, and shall have an end, *Gen.* 48. 4. *Numb.* 25. 12, 13.

Definitions, rather then from the true and lawful Masters of Language, or the Authentick Rule of popular use. For tis notoriously known that the Jews, whether writing in Hebrew or Greek, do by *Gnolam* and αἰών mean any remarkable period of duration, whether it be of life, or dispensation, or Polity. *An Account of* Origen *and his chiefest Opinions, p.* 131. 132. See more there. ‖ *Æternitatis nomen, interdum pro longo tempore accipitur, ut judicat Augustinus in* 22. *de Civit. Dei, vel cujus finis non constituitur; sic æterna urbs Roma: & æterni Imperatores secula seculorum pro æternitate dici videas, ut idem Augustinus dicit scribit in* Ps. 21. *Petavius de Deo*, l. 3. c. 3. *vide* Medelam animi Doctoris Stearne, l. 1. c. 27.

After this life is ended, the souls of Gods children are presently received into Heaven, thereto enjoy unspeakable comforts. The souls of the wicked are cast into Hell, there to endure endless torments

Artic. of Relig. of Ireland

The reward is eternal, because of the infinite merite of Christ, and the punishment is eternal, because an infinite majesty is offended.

1. There is an everlasting estate of blessedness, *Tit.* 1. 2. and 2. 13.

Hope is of somewhat to come, 1 *Cor.* 15. 19. 2 *Cor.* 4. 17, 18.

Believers

ADDITIONS.

Believers have an earneſt of heaven, 2 *Cor.* 5. 5. *Eph.* 1. 14. part of payment. An earneſt, is ſome-what of the ſame kind with the whole ſum that we are to receive.

Joh. 14. 2. *In my Fathers houſe are many manſions.* Manſions *à manendo*, not houſes, not tents, to ſignifie the immutable duration of the Saints happineſs. Here are no manſion houſes though ſome are ſo called, *Heb.* 13. 14. Sometimes the future bleſſedneſs of the Saints is called everlaſting life, ſometimes a ſtate of immortality, and ſometimes heavens glory is entitled everlaſting joy, and ſometimes an eternal weight of glory, 2 *Cor.* 4. 17. and ſometimes an eternal inheritance, *Heb.* 9. 5.

Joh. 3. 16. 2 Tim. 1. 10. 1 Cor. 15. 53. Eſay 35. 10. and 61. 7.

So ſhall we be for ever with the Lord, 1 *Theſ.* 4. 17. It is ſaid, that Mr. *Wood* after ſome holy deſires, being at dinner fell a muſing, and cryed out for neere half a quarter of an hour together, *For ever, for ever.*

The ſpring of mercy is in *election*, it bubbles out in *calling*, runs to and fro in *obedience and faith*, and at laſt it loſeth it ſelf in the ocean *of glory*.

Mr. *Wells* his Proſpect of Eternity, *ch.* 17.

There is reaſon that the rewards of good actions ſhould be in the life to come, becauſe our work muſt be ended, before we receive our wages.

That the Soul is Immortal, is granted by all Chriſtians; an immortal ſoul muſt have an eternal good.

Nemo Chriſtianus dubitat tum Angelos. tum animas humanes æternas, id eſt, immortales eſſe. Petavius de Deo,

The Scripture ſpeaks of worlds, *Heb.* 1. 2.

Of this world and the world to come.

Of rewards and puniſhments in another life as well as this, of eternal bleſſings and eternal torments,

Deique proprietatibus. Mr. *Jeanes* in his mixture of Scholaſtical Divinity with practical, on *Mat.* 10. 28 *ver.* 29, 30. proves the immortality of the ſouls of all men, out of *Eccleſ.* 12. 7. the immortality of the Souls of the wicked, and their perpetual puniſhment from 1 Pet. 3. 29. Luk. 16. 23. the immortality of the Souls of good men, and their joy and everlaſting happineſs, from Luk. 16. 22. and 23. 43. 2 Cor. 5. 8. Acts 7. 59. Phil. 1. 23. Pſal. 16 11. Rev. 6. 9. 10. theſe things cannot ſtand with the ſouls utter abolition.

2. There is an everlaſting eſtate of miſery.

Hell is taken two ways in Scripture.

1. For the puniſhment, the Devils always carry their hell with them.
2. For the place of torment.

The Scripture is more ſparing in naming hell then heaven, becauſe

1. It teacheth the way to heaven, not hell.
2. It is written for the Church of God which is to go heaven, not hell.

That wicked men ſhall be puniſhed for ever, appears both from Scripture formerly quoted. And Reaſon, 1 *Theſ.* 1. 8, 9.

1. From the ſubject that doth offend, the immortal ſoul of a man. God having made a world of reaſonable creatures, it was neceſſary he ſhould govern them by Laws, and thoſe penal; he threatened *Adam* in innocency, if God ſhould puniſh them only with temporary puniſhments, after the ſuffering of them, an eternity, or everlaſtingneſs would have remained to them.

As Chriſt lives for evermore, ſo whatever iſſues from him, is like himſelf, everlaſting: his Word endureth for ever, his Law is eternal, his Interceſſion eternal, his puniſhments eternal, and his Rewards eternal, Mr. *Farindon* on Revel 1. 18.

2. From the object offended, God, all ſin is an hatred of Him who is an Infinite Good, and therefore deſerves an infinite puniſhment. Wicked men are unable to ſatisfie Gods juſtice, and to deliver themſelves from the puniſhment. God will not give them ſtrength.

3. There is a heaven, therefore a hell; and as the godly have a foretaſte of heaven here, ſo the wicked (by horrours of Conſcience) have the beginnings of eternal wrath, Oh ſaith *Spira*, *That I might indure the wrath of God, but twenty thouſand years!* but it muſt be eternally.

Si certus de Cœleſti gloria: neceſſario etiam certus eſſe debebis, de inferni ſupplicijs: & ſi credis fœlicitatem hanc juſtis præparatam eſſe, eadem neceſſitate credendum tibi eſt, tormenta malis reſervari. Juchini Conciones de quatuor hominis noviſſimis.

4. All Chriſtians agree in this greater truth, as the Harmony of Confeſſions, the various

Adv. gentes, I leave you to judge, whether the whole ſubject matter in this *periodical doom*, the nature of that fire and its fewel, the powers of a ſpirit incorporate, be not

various expoſitions of the Apoſtles Creed, and the writings of eternity, and the four laſt things, & the Scriptures generally ſhew: *Tatianus* one of the moſt ancient of the Greeks, cals the eſtate of the damned in hell, θανατὸν ἐν ἀθανασίᾳ, a death which never dieth, an immortal miſery, *Tertulian* the moſt ancient Latine Father, *Cruciatum non diuturnum ſed ſempiternum*, not only along and tedious torment, but an everlaſting one, St. *Auſtin* cals it, *mortem ſine morte*. Eternal death was threatned for ſin; *Gen.* 3.15.

The fire is unquenchable, *Mat.* 3. 12. and everlaſting, *Ch.* 25. 41. the burning everlaſting, *Eſay* 33. 14. their chains everlaſting, *Jude* 6. the worm everlaſting, *Eſay* 66. 24. *Mar.* 9. 44.

ſuch as will enforce us to make it ſhorter then ſome men do, who having got eaſie ways of aſſuring themſelves it ſhall not be their portion, do as little pity thoſe calamitous ſouls whoſe lot it may be as they darkly fanſie, God himſelf does. But though we, from the reaſon of things and right uſe of words, do make it ſhorter then they do, yet according to our *Hypotheſis* the whole puniſhment of pain and death will neceſſarily be ſo long, as may juſtly be called αἰώνιος in a very high ſenſe of the word. An account of *Origen*, &c. *p* 133.

B. *Ushers* Body of Divinity, *p.* 450.

It is much that there ſhould be Atheiſts in the Church of God, and none in hell; that any ſhould deny or doubt of the everlaſtingneſs of hell torments, which the Devils believe and tremble at.

Alcoran, *c.* 14. & 20.

The very Turkes ſpeak of the houſe of perdition, and affirm; That they who have turned Gods grace into impiety, ſhall abide eternally in the fire of hell, and there be tormented.

‖ *Hiſt Orient. L.* 11. *c.* 111. *p.* 254.

Hottinger ‖ quoting an Author, which he ſaith, gives us a moſt abſolute Compendium of the Mahometan Religion, this is his judgement concerning *Paradiſe* the place of the bleſſed, and the oppoſite to it Hell.

Deus laudatus creavit Paradiſum, eumque paravit domicilium æternitatis amicis ſuis, quos in eo honorat aſpectu vultus ſui. Eſtque Paradiſus ille locus ex quo pulſus fuit Adam, Propheta & vicarius ejus, in terram quam ante ſua præſcientia deſignarat. Creavit etiam ignem, quem paravit, domicilium æternitatis iis, qui illi non credunt.

Hoornbeck contra Judæos, l. 8. *c.* 7. ſhews, that ſome of the Jews hold an eternity of torments in hell. Becauſe ſome of our Divines do interpret the article of Chriſts deſcent into hell, of the ſtate of the dead, Mr. *Richardſon* infers, that there are no everlaſting torments. Chriſts deſcent into hell, is his abiding in the ſtate of the dead, after his death and burial even to his reſurrection. So the Apoſtle expounds it, *Rom.* 10 7. *Acts* 2. 24, 29, 30, 31. And it is a thing very evident that the word Hell in Scripture, is often taken for the ſtate of the dead, without having regard to the receptacle of the ſoul or body, *Pſal.* 49. 15. that is, ſhall be in the condition of the dead.

Intelligit Scripturam per Sheol, communem ſtatum omnium defunctorum tam piorum, quam impiorum. Exqui facile eſt intelligere quid ſibi velit articulus fidei noſtræ, Deſcendit ad Inferos: nempe Chriſti mortem non fuiſſe fictitiam, ſed veram mortuum ac ſepultura, communem illum ſtatum defunctorum pro nobis guſtaſſe. P. *Fag. tranſlat. Præcip vet teſtcal. lat. in Gen.* 37. 15. See *Ruſa de Inferno, l.* 1. *c.* 4, 5. & 9, 10.

I ſhall not undertake particularly to anſwer all the paſſages of his Book, many times he cites not the place where to find things, or too generally, and often miſtakes the places he doth quote, or elſe they are fouly miſprinted. That is a rare criticiſm of his *p.* 11. The Greek tranſlates *Sheol* into *Haiden* or *Haides*, of *Adam*, becauſe *Adam* taſted death, and went to the grave, *Gen.* 3. 19.

He ſaith, *p.* 6. The proper ſignification of *Sheol*, is the grave, as all that be learned in the Hebrew do know.

I have ſpoken ſufficiently both of that Hebrew and the Greek word in my *Critica*, *Pſal.* 9. 17. If *Sheol* here ſignifie the grave, what puniſhment is then threatened to the wicked, which the righteous are not equally liable to, *Mollerus* and *Muſculus* ſeem to expound it of Hell. See *Bucer* in *loc.*

I am not ignorant that ſome (and they both ancient and modern) do underſtand it of the grave, and the deſtruction of the wicked by a temporal death. The Hebrew word (*Sheol*) bearing both ſignifications, as well of the grave, as of the place of the Damned. But I think it better to take it in this latter ſenſe, being led by theſe reaſons.

This Author hath ſo curiouſly deſcribed Hell, and all the parts and nooks of it, and for what uſes the ſeveral cels therein are, you would think he had been there imployed as a Surveyor or a Viewer; ſo punctual he is in the relation and ſurveigh of the place, Dr. *Gell* on Lev. 16. 8.

First,

ADDITIONS.

First, becauſe, as I conceive, 'tis *Davids* purpoſe here to comfort the faithfull, and excite them to thankſgiving, by the conſideration of Gods dealing with their enemies and oppreſſors.

A ſecond Reaſon I gather from the word *turned*, wherein the Pſalmiſt ſeems to allude to the forme of the ſentence at the latter day, *Goe ye curſed into everlaſting fire*. *Weems** obſerves, that whenſoever this word *Sheol* is ſpoken of the wicked, and hath *He locale* added to it (as here *Sheolah*) it alwayes ſignifies Hell, and not the Grave.

* *Exercitat. Divine Exercit* 15. *Philips* Treatiſe of Hell.

I ſuppoſe *Sheol* may alſo be fitly taken, *Prov.* 15. for the locall place of Hell: So *Cartwright* and others interpret it. Though I will not deny but another *Cartwright* my learned Friend, now at Reſt, (who hath written a brief Expoſition on the Creed) ſaith, The words (in the Originall *Sheol, Hades*) which are tranſlated *Hell*, do not properly and directly ſignifie Hell, as taken for the place of torment; but they ſignifie either the grave, or the power of Death, and the eſtate of the dead in generall, whether their ſouls be in the place of torment, or in the place of comfort. So it is taken (ſaith Biſhop *Bilſon*) *Pſal.* 139. 8. Hell rather than the grave is oppoſite to Heaven, as being fartheſt from it.

Ad ſtatū mortuorum pertinent ambæ hæ voces, infernus ad animas, perditio ad Cadavera & Schotani diſſertat. De vero ſenſu Articuli, Deſcendit ad Inferna. C. 10.

Levi Ben. Gerſon *intelligit infernum per* Scheol, *quem dicit eſſe in Centro terræ.* Baynus in loc.

As both parts of man ſinned in the firſt tranſgreſſion, ſo was there a pit of perdition provided for either part; the grave for the body, which there ſhould rot; and hell for the ſoul, which there ſhould be tormented with everlaſting fire. Both theſe pits, becauſe they alwayes expect, and exact as their due, the bodies and ſouls of mortall and ſinfull men, and never are ſatisfied, are contained in the word *Sheol*, and are not diſtinguiſhed by the nature of the word, which is common to both; but by the Circumſtances added, which are proper to either.

B. *Bilſon* of the full redemption of mankinde by the death of Chriſt. p. 147.

He talkes much (after his manner) of *Gehenna*, and *Tophet*.

By the Entry of the Eaſt gate of *Jeruſalem* they had the Valley of *Hinnom*, and the high places of *Tophet* therein, as it were a viſible Hell, *Joſh.* 15. 8. *Jer.* 19. 2. They there burned their children in the fire unto *Baal* and *Moloch*, with great impiety againſt God, and cruelty to man, 2 *Chron.* 28. 3. 2 *Kings* 23. 10. *Jer.* 7. 31. This was ſo lively an image of Hell, that from this place the holy Ghoſt takes a double name of *Hell*, both of *Tophet* in the Old Teſtament, *Iſa.* 30. 33. And of *Gehenna* or the valley of * *Hinnom*, which is the name often uſed by our Saviour in the New Teſtament, and is commonly tranſlated *Hell*, *Matth.* 5. 22. 29, 30. & 10. 28. & 18. 9. *Calvin* interprets *Eſay* 30. *ult.* of Hell. See *Beza* and *Bucer* on *Matth.* 5. 22.

* What place that was amōg the Jews, ſee *Glaſſius* his *Grammatica Sacra* p. 814 *Flacius & Illyr. Clav. Script.* p. 356. Dilheolog. Sac. Dict. 111. p. 28. *Selden. Syntag* l. 1. c 6. *Ruſca de Inferno* l. 1. c. 6.

Rabbi *Kimchi* on *Pſal.* 27. 1. ſaith, there was a perpetuall fire in the valley of *Hinnom* to burne the Carkaſſes caſt thereinto, which our Saviour (as ſome think) alludes to: See *Peter Martyr* on 2 *Kings* 2d. *ver.* 7, 8, 9, 10, 11, 12, 13. *p.* 192, 193.

By that which he hath written more ſpecially againſt me, in his Book, I ſee, though my body of Divinity was generally approved by Divines, and other judicious perſons, yet it never was the hap of any book, to meet with no oppoſition: *Deus omnibus placere non poteſt, & tu placere credis?* ſaid *Julius Scaliger*.

But I hope I may ſay as truly of this worke, as *Petavius** doth of *Crellius* his Book againſt the Trinity; *Quid eſt illius in libro novum, & reconditum? quæ ratio tam deducta ſubtiliter? quæ tam ad aſſenſum evidens concluſio? quod Argumentum adeo firmum & præclarum, ut vel mediocriter iis in Controverſiis tritoac ſubacto moram poſſit afferre.*

* *Theol. Dog.* l. 3. c. 11.

I ſhall before I come to anſwer what he objects againſt me, onely relate a ſtory to him out of Sir *Thomas Mores* Supplication of Soules. A lewd gallant ſeeing a poor Friar going bare-foot in froſt and ſnow, asked him why he did take ſuch paines; he anſwered that it was very little paine, if a man would remember Hell. Yea, Fryar, quoth the gallant, but what and there be no Hell? then art thou a great fool. Yea, Maſter, quoth the Fryar, but what and there be Hell? then is your maſterſhip a much more fool.

The ſtory of Dives, *Luke* 16. 30. *is not any proof of any torments in Hell, becauſe*

it

it is a parable, not a history; of a parable we are not to ground a doctrine, The story of Dives *is no more a proof of a punishment after this life, than* Judg. 9. 8. *is a proof that trees did walke and speake, though it is said the trees went forth, and said,* &c. *The story of* Dives *is not to be understood according* to the letter, for these Reasons: 1. *It saith, there was a rich man in Hell, yet all confesse the body is in the grave* 2. *How could* Dives *see so far, as* Abrahams *bosome is from hell? Mr.* Leigh *saith, the great Chaos between* Abraham *and* Dives, *signifie an infinite distance, which overthroweth their seeing, and speaking to each other.* So Mr. *Richardson.*

Controversum pro confesso. Vide Maldonati *Comment. &* Calvinum *in* loc.

First, he takes it for granted (of which there is great question) that it is a Parable, not a History, whereas *Maldonate* and others say it was partly a Parable, and partly a History. *Bucer*, that it was a History, which most of the Ancients likewise affirme.

Hæc sive historia, sive parabola (quanquam mihi historia videatur, sed quæ res futuræ vitæ, ad modum præsentis describantur) habet quo à facultatum abusu deterreat, & ad benignitatem quodammodo compellat. Bucerus in loc.

2ly. We are not to ground a Doctrine on a parable, yet we may (by his leave) argue from the scope of a parable, as that very place by him quoted, *Judg.* 9. 8. shewes. *Animadvertendum est hic Dominum res futuræ vitæ, ad modum rerum præsentis vitæ proponere, quas scilicet aliter agnoscere nequimus. Igitur quæ corporalia hic scribuntur, ut visus distantia, exustio lingua, refrigeratio, digiti in aquam intinctio, beatus,* &c. *omnia spiritualiter accipienda sunt.* Bucerus in loc. *Vide plura ibid. Cœlestem gloriam aspicere objective, nihil aliud est quam à longe illam ita intueri, ut tamen ea nullo pacto frui liceat. Inchini Concio de Inferno,* here Christ teacheth two things saith a learned ‖ Divine.

‖ Doctor *Ingelo* on *Luke* 16. 29.

1. That a poor man whose soul is rich in goodnesse, though he be distressed in this world, shall one day be carried into the regions of repose and Blisse, and the luxurious unmerciful rich, shall suffer ineffable torments.

2ly. That observance of the directions of the holy Scripture is the best way to escape those torments, and to be truly happy.

By this that hath been said, his ten reasons vanish; for though he takes it to be a parable, yet he urgeth strictly every passage in it against the old rule, *neque valet à simili argumentum, nisi quatenus sumitur ut simile.* I say the great Chasme or Chaos between *Abraham* and *Dives* signifies an infinite distance, Dr. *Ames* against *Bellarmine* saith as much.

Maldonate saith, *Certe corporeus locus erat. Epiphanius hæres.* 59. *Contra Catharos & Chrysost. Hom.* 2. *de Lazaro.* Collect hence, that the torments of the wicked in hell are everlasting.

I shall refer him to *Bunyans* few sighes from Hell, for his better understanding of the 16th. of *Luke* concerning the Rich man, and the Beggar.

He saith I alleage *Luke* 5. 2. to prove hell torments, and the Papists alleage it to prove their Purgatory, and to as much purpose.

This great Confuter, when he writes again, should learn to quote the Book and place he excepts against. I suppose by his antecedent words, *they shall not come out thence till they have paid the utmost farthing*, He meanes here, *Matth.* 5. 24. In my Annotations on that place, I quote a passage out of Doctor *Prideaux* confuting the Popish interpretation of that place, proving *Purgatory* thence; if I should expound it of *Hell*, I should not be singular in so doing.

Afterward, he dicusseth the question about the fire of *Hell*, whether it be corporeall, spirituall, or metaphoricall, I speak enough of that in the Book. *Petavius* in his 3d Tome of *Theologica Dogmata de Angelis l.* 3. *c.* 5. holds, that the fire of *Hell* is corporeall, and quotes *Austin* to that purpose, and shews how the Devils and Spirits are tormented with it.

He saith there are ten opinions of the Learned, of the places of Hell.

Quid facilius, quam in magno opere quærere quod arrodas? Erasmi, Apologia ad Jac. Lop. Stunicam.

Mr. Edward Leigh, Hugo, *and others say; Hell is a bottomlesse pit: but there is a place without a bottome, which is the Earth.*

These last words, *which is the Earth*, I understand not, unlesse he mean which is in the Earth.

I say

ADDITIONS.

I say Hell is called a bottomless pit, *Luke* 8. 31. See Doctor *Hammond* on that place, *Rev.* 20. 3. Is not the same Greek word Ἄβυσσος used in both places, and so rendred by our Translators? *Abyssus* is never in Scripture used for the grave; it signifieth sometimes the depths of the sea, and bottom of the earth, and is Metaphorically taken for the deep Counsells of God, and desperate troubles of Men in the Old Testament; But in the New, onely for the bottomlesse pit. Doctor *Nicholsons* Exposit. of the Apost. Creed, Part 2d. Sermon 20.

Infernus seu locus damnatorum Spirituum longè profundissimè est. Unde etiam Luc. 8. 31. Abyssus *vocatur, &* Rom. 10 7 *Vide* Esa. 30. 33. *Ubi profundissimus simul & latissimus vocatur, ubi satis amplè fore prædicat.*

Some would have it to be rendred Sea. They say the Greek word signifies often so in Scripture. *Job* 38. 38. and 41. 23. and *Psalm* 105. 10. *Esay* 63. 13. *Jon.* 2. 6. Doctor *Mores* Explanation of the Grand Mistery of Godlinesse, l. 5. chap. 15.

How many of these opinions also which he reckons up, are coincident?

It is generally agreed that Hell is in the lower parts of the Earth.

B. *Bilson*, Mr. *Wheatly*, and others say, Hell is below.

Regi Assyriorũ, cum toto ejus comitatu excipiendo. Cartw. in Prov. 15. 11. *Infernus appellatur* Abyssus, *id est, sine basi & fundo, quia est miseriarum Pelagus adeo immensum, ut nec fundum nec littora habeat. Inchini Concio De Inferno.*

Bellarm. and others say, Hell is in the Earth, near the Center thereof.

Mr. *Leigh* and *others say, Hell is a Lake. Hell cannot be a Lake, because Hell was cast into the Lake.*

Aut quid abjectius quam in alieno libro ambulare quod Corpus?

Sodom and Gomorrah was burned with fire and brimstone, Gen. 19. 24, 25. *For it's sin, it was turned into a brimstony-lake, as it is commonly called of Historians, Locus Asphaltites*, and from the similitude of this place, is Hell denominated and called in Scripture, the Lake of fire and brimstone, *Rev.* 19. 20. and 20. 10. and 21. 8. A truth so known amongst the Gentiles, that by the Verses of the Poets, and the works of the most Learned Philosophers: *Illius ignei fluminis admonentur homines*; Men were admonished to beware of that burning Lake. By some of the Ancient Fathers, it is called *Divinus Ignis*, by others *Æternus ignis*. The fierce wrath of God is often in Scripture compared to burning and devouring fire, *Deut.* 32. 22. *Jer* 15. 14. *Ezek.* 21. 31 and 22. 21. *Zeph.* 1. 8. And accordingly is the torment in Hell described unto us by the name of Hell-fire, *Matth.* 5. 22. See *Rusca De Inferno*, l. 2. c. 4.

Minut. Fal. in Octav.

Rev. 20. 14. When it is said, *Death and Hell were cast into the Lake of fire.* By Hell, (saith Mr. *Cartwright* in his Exposition upon the Creed) cannot be meant the Hell of the damned; For that is meant by the Lake of fire, but the Power and Dominion of Death is meant, which after the Resurrection there spoken of, shall have no place any where but in that *Lake of fire*, which is there called the second death.

Doctor *Hammond.*

This phrase (the second death) seemes to be taken from the *Jewes*, who use it proverbially, for utter irreversible destruction. The second death hath relation to the first Resurrection, arising from the death of sin, the first death is a death in sin, the second death, the death of the soul and body, everlasting damnation.

Bishop *Usher* on *Rev.* 21. 8.

The death of the body is no death at all, for if it were, then this were the third death. For there would be a death in sin, a death of the body, and a death of the body and soul.

Mr. *Ainsworth on Psal.* 16. 10. *Saith, That place through Custom, is taken for the place of the damned, but is not so to be understood, the word being* Sheol. *Marlorat on Apoc. pag.* 282. *saith, the fire of Gehenna is the place of the damned, others of them deny it*; Mr. *Leigh saith, Dives proves it*; *Dr. Fulk and others deny it. See ye not the great doubting and uncertainty they are at among themselves.*

Ainsworth saith, this word Hell, though by Custom it is usually taken for the place of Devils and damned Wights, yet the word is more large: and as Heaven is generally all places above us, so Hell is all places beneath us. Wherefore it may in this large sense, serve to expres the Hebrew word *Sheol* here used, and it with the Greek word *Hades* is opposed to Heaven.

Veteres Christiani frequenter ab Ethnicis vexabantur, ejusmodi objectionibus, ex dissidiis de Religione. Easdem proferunt adversus Christianos Mahumetani, & Judæi Infideles. Quapropter Veterum Christianorum responsio nostra quoq; debet esse. Præfat. ad Corpus & Syntagma Confessionum Fidei. Vide plura ibid. Varia fuit hujus de descensu Christi ad inferos, articuli interpretatio, qui à nonnullis Ecclesiis retentus, à nonnullis verò omnino prætermissus est. Danæus in August. *De Hæres.* c. 79.

Though there should be different opinions about the sense of this Article of Christs discent into Hell, and also about the place of Hell, yet this should not weaken our faith so far, as to call so great a truth into question.

Mr. *Edward*

Mr. *Edward Leigh Esquire, and Master of Magdalen Hall in Oxford, presents his reasons to prove Hell-torments, or punishment after this life, for some to endure, never to end. Let them be considered,* Prov. 18. 17 Mr. *Leigh saith, The Conscience of man hath a fear of some punishment after this life, proves it.*

Answ. *If they have, that doth not prove it; because the Consciences of men are as they are instructed, according to the Proverb, such Doctor, such Scholar.*

I never wrote my self Master of *Magdalen Hall*, but Master of Arts of *Magdalen Hall*. He grants I prove it, and yet saith, that I alledge, doth not prove it, I do suppose it will go for a proof to an unprejudiced and indifferent Judge, whatever he urgeth to the contrary; The Heathens and Infidels have a naturall Conscience, which is Gods Deputy as Christians have an enlightned Conscience, tells them that such as do evill shall be punished, *Rom.* 1. 32. *Plutarch* in his moralls saith, some demanding how God could be just, since the wicked were so long unpunished, a Philosopher answered, notwithstanding that, they had many lashes in their Consciences. Jer. 2. 19.

If any doubt of the everlasting punishment of the wicked after this life, let him consult his Conscience, the secret rebukes whereof do anticipate Hell, and give the sinner an earnest of that sum of misery, the payment whereof shall never have end. Let me ask such a sinner, if he feele not the worm crawling in his breast, which shall never die? But I should be sorry to think my self speaking to any who are worse then Devils, (mark that Mr. *Richardson*) who believe what I am to speak, and do tremble. Mr. *Longland* in his *Quatuor Novissima* of Hell.

Mr. Leigh, the Heathen held there was a Hell, a being and place for wicked men after this life.

Yet p. 177. of his Book, he speaks of Gods manifesting a great truth to the Heathen's See Mr. Baxter's Holy Common Wealth, ch. 2d. Thes. 12. *Vide* D. Duport, *Gnomologiam Homeri* Cam.

Answ. *Why did ye not say and prove it, that they hold that they shall be in torment never to end.*

Your opinion is fitter for Heathens then for Christians: if the Heathens do hold as you do, are we to believe in Religion as the Heathen?

There were guesses among the Heathens about the world to come, but immortality is brought to light by the Gospel, 2 Tim. 1. 10. *Rusca De Inferno*, l. 3. c. 9. and 11th. shewes that *Plato* and *Plutarch* affirmed things near the truth, concerning Hell and its torments, and acknowledged the eternity of them.

The Heathens speak both of the *Elysian Fields*, which answers to Heaven or Paradise, and also of *Tartarus*, which answers to Hell, *Sisyphus* there rolls a stone up a hill, which he no sooner hath at the top, but it tumbleth down again upon him, and so continually renewes his labour; They speak also of *Tytius*, who hath Vultures feeding upon his Liver, which yet consumes not, the Mythologie of which, is nothing else but a perpetuity of punishment.

Porrigitur: rostroque immanis vultur obunco
Immortale jecur tondens, fecundaque pœnis
Viscera, rimaturque epulis, habitatque sub alto
Pectore: nec fibris requies datur ulla renatis.

Virg. Æneid. Lib. 6. Vide *Ovid Metam.* l. 4. Fab 13. Lib. 10. Fab. 1.

But because Mr. *Goodwin* in his Divine Authority of the Scriptures asserted, saith; The Hell of the Philosophers, is but like the Hell of the Poets, which is an Hell to play and make sport withall: it is the Scripture-Hell that makes the Hearts, and Soûls, and Consciences, of all that is in men, to quake and tremble; And because Mr. *Richardson* saith, He passeth not what any can say, unless they can read it him in the Word of God, *Esay* 8. 20. Therefore I shall wish him to consult these following Scriptures, concerning the Torments of Hell, and their everlastingnesse which he denieth. Matth. 3. 12. and 10. 28. and 13. 42. 50. and 18. 8, 9. and 25. 30, 41, 46. Mark 9. 43. 44, 45, 46, 48. Luke 16. 26. John 3. vlt. 1 Thess. 1. 8, 9, 10. Jude 7. Rev. 20. 10. Let him evade them if he can, or if not, retract his Errour.

Mr. *Leigh saith, Clear reason proves it, God is just, many abominable sinners enjoy more prosperity in this life, than those that live far more innocently, must be punished hereafter, according to the multitude and hainousnesse of their sins,* Psalm 73. 17.

Answ. *If ye are more bold to affirm, than able to prove; doth reason deny the pu-*

nishment

niſhment to be juſt, except it never end, the Scripture you alleadge ſay they have an end, and you ſay they ſhall never have an end, that is your clear reaſon, to ſay ſome are worſe than others, therefore they are to ſuffer a puniſhment never to end, ſo you exclude Mary Magdalen and the poor prodigal, but it is but your bare affirmation without proof, your reaſon is, that God ſhould ſhew mercy to little ſinners, but none to the great ſinners, they muſt not be ſaved; But this your clear reaſon, is clear againſt the Will and Wiſedom of God, who is pleaſed to ſave of the worſt of ſinners, as appears Luke 7. 47. 1 Tim. 1. 19. Acts 9. 13. *If ſome enjoy more proſperity then others,* muſt they therefore ſuffer a *puniſhment never to end? Outward proſperity is a great Bleſſing, and you make it a great Curſe*; if that you ſay *were true, there is no cauſe in the day of proſperity to rejoyce,* Eccleſ. 7. 24. Nor to ſay, *O Lord I beſeech thee ſend me now proſperity,* Pſalm 115. 25. *in ſaying greater ſinners you judge according to outward appearances, both for ſin and puniſhment, may be miſtaken in both, for they are in the inner man; for ſin and puniſhment you know not, the heart of unbelief and rebellion in others, not how God puniſheth them in their ſpirits; ſin is puniſhed in this life.* For my boldneſſe to affirm what I am not able to prove, I leave that to the Judicious and impartial Reader to judge as he pleaſeth; but I am ſure a great deale you ſay here, tends little towards the refuting of what I ſaid.

The wiſe Heathens conjectured there was another life after this, becauſe many good men were afflicted here, and evil men proſpered; Therefore they thought the one would be rewarded hereafter, and the other puniſhed. See Luke 16. 25: Rev. 18. 7.

Neither do I conceive that the Scriptures which I alledge, prove the puniſhment hath an end.

Luke 16. proves it not, when the rich man was in torments, and was denyed a drop of water; Neither doth *Matth.* 13. 30. prove it, binding the tares in bundles, or faggots to burn them, he hath a pittifull ſhift to evade this, fire is not long in conſuming chaffe. But the wicked ſhall be allwayes burning, yet never conſumed, dying, yet never dead. God with one hand puniſheth them, and with the other ſuſtaineth them in their being. Hell fire is not like to ours, it is an unquenchable fire, *Eſay* 66. 34. *Mark* 9. 44. *Rev.* 14. 11. An everlaſting fire, *Matth.* 18. 8. and 25. 41. Neither do thoſe Texts in the *Revelation* 14. 10, 11. and 20. 10 prove it, it is eternal torment, for ever and ever, therefore it never ends.

Faſciculos ad comburendum ligare, eſt hos qui æterno igni traditi ſunt, pares cum paribus ſociare, ut quos ſimilis culpa inquinat, par etiam pœna conſtringat. Greg. 9. *moral.* Cap. 4. *Momentaneum eſt quod delectat, æternum quod cruciat,* ait idem Greg. *Diverſa hominum in hoc ſeculo vita, cui indignum ſæpe pro nunc contingit præmium, adeo efficax mihi videtur argumentum, ut etiam ſi Scripturæ teſtimonium deeſſet, ſufficeret*

Did I deny outward proſperity to be a great bleſſing, but as afflictions being ſanctified do better Gods people, ſo mercy (through mens corruption) being abuſed and perverted, ſhall increaſe the condemnation of many wicked men: Were there no other Argument to prove there is a Hell, then the proſperity of the wicked in this preſent world, it were ſufficient to prevaile with any rationall diſputant. And prevail'd it hath in all times, even with all ſorts of people, not onely Chriſtians and Jewes, but Gentiles too. Dr. *Pierce* his Sinner Impleaded, Part 1. Chap. 3. See more there.

Wicked Men may have ſpirituall puniſhments here, and yet ſuffer eternall torments. All puniſhment is either Spiritual, the loſs of Gods favour, or of inward comfort from a ſenſe of his goodneſſe; Temporall, the loſs of an eſtate, baniſhment, infamie, Eternall, the want of the Beatificall Viſion of God and Chriſt, and everlaſting torments in Hell. His other impertinencies I let paſs.

ad convincendum, animam poſt mortem hominis manere: quoniam videmus in hac vita præſenti peccatores ſceleratiſſimoſque homines ſæpiſſimè proſperari, nullaſque ſuis meritis dignos hic luere pœnas, è contrario juſtos adverſis vexari morbis cruciari, plurimaque pati incommoda. Alphonſus *De Caſtro adverſus Hæreſes.*

Mr. Leigh *ſaith, It is juſt they ſhould ſuffer for ever, who if they had lived would have ſinned for ever: caſt them out of my ſight,* Jer. 5. 1.

Anſw. *If it be juſt we ſhould ſuffer for ever, it is juſt our Surety ſhould ſuffer for ever*

Do you conſider that the creature was made ſubject to vanity, not willingly, but by reaſon of him that hath ſubjected the ſame in hope, Rom. 8 20.

Caſt them out of my ſight is no proof that they ſhall ſuffer for ever, but rather that they ſhall be utterly deſtroyed, for if they have any being, where ever they be, they cannot be out of the ſight *of God.*

Your justice is not Gods, his is a death; yours is not a death but another thing.

That is a grosse *non sequitur*, if it should be just we should suffer, it is just our Surety should suffer for ever.

The dignity of Christs person did set a prize on his sufferings, it was more for him (being God) to suffer for a few hours, then for sinfull Men to suffer for ever.

That place I alleadge is *Jer.*15.1. *Non dubium est* (saith *Calvin*) *quin vulgari modo hic loquatur, Facessant a me.* That death the Scripture mentions, is to be understood figuratively. He would have their death to be an annihilation; Wherein then are Men distinguished from beasts, if they cease to be when they dye?

I consider that *Rom.*8.20. (as many other things by you alleadged) is *nihil ad rhombum.*

Man sinneth *in suo æterno*, as long as he can, and therefore is punished in *Æterno Dei.* Greg. *Dial. l.* 4. *c.* 44. None that believes a God, disbelieves his justice, in rewarding the good as well as punishing the evil doers; It followes then, that as sure as God is just, if well-doers have not their reward in this life, they shall have it after. So on the other side, the wicked that escape their punishment here, shall meet with it hereafter. B. *Parrys, David* Restored, *p.*218.

Mr. *Leigh saith, Gods intention from everlasting, was to glorifie his justice as well as his mercy*, Rom.9.21,23. *fitted to destruction.*

Answ. *Know you any of the intention of God, that is not revealed in his Word*, Deut.29.29. *Or doth the Word say that God doth not glorifie his justice, unlesse he inflict so great a punishment without end, you give neither Scripture nor Reason to prove what you say is just.*

I take not upon me to know Gods intention any farther then he hath revealed himself in his Word, but what think you of that Text *Prov.*16.4.

See *Mercer* and *Cartwright* upon it, and Dr. Manton on the 4 and 6. Verses of *Jude.*

All Lawes have their sanctions, *Præmium & Pœna*, Reward and Punishment, have in all Ages been esteemed the rule, not onely of all Earthly Governments, but of Heavenly also. See *Rom.* 2. 5,6,8,9,16. 2 *Thess.*1.6. Compared with 8,9. Verses.

Non est inficiandum, quin divinæ justitiæ, eorum similiter causa gehennam condiderit, qui post habito gehennæ metu, & conculcatis Dei monitis, sese flagitijs dedunt. Qui enim ob paratam peccatis

It is Gods generall justice, that it should be well with the good, and ill with the wicked, *Psalm* 18.25,26. Wages is given in the evening, *Rom.*8.3. If ye live after the flesh ye shall die eternally. The day of Judgement is called a day of manifestation of the righteous Judgement of God, and Hell is a place of pure justice.

The place or state of torment is purposely ordained for the glorifying of the Attribute of Gods Justice. Mr. *Baxters* Saints Everlasting Rest, Part 3d. Chapter 4th. Section 2d. See there Section 8th. and 9th, Of the Eternity of the Torments.

pœnam negligit evitare scelera, dignus est ut sibi parata sit pœna. *Rusca* De *Inferno l.*1. *c.*59.

Mr. *Leigh saith, The Covenant under which unregenerate men stand, and by which they are bound over to this wrath is everlasting.*

Answ. *There is but Two Covenants*, Gal.4 24. *The Old and New*, Heb.8.13. and 12. 24. *The Old is no more everlasting then the Priesthood of it, the breach of the Covenant of works is death; Therefore not eternal life in misery.*

The Covenant of God in generall is, *promissio sub certa aliqua conditione*, a promise made with some certain condition.

Vide Cocceium De *Fœdere*, C. 1,2. & 4. *Rollocum* De *vocatione efficaci*, C.2.3,4 See my Treatise of the Divine Promises, l.2. Ch.1.

There are but two Covenants between God and Man, The Covenant of Works and the Covenant of Grace, called in Scripture the Law of Workes, and the Law of Faith, *Rom.*3 27. *Gal.*3.15,16,17,18. and 4.24.

The first Covenant with Man was a Covenant of Workes, wherein life was promised to *Adam*, and in him to his posterity, upon condition of perfect, personall, and perpetuall obedience; Man by his fall having made himself uncapable of life by that Covenant, the Lord was pleased to make a Second, Commonly called the

And my Saints Encouragements in Evill Times, Chap.4th. and 5th. In the Covenant of Workes made with our first Parents in the state of Innocency, there was Law without Gospel, but the Old Testament and New both consist of Law and Gospell put together, onely they had most of the one, we of the other. Mr. *Carter* of the Covenant.

Covenant

Covenant of Grace: wherein he freely offered unto ſinners life and ſalvation by Jeſus Chriſt. requiring of them Faith in him, that they may be ſaved, and promiſing to give unto all thoſe that are ordained unto life, his holy Spirit, to make them willing and able to believe.

This Covenant of Grace is often called a Teſtament in Scripture. It was differently adminiſtred in the time of the Law, & of the Goſpel. Under the Law, it was adminiſtred by Promiſes, Propheſies, Sacrifices, Circumciſion, the Paſchall Lamb, all foreſignifying Chriſt to come, and is called the Old Teſtament or Covenant. Under the Goſpell it was diſpenced under the preaching of the Word, and adminiſtration of the Sacraments, and it is called the New Teſtament or Covenant.

You make theſe two, the Old and the New Covenant; different Covenants, which are but one and the ſame Covenant of Grace, under an Old and New Adminiſtration.

Heb. 8.13. The Covenant of Grace made betwixt God and Man in Chriſt Jeſus, was ever ſince the fall one & the ſame, in the dayes of *Adam, Abrah.*, *Moſes*, and of Chriſt and his Apoſtles, though the adminiſtration thereof was divers, according to the different Ages and eſtates of Gods Church and Children. Mr. *Hind* of the uſe of the Morall Law in the dayes of the Goſpell.

When I ſay the Covenant, under which unregenerate men ſtand, is Everlaſting, I mean the Covenant of Workes, therefore what you ſay of the Prieſthood is impertinent, and your conſequence, inconſequent; The breach of the Covenant of Workes is death, therefore not Eternall life in miſery. The Curſe of this Covenant being broken, is death Temporall, Spirituall, and Eternall. Eternall life in miſery, is your own expreſſion, conſonant to Mr. *Hobbes Leviathan*, as proper as ſome others which you uſe; It is rather Eternall Death in miſery, *vita non eſt vivere, ſed valere.*

Mr. *Leigh ſaith, in that torment, they curſe and accuſe one another.*

Anſ. *When you write again, I pray tell us how you know that in Hell they do ſo, for the Word of God ſaith not ſo, nor have you been there to hear it, nor they that told you; To affirm things in Religion not revealed in the Word of God, is to preſume above that which is written, and contrary to* 2 Cor. 4.8. Rom. 15.4. *One ſaith, their torment in Hell is ſo great, that they cannot forbear roaring. And you ſay they curſe and accuſe one another; And all of them the Word of God; they will not deny that thoſe in Hell are in the greateſt trouble, and they in leſs trouble cannot ſpeak,* Pſal. 17.4. *Therefore they cannot curſe and accuſe one another as you affirm.*

Wicked men curſe and accuſe one another here on earth, and why it may not then be imagined, that they do the like in Hell, (where there ſhall be the moſt perfect hatred) I know not.

Aquinas ſaith well, *ſicut in Beatis in patria erit perfectiſſima charitas, ita in damnatis perfectiſſimum odium.* Suppl. Part. 3ª. *Quæſt.* 98. *Artic.* 3.

It is frequent with Divines to ſay, that execration and blaſphemy is the language of Hell.

Where thou ſhalt have nothing about thee but darkneſſe and horrour, wailing and wringing of hands, deſperate yellings and gnaſhing of teeth, thine own Companions in vanity and ſin, to ban and curſe thee with much bitterneſs and rage. Wicked Devils to inſult over thee with helliſh cruelty and ſcorn, the never dying Worm to feed upon thy ſoul and fleſh for ever and for ever! O Eternity! Eternity! Eternity! Mr. *Boltons* 4. laſt things of Hell. Blaſphemy, Yelling and Curſing, ſhall be all the muſick of Hell. Mr. *Wells* his Proſpect of Eternity, Chap. 19.

But though you or others diſlike this, you may give them liberty to be of this Judgement, till you can by plain Scripture evince it to be an errour.

Ibi ſocius contra ſocium, amicus contra amicum exclamabit. Pater Filio, & contra Filius Patri maledicet. Mater Filiæ, et Filia Matri malè precabitur. Inchini Concio De Inferno.

Mr. Leigh *ſaith; Divines unanimouſly concur.*

An. *If they doe it is not binding to us, for we are ſatisfied they are not infallible, The Prieſt, Popiſh and Mahometan Prieſts, Baals Prieſts, and all other ſorts of Prieſts concur. How much might there is in your Reaſons to prove a puniſhment after this life never to end; let who will judge: I for my part profeſſe, I do not ſee how they ſerve to your purpoſe, your nakedneſſe appears, and that your opinion hath neither Scripture nor Reaſon to ſupport it, therefore it muſt needs fall.* 2 Timothy 3. 9. *You have done all you can, and can come to no ſurer bottom to reſt upon, then ſuppoſalls and imaginations, wreſting Scriptures, and*

consent of others, your glory is, that all are of your mind, though without ground, or reason, as is shewed. Also in that you alleag reasons to prove Hells Torments, it giveth me occasiō to believe, that in your own judgement the Scripture you alleag to prove it, prove it not; or if you believe your Scripture proves it, to what purpose serve your Reasons? for doe you think that those that doubt of the sufficiency of your proof of it by Scripture will be satisfied with your Reasons as a full proof of it, if there be any such, they may be to them of some use

See Mr. Boltons four last things of Hell p. 95. 96.

I say that Divines unanimously concur, that *pœna damni* is the worser part of Hell, to be for ever totally separated from all gracious Communion with God

There is

1. A privation of all outward enjoyments, of all desireable good.

2. And cheifly, a privation of the Beatifical vision, and comfortable presence of God, and the Society of Saints and Angels.

Juxta unanimem Theologorū assertionē, separatio hæc sive privatio, quæ ab illis pœna damni appelatur, ipsum etiam inferni ignem superat. Imo damnati mallent mille gehennas sustinere, quam Dei gloriæ ipsius. Visione privari. Inchini Concio de extremo judicio.

It were noe Difficult province, to alleag many more Divines of the same judgement, but since this Gentleman, seemes not moved therewith, I shall not spend any time to quote many Authors this way.

For urging Reasons, as well as Scriptures, to prove this great truth, how usual is it with Divines, both in confirming the Creation and the Corruption of nature, the immortality of the Soul, to prove it both by Scripture and Reason? *vide* Crocii *Syntagma Theol.* l. 2. c. 2. There are some Antiscripturists, and Scripture is of little use to them. I wonder he should think the Scriptures I alleag prove it not, I am so confident that the Scriptures I alleaged before and those I quote now, prove it so evidently and fully, that shall rather wonder, if he (or any other of his perswasion) be not convinced with the cleareneſſe of the Divine Testimony.

Hæc ipsa oratio qua quis infatibilitate gloriatur, dicens, non possum errare quid est nisi vox Antichristi se vestiens divinis pari, quisquis dicit, Judice

For infallibility of judgement, the Pope onely challengeth that, yet it is not an Apostolical infallibility, for he challengeth no infalibility by immeditate Revelation from God, but from the Diligent use of the meanes, neither doth he challenge an infalibility in his writings as the Apostles did, but onely in the Conclusion of matters of Faith.

elogiis. Hæc enim oratio, errare non possum, a solo Deo, sine mendacio & superbiæ Crimine potest usurpari, quisquis dicit, errare non possum, hoc ipso errat gravissime. Theses Sedanenses De Summo controversiarum

The Learned contradict themselves, Mr. Bolton *saith, thou must live in endless woe in Brimstone and fire, which thou mightest so often and easily scaped, which overthrows the Doctrine of election. Also they say the sence of loss in Hell is greater then the sence of pain, so they make the sensible want of the presence of God the greatest torment in Hell, & that is in this life, I am Cast out of thy sight* Psal. 31. 2. *it followeth by their Doctrine that the greatest torment of Hell is in this life.*

Mr. Leigh saith in his *Body of Divinity, the sense of Gods wrath, rage of Conscience, guilt, fear, dispair, the soul cannot melt with greater torment; if so, then this is not a worse torment in Hell, then is in this life.*

Water is so scarce in Hell, that Greenwood saith, *the damned prize a drop of water above ten thousand worlds, and yet they* affirm, *those in Hell shall continually weep, therefore their own sayings agree not.*

Where is the Contradiction of themselves, by him mentioned in the beginning? How doth Mr. *Boltons* opinion overthrow the doctrine of Election? That the evill of loss in Heaven, is greater than the evill of pain; I think it is clear, the loss of God the chiefest Good, is the worst of Evils.

The soul cannot melt with greater torment then the sense of Gods wrath, rage of conscience, guilt, wicked men and others may be is punished here in part with this evill. But here is utter darkneſſe, the punishment of losse in Hell is a total and finall separation from the face, presence, and favour of god, *Mat.* 7. 23, 25, 41. 2 *Thes.* 1. 9. This is worse then all the fire and brimstone in Hell.

Mat. 8. 12. & 13 42. 50 & 13. 13 & 4. 51 & 25 30. Luke 13. 28.

The Scripture saith there, shall be weeping, wailing, and gnashing of teeth.

The weeping shews greife; the gnashing of teeth is a signe of indignation and impatience, or of horrour, and it saith in the parable, they shall not have there so much

ſo much as a drop of water to coole their Tongues.

I hope it is not herein contrary to it ſelf.

He ſaith, The firſt Authour of the opinion of the Torments of Hell never to end, was *Marcion* the Heretick, and *p.* 75. He ſaith, The Greek Fathers were the firſt pillars of Hell Torments.

P. 126. He mentions many infallible proofs, that there is not to be a puniſhment after this life never to end.

Proof I. Becauſe the Scriptures hold forth no ſuch thing, as hath been ſhewed, *Deut.* 29.29. I have before alleadged ſuch plain Texts, as you cannot evade.

Proof II. Their opinion of puniſhment never to End, is contrary to the Word of God, in that it doth maintain that the wicked ſhall have eternal life. The Word ſaith, *Him will God deſtroy*, Matth. 21.41. 1 Cor. 3.17. and 6.13. *They ſhall be deſtroyed*, 2 *Pet.* 2.12. *Swift deſtruction*, their end is deſtruction, Phil. 3.13. Their opinion ſaith, they ſhall never be deſtroyed, die, nor end, which is no deſtruction.

Deſtruction is to be underſtood, not in a Naturall, but Morall ſenſe, thoſe expreſſions are Metaphoricall, none calleth it eternall life but your ſelf.

He ſaith p 130. with the *Pelagians*; If *Adam* had not ſinned, he ſhould have dyed; againſt the very words of Scripture, *By one Man ſin entred into world, and death by ſin.* Yet after *p.* 133. He ſaith, he denyes not but the *wages of ſin is death.* He was not immortall by Nature, but by the help of God.

Proof VI. The opinion of the Torments of Hell never to end, hath and doth daily cauſe much ſin.

Firſt it cauſeth Fear, 1 John 4.8. 1 John 4.18. a ſervile and a ſlaviſh fear is ſin. Slaviſh fear is the fear of puniſhment, a tender ſenſe of Gods wrath and diſpleaſure againſt ſin, is a Grace, *Pſalm* 90.11.

Slaviſh fear is diſingenuous, we fear more our own ſmart, then Gods diſpleaſure. Chriſt ſtrives to awaken and ſtir up this kind of fear in us, tells us of Hell and Everlaſting darkneſſe, of a flaming fire, of weeping and gnaſhing of teeth, preſents his Father with power to kill both body and ſoul. We muſt not fancy God all mercy and ſweetneſſe, *Deut.* 29.30. Hell is part of our Creed, as well as Heaven: Gods Threatnings are as loud as his Promiſes; and could we once fear Hell as we ſhould, we ſhould not ſear it. We may ſerve God *ſub intuitu mercedis*, with reſpect unto reward; Why then not *ſub intuitu vindictæ*, upon the fear of puniſhment. *Deſcendamus in infernum viventes, ne deſcendamus morientes*, ſaith *Bernard. Prudenter timeamus, ne inaniter timeamus*, Auſtin.

Mr. *Farindon* Part 9th. Sermon 5th. on Ezek. 33. 11.

The Proteſtants in Poland *ſay, there will come a time when the Angels and wicked men ſhall be freed.* Origen, *one of the Fathers held, that at laſt all ſhould be ſaved, Men and Devils.*

The Proteſtants in *Poland* have been anſwered ſufficiently. *Origens* opinion hath been long ſince exploded in the Church, and condemned for hereſie by the fifth Generall Council held at *Conſtantinople*, under the Emperour *Juſtinian. Oſiand. Cent.* 6. *l.* 3. *c.* 4. *Canon* 9th. and 10th. and largely refuted by *Auſtin* in his Book *De Civitate Dei*, *l.* 21. *c.* 17. *Vide l.* 12. *c.* 20. *Et Aug. de Hæreſ. c.* 43. *Ruſcam de Inferno*, *l.* 5. *c.* 30, 31, 32. *Et Alphonſum à Caſtro Adverſus Hæreſes*, *l.* 3. *p.* 215. & *l.* 8. *p.* 58. *Alphonſus à Caſtro* quoting the latter end of the 16th. of *Luke* (the place ſo much oppoſed by Mr. *Richardſon*) *Quibus verbis* (ſaith he) *nihil aptius dici potuit ad Origenis inſaniam revincendam.* See *Hornbecks Summa Controverſiarum Religionis* l. 7. *De Socinianiſmo.*

This opinion of *Origen* may go therefore for an Errour, notwithſtanding all that which is ſpoken by a learned Writer of late in defence of *Origen* and the chief of his Opinions, and his queſtion likewiſe, what difference there is betwixt a *Devill* made an *Angel*, and an *Angel* made a *Devil*. *Patres quidem hanc Origenis ſententiam tanquam ſanæ et Catholicæ fidei adverſam ſummo conſenſu ſemper rejecerunt, et quotquot de Hæreſibus ſcripſerunt, ut inter alios Epiphanius, Philaſtrius, Auguſtinus eam inter hæreſes recenſuerunt. Animi medela Doctoris* Stearne, l. 1. c. 26.

That the Proteſtants of *Poland* he ſpeaks of are *Socinians*, the *Racovian* Cate-

chiſm ſhews. They with *Crellius*, *Bidale*, and your ſelfe conceive, a finite Creature cannot undergo torments of an infinite duration, becauſe it is ſaid, the wicked ſhall be deſtroyed, 2 *Theſ.* 1. 8, 9.

To which I anſwer.

1 The ſame infinite power of God, which preſerves Angels and men, veſſels of mercy, to the glorifying of his grace, can preſerve veſſels of wrath, to the glorifying of his juſtice; And God will do ſo, becauſe his mercy cannot contradict his juſtice.

2 The deſtruction mentioned, is rather in a continuall *fieri*, then *in facto eſſe*, perpetually doing, though never finally done.

The living of the wicked in Hell, is a dying life, and their dying, is a living death.

The ſame (*for ever*) that is for the bleſſed ſouls, the ſame (*for ever*) is for the accurſed ſouls. But the bleſſed ſouls ſhall die no more, *Rev.* 21. 4. It follows therefore that the *worme of Conſcience*, and the *unquenchable fire of Hell* have no period at all, but ſhall continue as long as God laſts.

Dr. *Jer. Taylors* Fooliſh Exchange, *Part* 2*d.*

Eternall life and death in Scripure are oppoſed in the ſame ſenſe. See *Dan.* 12 2. *Mat.* 25. 27. *Luke* 16. 26. *Apoc.* 14. 11. & 19. 3.

Nihil eſt Chriſtianorum tam doctorum quam indoctorum ſenſibus inſitum magis, quam damonum, at damnatorum hominum, perinde atque immortales ipſi ſunt, ſic aternas eſſe pœnas, ac nullo unquam tempore deſituras. Petavii Theol. Dog Tomus tertius de Angelis, l. 3. *c.* 6. *Vide plura ibid. et c.* 7.

Mr. *Rowe* on Romans 1. 16.

I ſhall conclude with the ſaying of a Reverend Divine, our late Lecturer at *Weſtminſter-Abbey.*

Whoever ſhall claſh with the great Fundamentall Doctrines, the Doctrines about ſinne, whether there be any ſuch thing yea or no, touching the Reſurrection, Heaven, Hell, the laſt Judgement, he that ſhall play and dally with theſe things, and take liberty to ſpeak againſt them, ſuch wantonneſſe as this is, will prove his ruine in the end. Did you not once believe theſe things? were they not once Articles of your Faith? how is it that you come to caſt them off? Oh! it is the moſt dangerous thing in the world for a man to be medling, and tampering with, and at laſt come to a flat down-right denying of the great Fundamental Truths of Religion, the things which ſometimes he believed and profeſſed the belief of, this man is in a fair way to the unpardonable ſin.

This both Mr. *Richardſon*, and the learned Writer in the defence of *Origen*, and his chiefeſt opinions maybe pleaſed to conſider ſeriouſly of, the laſt of which hath this paſſage in that Treatiſe. So that whitherſoever we look, whether to the gracious providence of God, or the neceſſity of the Nature of things, we find ſome probable hope that the puniſhment of the *damned*, as it implies the ſenſe of pain, ſhall not be eternall in the higheſt ſenſe of the Word.

OF

OF THE CEREMONIALL LAW.

CHRIST was long defer'd before he came in the flesh.

1. For the greater Majesty and State, all the Types made way for him.

2. For the better Confirmation, that He was the Messiah intended, all the Ceremonies pointed at something in our Saviour. He came to fulfill and restore the Morall Law to its primitive vigour and sense, to fulfill and antiquate the Ceremoniall Law.

The summ of the Ceremoniall Law may be reduced to Two *Heads*.

1. Such things as belonged to the publick externall Worship of God.

Or 2. Such as concern'd their private conversation.

The First may be reduced to Four Heads.

1. Holy things, all their Sacraments and Sacrifices for Expiation and Thanksgiving.

2. Holy Persons, the Tribe of Levi, out of which their Priests and Levites were separated from their brethren, and set apart to attend on Holy things.

3. Holy places, the Tabernacle, and after *Solomons* Temple.

4. Holy times, times set apart for the publick Worship of God, besides the Sabbath, every New Moon, some Holy dayes, Annual, the Great Feasts of the Passeover, Pentecost and Tabernacles.

Dictum est veterum Sapientiâ Hebræorum, qui contemnit solemnitates Ecclesiasticas, is non habebit partem futuri seculi, quod rectè & verè dicitur de contemptoribus Verbi & Sacramentorum. P Fag. *Annotat. in Chald. Paraph.*

2. Ceremonies which concerned their private Conversation, some concerned their Meats and Drinks, some their Apparel, all which shadowed out Christ.

I shall not undertake to speak of all these particulars, but somewhat of the Sacrifices, and a little of some of the other things before mentioned.

Of the Sacrifices.

Sacrifices were used in the Worship of God, for Two ends.

1. When a Sacrifice was offered, especially of Beasts; when a man saw the blood of Beasts powred out, it put him in mind of his own sins, and the desert of them, and taught him to say thus: Even as this Creature is here slain, and his blood distills and drops away; so my sins deserve that my blood should be shed, and my Soul be drenched in Hell for ever.

2. Sacrifice served to put them in mind of the Messiah to come, and the slaying of the Beasts shewed them, how the Messiah should shed his blood, and give his life for the sins of the people. Mr. *Perkins*.

Ecclesia vetus voce ex V. T. petita, ut Judais & Ethnicis sacrificiis ritibusque vocibus assuetis se accomodaret, omne ferè cultum Novi Testamenti & præcipuè Cœnæ Domini, sacrificij nomine commendavit Rivetus *in Gen.* See Doctor *Gouges* Saints Sacrifice, *p.* 229. 2 0. 241. *Vide* Willetum *in primum* Caput Levit *quæst.* 3. 4, 5, 6, 7. *In generali significatione ex Latina Etymologia ad omnes sacras actiones potest referri, cum sacrificium dictum sit quasi sacrum factum.* Isidor. Orig. *l.* 6. *c.* 19. *In sacrificio propriè dicto quatuor semper observata sunt.* 1. *Certa res externa & sensibilis quæ offerri debuit.* 2. *Certus ritus in offerendo servatus.* 3. *Certa persona administra.*

Sometimes

Sometimes for the ſpiritual Worſhip of the whole man, *Rom* 12.1. And in this ſenſe the Fathers called the Lords Supper a Sacrifice. *Feſtus* derives the word *Hoſtia*, from an old word *Hoſtio* to ſtrike. *Iſidore* ſaith, they call'd among the Ancients *Hoſtiæ* Sacrifices, which were made before they went againſt an enemy, *Victimæ* Sacrifices which were offered after victory, when they had conquered the enemy, and the *Victimæ* were greater Sacrifices then the *Hoſtiæ*.

Victima quæ cecidit dextra victrice vocatur:
Hoſtibus à victis Hoſtia nomen habet.
Ovid in *Faſtis.*

The Sacrifices which were commanded, ordinary and inſtituted were Five.

1. The Burnt-Offering, *Levit.* 1.2. It was for all ſins in generall, a Sacrifice all burnt to aſhes, except the skin and intrals, *Pſal.*51. † 16. It was a Bullock, a Ram, a Lamb among the Beaſts; or a Turtle Dove or young Pigeon among the Fowles, without blemiſh, to ſignifie the purity and perfection which was in Chriſt, and our perfection in him, *Heb.*9 13. It was to be of the choice of the flock, to teach us to honour God with our ſubſtance, *Prov.*3.9. And to ſerve him with a perfect heart, 1 *Chron.*28.9. Onely tame and profitable beaſts were offered, meek and loving, of Fowle the Dove or Pigeon, to ſhew, that as Chriſt was ſerviceable and loving, ſo muſt true Chriſtians be. Here a Goat as well a Sheep might be offered, now a Goat is by Chriſt uſed as an emblem of a wicked man, to ſhew both that Chriſt was reputed as a ſinner for us, though in himſelf he was righteous, & we in him are accepted as righteous, though in our ſelves ſinners, ſo now a Goat is accepted on Gods Alcar. Alſo the blood was ſtill to be ſprinkled on the Altar, to ſignifie that the merit of the ſufferings, & all came from the Godhead of Chriſt, and from thence is all the acceptation of our ſervices. Likewiſe the Crop and feathers of the Dove was to be pulled away, and the Beaſt flead, it may ſeem to ſignifie, that Chriſt was ſtripped of all worldly excellencie, and made himſelf of no reputation, and that true Chriſtians muſt do ſo too, be humble and content with all for Chriſts ſake.

4. *Certus locus qui huic actioni deſtinabatur. Sacrificium eſt actio ſacra, qua res aliqua externa offertur & conſecratur Deo, in eum finem & iis ritibus, qui ob eo ſunt inſtituti. Rivetus Catholi. Orthod. Tractatus 1. quæſt. 19.*

† *Holocauſtum* עוֹלָה Golah ex עָלָה Galah *aſcendit, erat hoſtia, qua detractis extis, integra ara imponebatur, & tota præter pellem Comburebatur. Ita dicebatur ab elevatione ſui ſuper altare, vel ab aſcendente fumo; eratque Typus Chriſti, unici holocauſti pro nobis in cruce elevandi & offerendi; nec non precum ſurſum aſcendentium, Pilkerri Not. Dikiol. in loc.*

The Living Sacrifice was cut *per ſpinam dorſi*) through the Chine-bone of the back, the Apoſtle alludeth to this *Heb.*4.13. and Chriſt, *Matth.*24 51.

The filth was to be caſt on the Eaſt part of the Altar with the aſhes, as far as might be from the Ark, which was on the Eaſt end of the Tabernacle, to ſignifie the removing of our ſins from Gods preſence, and all the infirmities of our ſervices, for Chriſt had no infirmity. The Birds wings were to be nipped almoſt aſunder, not all out, to ſhew it may be, Gods favourable accepting of weaker Chriſtians in the leſs degree of mortification which they can attain.

2. The Meat. Offering, which conſiſted of things without life, as of Fine Flower, Oyle and Incenſe, *Levit.*2.2. Fine Flower without any bran, which ſignified the pure Eſtate of Chriſt and all Chriſtians in him. Oyle was powred upon it, to which the Apoſtle alludes, 2 *Cor.*1.21. 1 *John* 2 27. and Incenſe joyned with it, the Apoſtle alludeth to this, *Eph.*5.7. Sometimes it was fryed in a pan, to which *David* alludes, *Pſalm* 45 2.

3. The Peace-Offering, which was a ſacrifice of Thankeſgiving, for the ſafety of the Offerer. One part of it was due to God, one due to the Prieſt, and one to the Offerer, *Amos* 5.5. The Fat was onely due to God, the reſt of it was divided between the Prieſt and people, and they made a Feaſt of it, 1 *Sam.*9.24. And *Solomon* alludeth to it, *Prov.*11.1. See 1 *Sam.*20 6. The breaſt and the right ſhoulder of it was due to the Prieſt, the ſhoulder to ſignifie, that He carried the burden of the people, *Numb.* 11.11. The Breaſt to ſignifie his Compaſſion and Love to the people, *Eſay* 40.11. The High-Prieſt carryed the names of the Twelve Tribes on his breaſt, to ſignifie his Compaſſion, and he carried their names in Onyx-ſtones upon his ſhoulders, to ſignifie that he carried the burden of the people. They had a Feaſt of joy adjoyned to it, *Judg.* 21.19. wherein they danced, and that figured our ſpiritual mirth and joy for our Redemption by Chriſt.

4. The Sin-Offering was for ſins commited, for which they craved pardon. They were

were commanded to lay their hand upon the Head of the Sin-Offering, *Levit.*4. to signifie that they laid their sins upon the Beast, which was a Type of Christ, who was made an Offering for sin, *Esay* 53.10. 1 *Cor.*5. 21.

5. The Trespasse-Offering, was a Sacrifice for sins of Omission, or sins of Ignorance, *Levit.*5 15.

These Ceremonies were temporary things, and to expire when Christ came, *Col.*2.17.

Reasons 1. They were a distinction of the Jews from all other Nations, called their Law, *John* 10.34. and 15.25. the distinction is now taken away, *John* 4. 21,22. and 12. 16. *Acts* 15. 8,9.

2. It was a Law Typical, and to foreshew something to come, *Heb.*7.18,19. Therefore when the substance came, these shadows vanished. Though the Ceremonial Law be now abolished, *Heb.*10.1. Yet God had a spirituall intention in it, it was not onely a Type of Christ, but of the worship of Christ in the time of the Gospel, therefore we should study it as long as we live.

It is difficult to determine when the legall Ministry ceased. Some say at Christs death, others at his Resurrection, a third, at the day of Pentecost, at the dissolution of the Judaicall Government, most probably when the Temple was destroyed.

God esteems not Ceremoniall Services, unless the Spirit be in them, *Esay* 1.13. and 66. 3. *Amos* 5.21. *Mal.*2.3

The spirituall Sacrifices required under the Gospel are,

1. A daily and serious consideration of that one great Propitiatory Sacrifice, offered to the Justice of God for the sins of Mankind, in which the same person was Priest, Altar, and Sacrifice; Priest and Altar as God, the Sacrifice as man; Call to mind Christs death, and take notice of the worth, sufficiency, and necessity of it, and therein contemplate the odiousnesse of our sins for which he dyed, and the infiniteneſse of his wonderfull love, which induced him to save us from sin, by so dear a price. This is the Morning and Evening Sacrifice, which every true Christian as a Spiritual Temple, must offer daily unto God for the renewing of his faith and repentance day by day.

The Sacrifices were, 1. Propitiatory to satisfie justice, pacifie wrath, make reconciliation, all those Sacrifices were bloody, they were but a shadow, Christs blood is the onely true Propitiatory Sacrifice.

The 2d. Sacrifice is that of a Contrite Spirit, humbled soundly, and grownd to powder, made base, vile, and less then nothing in its own eyes, in consideration of the odiousnesse of its sin, by which the God of Heaven hath been provoked, the Lord of life crucified, and the Holy Spirit grieved, and all misery to our selves deserved, *Psal.*51.

2. Eucharistical of gratitude, by way of homage, which declared those that offered them to be debtors unto God, these remain still in the Church. 1 Pet. 2.5.

3. The Sacrifice of Prayers and Supplications, the fervent and faithful begging of Christ and grace, and the Spirit, and remission of sins, and power against sin, and preservation, and salvation, in a word, all good things, *Psalm* 50. 14, 15.

4. The offering up of Almes to God, by relieving his poor members, *Paul* calls that which the *Philippians* sent him, an odour of a sweet smell, a Sacrifice acceptable to God, and *Paul* in the *Hebrewes*, bids us do good and distribute, for with such Sacrifices God is well pleased.

THE TABERNACLE.

THe moveable Tabernacle ſignified our Eſtate and Condition here, and the Temple which was unmoveable, ſignified our eſtate in future glory.

It was built with three diſtinct roomes.

1. The moſt Holy Place, in which were the Ark and Cherubims. This did ſignifie Heaven, and the Ark, Chriſt as He is received up into glory, ſitting at his Fathers right hand, protecting his Church, and uſing the Miniſtery of his Angels for their good and welfare. There was no light in the holieſt of all, neither in the Tabernacle nor Temple, *Rev.*21.23.

The 2d. was called the Holy Place, and this did ſignifie the true inviſible Church of the Elect of God here militant on Earth, into which none entred but the Prieſts, which ſignified the Elect people of God, which are a holy and royall Prieſthood unto him. Herewas firſt a Golden Candleſtick, which having lamps was dreſſed every Evening, and gave light all night, to ſignifie the work of Chriſt by his Spirit, affording the true light of ſaving knowledge of himſelf, and of his ſpirituall benefits to them, when it is dark night to all the world beſides; here was the Golden Tabernacle, which had ever upon it Bread and Incenſe, ſignifying Chriſt giving himſelf as ſpirituall food unto his people, to ſtrengthen and confirm their hearts in obedience, and alſo giving the pure Frankincenſe of his merits unto them, by which they become acceptable unto his Father.

The 3d. room was the Outer Court, where all the people came, and it ſignified the Church viſible; wherein are elect and reprobate, true and falſe Chriſtians mixed, there was the offering of Bulls, Goats, and other Beaſts, and ſprinkling of blood in all the ſervices to be performed, ſignifying the revelation of God himſelf in the Miniſtery of the Goſpel, to the Sons of Men, that they might be brought to believe in him.

The word tranſlated *Ark**, ſignifies a Coffer, or Cheſt. It was the place from which the Lord gave his anſwers to his people, and therefore it is called *Debir*, his ſpeaking place, 1 *Kings* 6.23.

It was the fulleſt and cleareſt Type of Chriſt they had, beyond the Tabernacle or Temple, there the Tables of the Law were laid up; Therefore it was called the Ark of Teſtimony, *Exod.* 25. To ſhew that Chriſt was the end of the Law for righteouſneſſe, *Rom.*10.4. In it was the pot of Manna, *Heb.*9.4. Chriſt was the true Bread that came down from Heaven.

2. It was the fulleſt Type of all Ordinances under the Goſpell.

3. A ſpeciall ſign of Gods gracious preſence amongſt them, *Joſh.*15.6.7. See *Rev.* 21.3. *Zech.*2.10. Here was the Propitiatory, where God only was to be found. It is called the Propitiatory or Mercy-ſeat, *Rom.*3.25. 1 *John* 2.2. which covereth our ſins.

Nihil aliud erat Tabernaculum, quam una, ex decem cortinis ſimul junctis confecta Cortina. Dickinſ. Delph. Phœn. C. 11.

See Mr. *Cartw.* 2d Sermon on *Pſalm* 15. and Dr. *Willet* on *Exod.*25. *quæſt.* 2d. and 11, 12. Mr. *Pierſon* on *Pſalm* 84.1. *Tabernaculum Hebræis jam* Miſchan, *jam* Ohel *vocatur,* Miſchan *à* Shacan *quieſcendo, quod Deus ibi quaſi quieſcere, habitare & ſedem ſuam habere videbatur.* Ohel *verò à tentoriis & Cortinis unde conſtabat.* P. Pagius.

There was a double Altar. 1. A brazen one for Burnt Offering. 2. A golden one for Incenſe, both did ſet forth the God-head of Chriſt. See *Rev.* 8.3.

*See Dr. *Willet* on 25. of *Exod. quæſt.* 18, 19, 20, 21, 22.

Maſter *Ley* on 25. of *Exod.* It covered the Tables of the Law, that it ſhould not riſe up againſt us to condemn us; *Noahs* Ark was a Type of the Church, 1 Peter 3.22. *Quæ ſit ſalva per lignum in quo pependit Mediator Dei & Hominum, Homo Chriſtus Jeſus. Et quod de lignis quadratis fieri jubetur, undique ſtabilem vitam ſanctorum ſignificat.* Aug. *De Civit. Dei*, l.15. c.26.

THE TEMPLE.

THere was onely one Temple then at *Jeruſalem*, which after was deſtroyed by the *Romans*; Every thing in the Temple was a Type of Chriſt.

The Vail was a Type of his fleſh, *Heb.*10. 20.
The Golden Altar of his interceſſion, *Rev.*8.3.
And the Brazen Altar of his Paſſion.
The Temple it ſelf was a Type of Chriſts body, *John*2 19.

In the Temple was,

1. *Atrium*, The outward Court where the people ſtood.
2. *Sanctum*, The holy place where the Prieſts offered their daily ſacrifice.
3. *Sanctum* Sanctorum*, where the High-Prieſt appearedonce a year at the ſolemn day of Expiation,

It is to be conſidered,

1. Morally, as a place of the publick Worſhip of God, it was One of the wonders of the world, and a moſt glorious ‖ pile of building.
2. Typically, It was a Type
   1. Of the Humane Nature of Chriſt, *John* 2.21.
   2. Of the Church of God, where Souls ſhould be gathered unto the Lord in one myſtical body, 1 *Cor.*3.16. 1 *Peter* 2.5. *Rev.* 11.1.

   It reſembled the Church,
   1. In variety of goodly ſtones, 1 *Peter* 2.5.
   2. It was the perfection of beauty, ſo the Church.
   3. Gods preſence was there in a ſpecial manner, *Ezek.*48.35 2 *Cor.*6. 16.
   4. The Temple was a permanent, fixed place, ſo the Church in the dayes of the Goſpel, in reſpect of Ordinances and inſtitutions,

* *Munus Pontificis nobile atq; primarium fuit, Templi adyta intrare, quæ Sancta Sanctorum Hebræi appellitant, idq; ſemel in anno non amplius fiebat, ſolemni expiationis die, atque ea hora tantum, quæ dicata piaculari ſacro erat.* Cunæus De *Repub.* Heb. l. 2. c. 1.

‖ *Nihil rerum judaicarum pulchrius, magnificentiuſque fuit, nec quod magis celebratum monumentis omnium ſit, quam illud immenſæ opulentiæ Templum, quod in urbe Hieroſolyma extructum, dedicatumq; à* Solomone *eſt. Ejus deſcriptio luculentiæ apud Flavium* Joſephum *extat in octavo Antiquitatum libro.* Cunæus *De Repub.* Heb. l. 2. c. 12. *Vide plura ibid.*

The Veſſels of the Temple were far larger then thoſe of the Tabernacle; in it were the Ark, Cherubims, Baſons, Candleſticks, Spoones, Cenſers of Gold, they had the Teſtimony of Gods acceptance, by fire from Heaven, and the Clouds covering of it, and promiſes to thoſe who worſhipt in or toward the Temple.

An ingenious Gentleman of my name, hath put out a Treatiſe of the Temple; I heard an honeſt man in *Banbury* bewaile the loſs of Mr. *Wheatlies* Sermons of the Temple, which I believe would have deſcribed it excellently.

*Exod.*23.14. Three times thou ſhalt keep a Feaſt to me in the year,)

The Paſſeover called the Feaſt of unleavened bread, Pentecoſt named the Feaſt of firſt fruits, and the Feaſt of Tabernacles, called the Feaſt of gathering fruits in the end of the year. They had divers other Feſtivall dayes but theſe are therefore named, becauſe in them onely the people were bound to come up before the Lord, theſe three were ſpeciall Feaſts above the reſt.

Erant hæc Tria Feſta; Feſtum Paſcha, Pentecoſtes & Tabernaculorum. Feſtum Paſcha dicunt celebratum in memoriam Liberationis Ægyptiacæ. Feſtum Penticoſtes, ut primitias frugum offerant Domino. Feſtum Tabernaculorum pro collectione omnium fructuum qui per totum annum creverunt, ſic Hebræi ſentiunt, Paul. Fag *Annotat. in Paraphraſ. Chald. Vide* Rivetum *in loc.*

OF WAR, PESTILENCE, and FAMINE.

Πόλεμος. Λοιμὸς. Λιμός.

THese are Gods Three great Judgements, whereby he puniſheth the ſins of a people or Nation.

1. Of War, *Bellum eſt quando per vim certatur.* It is War when Men ſtrive by force. War is a great Curſe in regard of Two evill effects of it.

1. It cauſeth a ceſſation, and as it were a vacation of all actions profitable and comfortable to the lives of men. The exerciſing of Arts and Sciences, of Traffick and Merchandize, of Husbandry and Tillage are put to ſilence. None can buy or ſell, or travell and viſite friends, or be viſited of friends, or perform any ſervice and buſineſs freely and chearfully. This interruption of the affaires of humane ſocieties is a great affliction.

2. Much miſchief and violence is to be ſuffered; Every one is put to extraordinary labour, plundring and ſpoiling is then practiſed, and many loſe their lives: War hath its name in Greek from much blood. The quality of the perſons uſed in ſuch a buſineſs, is fitly deſcribed, Ezek 21. 31. *Bruitiſh men, and skilfull to deſtroy.* Wars are undertaken either by Gods immediate appointment, as were the Wars of *Iſrael* againſt the *Midianites*, *Ammonites*, *Canaanites*, and the reſt of thoſe Nations, and then the War muſt needs be lawfull, or without ſuch immediate appointment, upon Common Grounds and Rules of Equity, and then alſo they are warrantable. Of theſe Wars, ſome are

1. Civill and Domeſticall, undertaken by the Chief Governour, or Governours of any ſociety, againſt diſorderly, ſinful, rebellious perſons, which live within the bowels of the State.

2. Forraign and Externall, and thoſe are either

1. Offenſive to revenge publick and groſs injuries done to the State it ſelf, or to the Neighbours, and Allies thereof; or elſe to recover ſuch things as have been violently and unjuſtly taken away, either from them, or their Allies, by any their evil Neighbours.

2. Defenſive, ſuch as are forced upon them, to protect themſelves or others their Allies, againſt wrongfull Incurſions, Invaſions, Conqueſts, or other violences.

Sicut Bellum (M'lchamah) apud Hebræos venit à comedendo conſumendoq; quòd omnia veſtet & perdat. Sic (Shalom) pax venit ab integritate & perfectione, quòd ibi omnia maneant perfecta & integra. It begins in Terrour, Cumber, Coſt, it proceeds in Killing, Burning, Stealing, Waſting, Beſiegeing, Taking Cities; it ends in Captivity and ſervitude. *Ovid* calls them, *Horrida arma* as ſtriking terrour into men, *Bellum quia minimè bellum, vel quia belluinum.*

Joſhuah's War againſt the Canaanites, *Saul's* againſt the Amalekites. Civill War is called *Inteſtine*, a burning in the Bowels, or Intrailes. The *Netherlanders* Civill Warrs continued 23 years, without any peace. The Civill Warrs of *France* continued 30. years, they had often Peace, and a long time together. In theſe actions were imployed all the braveſt Nations of *Europe*, their greateſt Captaines, Engineers and Counſellors for Warr. Sir *Roger William's* brief Diſcourſe of Warr, p. 48.

Of Wars upon ſuch quarrels undertaken, we have manifeſt examples in Scripture warranting them, but for Wars entred into, upon other quarrels, there is no warrant, ſay ſome able Divines. *David* 1 *Sam.* 3. 5, 6. fought againſt the *Philiſtims* to defend his Country-men, and for the ſame cauſe did *Saul* fight againſt the *Ammonites*, which b ſi eged and oppreſſed *Jabeſh Gilead*.

All War is an Abridgement of all woe, with this Mace the Lord bruiſeth the Nations in his wrath. Thus God alwaies puniſhed his people *Iſrael* in the dayes of the Judges, when they by imbracing falſe gods, did provoke his wrath againſt them,

Scatter them (ſaith the Scripture) that delight in Warr. *Sapientes pacis cauſa, bellum gerunt.* Saluſt. *Juſtum bellum quibus neceſſarium, & pia arma quibus nulla niſi in armis relinquitur ſpes.* Livie.

Judges

Judges 3.8,12. and 4.2. and 6.1. *Jer.* 51.34. This is the punishment threatned, *Deut* 38.25,49.

One saith, Open War may justly be undertaken on some of these Considerations.

1. In defence of ones Country and priviledges against forraign force, or domesticall insurrection; as *David* being annointed King, did make War on *Ishbosheth* the Son of *Saul*, the *Philistims* and *Absalom*; and against *Sheba* the Son of *Bickri*, to crush his conspiracy.

2. To revenge and punish wrongs and indignities offered to the State, contrary to the Law of Nature and all civil Equity; so when *Davids* men were abused in a shamefull manner by the King of *Ammon*, (they being Ambassadors ought to have found at least safety and freedom from wrongs) upon this occasion he made a sharp War upon the *Ammonites*, and did subdue them to him.

3. To help, succour, and aid neighbours, friends and allies in their just wars, against such as have or do wrongfully and injuriously oppress them, usurping over them, or the like; This is an honourable War, to relieve the oppressed, so *Abraham* made war upon the four Kings that had taken *Lot* captive, and *Eshcol* and *Mamre* his Associates, and were in league with him, joyned their forces with him for that purpose. *David* made Warr against them, which burnt up *Ziglag*.

4. To punish disorders, in those that do willfully stand out in the same, and will not otherwise submit themselves to punishment, being under their authority and jurisdiction; so the Tribes of *Israel* did all come up to war against *Benjamin*, when as *Benjamin* would stand out in the maintenance of the foul and hatefull crime that was committed in *Gibeah*.

See Dr. *Ames De Consc.* l.5.c.33. *Quæ conditiones requiruntur ad bellum.* The prayer of the valiant *Gustavus* King of *Sweden* was, Lord bless and prosper the Battle of this day, according to the right desire of my heart, for the glorifying of thy name, and the Churches good.

It is a question, *An bellum justè utrinque possit geri.* Some hold there can never be a lawful War on both sides, one is in the fault.

It is also a question about using Stratagems in War. *Aquinas* 2da. 2da. *Quæst.* 40. *Artic.* 4. determines it to be lawfull *in bellis uti insidiis.* See Dr. *Ames De Consc.* l.5.c.3.

Though Wars be heavy Judgements, yet it is the Will of God there should be war-like dissentions.

1. To punish the wickedness of the world.
2. To let men know how sweet a blessing peace is.
3. To be a Nursery and School of breeding gallant men.

Abraham, *Moses*, *Joshuah* and *Gideon* were warriours. The first Christian was a Souldier, *Acts* 10. God calls himself the Lord of Hosts and War, *Exod.* 15. *Psalm* 80.

Scholastici hæc quinque requirunt ut bellum sit justum, nempe,

1. Justum Legitimi magistratus.

2. Causam justam.

3. Intentionem justam.

4. Militem.

5. Tempus pugnæ justum.

Nos autem docemus tria duntaxat requiri, ut bellum justum sive legitimum sit & nominetur.

Primum requiritur causa propter quam bellum decernitur, & arma corripiuntur, nempe ut quisq; quod justum est, quodque Deus ipse cuiq; grati & populo dedit, quietè & pacificè teneat, eoq; uti possit, atque illud possideat libere.

2do. Salus seu pax reipublicæ.

Secundo requiritur ut author ipse jubendi decernendiq; belli sit legitimus & justus magistratus, qui in ea (quæ bellum suscipit & gerit) regione summus est, vel à summo magistratu illi loco tuendo præfectus, & præpositus. Tertio requiritur, ut sit illud bellum denuntiatum hostibus, & jis quos sumus bello impetituri. Itaque Veteres Romani Fœciales suos habebant, & Hebræi bellum prius denuntiare jubentur. Deut. 20. v 10. Danæus *Ifag. Christ.* c.40. *Eventus belli est quadruplex, Subjectio, Victoria, Præda, & Captivitas.* Id. *ibid.* See Dr. Hackwels *Scutum Regium*, l.2.c.5. And *Rivet* on Psalm 68. p 558. And Mr. *Caryll* on Job 5. 20. Aquinas 2da. 2dæ. *Quæst.* 40. *Artic* 3.

In such honourable repute was the Martiall Man, * that all or most of the titles of honour had their originall from the field: witness the title of *Dukes*, for their Valour in leading: Of *Marquesse*, from defending some bounds and frontiers: Of *Barons*, for being the strength of the VVar: witness the title of *Knight*, signifying a Souldier: Of *Baronet* or *Banrettie*, because his Father was dubbed in the field under a banner: Of *Esquire*, for being an Armour-bearer to a *Knight*: Of *Gentleman* for Puissance and Courage. And witnesse Mens Armes, which had their beginning from bearing Armes in the Field.

* Bentham's Christian Conflict *Ch.* 1.

Dux à ducendo, Marchio, or *Præsul limitaneus, quasi robur belli.* Bracton l. 1. c. 6.

Miles.

Armiger.

Generosus.

Arma.

The *Socinians* and many *Anabaptists* hold VVar altogether unlawful, there were many Christian Souldiers in *Tertullians* time.

It was lawfull in the Old Testament, the Law of Nature teacheth us to defend

our

Alicubi Tertullianus *argumentatur, non militandum Christiano, ut cui ne litigare quidem liceat, quod tamen cū temperamento quodam est intelligendum.* Grotius *De Jure Belli*, l. 2. c. 236.

our selves, and in the New Testament, when the Souldiers askt *John* what they should do, *Luke* 3. 14. he doth so direct them, that he doth not bid them to leave their Calling, but orders them how they shall behave themselves in it. The good Centurion had Souldiers under him, and *Paul* desired a safe-guard of Souldiers, which he would not have done, if the Calling had been unlawfull.

The *Anabaptists* alleadge, we are to bear all wrongs, and not to strike again.

This is to be understood,

1. Of private persons.
2. This may well be urged against all unlawfull Warrs.

There are two sorts of Souldiers,

1. Such as are of their own accord, and voluntarily bent to the exercise of Warr. Volonteers.
2. Such as are pressed by the Authority of their Prince or Governour to fight.

Vide Gerh. *loc. Commun. De Magistratu Politico, &* Amef. *De Consc.* l. 5 c. 33.

These latter (say some Divines) are not over-curiously to ransack their Princes Counsells, but to account the Warr just, unless they perceive it to be palpably unjust, and if the matter be onely doubtfull, they must favourably interpret their Princes doings for the best. But the voluntary Souldier which is at his own choice, must be more carefull and warie, and be sure by good reasons, that his Princes cause be righteous, under whose banner he fights. Other Divines are of another judgement.

Secondly the *PESTILENCE* or *PLAGUE*.

Our English word Plague, comes from the Latine word *Plaga*, and that from the Greek πλαγὴ. It is usually put for a stroak or stripe.

THE word Plague is applyed,

1. To the Leprosie, which was a spreading disease, it is called therefore the Plague of the Leprosie.
2. To the Woman which had the Bloody Issue, it is called in Greek a stroake.
3. It is more peculiar to one Grand disease, called the Sickness, Plague, Pestilence, which is an extreme inflammation and corruption of the Spirits, by means of some most malignant vapour sucked in or insinuated into the body, *Deut.* 32. 24.

It is,

1. A most acute disease, dispatcheth speedily.
2. A contagious disease, therefore Magistrates make Lawes to shut up persons visited with it.
3. It is a foule disease, fills one with botches, it is called the noisome Pestilence, *Psalm* 91. 3.
4. Dangerous and deadly, sweepes away thousands, 2 *Sam.* 24. 15.
5. Comes more immediately from God, then other Judgements. In our Language we call the Pestilence, the Visitation of God, and the tokens thereof Gods markes, and the inscription on their doores is, Lord have mercy upon us. 2 Sam. 24. 14.

It is so sore an evill, that

Three dayes Pestilence is set against seven years of Famine, and three moneths Warr, 2 *Sam.* 24. 13.

Some question whether a godly man may be visited with the Plague, because of the promises, *Psalm* 91. 5, 6, 7, 10. But I conceive that all outward things happen alike to all. Mr. *Fenner* saith, Godly *Junius* and his Wife died of the Plague. Many thousand godly men and women (saith He) in *Cyprians* dayes died of the Plague, *Lazarus* died of the Plague, *David* and *Hezekiah*, both (saith He) were sick of the Plague. The *Turks* will willingly converse with those that have the Plague, and buy the goods which did come out of the houses of such, as died but the day before of the Pestilence, as if the disease were not infectious at all; affirming that their end is written in their fore-head, and that it is a vain thing to think, or seek to prevent it by any humane care or policy. Whereas the Physitians advice for places infected with the Plague is *mox, longè, tardè, cedè, recede, redi.* Get away speedily, go farr off, return slowly.

Sir *Henry Blunt's* voyage into the Levant p. 156. 157. *Grand Signiors Seraglio* c. 7.

God

God hath all diſeaſes in his hand, he kills and makes alive; he wounds and heals. See *Deut.*28. 58, 59, 60, 61. Therefore this Land and this Great City hath great cauſe to bleſſe God, for keeping off the Peſtilence ſo long.

Thirdly, Of *FAMINE.*

THis is numbered amongſt the ſore judgements of God, *Ezek.* 6. 11. *Jer* 24. 10. *Job* 5.20.

God ſometimes puniſheth men with a Dearth, *Gen.*12.10. and 26.1. and 41. 53. 2 *Sam.* 21. *Apoc.*6.5. See the Book of the *Lamentations*, eſpecially Chapter 4. and the Lamentations of *Germany*, the Letter of the Miniſters of *Germany*, Chapter 8, 9, 10. The Lord hath threatned this Plague amongſt others, *Levit.*26. *Deut.*28. and that in ſuch extremity, as they ſhould ſeeth and eat their own Children for want of other food: and often by the Prophets he threatens to break the ſtaffe of Bread.

Famine is the want of neceſſary food, whether it aſſault whole Countries and Kingdomes; or onely particulars, as Cities, Armies, and Perſons. In *Egypt* there was a Famine, in *Abrahams*, *Iſaacs*, and *Jacobs* dayes, yet God provided for them all, *Gen.*12.10. and 26.2. and 41.

It growes moſt times from unſeaſonable weather, or from immoderate raine, or the rage of Warr; God is the Maſter of the Heavens and of the Sword

Reaſons of it.

1. Men abuſe Gods Bounty, with Riot, Exceſſe; fullneſſe makes them wanton.

2. God is able to bring this croſs, He can command the Heavens above, and they ſhall be like braſs or iron, can cauſe the Eaſt wind to blaſt Fruits. It is reckoned in the Revelation among Gods Viſitations, *Apoc.* 6. 5. See 2 *Samuel* 21. 1.

3. When other judgements reform not a people, *Amos* 4.3.

We ſhould obſerve herein alſo, Gods goodneſſe to this Nation of ours, and in our own time: that he hath ſeldome viſited us with this heavy ſcourge; Famine hath not raged amongſt us in any extremity for this many years; our Dearths are not ſo much of Gods as our own making.

2. We are to magnifie the Name of God, and admire the Infinitneſs of his long-ſuffering and goodneſſe, which hath not cut us ſhort, it is not becauſe we deſerve not ſuch ſeverity, for there is great Exceſs and Wantonneſs amongſt us, but becauſe Mercy pleaſeth him. His ſteps have dropped down Plenty to us, we are fed to the full. How terrible a thing is Famine? How inſufferable is Hunger and Thirſt? It taketh away Courage from the ſtout-hearted; and Beauty from the faireſt Cheekes; it makes all Faces black and withered; the Youth to look like Old Men; the Old Men to give up the ghoſt. Hunger is a lingring rack, an inexpreſſible torture, which maketh the Stomak a prey to it ſelf, and cauſeth a Mans naturall heat to eat him up, becauſe it hath nothing elſe to feed upon. The heavier the croſs, the more thankfull ſhould we be, and more abundant in praiſing God, who filleth us with all good.

This judgement falls heavieſt on the poorer ſort uſually.

Doctor *Gouge* hath done ſo well in his Gods Arrowes of theſe Three judgements, that I need not inlarge herein.

Ter omnino accidiſſe comperior in Judæa ut matres carnibus veſcerentur liberorum ſuorũ. Primum id accidit Samariæ, cum à Benadado Syriæ rege obſideretur: quod proditum extat, 2 Reg. 6. 26. Accidit idẽ Hieroſolymæ à Babyloniis obſeſſæ, ſub principatu Sedeciæ regis Judæ. Thren. 4. 10. *& Cap.* 2. v. 20. Druſ. Miſcel. centuria 1a. c. 56.

See *Speede* in *Edward* the Second p. 558.

OF

OF ADMONITION AND REPROOFE.

They are both necessary and useful duties, if rightly performed.

I. OF Admonition.

There is great use of Admonition.

1. It was one of the great ends for which the Word of God was written, 1 *Cor.*10.11.

2. The Lord hath this duty in high esteem, and calls it by high names, *Matth.*7.16

3. It is a duty that the best of the Saints have need of, *Eccles.*4. 13.

4. It is an argument of a great deal of Grace, to be ready to admonish others, not onely to do the duty himself, but to be ready to warn others to do their duty.

5. In this a high degree of Communion of Saints is exercised, *Rom.*15.14.

6. It is dangerous to neglect it, thou shalt become guilty of all those sins which thou mightest have hindred, *Levit.*19.17. 2 *Thes.*3. 14, 17.

How should this duty be rightly performed.

1. A Christian should labour to prepare himself for it, since to perform it aright shewes great prudence and strength of grace, *Rom.*15.14. *Col.*3.16. It is not onely sin to be defective in the practise of it, but to want ability to perform it.

2. He that will admonish others, must himself accept of Admonition, *Rom.*12. 1,2. *Matth.*7.46. *Job* despised not the advice of his Maid-servant.

3. Let it come from the Spirit of Meekness, not from an imperious humour, or desire of medling, but a principle of love.

Secondly *REPROOFE.*

See Dr. *Gouge*, and Mr. *Burgesse* on *Ephes.* 6.10.

TO Reprove is a duty, strictly and earnestly commanded, *Psalm* 141.5. *Levit.* 19.17. *Matth.*18.15. *Luke* 17.3. *Ephes.*5.11. 1 *Thes.*5.14. 2 *Thes.*3.14.

Reasons,

1. It helps to awaken the Conscience, which may be cast into a sleep by sin, which hath a stupifying force, it benumms the Conscience and blinds the Mind.

As *David's* was, till *Nathan* came to him and dealt plainly and particularly with him.

2. It helps most against Satans temptations; For faults which are openly committed, such as are present and have some way to do with the offender, may and ought to reprove them, if the party offending be not much his Superiour, or incapable of Reproofe. For example, If a Man swear publickly, any of those that hear him, and have occasion to deal with him in buying, selling, or any other affaires of this life, hath a calling and warrant to reprove him for that his swearing. So in all other sins, if either Nature, Office, or Neighbourhood, or a present occasionall medling with him doth tie us to him, we must discharge this duty. But if I go through a Market or Faire, and hear some Man in his buying, or selling, to swear, if he be a stranger, I am not bound to tell him of it, but to grieve for it; if he be a Neighbour or Kinsman, I am bound to tell him of it.

Rules for private Reproofe. A Man shall know his calling by these things.

Prov 19. 11: and 20 3.

1. There must be a fault worthy Reproof, not every light and small offence, but

but ſuch a one, as for the frequent committing of it in the party, or elſe for the groſneſſe of it, grows ſomething offenſive and infectious.

2. A Man muſt have ſome intereſt in the party, either in regard of authority or familiarity, or elſe ſome preſent familiar converſe or dealing with the party, or elſe he is not called ordinarily to reprove.

3. The party muſt not be a known ſcorner, a dog or a ſwine.

2dly. When one hath a calling to reprove another.

1. He muſt be well provided with arguments able to convince the party, that it is a fault which he reproves. 2 Tim.4. 2. Tit.1.9.

2. He muſt labour to be able to meet with thoſe excuſes and ſhifts which they may have for their ſin, that do commit it.

3. He muſt ſo carry himſelf in words and geſture, that neither in his ſpeeches or behaviour, there appear wrath and bitterneſſe againſt the party reproved; but rather ſuch as may cauſe him to apprehend the Majeſty of God in the reproofs, and alſo love and compaſſion in the reprover.

As a Potion muſt be given ſomewhat warm, but not ſcalding hot, ſo muſt a reproof Dan.4.12.24. 27. 1 Tim.5.1. Amos 5. 19.

Laſtly, One muſt take the party at ſo fit a time, as he is not drunk with paſſion or diſtemper, and the more ſecret the Reproof is, the better if the fault be ſecret.

The Snuffers of the Temple were to be of pure Gold, a man muſt be free from that fault he reproves in another.

It is a dangerous ſign God hath determined the deſtruction of a Man, when he cannot abide to have his ſin plainly reproved, 1 *Sam.*2.25. *Prov.*15.10.

But it is an argument of a gracious Spirit to be content to hear of his faults, even this way, Let the righteous ſmite me, it ſhall be a precious balm.

Genus quoddam non ignobile eſt maxyrij reprehenſionem patienter ferre.

OF EXCUSE.

WEe are prone to excuſe our faults, 1 *Sam.*13.11,12.

This corruption is very ancient, and the practice of it began immediately upon the fall of Man; *Eve* laid the fault upon the Serpent, and *Adam* upon *Eve*, Gen. 3.11,12. *Vitia noſtra quia amamus defendimus, & malumus excuſare quam excutere.* *Seneca.*

Reaſons.

1. It hath its originall from Self-love, Pride, Guile, Blindneſſe, Unbelief.

2. The effects which follow upon it are bad.

1. It aggravates the fault in deed, and in Gods account, ſhewing that it was not done ſo much out of infirmity, as either out of wilfulneſs or careleſneſſe.

2. It hinders repentance in both the parts of it, it will not ſuffer a man to be ſorrowfull for what is paſt, nor to be reſolute and carefull to amend for time to come, but breeds a great hardneſs of heart, and obſtinacy in evil doing; for on the apprehenſion and acknowledgement of the grievouſneſs and heinouſneſs of ſin, the care of lamenting and amending muſt needs be founded.

3. It hinders alſo remiſſion of ſin, and ſo all proſperity, *for he that hideth his ſin ſhall not proſper*; It cannot ſtand with the juſtice of God to pardon an impenitent ſinner, ſeeing none of the promiſes appertain unto him, and Chriſts intention never was that he ſhould have any benefit by his death, and alſo ſince his Condition is ſo forelorne, that to pardon him, would but animate him to be more ſinning.

Forgetfulneſs of God it is a great ſin, and much provoketh God, When Men thruſt him out of their mindes, ſeldomeor never thinking what he is in himſelf, and what he hath done for them, what he requireth of them, how near he is to them, *Deut.*6.12. and 9.10,11,14. and 32 18. *Judges* 3.7.

Reaſons.

1. From God, in regard of his own exceeding glorioufneſſe and excellency, rare and excellent things are remembred.

2. Man, He is infinitely indebted unto God, by receiving many favours and tokens

tokens of Love, and we are vile and baſe, no way able to recompence the Lord.

3. Our Memories will ſerve our turns well enough for other things, and ſhall God himſelf who hath given us this power of Remembring all things, be onely forgotten?

4. It ariſeth from Three notable Diſorders. 1. The natural and inbred Atheiſm of our hearts. 2. The ſurpaſſing multitude of earthly vanities ſurchargeth the Memory; therefore *Moſes* adviſed the *Iſraelites* to beware, leſt after their eating and drinking, and growing rich, their hearts ſhould be lifted up, and they forget God. 3. Many ſins committed againſt the Conſcience, do by degrees wear out the little remnant of naturall light which was left in Man ſince his fall.

5. The effects of it are generally theſe.

1. Notorious Licentiouſneſs, and a bold ventrous running on to commit any ſuch ſin, as ones inclination and occaſion ſerves him to commit; for what ſhould reſtrain him, what ſhould ſtand betwixt him and his content in ſinning?

2. All the good he doth, he doth in meer Hypocriſie and fraud, not drawn thereto by due Motives.

3. God will ſee it and abhor him, as *Moſes* reports in his ſong.

Forgetfulneſs is a blotting out the image of another out of the mind, wherein it was once imprinted. But not onely an utter blotting out of the very name and memorial of God, is accounted forgetfulneſs, but a heedleſneſs of thoſe things we do remember of him.

God is forgotten four wayes.

1. When his works which he hath done generall or ſpeciall, are not conſidered of, with reference to him as their cauſe, and as Motives of praiſing and obeying him.

2. When his Lawes and Commandements are not called to mind in due time to obey them.

3. When his holy Attributes are not conſidered of, as Motives to a good Life, when we do not ponder upon the Righteouſneſs, Truth and Juſtice of God, to incourage our ſelves in well-doing, and to reſtrain our ſelves in ſinning.

See Doctor *Willet* on Lev. 19. 18.

4. When his particular and ſpecial preſence in obſerving and ruling all things, is not conſtantly, continually, and heedfully marked, and every minute almoſt, actually thought of, to work a diligent care of obeying, and fear of offending him.

There are four Things ſaith Mr. *Greenham* we muſt forget.

1. Wrongs, *Levit.* 19. 18.
2. Benefits beſtowed, *Matth.* 6. 3.
3. The pleaſure taken in ſin, *Rom.* 6. 21.
4. The progreſs already made in godlineſſe.

OF

OF IMPENITENT SINNERS.

OBstinate impenitent Sinners shall be destroyed, 1 *Sam.* 12 15. He which hardneth his heart against many reproofs shall surely perish.

Reasons,

1. From God.

He is most perfectly Just, Infinite Justice cannnot be overcome of sinne, God will not hold the wicked innocent.

2. Christ, he had never any purpose nor intent that his blood should be beneficiall to the impenitent.

The will of Christ in suffering was to bring life onely to the penitent, therefore he sent *John* before him to preach the Doctrine of Repentance, and himselfe did also Preach it, and he bade men amend their lives, because the Kingdome of God was at hand, and the Apostles also preacht the same Doctrine of Repentance.

3. From the Law, it denounceth vengeance against all that continue not in the whole Law to fulfill it: all impenitent Sinners are under the Law, because under sin.

4. The promises of the Gospel appertain to those onely, who walk not after the flesh, but the Spirit, who are heavy laden, and take Christs yoak upon them, to those which confesse their sins and leave them, which mortifie the deeds of the flesh by the Spirit, for with such kind of speeches they are limited, but these things agree not to the obstinate sinner.

5. This obstinacy of sinning is a denying of Gods Justice, and abusing of Gods mercy.

6. The obstinate Sinners harden their own hearts, and blind their own minds so long, til at last they come to a reprobate sense to be past feeling, and come to a heart which cannot Repent.

It perfectly conformes one to Satan who is *in malo obstinatus*. He is a wilful sinner which either holds in himselfe a purpose that he will sinne, or is irresolute and not setled in firme purpose of not sinning, or that purposeth to mend, but not till hereafter.

OF REVENGE.

DO

OF IMPUDENCE IN SINNING.

So farre as a man hath put off shame, he hath put off humanity nothing but reason can discern of God, therefore neither can any thing but reason discern of the turpitude of sinne therefore shame is incident onely to the reasonable creatures. Beasts cannot be ashamed or blush, the more shameless, the more brutish; he that is past shame, is past grace. *Erubescentia est fugarei indecentis.* Impudence is the contrary: Sinne is the most indecents thing, *Et maxime erubescibile*, Ezek. 2.4. Prov. 7.13. Jer. 3.3. and 8.12

IT is a grevious thing to grow Impudent in evill doing, 2 *Sam.* 16.22,23. Were they ashamed when they had done Evil? no, they could not be ashamed, they declare their sin as *Sodome*, the Whores Fore-head, *Jer.* 3. The Brow of Brass, *Esay* 48.4. Is complainied of in the Prophets, see *Esay* 3.9.

Reasons Taken,

1. From the Causes of this Impudence, one or all of these three things.

An extream Stupidity and blindnesse procured by long continuance in sinne. Shame is a passion stirred up at the apprehension of some reproach that is coming, or alreadie upon a man; take away the apprehension of reproach, and there will be no shame

2. A high degree of pride, which makes a man disregard the opinions and censures of others.

3. A setled giving over ones selfe to some one or other evill end, as *Absolom's* ambition made him Impudent in deflouring his Fathers Concubine.

2. From the evill effects of it.

1. Such a one is past grieving for sin. The same thing that causeth a Man not to be ashamed of sin before, and in the doing, will hinder him from lamenting for it after.

2. He is past leaving it, and reforming.

3. Past all probability of pardon, seeing he will neither lament nor leave his sin.

OF REVENGE.

MEn for the most part are very Revengefull, prone to Revenge, as *Cain*, *Josephs* Brethren, *Esau* the sons of *Jacob*, bitterly revenged the wrong done unto their Sister, *Absalom* the deflouring of his Sister, so *Haman*, *Mordecai's* not bowing to him; *Saul*, 1 *Sam.* 15.24 with 28. 26. The Pharisees who perfected Gods Commandement; for when God said thou shalt love thyneighbour, they added another sentence as if it had necessarily followed thereupon, but shalt hate thy Enemy. As if God had injoyned love onely to neighbours, that

that is, ſuch as did dwell quietly by us, and uſed us in a kind and neighbourly faſhion, but that he allowed us to hate ſuch as were our enemies, and did miſuſe us. To this purpoſe they perverted another ſaying of the Law, A hand for a hand, as if God had there given way to Revenge, and allowed every man to returne evil for evill, whereas it is ſpoken of the Magiſtrates duty in puniſhing wrong-doers, not of every mans own liberty if he ſhould be wronged.

Reaſons.

1. Carnall reaſon perſwades this is a thing very equal and righteous, becauſe it ſeems to approach ſomewhat near to that which is indeed a known and approved rule of Equity, *viz.* to do as we would be done to; wherefore corrupt reaſon a little varieth that Maxime, and alloweth us to do as we are done to, and ſaith, why ſhould not I uſe him, as he uſed me.

2. Carnall reaſon doth alſo perſwade it is a courſe of ſafety and ſecurity for ones ſelf. For by this means one ſhall make Men more afraid to do me wrong, if I return their wrongs upon them.

3. Pride poſſeſſeth all Men naturally, this ſtirreth up to Revenge.

4. Every Mans heart aboundeth with Self-love, and Love cannot endure to ſee evil done to the Perſon loved.

5. We are all void of Charity or love to our Brethren; hence an aptneſſe to be provoked, and to doe them hurt, if we ſeem to have any Cauſe.

6. It gives a kind of pleaſure and ſatisfaction to hatred or envie, of which it is a kind of exerciſe, as ſcratching doth to him that hath the itch.

Revenge is a requiting of evill for evill, a doing hurt again to them of whom one hath received hurt, and ill meaſure for ill meaſure.

Some directions or meanes for the crucifying of this unruly affection.

1. You muſt ſubdue Pride, and labour to make yourſelves baſe and vile in your own eyes, being worthy of all the indignities that can be offered to us in regard of our ſinfulneſs,

2. You muſt obſerve God in the wrongs, as *David*, the Lord hath ſent him to curſe.

3. You muſt often conſider of the goodneſs of God in forgiving your ſinnes many and hainous, *Epheſ.* 4. 32. and 5 2.

4. You muſt often ponder of the neceſſity of crucifying of this effection, which appeareth by three things.

1. The clear and expreſs Commandements given about it, *Math.* 5, 39. *Reſiſt not evill*, that is, by doing the like evill to him, which he doth to thee, but prepare thy ſelfe to bare another rather, then by doing the like to repell the former, whereby he meeteth with the Cavill, which fleſh doth enforce to juſtify Revenge, or elſe I ſhall be perpetually obnoxious to wrongs: be it ſo ſaith our Saviour, thou muſt rather bear it then reſiſt, *Rom.* 12. 17. 19. 1 *Theſ.* 5. 15. No man may render evil for evil, that is, evil word for evil word, evil deed for evil deed, taunt for taunt, blow for blow.

Vetet eum ferendo injuriam invitas novam

2. The great danger, if it be not mortified, our ſinnes ſhall never be pardoned. We pray in the Lords Prayer, Forgive as we forgive. He therefore which forgiveth not, can never have any true aſſurance of being forgiven, *Math.* 6. 14, 15. Lo, as manifeſt a promiſe and threat as any the Scripture containeth, or can be made. Now to forgive a wrong, and requite it with ſome evill done to the wrong-doer, are as quite contrary as any thing in the world: ſo that he which wil do the one, doth not the other, as he which ſues and impriſons a man for debt doth not forgive his debt: ſo he that recompenceth a man evil for his evil doth not forgive his evill.

3. The worthy examples which we have of good men, that have gone before us in mortifying of this affection, not to ſpeak of Chriſt himſelfe who was without the leaſt taint of this or any corruption, the Saints may be our example herein.

4. To theſe Meditations add fervent prayers to God, that he would vouchſafe to ſeaſon our hearts with humility meekeneſſe, and forbearance, that he would ſtrengthen us too paſſe by injuries, indignities, that he would give us his Spirit to crucify this as well as other luſts of the fleſh.

OF THE DIFFERENCES OF SAINTS,

In Respect of the divers degrees of GRACE.

1 John 2.12. 13.14.

THere be Babes, young men, and old men.

1. The Babes are known.

1. By comparing his present with his former estate, then he had no life of Grace. Now some, though feeble a child hath all the parts and faculties of a Man, though all weak, so he all graces.

2. By knowing the Father, acquaintance with God, they goe to him as a father, trust upon him, submit to him, love and obey him as children.

3. They perceive and complain of weakness, and are often dejected that they are so bad, as a Child is troubled he is able to runne no faster, carry and do no more,

4. Are hungry after the word, that they may grow thereby.

2. Young-men are knowne thus.

1. They are strong, and with great strength maintain the combate against their strong corruptions.

2. They use spiritual weapons against their lusts, *viz.* The word of God, his Commandements, Threats, Prayer, the consideration of the love of God, the death of Christ, the vileness of Sinne, his Covenant made with God, his benefits received. St. *John* saith, the word of God is in them, and with that as a sword they strike at their corruptions,

3. Is comforted when he overcomes his corruptions, as *David* when *Abigail* hindered him from accomplishing his evil designe, but troubled when he is foyled by them, he overcometh as *John* saith.

3. The Old-man in Christ is,

1. Humble in himselfe, though I be nothing, saith *Paul*.

2. Very forbearant towards others. I suffer all things, saith *Paul*. A old man is able to passe by the folly and rashness of young men and Children, so *Abraham* carried himselfe to *Lot*.

3. Heavenly-minded, *Paul* desired to be dissolved, and to be with Christ.

4. Is very fruitfull, as an old tree setled in the Courts of Gods house. *Paul* was abundant in labours, *Moses* carefull in exhorting the people, and *David* of providing for the Temple a little before they died.

5. Is careful of, and much affected with the good or evil of others, and the publick good or evill.

Of *PROSPERITY*

PRosperity is the injoying of all, or in a manner all things in some good measure according to the desire of a mans heart, when the Lord answereth to the wishes of his soul, when he dwels in a large place, and sits in safety, no man making him afraid.

Prosperity

Prosperity is double.

1. Outward, when for bodie, state, name, friends, and all things which pertain to him in this present life, He is so blessed, that all succeeds well with him, as *Deut.* 28. &c. So it was with *Job*, and *David*, when he sate at home, and God had subdued all his enemies under him, and it was so with the state of *Israel* generally considered in the beginning of *Solomons* Raigne, when every man sate eating, drinking, and rejoycing for all the good which God had done for his people *Israel*. A true Christian being in this flourishing estate, having strength, and health, and food sufficient for him, and it may be also to spare; and finding all things going well with him, is enabled to make some spirituall use of such outward blessings, sees God in them, and is stirred up to blesse God for them, and to serve, love, and obey him. How doth *David* in many Psalmes praise God for good things received, that God had annointed his head, and therefore resolved that he would dwell in Gods house for ever. *What shall I render to the Lord for all his goodnesse bestowed on me, I will take the cup of salvation and blesse the Lord.* So in the dayes of *Solomon*, they rejoyced for all the good which God had done to *Israel*; that is, with a spiritual and inward rejoycing: And when a little rest was granted to the Church after the persecution of *Saul*, they were edified and grew in grace. *Daniel* was in the Kings favour, had gotten the better of all his enemies, yet then he fasts and prayes, and confesseth his owne and the publique sins, and humbleth himselfe before God. The godly also then have a sense of the afflictions of others, though themselves be free. *Nehemiah* being the Kings Butler, and in great favour (as it may seem) with the King and Queen, yet hearing of the misery of the people at *Jerusalem*, was greatly afflicted, and so much troubled, that his countenance betrayed it. Lastly, good men will use their prosperity to the advancement of Religion, and the comforting of the Saints, to do some common and publique good, and particular acts of mercy. They do spiritually use as well as spiritually enjoy their prosperity. Honour God with thy substance, be rich in good Works, *Job*, *Daniel*, *Nehemiah*, *David* did so. A good man stands so affected in the midst of all earthly benefits, that he would willingly leave and forsake all for Christs sake, rather then deny and forsake him. *Daniel* would hazard the losse of the Kings favour, and be cast into the Lions den, rather then he would forbear to worship God: And the three Children would rather suffer a cruell death, then fall down and worship the graven Image. So the Saints mentioned in *Heb.* 11. were willing to be spoiled of all their goods, that they might finde a better Resurrection. Outward prosperity so bewitcheth the hypocrite, that it draws him from God, they vvax fat and kick up the heel. Psal. 37.4.11.

2. Inward of the soul, 3 Ep. of *John* 2. I wish above all things that thou mayst prosper and be in health, even as thy soul prospereth. The true Christian makes greatest account of this prosperity, and it comforts him in the midst of sore outward afflictions, when God heareth his prayers, and answers him, when he can feelingly lament sinne, when he finds decay of his corruptions, and some increase of grace; when he finds the fruits of the Word and Sacrament, and meets with God in them. Now he is alive, this doth him more good then corne, and wine and oile; and sometimes he finds himselfe thus affected. But on the other side, when he cries, and God shuts out his prayers, when Gods face is turned from him, when he enjoys not the salvation of God, when corruptions are strong temptations stirring, then he feels it too, that greatly disquiets him. To dwell in Gods Courts vvas better to *David* then all outward prosperity. Psalm 4.

2. When his soul thrives, then he sets light by all earthly things, and counts them nothing. As a child, the more he grows to find the worth of money, cattle, house and land, the more he disesteems his former childish contents, of points, pins, Birds nests, and such trifles, *Psal.* 16.5.

3. They then long to be dissolved, and be with Christ, they love and long for the appearing of Christ, would fain be with him, from whom they receive these mercies, that they might enjoy the fulnesse of that, whereof they have here but a drop, and the possession of that whereof they have here but the earnest.

OF

Of the word *BEHOLD.*

Behold is used,

1. To stirre up the observation of a thing necessary to be observed, or doing of any thing necessary to be done, as, *Psal.*134. 1.

2. Sometimes to note a thing which fell out suddenly, and unexpectedly, 1 *Sam.*10. 10.

3. Sometimes to note a strange thing, wondring at it, as admirable; *Behold a Virgin shall conceive,* Esay 7. 14. *Moses* said to *Pharoah, Behold, when I am come out from thee, I will intreat the Lord.*

4. To note a thing most certain, plain, evident, and undeniable. When *Abraham* looked toward *Sodom, Behold, or Loe, the smoke of the City ascended.*

5. Sometimes to signifie two or more of these things at once. We may find the exposition of this word by comparing, *Matth.*6.26. with *Luke* 12.24. It is as much as consider, and seriously weigh what it is that shall be spoken.

Of outward Blessings and Benefits.

1. Outward blessings are mercies to be sought for from God, and such for which we are to praise him, when we have them.

See 26 Chapter of *Levit.* and 28. of *Deut. Psal.* 144.ult. *Acts* 14.17. 3d Epistle of *John* 2.

1. These things make our life comfortable, some cautions being observed.

1. Look not on them as discriminating mercies, as if they were signes of Gods love or hatred.

2. Not as our happinesse.

3. As worldly comforts onely, nothing to the Soul.

4. Not esteeming them our portion.

2. They should be rightly used.

1. We should make them as ladders to ascend up to God by.

2. Use them as Talents given us, to glorifie God, and do good to others with them.

2. Gods Benefits do greatly aggravate our sinnes, 1 *Sam.*12.8. *ver.* to 13.1 *Sam.* 2.28,29. 1 *Sam.*15.17.19. 2 *Sam.* 12.7,8,9. *Esay* 1.2. As if all Creatures should be astonished at the sinfulnesse of those to whom the Lord had shewed more then ordinary kindnesse.

Reasons,

Ingentia beneficia, ingentia vitia, ingentia supplicia. To whom God hath given great mercies, if they abound with great vices, God will inflict great punishments upon them.

1. Gods benefits are so many obligations and bonds tying our consciences to obedience; these cords of kindnes should hold us fast unto him, because they are on his part bestowed freely without any precedent merit, or expectation of future satisfaction, seeing he is no way bound to give them, nor standeth in no need of us, or any thing that we can do. The more bonds any one hath to tye him to obey, the more odious and punishable must his disobedience needs be accounted, because it sheweth a greater willingnesse and obstinacy in sinning.

2. It sheweth great ingratitude, for it is a testimony of a most unthankful disposition to requite good with evil; to sinne after great favours bestowed is a notorious ingratitude. God bestows many great, constant, undeserved, and unrequitable benefits, yet against him we sin.

Food and Nourishment is a great blessing.

1. Seasonable and temperate use of Food is very comfortable to nature, it strengthens

thens the heart, revives the ſenſes; therefore it is ſaid, God made bread to ſtrengthen mans heart: and *Sampſons* ſpirit came unto him after he had drunk of the water that came out of the hollow Place in *Lehi*, not of the jaw bone. And the *Amalekites* pirit came again after *David* had given him ſome food.

Reaſon,

Food taken into the body gives matter to the ſtomach, and other parts to work upon for the making of good blood and ſpirits, which are the neceſſary inſtruments of the ſoul, whereby ſhe worketh in and with the body, for performing of all her needful operations; it's a marvail to think how the ſtomack ſhould make ſuch a quick conveiance of things to all the Body: that a drooping, dying, and fainting corpſe immediately within one half quarter of an hour & leſs, upō the taking of two or three morſels of Bread, or a little Liquor, ſhould gather force and vigour, and ſtrait grow lively. What hidden way, what ſecret skill, whereby it maks ſo quick and haſty a diſtribution of ſome things unto each part which is moſt uſeful for it?

Bodily ſtrength a great bleſſing.

THere is a threefold ſtrength.

1. Of body ariſing from a healthie conſtitution, and good temper of the Limbes, being wel compacted and knit together.

2. Of mind, an undaunted reſolution of mind, by which a man is made bold to encounter dangers, and not to be afraid of any evil, which ſhall meet him in the way of his calling.

3. Of State, when a man hath money, Friends, Servants and the like helpe to joyne with him and bare him forth in his enterpriſes.

We ſee what great feates Sampſon did by his ſtrength. It appeares to be a great bleſſing, becauſe bodily weakneſſe and infirmitie is very troubleſome.

Thoſe that are ſtrong have cauſe to bleſſe God for this mercy, but they muſt take heed.

1. Of being proud of it; *let not the ſtrong man glory in his ſtrength.*
2. Of abuſing it; *give not thy ſtrength to Women.*

Conſider.

1. How weak theſe gifts are in compariſon; a Canibal, nay a Bear, a Lion may be ſtronger, nay the Devil himſelfe.
2. It is a gift of ſhort continuance; an Ague, nay old Age will bereave you of it.
3. It cannot keep a man from being overcome in fight.

Of *IMPRISONMENT.*

IT is a croſſe and miſery to be kept under lock and key, as a Bird in a Cage.

Reaſons,

1. The mind of man is deſirous of liberty, the will is a free power and deſirous of freedome, nature wiſheth thoſe things which are moſt agreeable to it. It is moſt agreeable to a man to be at his own diſpoſing and command, that he may be where he will, when he will, doe what he will; that which robs a man of his libertie cannot but be troubleſome.

2. It depriveth a man of many contents, Impriſonment will fill a mans head, with the thoughts of ſuch things and perſons which once he ſaw and enjoyed, but now cannot, and by reviving the thoughts of them, ſtirre up the deſire of them; and deſire unſatisfied endeth in grief.

There are two ſorts of Impriſonment

1. Free and large, when a man enjoyeth good lodging, good diet, and the company of fellow priſoners, and of thoſe his friends, which will come to viſite him, gardens, walkes and variety of exerciſes, and delights, yet this croſſe is troubleſome enough. Becauſe though a man have many contents, yet

he wants many, and confinment is irkſom to a mans nature.

2. Straight in a dungeon, or at leaſt under heavie fetters, in one cloſe roome where he is barred the viſite of friends, and hath no variety of objects to delight the eyes, this is a heavy croſs; many men of quality in our late unhappy diviſions had experience of one at leaſt of theſe reſtraints.

We ſhould therefore.

1. Be thankfull for our liberty, and uſe it well,

2. Learn to provide for this croſſe, ſince we may ſuffer it.

Since many priſons are houſes rather of corruption then correction, it were a uſeful work for ſome able Divine to compoſe a treatiſe of the ſinnes and temptations that are incident to ſuch a reſtrained condition, and of the graces that are to be then exerciſed, and the comforts and promiſes which they may lay claim to (notwithſtanding their confinement) if they carry themſelves as they ought at ſuch a time.

Quinimo debemus carceri multos virorum doctrinâ aut ingenti pietate Illuſtrium libros: quos forſan abſque hoc fuiſſet; nunquam habuiſſemus. Paulus *enim divinus ille Gentium Apoſtolus ſcripſit in vinculis ad* Coloſſenſes, *&* Epheſios, Philippenſes, Philemonem, *&* ſecundam Epiſtolam *ad* Timotheum. *Naudai Panegyricus dIIusVrbano octavo Pontifici maximo. vide plura ibid.* Mat. 7. 12.

Some Birds ſing ſweeteſt in the cage. *Severinus Boethius* never wrote ſo elegantly as in priſon, nor *Paul* ſo devoutly; moſt of his Epiſtles were dictated in his bonds: Sir *Walter Raleigh's* Hiſtory was written in priſon. *Chriſtianus etiam extra carcerem ſæculo renunciavit, in carcere autem etiam carceri.* Tertul.

Of Common *PRINCIPLES.*

EVery one ſhould labour to ſtore himſelfe with good Principles; for no man is better then his Principles, though many are worſe: I remember 'tis the ſaying of a worthy Divine, that he could not but pittie ſuch as acted according to their principles.

1. It is a common Principle in nature and Scripture that there is a God, and that this God the Creator is infinitly better than all the creatures.

2. That this God being Spiritual, is to be worſhipt in the Spirit.

3. That the Soul of a man is immortall, and that there is another world beſides this.

There are ſome higher principles, that ſome of the wiſer *Heathens* reacht to.

1. That nothing is good which is not honeſt.

2. That nothing can be durable which is unequal.

3. To wrong noe man, and *ſuum cuique tribuere*, to give every one his due.

4. That one ſhould doe to another, as he would deſire another to doe to him in the ſame condition.

5. That no man is a free man but he that is a good man; *Tully* proves this by many arguments.

God will condemne the Pagans, that never had the Law or Goſpel, for not improving the light of nature, and walking up to their principles.

I am ſure it is a clear Scripture principle, that ſinne is worſe than all other evils; I would men would live according to ſo great a truth, and not ſin to avoide the greateſt evil, or to obtain the greateſt good.

It is a principle in nature, that every thing ſhould ſeek its own preſervation:

Of Holy *Purpoſes* and *Reſolutions.*

ONe part of Repentance or converſion, is a purpoſe and reſolution to leave ſin, and an endeavour to caſt away all our tranſgreſſions.

We ſhould renew our reſolutions againſt ſin by conſidering

1. The puniſhment of ſinne, if we reſolve not to leave it, faith in Gods threatnings, muſt beget a holy fear and trembling.

2. The reward of amendment; if we leave ſinne, we ſhall be pardoned, ſaved. *Caſt away your iniquities, and iniqnity ſhall not be your deſtruction. Turne and live. If the wicked man forſake his wayes, I will blot all his ſinnes out of my remembrance.* Promiſes are plainly made to him that ſtudieth to amend his life.

3. Renew this reſolution to amend by conſideration of the ſufferings of Chriſt, 1 *Pet.* 4. 1. God ſhewed his extream loathing and deteſtation of ſinne, by laying ſuch heavy puniſhment upon his own Son for it, ſhall not I hate it and caſt it from

me

me, Christ died to redeeme us from all iniquity, and that we being dead unto sinne should live unto righteousnes.

4. I should get good proofs out of Scripture, to convince my heart of the unlawfulnesse of sin.

5. I should set against sinne in Gods strength, and therefore beg often his help, be strengthened in the power of his might by his Spirit. *He will cause us to walk in his wayes, He workes all our workes for us. He will heal the diseases of our soules.* He hath said, *Sinne shall not have dominion over us. He will tread Satan under our feet shortly.*

6. Oppose the first motions of it. Take no delight in evill desires.

7. Fly from the occasions of it.

It must be a resolution.

1. On knowledge.
2. It must be taken up with Deliberation.
3. Without any Reservation.
4. With the heart lifted up to Christ for strength.

Of COURTESIE.

COurtesie is the vertue of observing all due wayes of testifying respect and love to another.

Samuel, 1 *Sam.* 9. 25, 26, 27. and the beginning of the tenth, was courteous in going out to meet *Saul*, in his inviting him, in his cheering and welcoming him, courteous in his Communication, Dismission, in all these demonstrating a loving respect.

When *Abraham* saw the Angels (which he took for none other then men of good account) coming toward him, he ranne to meet them, bowed and worshiped them, and with words which carried a sweet savour of kindnesse, he earnestly requested them to refresh themselves with a morsell or two in the heat of the day, and then himselfe brings in the Provision which he had made, and attends upon them. So when *Abraham* had to deal with *Ephron*, he bowes himselfe, gives him a reverent Title, and in a kind manner refuseth to be chargeable to him in taking a Field for nothing.

Booz and his Reapers kindly saluted each other; the Apostle *Paul* wisheth them to salute each other, and remembers himselfe and others to and from many persons of good note in the Church. He writes divers Salutations to and fro in most of his Epistles, and in some is this way very large.

A good man should have a kind tongue, ready to salute those whom he meets with words of love and peace, with good wishes of welfare and prosperity. Especially when friends meet, they should with loving salutations welcom each other, and shew their affections, as *Moses* and *Jethro* did at their meeting, after that he was come out of Ægypt.

Reasons,

That we may both shew and winne affection; good wishes and kind language argue good affection, and increase love in others.

If men be so churlish as to yield no testifications of good will, it is either out of a particular grudge which they bear to the party whom they meet with, or else out of a generall sowrnesse and bitternesse of disposition, or out of a conceit that such kind of salutations are idle and unnecessary; from which soever of these three it ariseth, it deserveth blame.

There is one case wherein not to salute those we meet, is not blame-worthy. *viz.* when hast or weightinesse of businesse forceth a man to use such speed, as that he cannot mind a work of lesse weight. So *Elisha* bade his to salute none by the way, the like command is given by Christ to his Apostles, *Luke* 10. 4. Doctor *Price* thinks best to interpret those words, as hyperbolicall, q. d. *Negotio quod in posui vobis toto animo incumbite, praterhabitis vel levissimis (quod genus sunt salutationes in via occurrentium) obstaculis et morumentis.* In Loc.

The good of the Church is to be minded by all, 1 *Cor.* 12. 7. Every member is to have a care of the whole body. *Tullies* resolution was, *Ne immortalitem quidem contra rempublicam acciperem.* *Luther* said, nothing else should content him but to be a faithfull servant to the Church.

A gracious spirit is always a publick spirit, *Psal.* 51. 18. *Psal.* 137. 6. & 69. 9. *Psal.* 48. 2. *Esay* 33. 21. & 66. 10, 11. *Exod.* 32. 32. *Nehem.* 1. 1 *Sam.* 12. 23. The Lords Prayer refers all to the publick, our father and us. The Commandements are to be preserved as well as observed. One Article of the Creed, is *The communion of Saints.* Grace is compared to light, fire, oile, water, which are communicative of themselves. *Modo memoriente floret Ecclesia.*

Motives to desire a publick Spirit.

1. In respect of God, consider the relation of the Church to him.
   1. Their persons are the onely beloved children and friends that God hath in this world, the world is upheld for theirs sakes.
   2. Their cause is as dear to him as their persons; the cause of the Church is Gods cause, all the opposition they meet with in the world is for his sake, *Psal.* 23. 24. Because they are the seed of the woman, and called out of the world, the world hates them. It is an honourable cause.

2. In respect of the Church, thy relation. It is thy Mother if thou feareſt God, it's welfare or misery is thine. The Church alwayes most flourished in grace, when it's members had publicke Spirits. In the second and fourth Chap. of the *Acts*, they counted nothing their own if the Church needed it; and thou canst never discover thy love more to the Church then by helping it when afflicted.

3. In respect of thy self. What ever talent the Lord hath given thee, he hath given it to this end to serve the Church, 1 *Cor.* 12. 2. *The manifestation of the spirit is given to profit withall.*

2dly. No frame of spirit will be so cleer an evidence of thy being a right Christian, as thy regarding the welfare of the Church. Because *Hezekiah* set his heart to do good in *Israel*, therefore he saith, *Remember how I have walked before thee with a perfect heart.*

3dly. No frame of spirit will prove so really gainful and advantageous to thee. See *Luke* 18. latter end.

4. It is the greatest honour that ever God put on any creature, thou art like God, Christ, the Angels who do good to the Church.

4thly. In respect of the enemies who are,
1. Unweariable in their endeavours to destroy the Church, 1 *Pet.* 5. 8.
2. Wise, subtill, powerfull, *Ephes.* 6.
3. They are united against the Church.

Meanes to attain a publicke Spirit.

1. Set a light esteem on our selves, *Phil.* 2. 4. 21. get a self-denying spirit.
2. Get thy heart fill'd with brotherly love.
3. Think often how well the Church deserves thy love.

How to root out of our hearts the love of Earthly things, and to draw them from these transitory Delights.

1. We must be convinced of the utter impossibility of having God, if we cast not off the love of these things. The wisdome of the world is enmity against him. If I be a servant of men (saith *Paul*) I cannot be a servant of Christ. *She that liveth in pleasures, is dead while she liveth.* No man can serve God and riches, remember the stony and thorny ground.

If any man love the world the love of the Father is not in him.

2. Consider advisedly and frequently of their nature especially in these respects.
   1. They are mean and base. Beasts live and take pleasure in these outward contents as well as men; the worst men may have greater honours and dignites than the best.
   2. They are short, they all perish in the using: As the flower of the grasse, so doth the rich man passe away many times.
   3. They are most uncertain. He that now is alive, may die suddainly; he that is now rich, may be soon poor.
   4. They are unprofitable, can do us little good when we have them. Can the plea-

pleasures of the body, delightfull food, fine apparell, great heaps of silver and gold, high Titles and renowned Dignities, Offices and places prevent, or remove, or mitigate the tooth-ache, or any other of those innumerable troubles to which our bodies are subject?

5. These things are harmfull and mischievous many wayes; Wine and Women rob men of their heart and health. *Salomon* tels us, that he had observed riches laid up for the hurt of the owner, they make men proud, selfe-conceited.

Consider withall the unspeakable excellency, infallible certainty, never ending Continuance, and great benefit of spirituall and heavenly blessings.

Of rising early in the Morning.

IT is very needfull and a duty to rise early, and to be up betime about such Affairs and Employments we have to do. It is thrice recorded of *Abraham*, that he rose early, to excommunicate *Ishmael*, and to go to offer *Isaac*, two services not so pleasing. It is often noted of Christ, that early in the morning he went out to pray, and up to the Temple. The good woman is commended, as for other good properties, so likewise for this, that she riseth while it is yet night, that is, betimes, 1 *Sam.* 9.25. *Salomon* often condemneth sluggishnesse, *Prov.* 6. 9, 10, 11. Which saying he repeats again, *Prov.* 24. 33. See *Prov.* 20.13. Gen. 19.27. & 21.14. & 22.13. Prov. 31. 1 Sam. 9.26.

Reasons.

Thrift, piety, and health are furthered by it.

First, The morning-season is the fittest for the dispatch of any businesse almost, whether of Religion or our Calling, in regard of the freshnesse and livelinesse of the body and minde, both having been as it were by former sleep repaired.

2dly. That time is freest from distractions both inward and outward then the rest of the day is.

3dly. By a seasonable shaking off of sleep, and betaking ones selfe to worke, one shall be beforehand with time, and so go more cheerfully and prosperously about his Affairs all day after. Gods blessing goes with the diligent, it will advantage his Estate.

4ly. It is very wholsome for the body, the health and livelinesse of which we are bound to preserve by the sixth Commandement.

Weaknesse and sicknesse of body, interruption of sleep in the night, and occasions of more then ordinary wearinesse the time before, may dispense with a longer lying in bed then usually. Master *Wheatly* said, he never did spend a day with any measure of comfort as other dayes, wherein he lye over-long in bed in the morning.

The measure of every thing is best taken from the end of it, the chiefe use of sleep is to refect the Senses, to coole the Body, to repair the Spirits by calling the heat inward, and so perfecting all the Digestions: And for this end Experience shewes, that for the most seven hours sleep, specially if it be free, and not interrupted by forcible occasions, is largely sufficient.

It is most certain in the experience of all Christians, that Morning-Prayers are most fervent, zealous, and effectuall; therefore *David* saith, *In the morning thou shalt heare my voice, and in the morning I will order my Prayer, and waite* Men should love home, and not be longer thence then just occasion detains them. This is three times specified in the first and second Chapter of the first of *Samuel*. The names of Husband and Houf-wife teach this duty. God tels the woman that she must keep home, and the man that he must dwell with his Wife. *David* saith, *he will walk uprightly in the midst of his house.*

Reasons.

1. There is the place where those persons are to whom one is most bound in the obligation of nature, there is ones Wife, himselfe divided, who is as it were

one

one flesh with him, whom next to God he ought to love above all Creatures, and his Children, himself multiplied, plants issuing from himself.

2. That is the place where most of his business lies, which God hath most charged upon his Conscience. There lies the work of a Husband in dwelling with the Wife as a man of knowledge, of a Father in bringing up his Children in the information of the Lord; of a Master, in commanding his servants to serve God, and overseeing their wayes. Of an Housholder in looking to his Goods, Cattle, Estate, and the businesse most time of his own honest employment in his particular Calling.

3. In his owne house he hath most fit opportunity of performing Christian duties of Religion, as Praying, Reading, Meditating, wherein he is freest from occasions of Distraction, which another place will thrust upon him.

4. There he is freest from temptation, from the infection of evill company, there he is in his wayes, and stands under the guard of Angels.

5. Unnecessary ablence from home brings many inconveniences: Like the Hen which wandereth from her nest, so is the man that leaveth his owne place. All things grow addle and unprofitable, there grows a strangeness between him and his yoke-fellow, and Family, holy Duties are interrupted, Servants grow careless and negligent, the Masters eye fatts the horse, and the Masters foot soils the ground.

Helps to this.

1. Love and Conconcord of Yoke-fellows.

2. Delighting in honest Imployments.

Mocking is a sin, and offensive to those that are mocked. See *Psal.*22.7. & 35. 21. & 69.12. *Job* 30.9. 1 *Cor.* 4. 13. 2 *Cor.* 6. 8. *Heb.*11.36. They are called cruel mockings. *Ishmaels* mocking of *Isaac* is called persecution.

Scorning is the scoring of a mans name with another mans contempt and disgrace; 2 King. 2. latter end.

Reason.

It is contrary to mans desire and inclination, for every man hath a good opinion of himself, and hath a great desire that others should entertain a good opinion of him. Nothing doth more naturally provoke anger then contempt, therefore some have accounted it the proper object of anger, *Rom.* 1. 29. The same man who is despightfull and apt to contemn others is likely vainglorious, and a boaster and bragger.

Of the *SCRIPTURE.*

Codicem Hebræum Græci Scriptores Ecclesiastici vocarunt Τὰ βιβλία, *libros plures sanctos in unum volumen digestos. Hanc appellationem Latini & Germani, retinuerunt propria appellatione fere distituti, hunc Dei Librum vocantes Biblia.*

Fabritii partitiones Codicis, Hebræi Scriptura vocabulum præsertim in N. T. *ipsum Dei verbum, at Cœlestem Doctrinam literis comprehensam in eo volumine, quod per excellentiam Sacra Biblia, id est Sanctos libros nominamus, significat in Nov. Test.* Math.22.29. John 15.39. 2 Tim.3.15. *Nomine, γραφὴ Κυριακὴ aut* τὰ γραφικὰ *indigitatur.* Gallis *Escriptura.* Schererzii Animadvers. *circa* Philol. l. 1. animadv.

Quicquid est, mihi crede, in Scripturis illis, altum et divinum est: in est omnino veritas & reficiendis instaurandisque animis accomodatissima disciplina: & planè ita modificata, ut nemo inde haurire non possit quod sibi satis est, si modo ad hauriendum devote ac pie, ut vera religio poscit, accedat. August. *de utilitate credendi ad Honoratum.*

Da hominem qui non intelligat, putabit etiam in multis, quæ ad Christi passionem pertinent Evangelistas sibi non convenire da verò qui intelligat, & ubi quo conveniunt. Aug. *contra Faustum manichæum*, l.29.

Scriptures are often indefinitely quoted. He *saith*, Heb.13.5. *the Holy Ghost saith* Heb.3.7. *It is written*, Matth.21.13. *In the Law it is written*, John 8.17. Sometimes

ADDITIONS.

a Prophet is indefinitely ſet down, *Math.* 1.22. Sometime the name of the Prophet is expreſſed *Math.* 2.17. Sometimes the *Book of Moſes*, Mark 12.26. And *the Book of the Pſalms*, Acts 1.20. Once the ſecond Pſalm is mentioned. Acts 13.33.

They are ſo quoted, becauſe the Churches to whom the Evangiliſts and Apoſtles wrote, were ſo well acquainted with the Scriptures, as the very naming of a Scripture might be ſufficient for them readily to find it out, becauſe they well knew where it was written: or it may be the Apoſtles did it purpoſely to move them more diligently, to ſearch the Scriptures, that ſo they might the better acquaint themſelves there withal. Dr *Gouge* on Heb. 2.6. Sect. 50.

1. Many take great delight in Antiquity and in ſearching ancient Records, but none comparable to ſacred Scripture in Antiquity. It beginneth with the beginning of the world, yea it revealeth what God decreed even from Eternity. Dr *Gouge* on Heb. 12.17. Sect. 94.

2. Others are much taken with rare and extraordinary maters; herein doth the Scripture ſurpaſſe all other writings. Witneſſe the ſtory of the Creation, of the Deluge, of the deſtruction of *Sodom*, of Gods bringing his people out of *Egypt*, and governing them in the Wilderneſſe, and ſetling them in *Canaan*, and the many Miracles therein recorded.

3 Many ſeek after profound Myſteries; and what Books herein comparable to the Sacred Scriptures? for inſtance, the great Miſtery of Religion, as of the Trinity of Perſons, incarnation of the Son of God, his Birth, Life, Death, Reſurrection, Aſcenſion, Interceſſion.

4. Many prudently ſtudy the things that are moſt profitable; but the Scriptures declare what is moſt advantagious. They make known true riches, and true Honour; they ſhow the way how to attain thereto: Among other Books *Salomons* Proverbs are of ſingular uſe to this end.

It is obſerved by many learned men, that the begining of the firſt Chapter of *John* is one of the higheſt ſtraines in all the Scripture *More volans aquilæ verbo petit aſtra Joannes. Sedulius.*

How blame worthy are they who neglect reading of the word? how many be there who never in their lives read thorow the Scripture? Men have little reaſon to except againſt the ſtile of the Scripture (though once a Cardinal did) as if the reading of them ſpoiled their elegant ſtile. A Noble ‖ and Learned Gentleman hath well of late vindicated their ſtile in an excellent Tract of that argument, wherein he writes ſo favourly of the word of God, as if he himſelf had felt the power of it in his own heart.

‖ Mr. *Boile.*

That conceit, that part of the Canonical Scripture is loſt, is not to be admitted. For,

1. It impeacheth that Scripture which we have of imperfection, or elſe that which is loſt of needleſneſſe.

2. It impeacheth the Providence of God in ſuffering Canonical *Scripture* to be loſt.

3. It layes a blemiſh on the fidelity of the Church, which is the Pillar of truth.

4. It takes away ſome meanes of our Learning, and grounds of our comfort and hope, *Rom.* 15.4.

Morinus, in his exercitations now in Folio layes hold of what our learned *Whitaker* ſaith that way. Dr. *Gouge* on Heb. 11.35. Sect. 244.

As for the inſtances given of bookes of *Scripture* loſt, they are either of Politick records and Chronicles, as 1 *Kings* 14.19. Or of Philoſophical diſcourſes, as 1 *Kings* 4.33. Or of ſuch bookes as are yet extant, but under other Titles, as 1 *Chron.* 29.29.

The Body of the old Teſtament was long in compiling, much about a thouſand yeers from *Moſes* to *Malachi*. God ſpake unto the Fathers by ſtarts and by fits, one while raiſing up one Prophet, another while another. When Chriſt came, all was brought to a perfection in one Age: the Apoſtles and Evangiliſts were alive ſome of them when every part of the New Teſtament was fully finiſhed, B. *Smith* on *Heb.* 1.1.

Judæi & Pontificii inter ſe collati.

Duplex verbum Dei à pontificiis ſtatui notum eſt, nempe Scriptum & non Scriptum. *Ita etiam Judæi aſſerunt duplicem Legem divinitus eſſe datam, nimirum* legem ſcriptam, *ſeu* quæ ſcripto continetur, *et* legem oralem, *vel quæ ore tradita eſt. Eos qui Scripturæ adhærent ejuſq; ſolius autoritate in rebus fidei nituntur Pontificii convitiis proſcindunt, & per contemptum appellant* Scripturarios; *imò eo ipſo nomine illos inter hæreticos recenſent, ut videre eſt apud Praeolum in Elenchoſuo, l.17.c.16. Ita etiam Judæorum plerique eos qui, lege orali rejectâ, legem duntaxat ſcriptam amplectuntur, ignominioſo, ut putant vocabulo appellant* Karaitas q. d. *Biblicos, vel Scripturarios.* *Duo eſſe doctrinæ Chriſt and principia omnes Catholici nôrunt, verbum ſcriptũ et verbum traditum.* Morini exercit. Bibl. l. 1. Exercit. 1. c. 1

ADDITIONS.

Mr. Cartwright confirmes what he saith here out of *R. Salomon* in *Glossa ad megillà*. Therefore that of *Morinus Exercit. Bibl. Exercit.* 7. c. 3. will not hold, *Karaim dicti sunt illi Rabbini quòd essent in Scripturis exercitatissimi, non*

turarios, eosq; pro hæreticis habent, Cartwrighti *mellificium Hebraicum* l. 4. c. 5.

To the best expositors on the several books of Scripture, mentioned in my body of Divinity, These may be added.

Oleaster on the *Pentateuch* and on *Esay*.
Lippomans Catena on *Genesis* and *Exodus*.
Pererius on *Genesis*.
Gallasius on *Exodus*.
Cocceius on the *Psalmes*.
Cappella on *Jeremy*.
Leo Castrius on *Esay*.
Petter a large expositor in English on *Mark*.
Scipio Gentilis on *Philemon*.

quod spretis traditionibus solam Scripturam amplecterentur.

Suavissima utrinsque Instumenti harmonia, harmonia veteris cum vetere, Prophetarum cum Mose, inter se; harmonia novi cum novo, Apostolorum cum Evangelistis, Evangelistarum inter se; harmonia novi cum vetere, Apostolorum & Evangelistarum cum Mose & prophetis. Prælect. Theol. *D.* Holdsw. *partis* 1ª. Lectio 12.

Morinus (the great opposer of the Hebrew Text) Exercit. Bibl. l. 1. Exercit. 1. c. 1. saith, *Fateor quidem, & a me dissentiet opinor nemo, Apposolorum et prophetarũ αὐτόγραφα regulam esse et amussim ad quam versiones omnes exigendæ sunt. Repræsentetur ipsissimus liber* Mosis *qui jussu Dei in arca conservabatur. Ad ipsum exemplum & præscriptum versiones omnes emendandas esse libentissimè concedo: nec 70. Interpretum translationem excipio. Repræsentetur ipsissimum Evangelium à S.* Matthæo *conscriptum; quis dubitat ejusmodi codicem versionum omniũ normam esse? de cæteris libris eadem lex esto. Verum enimvero, quo argumento docebunt, imo quâ probabili conjecturâ insinuabunt* Judaicos Græcosque *Scriptores in describendis codicibus suis aberrare non posse? Ipsum* Mosis *αὐτόγραφον ad usque captivitatem Babylonicam conservavit divina providentia, ex quo alia exemplaria & describi & corrigi potuerunt. Sed antiquissimorum patrum nemo αὐτόγραφα Apostolica se legisse commemorat, ubinam locorum conservarentur fama nunquam divulgavit.* Morinus Exercit. Bibl. l. 1 Exercit. 2. c. 2.

Si penes aliquem deprehenderentur ipsa exemplaria Prophetarum & Apostolorum manibus exarata, vel ipsa exemplaria è quibus Sanctus Hieronymus *vetus Testamentum transtulit aut novum emendavit, quin ad ea vulgata versio meritò exigeretur: nemo opinor ambigit.* ibid. l. 1. Exercit. *Plura dico, adhibeantur codices ipsissimi quibus usi sunt 70. Interpretes, aut S.* Hieronymus, *vulgatam ad horum normam, Græcã vero translationem ad illorum emendari agrè nemo ferret.*

Leusden in his *Philologus Hebræus Dissertat.* 9. acknowledgeth that the *Autographa Exemplaria veteris Testamenti* are lost, but saith, the Church of God, hath even yet *Apographa Authentica*. In his 33. dissertation he asserts the integrity of the Hebrew Text, and shews that the Jews neither would nor could corrupt the Hebrew text, and that it is not corrupted. *Vide Hottingeri Thesaurum Philologicum* p. 147. &c. Besides, how will *Morinus* assure us that this is the right Septuagint which we now have? our Divines say that the Septuagint was very consonant to the Hebrew text. Or how will he be able to prove (though he take it for granted) that the now vulgar version was *Jeromes* worke? their owne *Lippoman* in his *Catena* on Genesis (as I remember) saith, *versio ista* Hieronymi, *si scito* Hieronymi. See Mr. *Cartwrights* preface to his Annotations on *Genesis*.

My memory much failes me, if I have not read that *Tertullian de præscript adversus Hæret* relates that the Autographs of many of the Epistles written by the Apostles were to be seen in his time. *Pagnine, Vatablus, Masius* often discover the errours of the vulgar version, and for the Septuagint Mr. *Cartwright* in his preface to his Annotations on *Genesis*, saith, *Plurima procul dubiò injuria temporum, ac librariorum incuria in translationem istam menda irrepserunt; sed et ipsorum interpretum multa pariter sunt errata.* vide plura ibid.

Morinus in his *Exercit. Bibl.* l. 2. *Exercit* 9 c. 2 saith the Commentaries vulgarly called *Rabboth maxima habentur apud Judæos autoritatis*. They are five, *viz.* upon the five Book of the Law, and are named from the names of every book of the Law; because the books of *Genesis* is called by the Jewes *Bereshith*, from the first word

word of that Book, therefore the Commentary on this first Book is called *Bereſith* ‖ *Rabba*; the Commentary on *Exodus*, *Schemoth Rabba*, or *Veelle Schemoth Rabba*; and ſo of the reſt.

The manner of interpreting which the Jewes affect (ſaith he) is allegoricall and anagogical, ſometimes moral, ſcarce ever literal. *Univerſim* (ſaith he ſtill) *tota narratio & ſermocinatio fabellis & dictis de Rabbinis ſuis & eorum geſtis velut luminibus et margaritis amplificatur et ornatur.* Yet Mr. *Cartwright* in his preface to his Annotations on *Geneſis*, ſhews that the writings of the *Rabbines* are very uſeful for the underſtanding of the Scripture, and that in ſix reſpects. But in his Epiſtle Dedicatory to his Annotations on *Exodus*, he ſaith, there is a choyce to be made, as in writers of all kind, ſo in the *Rabbines*. *Alia namque Talmudicorum, alia Commentatorum eſt ratio; myſtici illi commentarii, quos vocant* Midraſhim (*ut de Cabbaliſtarum nugis nihil dicam*) *ineptiis ſæpe referti ſunt: at expoſitiones quas appellant* Peruchim *ab inſulſis iſtiusmodi commentis plerumque immunes eſſe apparet.*

‖ This book Mr. *Cartwright* often mentions in his *Melliſicium Hebraicum* which I ſuppoſe I might purchaſe for him (as I did ſome others of that kind) of *Menaſſeh Ben Iſrael*, and likewiſe by my intereſt in Biſh. *Uſher* and Mr. *Selden*, and my importunity with the laſt in his behalfe I procured him *Kimchies Roots*, and alſo (as I conceive) *Abarbinel* on the *Pentateuch*, both which books he mentions in his Epiſtle Dedicatory to his Annotations on *Exodus*.

Of the Popiſh *Vowes* of *POVERTY*.

WHatſoever is the matter of a lawful vow, muſt be either *officium pietatis*, in it ſelf an act of holineſſe, Beggerie is not; or it muſt be *adminiculum pietatis*, an help, and furtherance to piety. Theſe vows of Beggerie are,

1. *Superſtitioſa*, without warrant.
2. *Periculoſa*, beſet with temptations.
3. *Injurioſa*, reproachful to God.
4. *Preſumptuoſa*, and blaſphemous, pretending merit and ſupererogation. *B. Brownrig* on *Prov.* 30 8.

Of a *LIE*.

A Lie is a voluntary, and willful telling an untruth, with a purpoſe to deceive.

Three things are required to the nature of a lie.

1. There muſt be an untruth and falſeneſſe in the thing.
2. This untruth muſt be known to be ſo; he muſt be conſcious to himſelf that it is falſe.
3. He muſt have an intent and purpoſe to utter this falſehood, with a deſire to deceive another by it.

Three ſorts of ſpeeches are not lies,

1. Dark ſpeeches that conceal ſome truth. Thus *Samuel* concealed his annointing of *David*.
2. Figurative and Parabolical ſpeeches, as to ſay, a Drunkard is a ſwine.
2. Hyperbolicall and exceſſive ſpeeches, *John.* 21. 25. *B. Brownrig.* on *Prov.* 30. 8. See more there of the ſeveral ſorts of lies, and that no lie is lawful, Dr. *Gouge* on *Heb.* 6. 18. *Sect.* 142. 143.

It is the juſt puniſhment of a Liar not to be believed when he ſpeaks true; as both the Hebrews and Arabians proverbially ſay. *Hackſpan. fides & leges Mubammedis.*

Of Common *PLACES*.

NUncupantur loci, quia ſunt inſtar capſularum, quæ oſtendunt, quid quoque loco ſit repoſitum; communes cognominantur, cum quia omnibus communiter ſunt neceſſarii, tum quia continent titulos communes, ad quos omnia queunt referri, quæ apud alios occurrunt, Dilherri *Apparatus Philologicus.*

Illi ſunt tituli generales verborum et rerum maximè memorabilium, ita diſpoſiti ut ſub iis quicquid ſive in lectione bonorum aut horum, ſive e auſcultatione doctorum virorum occurrit memoria et obſervatione dignum, conſignari poſſit, ad eloquentiam & ſolidam ſententiam conſequendam; alii Adverſaria, Polyantheas, Florilegia appellant. Id. ibid.

ADDITIONS.

Of the FATHERS.

ABsque ipsorum scriptis non valeamus multiplices veterum Hæreticorum fraudes & præstigias retegere, nec varios priscæ Ecclesiæ status aut vicissitudines observare: absque ipsis continuus et universalis veteris Ecclesiæ orthodoxæ in præcipuis Religionis Christianæ capitibus Consensus non potest judicari. D. Holdsworth, *prælect. partis* 1ª. Lectio. 35.

Quod si vel Vitæ probitas, vel dignitas Loci, vel Scientiæ meritum, vel Ætatis reverentia authoritatis quicquam scriptis humanis conciliet, procul dubio ipsorum scriptis plurimum est deferendum; cum in ipsis luceat eminentia quædam, & Loci, & Temporis, & Pietatis & Conditionis. Id. ibid.

Patres dicuntur, sive ætatem spectes, quâ multis annorum centuriis tempora nostra prædecesserunt, sive doctrinam, quam divino gurgite & suis inculcarunt, et posteris transmiserunt, relictis post se non paucis pietatis & eruditionis suæ monumentis. Id. ibid.

Of HERETICKS.

Dr. *Hammond* in his Annotations on the new Testament, speaks much of the *Gnosticks*. Dr. *Holdsworth* in his Lectures speaks much of the *Antinomians*; in the nineteenth Lecture of his first part, he saith, the *Antinomians* misunderstanding, many sentences of *Luther* on the *Galathians* drew thence the poison of their opinion. Of Manes, and the Manichees, See Mr. *Gataker's Adversaria Miscellanea* c. 35.

That is a wicked conceit of *Mahomet*. *Filium Deo esse negat, eò quòd uxorem planè nullam habeat Surat.* LXXI.

Hackspan. *Fides et leges Muhammedis*

That is a true maxime in Divinity which B. *Brownrigg* mentions; *Deus nec æternum sibi potest condere creaturam, vel inæqualem gignere Filium.* God cannot make a creature equal, or beget a Son unequal to himself.

FINIS.

The Bookseller to the Reader.

THus have you now the whole and entire Book of *this Body of Divinity*; supplimented and finished by the Learned and Judicious Author, and now bound in this volume: I need not say how acceptable this work hath been to the World, a large impression thereof having already been sold, in a short time, and great inquiry made after this; nor acquaint you with what advantages, of *Oxford* and other Libraries, for searching of choice of Latin, French, and English Books, conducing to his purpose, this worthy Gentleman proceeded in this pious labour. All therefore I shall add is, that the additions now made, which upon the Authors review are scattered in the main, and adjoyned to the Conclusion, are the Ultimate and last, that either will be written by him (on this whole Subject) or printed by me.

There is newly Reprinted the third time this Authors work, *Critica Sacra*, on the Hebrew words of the Old Testament, and likewise the Greek words of the New Testament, with a Supplement also thereto added.

March 1662. WILLIAM LEE.

A CATALOGUE OF BOOKS,

Printed for *William Lee*, and are to be sold at his shop, at the *Turks-head* in *Fleet-street*.

A *Systeme, or Body of Divinity*, in 10. Books, wherein the Fundamental grounds of Religion are opened, Heresies and Errors confuted, the Orthodox truth maintained: a work seasonable for these times, wherein so many Articles of our Faith are questioned, and many grosse Errors of late published, to the scandall of all good Christians; the Second Impression, with many Additions, with the Authours Epistles never to adde any more hereafter. 1662.

Annotations upon all the New Testament in Fol.

The Saints encouragement in evil Times, 12 by *Edward Leigh* Esquire and Master of Arts in *Magdalen-Hall* in *Oxford*.

A Sermon of the Nature of Faith, by *Barten Holyday*, Dr. in Divinity, 1654.

The *Innocent Love-Feast*, a Sermon by *Wil. Clark*, 1656.

Two Treatises of the mentainance of Tithes, 1654.

Certamen Religiosum, or a Conference between the late King of *England*, and the late Lord Marquesse of *Worcester*, Concerning Religion 4. 1652.

Barker on the Commandements. 4.

An Exposition on the prophesie of *Haggy* in 15 Sermons by that Famous Divine *John Reynolds*, D. D. 4. 1652.

Dod, and *Cleaver*, on the 13, 14, 18, 19, 20. and last Chapter of the Proverbs. 4.

An Exposition of the Psalms of Degrees.

The young mans Tutor, both written by *Tho. Stent*, in 8.

Heresiography or a description of all Heresies and Sectaries of these latter times, the Sixth Edition, by *E. Pagit*, much enlarged with Brasse Pictures, 8vo. large, 1662.

Contemplations, Sighs, Groans, of a Christian, published by *Will. Styles* Esq; of the Inn. Temple 12.

The Saints Comfort in evil Times, 12.

Dods 10 Sermons on the Lords Supper, with his Life, and two Epistles, and his Picture, 1651 8vo large.

Gerrards Day-book for a Devout Soul 12.

Conquest of Temptations, 12.

Jeromes 7 helps to Heaven, in 8. large.

Burning Bush 12.

Heavenly Advocate.

Hind's Catechism.

Historie.

Plutarchs Lives in English, with a new Addition of twenty lives, never before published in English, with the several dates of the yeeres of the world, and the yeers before and after Christ, when they lived, in large Fol. 1657.

Gods Revenge against Murther, in thirty Tragical Histories, by *John Reynolds*, the third Edition, whereunto is added the lively Pourtraicture of the several Persons, and Resemblances of other passages mentioned therein, ingraven in Copper Plates, 1657.

Silva Silvarum, or a Naturall History, in ten Centuries, whereunto is added the History of Life and Death, or the Prolongation of Life; by the Right honourable *Francis* Lord *Bacon*, Baron of *Verulam*, in Fol. 1658. with some new Additions, 1662.

Resuscitatio, or bringing into publick light, several pieces of the Works hitherto sleeping, of the Right Honourable *Francis* Lord *Bacon*, Baron of *Verulam*; together with his Lordships Life, not before published.

The second Edition, with some Additions, by *William Rawley*, Dr. in Divinity, his Lordships first and last Chaplain, and now Chaplain in ordinary to his Majesty, in Fol. 1661.

The Ternary of Paradoxes.

The { Magnetick cure of wounds. / Nativity of Tartar in Wine. / Image of God in Man.

Also another Treatise, of the Error of Physicians concerning *Defluxions*.

The Darknesse of Atheism dispelled by the light of Nature, 4. 1653. All written by Dr. *Charlton* Physician to his Majesty.

A Discourse concerning the King of Spains surprizing of the Valtoline, Translated by the Renowned Sir *Thomas Roe*, many times Embassadour in Forreign parts, 4.

The Roman foot and Denaries, from whence as from two principles, the measure and weights may be deduced, by *John Greaves* of *Oxford*, 8. 1647.

A Treatise of the Court, written in *French* by that great Counsellor *De Refuges*, many times Embassador for the two last *French Kings*, Englished by *John Reynolds*, 8.

Amynta, A Pastoral, Translated out of *Torquato Tasso*; 4. by *Henry Reynolds*.

The Hebrew Common-wealth, Translated out of *Petrus Cunæus*, in 12. 1653.

Hugo Grotius, his two Treatises, *Of God and his Providence, and of Christ and his miracles*; together with the said Authours judgement of severall points controverted, in 12 1658.

The Right of Peace and War, in three Books, written in Latin by the Illustrious *Hugo Grotius*, together with the Life of the said Authour, in English, 8 large 1654. All three Translated by *Clem. Barksdal*.

The Battel of Agen-Court, fought by Henry *the Fifth; The miseries of Queen* Margaret, *with other Poems*, by *Mich. Drayton* Esq; 8.

The Odes of Horace, Selected and Translated by *Thomas Hawkings*, in twelves.

The Spanish Gallant, instructing men in their Carriage to be beloved of people.

Youths behaviour, or *Decency in conversation amongst men*; with new additions of a Discourse of Poudering of Hair, of black Patches, and naked Breasts, 8. 1653. With three Tables New, 166[illegible].

The Village of Light, A Treatise of the *Philosophers Stone.*

The Innocent Lady, or the illustrious Innocence, written Originally in French by the learned Father *de Cerezieres*, of the company of *Jesus*, rendered into English by Sir *William Lower*, Kt. 1654.

A Disputation at *Winchcomb* in *Gloucester-shire*, wherein is much satisfaction given in many fondamentall points of Religion, in the presence of many

many eminent Persons, 1654.
Order of Orthography.
Cabinet of Wisdome, or Rich Cabinet.
Levat of Bees.
History of *Albasto*.
Parthenus and *Tisby*.
New merry News.
Davisons Poems.
Vaubans Directions for Health.
Aristo's Satyrs.
Phantasticks.
Latham's Faulconry, with many new additions, 1661.
Secretaries study:
Haddocks art of Painting.
Navigators supply
Laudable Customs of *London*
Interpretation of Dreames.
Spanish Schoolmaster.
Wentworths Miscellanies.
Shepards Callender by *Spencer*
Bondman a play.

Books Printed for *William Lee*, and others, and are to be sold at the *Turks-head* in *Fleetstreet*.

THeatre of Plants, or a large Herbal, by *John Parkenson*.
Orlando furioso in English.
Mare Clausum, by *John Selden*, Esq;
Fleta, an Ancient Manuscript, of the Laws of *England*, published by *John Selden*, Esq;

These Books following are to be sold by *W. Lee*, *D. Pakeman*, at their Shops in *Fleetestreet*.

A Collection of all the Statutes frequent in use, with notes in the Margin and references to the Book *Cases*, with an Abridgement of the residue which be expired or repealed by *Ferdinando Pulton* of *Lincolns Inne*, 1640.

The second, part of the Institutes, concerning the Exposition of many Ancient, and other Statutes of *Magna charta*.

The third part of the Institutes, concerning Pleas of the Crown, and Criminal Causes.

The fourth part of the Institutes, concerning the Jurisdiction of Courts, all written by *Edw. Coke Milite*, sometime Chief Justice of the Kings Bench, Fol. 1648.

The Reports of the Reverend and Learned Judge, Sir *Henry Hobard*, Lord chief Justice of the Common pleas, being enlarged and perfected by his own Copy, in Fol. with a large Table 1658.

All the 11. Reports of Sir *Edward Coke*, Lord Chief Justice of the Kings Bench, Fol. in French.

All the said 11. Reports in one vol. Translated into English.

His Declarations, and Pleadings, in English alone, 1659.

The first, second, and third Volumns of Reports, written by Sir *George Crook*.

A Brief Chronicle of all the memorable things from 1640 to November last. 1661.

The Year-Book of *Edward* the 4th. also, Long *Quinto* of *Edward* the 4th. both Fol.

The Register of Writs, Fol. 1634.

Kelaways Reports. Fol.

Vicessimo primo Jacobi, & primo & tertio Caroli. Fol.

The Abridgement of my L. *Cokes* 11. Reports by *Ed. Tratman*, 8. in French.

Henric. de Bracton, de legibus & consuetudinibus Angliæ. 4. 1640.

Precedents, first and second parts, by *W. West*, in large 4.

The Touchstone of Common Assurances, by *W. Shepard* Esq; 4.

Brumptons Jurisdiction of Courts. 4.

The Elements of the Laws of England, by Sir *Francis Bacon*, sometime Lord Chancellor of *England* 4. 1639

The Judges Arguments about Ship-mony.

Natura Brevium, by *Fitz Herbert*, in *French*, and in *English*.

The Office of sheriffs, by *Wilkinson*, 1.

A Book of *Precedents*.

The compleat Copy-holder, with the Reading of Copyhold, the first by Sir *E. Coke*, the second by *C. Caltrop* Esq;

The Order of keeping a Court-Leet, and Court-Baron, 4.

A little Treatise of *Bail and Mainprise*, by *E. Cook*, Knight, 4.

A Declaration of Nusance, concerning dwelling Houses, with the Resolutions of the Judges of Assize, upon Questions touching Parishes.

Special and Selected Law-Cases, out of the Reports and Year-Books, concerning the Persons and Estates of all men.

Analecta, formerly called the *Country Justice*, the sixth Edition carefully Corrected from the grosse Errors of the former Impressions, in 12. with new additions to this present, 1662.

Statua Pacis, containing all the Statutes in order of time, as concern a Justice of Peace, in 12

The Laws Resolutions concerning womens Rights, in 4.

Books Printed for *W. Lee*, *D. Pakeman*, and *G Bedell*, & are to be sold at their Shops in *Fleetstreet*

REports, first, second, and third part of Sir *George Crooke* Kt. late one of the Justices of the Kings Bench; published by Sir *Harbottle Grimston*, Baronet.

The History of the civil wars of *France*, written in *Italian*, by *H. C. Davila*, Translated out of the Original, Fol. 1647.

Divine Essays, by the Right honourable *Walter Montague* Esq; 4. 1648.

The first, second, and third part of the Reports of *Edward Bulstrod* Esq; of the *Inner-Temple*, sometime chief Justice of *North. wales*, in Fol. 1659

The Epitome of the Laws of England, by *W. Shepard* Esq; in Fol.

Reports or *Cases* in *Chancery*, Collected by Sir *George Cary* one of the Masters of the *Chancery*.

The Reading upon the Statute of Bankrupts, by *John Stone* Esq; 1656.

The Clerks vade mecum, or a Choice Collection of Modern Presidents, according to the best form extant: Published by *T P.* Barrester of the *Inner-Temple*, 1655.

The whole office of a Country Justice of Peace, with an Abridgement of all the Acts, and Ordinances, which any wayes concern a Justice of Peace, by *William Shepard* Esq; with many new Additions added, in this Year, 662.

6 JA 70 FINIS.